

METHODIST CHURCH OF NEW ZEALAND
CONNEXIONAL ARCHIVES

The Methodist Church of New Zealand

REPORTS
and
RESOLUTIONS
of the
ANNUAL
CONFERENCE
1991



REPORTS

MINUTES

YEAR BOOK

W A N G A N U I

C O N F E R E N C E

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



**REV. MARGARET E BURNETT, PRESIDENT
OF THE METHODIST CHURCH OF
NEW ZEALAND 1991-92**



**MR ALAN BETTANY, VICE-PRESIDENT
OF THE METHODIST CHURCH OF
NEW ZEALAND 1991-92**



1991 YEAR BOOK
WANGANUI
CONFERENCE
FOR USE IN 1992

The Methodist Church of New Zealand
Te Hāhi Weteriana O Aotearoa

DIARY DATES FOR 1992

1. AUGUST SYNODS 7 - 15 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	13 February	3 September
	9 April	22 October
	11 June	3 December

3. CHURCH BUILDING AND LOAN FUND

Wednesday	26 February	26 August
	25 March	23 September
	22 April	28 October
	27 May	25 November
	24 June	16 December
	22 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.

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| 4. CHURCH COUNCIL | 26 to 29 May
29 Sept to 1 Oct. |
| 5. CONFERENCE
pre Conference Meetings | 14 to 19 November
11 to 13 November |
| 6. COUNCIL FOR MISSION
Co-ordinating Committee | 13 - 15 March
14 - 16 August |
| 7. DEVELOPMENT DIVISION | |
| Normally meets first Thursday of month February to November. | |

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|--|---------------|---|
| 8. FIJIAN ADVISORY COMMITTEE | | 2 - 3 May |
| 9. INTERDIVISIONAL CONSULTATION | | 21 - 22 April
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| 10. LAND COMMISSION | | 13 - 14 March
21 - 22 August |
| 11. MAORI DIVISION | | |
| | Hui Poari | 21 - 23 February
29 - 31 May
30 Aug. - 1 Sept.
4 Dec. - 6 Dec. |
| | Komiti Whaiti | 11 March
8 March
10 June
8 July
9 September
7 October |
| 12. METHODIST TRUST ASSN |) | 11 March |
| INVESTMENT BOARD |) | 13 May |
| P.A.C.T. 2086 |) | 1 July
19 August
14 October
9 December |

The Executive meets the evening before the Meeting.

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

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|--------------------------------------|--|------------------------|
| 13. PASTORAL COMMITTEE | | 25 May
28 September |
| 14. SAMOAN ADVISORY COMMITTEE | | 25 - 26 April |
| 15. TONGAN ADVISORY COMMITTEE | | 27 - 29 March |

OFFICIAL ADDRESSES

President of The Methodist Church of New Zealand:

Rev. Margaret E Burnett, BSc, DipAppSocSc
24 Norwood Street
INVERCARGILL (Home) 0-3-216 5032

Vice-President:

Mr Alan Bettany
39 Beech Crescent (Work) 0-7-838 0340
HAMILTON (Home) 0-7-856 8593

President-Elect:

Rev. B Keith Rowe
P O Box 82 056
Highland Park (Office) 0-9-576 2407
Manukau (Home) 0-9-576 8470

Vice-President-Elect:

Mrs Barbara Lawrence
97 Victoria Avenue
WAIUKU 1852

General and Conference Secretary and Authorised Representative:

Rev. Stan J West
P O Box 931
CHRISTCHURCH 1. Telephone 0-3-666 049
Fax 0-3-666 009

(Home) 22 Kent Lodge Ave
CHRISTCHURCH 4 Telephone 0-3-342 9963

President's Legal Adviser:

Mr Geoffrey H Peak, LLB
P O Box 6849
AUCKLAND Telephone:[Wk] 0-9-796 960
Fax: (09) 309 3241
Telephone: [H] 0-9-674 215

THE DIVISIONS

ADMINISTRATION DIVISION

Division Office: Morley House, 25 Latimer Square,
Christchurch 1. (P O Box 931, Christchurch)
Telephone: 0-3-666 049. Fax No. 0-3-666 009

General Secretary: Rev. Stan J West,
(Telephone: Home 0-3-342 9963)

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: 0-7-839 3949. Fax 0-7-839 3949

Joint Secretary: Rev. Alan J Leadley, MA, BD,
(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, BD, PhD,
BTh, STM (Boston)
(Units III & IV)

DEVELOPMENT DIVISION

Division Office: Newpark Centre, 5 Short Street,
Newmarket, Auckland 1.
(P O Box 9573, Newmarket, Auckland)
Telephone: 0-9-520 5450 & 0-9-520 5499
Fax: 0-9-520 3606

Superintendent: Rev. Norman E Brookes, MA
Telephone - Home : 0-9-528 7263

EDUCATION DIVISION

Division Office: 75 Taranaki Street, Wellington 1.
(P O Box 6133, Te Aro, Wellington)

Telephone: 0-4-385 0351 Fax No. 0-4-385 6114

Manager - Administration & Finance:

Gavin Mickell, BEd, DipTchg ph. Home 0-4-387 3402

Director RESPONSE: Rev. Ashley J Sedon, B.T.P, L.Th. (Hons)
(Telephone - Home 0-4-565 1104)

Youth Co-ordinators: Silvia Crane and Nik Cree
P O Box 6133, Te Aro, Wellington ph. 0-4-385 0351

Regional Youth Policy Implementation Worker: Troy Sugure
P O Box 6133, Te Aro, Wellington. ph 0-4-385 0351

Auckland Office: P O Box 9573, Newmarket, Auckland.
Telephone: 0-9-520 5450 & 0-9-520 5499.

Co-ordinator of Educational Ministry:
Winifred Murray, MA, DipTchg; Office 0-9-520 5450
Margaret Hamilton, Home 0-3-358 2740

MAORI DIVISION

Divisional Office: Newpark Centre, 5 Short Street, Newmarket,
Auckland 1 (P O Box 9573, Newmarket, Auckland),
Telephone 0-9- 520 5450 & 0-9-520 5499.

Tumuaki: Rev. Ruawai D Rakena
Telephone - Home: 0-9-867 364

Rangatahi Worker: Marcus Rogers, Te Hiim Kaimga, McBurney
Place, Mangere East.

phone:

DISTRICT PERSONNEL

DISTRICT SUPERINTENDENTS

Northland:

Rev. John S Hosking, Kensington, Whangarei.
Telephone: Office 0-9-437 1601, Home 0-9-437 2624

Auckland:

Rev. Mervyn L Dine, 7 Francis Ryan Close, Auckland 3
Telephone: Office: 0-9-867-264 Home 0-9-895-174, also FAX

Manukau:

Rev. Dr B Keith Rowe, P O Box 82056, Highland Park, Auckland.
Telephone: [O] 0-9-576 2407, [H] (09-576 8470.

Waikato-Bay of Plenty:

Rev. David H Ansell, P O Box 2019, Tauranga South.
Telephone: Office 0-7-578 8493, Home 0-7-578 6151

Taranaki-Wanganui:

Team Mrs Margaret Drake, 80 Bayly Rd, New Plymouth.
Telephone: Home 0-6-751 2326
Rev. David C Pratt, 50 Raine St, Wanganui.
Telephone: Home 0-6-843-1642

Hawkes Bay-Manawatu:

Team Rev. Jack Wright, 43 Clyde Cres, Palmerston North
Telephone:
Mrs Jan Robinson, 1 Wells Place, Tamatea, Napier.
Telephone: 0-6-843-2236

Wellington (Poneke):

Team Rev. John C F Mabon, 20 Waikare Ave, Lower Hutt
Telephone: Home 0-4-569 5240
Mr Fletcher Thomas, 16 Rata Road, Akatarawa, Upper Hutt.
Telephone: 0-4-526 8-848

Nelson: Rev. James F Cropp, 49 Murphys Road. Blenheim.
Telephone Office 0-3-578 5796 Home 0-3-578 3806

North Canterbury:

Team Rev. John Silberstone, 20 Yaldhurst Road, Christchurch 4.
Telephone: 0-3-332 7017
Mrs Heather Walls, 20 Resolution Place, Christchurch 5.
Telephone: Home: 0-3-598 807)

South Canterbury:

Rev. Graham Hawkey, 89 Eton Street, Ashburton
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Otago-Southland:

Team Rev. Margaret E Burnett, 24 Norwood St, Invercargill.
Telephone: Home: 0-3-216 5032
Mrs Judith Day, 27 Chester Street, Otautau.
Telephone: Home 0-3-225 8583
Rev. Norman J West, 21 Bunnel Street, Mornington,
Telephone: Home 0-3-453 6238

SECRETARIES OF SYNODS**Northland:**

Mrs J C Johnston, Box 196, Dargaville.
Telephone: 0-9-439 8724

Auckland:

Rev. Barry Neal, 1/64 Peary Road, Mt Eden, Auckland 4.
Telephone: Home 0-9-604-934.

Manukau:

Mr Clive Smith, 89 John Gill Road, Howick, Auckland.
Telephone: 0-9-537 5711

Waikato-Bay of Plenty:

Deacon B June Higham, R D 2, Te Awamutu.
Telephone: 0-7-872 7719

Taranaki-Wanganui:

Mr Warren Holmes, 203 Mangorei Road, New Plymouth.
Telephone: 0-6-758 3244

Hawkes Bay-Manawatu:

Mrs Jocelyn Boys, 41 Trinity Crescent, Napier
Telephone: 0-6-843 2674

Wellington:

Mr Cliff H Couch, P O Box 6133, Te Aro, Wellington.
Telephone: Office 0-4-385 0351 Home 0-4-567 7982

Nelson:

Mrs June Fields, 14 Lane St, Blenheim.
Telephone 0-3-578 3364

North Canterbury:

Rev. Graeme R White, 24 Collingwood St, Christchurch 7
Telephone: 0-3-388 9220

South Canterbury:

Rev. John D Meredith, 49 Broadway Avenue, Timaru.
Telephone: 0-3-686-1932

Otago-Southland:

Mrs Nicola Grundy, 46 Roy Crescent, Concord, Dunedin.
Telephone: 0-3-488 1553

Wairarapa Union District Council, Rev. A A Ross, 100 Hillcrest St,
Masterton

Westland Buller District Union Council,
Rev. D Becker, 50 Wakefield St, Westport.

DISTRICT FINANCIAL SECRETARIES**Northland:**

Mrs I K Corry, R D 6, Wellsford.
Telephone: 0-9-423 8589

Auckland:

Mr Chris Gregory, c/- Chambers Nicholls, P O Box 168, Auckland.
Telephone: [O] 0-9-489 5958; [H] 0-9-867 264

Manukau:

Mr Edgar B Mudford, 1 Bemrose Place, Howick.
Telephone: 0-9-534 3912

Waikato-Bay of Plenty:

Mr Alan Bettany, 39 Beech Crescent, Hamilton.
Telephone: Office (071) 380 340 Home (071) 68-593

Taranaki-Wanganui:

Mr Colin Rowe, 117 Hamlet Street, Stratford.
Telephone: 0-6-765 6256

Hawkes Bay-Manawatu:

Mr Gordon Green, 63 Brightwater Place, Palmerston North.
Telephone: 0-6-357 4344

Wellington:

Mr Graeme D Pitcher, 210 Waiwhetu Road, Lower Hutt.
Telephone: 0-4-566 7297

Nelson:

Mr Graham A Harris, 11a Blair Terrace, Richmond, Nelson.
Telephone: Richmond 0-3-544 7880

North Canterbury:

Rev. Colin S Leadley, 8A Fovant Street, Christchurch 4.
Telephone: 0-3-342 7984

South Canterbury:

Mrs Ruby Martin, 52 Connolly St, Geraldine.
Telephone: 0-3-693 9323

Otago-Southland:

Rev. Ray Nelson-Hauer, 104 Robertson Street, Invercargill.
Telephone: 0-3-217 9253

DISTRICT PROPERTY SECRETARIES**Northland:**

Mr Lindsay Hames, R. D. 1, Paparoa
Telephone: 0-9-431 7289

Auckland:

Mr Graham B Keighley, 46 Porritt Ave, Birkenhead, Auckland.
Telephone: 0-9-480 7192

Manukau:

Mr C Wills, 60 Eugenia Rise, Totara Heights, Manukau City.
Telephone: 0-9-267 5416

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: 0-6-751 0332

South: Mr E G Bycroft, 30 Plunkett St, Wanganui.
Telephone: 0-6-345 2703

Hawkes Bay-Manawatu:

Mr John P Harding, Hopelands Road, R D 1, Woodville.
Telephone (0650) 48-662

Wellington:

Mr Len Holdaway, 41 Clyde St, Wellington 2.
Telephone: Home 0-4-383 8704

Nelson:

Mr John B Lyth, 26a Wastney Terrace, Nelson.
Telephone 0-3-545 0214

North Canterbury:

Rev. Kenneth R Smith, 125 West Belt, Rangiora.
Telephone: 0-3-313 7259

South Canterbury:

Mr Gordon T Lill, 189 Middle Road, Ashburton.
Telephone: 0-3-308 7637.

Otago-Southland:

Mr Laurie Weston, 11 Heath St, Dunedin.
Telephone: 0-3-454 4489

DISTRICT ADVISORY PROPERTY COMMITTEE MEMBERS

Northland: Lindsay Hames, John Norvill, Lex Johnston, Harry Lendrum,
John McEwing, Neil Bently, Alan Hawksworth

Auckland: Margaret Brookes, Fereti Fa'afuata, Eric Laurenson, Kepu Moa,
Lloyd Riesterer, John Rushton, Jane St George Waugh.

Manukau: District Property Secretary, Robin Buchan, Maurice Buttimore,
Warren Jack, Brad Shaw, Verna Vince, with power to co-opt.

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

Taranaki-Wanganui:

North Committee - Ngaire Benny, Athol Davis, Margaret Drake,
John Harding, Colin Rowe and Russell Rigby.

South Committee: Bob Wallis, Les Fordyce, David Pratt.

Hawkes Bay-Manawatu: Ken Fay, John Harding, Lindsay Hall, Don
Maegaard, with power to co-opt.

Wellington: Messrs L Brown, R Potts, E Heggie, B Hussey, Mrs P
McPherson, Mrs M Freeman, Mrs G Chapman 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
Pearcy 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: 0-9-439 8724

Auckland:

Rev. Michael Greer, 14 St Vincent Avenue, Auckland 5.
Telephone: Home: 0-9-520 2507

Manukau:

Waikato-Bay of Plenty:

Rev. Neil Keesing, 249 Cambridge Rd, (or P O Box 11007)
Hamilton. Telephone: [H] 0-7-856 4065

Taranaki-Wanganui:

Rev. Robyn Goudge, 9 Paynters Ave, New Plymouth.
Telephone: (067) 83 434

Hawkes Bay-Manawatu:

Telephone:

Wellington:

Rev. Peter J L West, 3 Truro Road, Plimmerton.
Telephone: 0-4-339 079

Nelson:

Rev. Graham Kane, 4 Lichfield St, Stoke, Nelson.
Telephone: 0-3-547 7322

North Canterbury:

Telephone:

South Canterbury:

Rev. Robin J G Gray, 79 Arthur St, Timaru.
Telephone: 0-3-684 5625

Otago-Southland:

Rev. Shirley V Ungemuth, P O Box 5076, Dunedin
Telephone: 0-3-477 2000

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. Wendie Hansen

Everil Orr Home and Hospital)

Wesley Hospital

) Rev. D Bruce Gordon

Greenlane - Rev. R A Matthews (Ecumenical Chaplain)

Carrington and Oakley Hospitals - Rev. B Malcouronne

National Women's Hospital - Rev. Tui Fatialofa (Ecumenical Chaplain)

North Shore Hospital - Rev. D Comber (Ecumenical Chaplain)

MANUKAU DISTRICT:

Kingseat Psychiatric -
Middlemore - (Presbyterian) Rev. Sifa Hingano

WAIKATO-BAY OF PLENTY DISTRICT:

Waikato Hospital - Rev. Roy M Alexander
Queen Elizabeth (Rotorua)) - Rev. Alex Chamberlain
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)

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. Robert A Allan

NELSON DISTRICT:

Nelson Public Hospital)
Ngawhatu Psychiatric)
Braemar Psychopaedic)
Green Gables Home & Hospital - Rev. Beverley Pullar
Wesley House, Picton - Rev. David G Stubbs
Grey Hospital, Greymouth - Rev. Stuart G Slinn
Seaview Psychiatric (Hokitika) -
Rev. John R Drylie
Deacon Elva M Reynolds

NORTH CANTERBURY DISTRICT:

Christchurch Hospital - Earle Williams
- Shirley Bennett
Princess Margaret Hospital - Rev. Donald F Prince
Sunnyside Hospital - Geoff Paterson
Burwood Hospital - Rev. Gerald Tisch
Templeton Hospital - David Pierce (Ecumenical Chaplain)
Christchurch Womens - Rev. Helen Wallis
Southern Cross Trust Hospital - Rev. Stanley J Barnes

St George's Hospital - Rev. Stanley J Barnes

SOUTH CANTERBURY DISTRICT:

Oamaru -

Timaru Hospital - Rev. Winston Marshall

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) -

<p>CONTACT ADDRESSES OF COMMITTEES, ASSOCIATIONS, FELLOWSHIPS, ETC.</p>
--

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. 0-9-424 1016

ARMED SERVICES- DEVELOPMENT DIVISION:

Rev. Mervyn L Dine

7 Francis Ryan Close

Auckland 9

Office - 0-9-867 264

BI-CULTURAL COMMITTEE:

Convener

c/- P O Box 9573, Newmarket,
Auckland

CHURCHES EDUCATION COMMISSION:

General Secretary

Mrs Mary Petersen

P O Box 9049, Wellington

Telephone 0-4-801 6000

Fax: 0-4-801 6001

CHURCH UNION - DEVELOPMENT DIVISION:

Convener

Rev. Norman E Brookes,
P O Box 9573, Newmarket,
Auckland.
Office - 0-9-520 5499

COMMITTEE ON MINISTRY:

Convener

Rev. Gillian A Telford
P O Box 15-125, Dinsdale,
(7 Balfour Cres.), Hamilton.
phone [O] 0-7-847 2752
[H] 0-7-856 2083

**Fieldworker Ordained
Ministry**

Rev. Gillian M Watkin,
320 St Heliers Bay Rd,
Auckland 3
Phone: (Office) 0-9-528 4437

Assessment Convener

Rev. Chris J Dyson, BSc, LTh,
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, 48 Jickell St,
Palmerston North.
Phone 0-6-356 3487.

CONFERENCE OF CHURCHES IN AOTEAROA-NEW ZEALAND

Auckland:

Administrator: Te Rua Gretha, P O Box 9573, Newmarket,
Auckland. Telephone: 0-9-520 5450

Co-ordinator:

Wellington Fieldworker: Rev. Brian R J Eagle, P O Box 7483,
Wellington.

(Home: 239 Buckley Road, Melrose,
Wellington)

Telephone & Fax:

Christchurch Fieldworker: Elizabeth Mackie, P O Box 22652,
Christchurch.

Telephone 0-3-669 274 Fax No. 0-3-652 919

Director - Christian World Service:

Rev. Barbara Stephens, P O Box 22652, Christchurch.
Telephone 0-3-669 274 Fax No. 0-3-652 919

**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. phone & FAX-
Office 0-7-839 3949 (Office
Address: 62 London St)

Units III and IV Otago-Southland and Christchurch:

Joint Secretary

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)

Co-ordinating Convener:

Mr David Moir
1118 Heaphy Terrace
Hamilton

EPWORTH BOOKSHOP (WELLINGTON)

Manager

Joy Wright
75 Taranaki Street.
(P O Box 6133, Te Aro,)
Wellington. 1.
Phone 0-4-385 0352
Fax. No. 0-4-385 6114

FAITH & ORDER

Convener

Rev. Dr J B Salmond
19 Temple St,
Meadowbank, Auckland
phone: 0-9-

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 0-9-609 588

Waikato: Director, Deacon Anne Hunt, P O Box 4321, Hamilton.
Telephone 0-7-856 8638

Wellington: Director, Rev. John B Currie, P O Box 30570, Lower Hutt.
Telephone 0-4-566 4981.

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

Southern: Director Mrs Ruth Mitchell, P O Box 1534, Dunedin.
Telephone 0-3-477 8065.

INVESTMENT BOARD

Secretary

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

KAI IWI MISSTION TRUST

Secretary

c/- Jack Riddet Tripe,
P O Box 5, Wanganui

LAND COMMISSION

Co-ordinating Convener

Rev. Kenneth R Smith
125 West Belt, Rangiora
Phone No. 0-3-313 7259

Regional Conveners:

Northland

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

Auckland

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

Manukau

Mr Graham Stokes
P O Box 82056
Highland Park
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

Rev. Bill Elderton
P O Box 539
Palmerton North
Phone No.

Wellington

Duncan Moore
22 Mersey Street, Island Bay,
Wellington.

Nelson

Mrs June Fields
14 Lane Street
Blenheim
ph. no. 0-3-578 3364

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
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Invercargill

Mrs Iris Lankshear
292 Racecourse Road
Invercargill

LAW REVISION

Convener

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Auckland.
phone: [O] (09) 796-960

MAKING DISCIPLES TASK GROUP

Convener

Rev. Kenneth R Smith
125 West Belt, Rangioia
phone No. 0-3-313 7259

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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

The Executive Officer, Mrs Clare Morrison
75 Taranaki St, Wellington (Office above Epworth)
Postal address: P O Box 6133, Te Aro, Wellington.
Telephone 0-4-385 0351 Office Fax No. 0-4-385 6114

METHODIST MISSION AOTEAROA

Convener

Rev. Donald J Phillipps,
P O Box 5076, Dunedin.
Phone: [O] 0-3-477 2000
Fax No. 0-3-477 2000

Auckland Methodist Mission

Superintendent

Rev. Alan K Woodley
P O Box 5104, Auckland
Phone No. 0-9-303 2443
Fax No. 0-9-309 0665

Wesley Wellington Mission

Superintendent

Rev. Brian H Turner
P O Box 9932, Te Aro, Wellington.
Phone No. 0-4-385 3727
Fax. No. 0-4- 828-054

Christchurch Methodist Mission

Superintendent

Rev. Timothy J Langley
P O Box 1449, Christchurch
Phone No. 0-3- 666 745
Fax. No. 0-3-666 650

Dunedin Methodist Mission

Superintendent

Rev. Donald J Phillipps
P O Box 5076, Dunedin.
Phone No. 0-3-477 2000
Fax. 0-3-477 2000

N Z METHODIST WOMEN'S FELLOWSHIP

President

Mrs Elaine Diprose
Davidson Rd, R D 3 Matamata
Phone 0-7-888 2822

Secretary

Mrs Myra Caldwell
49 Stanley Avenue, Te Aroha
Phone 0-7-884 9466

Treasurer

Mrs Edith Sealey
Ngarua Road, R D Waitoa,
Waikato. phone 0-7-887 1782

**World Federation of Women
(Correspondent)**

Mrs Raewyn Luxton,
1 Catherine Crescent, Te Aroha.
Mrs Ruth Silverstone,
20 Yaldhurst Rd, Christchurch 4.
phone 0-3-348 5519

Smethurst Convener:

PASTORAL COMMITTEE

Convener

Rev. Stan J West, P O Box 931,
Christchurch.
Phone No. 0-3-666 049
Fax No. 0-3-666 009

PUBLIC QUESTIONS

Convener

Mr Fletcher Thomas, 16 Rata Rd,
Akatarawa, Upper Hutt,
phone 0-4-526 8848

ROBERT GIBSON TRUST BOARD

Chairperson

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

SAMOAN ADVISORY COMMITTEE

Convener

Rev. Aso T Saleupolu,
1 Waterview Rd, Mangere, Auck.
phone [O] 0-9-275 4759
[H] 0-9-275 9508

TE RUNANGA WHAKAWHANAUNGA I NGA HAHĪ O AOTEAROA

Secretary Researcher
P O Box 9573
Newmarket, AUCKLAND
ph. 0-9-520 5450

TONGAN ADVISORY COMMITTEE

Convener

Mr T Kilifi Heimuli,
507 Sandringham Rd, Auckland.
phone 0-9-864 855.

TRINITY THEOLOGICAL COLLEGE (Fax. 0-9-521 2664)

(ph. nos. 0-9-521 2073, 0-9-528 0426) 202 St John's Rd, Meadowbank,
Auckland 5.

Principal

(Dean of Faculty 1991)

Rev. E Franics I Hanson, BA, BD,
Lecturer in Liturgics, Christian
Education, Homiletics, Methodism
phone: [H] 0-9-528 6613

Tutor in Systematic Theology

Rev. Dr John Salmon, MA,
ThM (Princeton), PhD, LTh, STh,
ACA, ACIS: Lecturer in Systematic
Theology; phone: [H] 0-9-521 5949

Fieldworker Ordained
Ministry:

Rev. Gillian M Watkin, LTh (Hons)
Postal Address: Trinity Theological
College, 202 St John's Rd,
Meadowbank, Auckland 5
Office: 320 St Heliers Bay Rd,
Auck. 5. Phone [O] 0-9-528 4437;
[H] 0-9-817 5368; Fax: 0-9-528 8563

Director of Wellspring:	Mrs Robyn Brown, TCC 320 St Heliers Bay Rd, Auck 5: ph. [O] 0-9-528 4437; [H] 0-9-875 122 Fax: 0-9-528 8563
Administrator:	Mrs Jill van de Geer, LTCL, TTC, Director of Field Education.
Chairperson, College Council:	Rev. Michael Greer, LTh 14 St Vincent Ave, Remuera, Auckland 5: ph [H] 0-9-520 2507
St John's College Staff	
Dean: <i>(Dean of Common Life 1992)</i>	Rt Rev. Peter Atkins, MA, BD, Lth Lecturer in Liturgies, Pastoral Studies and Evangelism.
Ahorangi, Te Rau Kahikatea	Rev. Muru Walters, JP, LTh (Hons.Aot) PGD, MA, DipEd, AdvDipTch, DNZCRS, Lecturer in Maori Studies
Full-time Faculty	Rev. Dr Keith C Carley, BCom, BD PhD(Lond.), Lect. in Old Testament Rev. Janet E Crawford, BA, DipEd, BD, STM (Yale), Lecturer in Church History & Women's Studies 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 Mete, LTh, 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 Mrs Judith Bright, MA, Dip.NZLS, ANZLA (Librarian).
Part-time Faculty:	Ms Jill Hemming, BA, LTCL, LSB (Public Speaking) Dip.Tcg; Lecturer in Speech Communication

JAMES AND MARTHA TROUNSON TRUST

Secretary

Mr Jim Steel, 25 Taikata Rd,
Te Atatu, Auckland 8.
ph. 0-9-834 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. 0-9-238 7014
Fax 0-9-238 3582

Secretary

Mr N L Johnston, P O Box 6864,
Auckland. Phone 0-9-396 934
Fax. 0-9-792 688

WESLEY HISTORICAL SOCIETY (N Z)

Secretary

Mr D G Roberts,
2/10 Birdwood Ave,
Papatoetoe. Ph. 0-9-279 8152

Treasurer

Rev. Robert W Widdup,
12 Melandra Rd, Whangaparaoa
Ph. 0-9-424 3059
Henderson.

WELFARE OF THE CHURCH

Convener

Mr Brian Jillings
143 Dalrymple St
Invercargill

PERSONNEL - BOARDS AND COMMITTEES

A. STANDING COMMITTEES OF THE CONFERENCE

COMMITTEE ON MINISTRY

Norman Brookes, Robyn Brown, David Bush, Chris Dyson, Frank Hanson, June Higham, Ruth Keightley, Winifred Murray, Fred Norris, Gillian Telford (Convener), Gillian Watkin, representatives of Maori Division, each of Fijian, Samoan and Tongan Advisory Committees and such other members as the President approves.

COMMUNITY ON WOMEN AND MEN

Wendy Conwell (Co-ordinator), Joyce Coss, Margaret Drake, June Gibson, Lynette Green, Sylvia Olsson, Ann Pritchard, Russell Rigby, Troy Sugrue, Amelia Takau, Anthea May Thomas, Gillian Thornley, Dawn Wright, Helen Wright, Bertha Zurcher.

FAITH AND ORDER

Lorraine Barr, Bill Burnell, Joy Dine, Mervyn Dine, Frank Hanson, Ian Hayter, Anne Hunt, Paulo Ieriko, Pat Jacobson, Harold Marshall, John Salmon, Richard Small, Clive Smith, Tony Stroobant, Susan Thompson, Alan Upson, Gillian Watkin, Bryan White plus others as are 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 Vatuicicila, 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 Olsen, Douglas Rogers, Brian Turner. Joy Wright.

P.A.C. DISTRIBUTION COMMITTEE

Roger Biddle, Garth Cant, Margaret Ellen, Margaret Hamilton, Sarah Laurenson, Troy Sugrue, Gillian Thornley, 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, and the President to ensure that two women are members of the Committee.

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

Mark Hanson, Graham Hulston, Barry Jones, Kathleen Loncar, Brian Milford, John Roberts, Bob Sullivan, Helen Thorstenson, Fletcher Thomas (Convener), withg corresponding members Don Borrie, George Bryant, Wallace Chapman, Silvia Crane, Roger Gibson, Robin Hall, Jocelyn and Owen Labrum, and Beryl Paine, together with such other members as the President may appoint.

SAMOAN ADVISORY COMMITTEE

Aso Samoa Saleupolu (Convener), Mrs Fa'au'u Fono (Minute Secretary), President; Vice-President; Seuseu Tuigamala (Treasurer), all Samoan Presbyters, with one Lay Representative from their respective congregations, one representative from Wellington, Waikato-Bay of Plenty, Manukau and Auckland Districts, 2 representatives from Samoan Congregations without Presbyters.

TONGAN ADVISORY COMMITTEE

President, Vice-President, Superintendent of the Development Division, T Kilifi Heimuli (Convener), Tongan Advisory Committee officials, six members from Auckland/Manukau and one representative from each of the Fellowships, one representative from every District Synod where there is a Tongan Fellowship, and Tongan Ministers who are on Connexional Appointments in Aotearoa-New Zealand.

WELFARE OF THE CHURCH

Brian Jillings (Convener and Chairperson), Iris Lankshear (Secretary), Margaret Burnett, Judith Day, Marian Emslie, Judith Day, Stan Hunt, Joan Lawry, Ernest Willis.

B. OTHER BOARDS AND COMMITTEES

ADMINISTRATION DIVISION

Alan Bettany, Frank Claridge, Elaine Dell, Edgar Hornblow, Geoff Peak, Donald Phillipps, Ashley Sedon, Pat Teague (Chairperson), Lani Tupu, Ex-officio Margaret Burnett (President), General Secretary and additional person(s) as approved by the President.

ALDERSGATE FELLOWSHIP

Edgar Hornblow and Bruce McNair (Co-Presidents); Russell James, Roger Gibson and Jean Waugh (Vice-Presidents); Gwen and Frank Rigg (Co-Secretaries); Hilary Monk (Treasurer); Rob and Kaye Emmitt, Ralf Fields, Roger Gibson, Mona Harris, Judy Hornblow, Roger and Jo Marshall, Mike & Jan Older, Murray Peat, Heather Scott, Richard Small, Bob Smith, Bryan White and Don Williams.

BI-CULTURAL COMMITTEE

Norman Brookes, Mervyn Dine, Margaret Ellen, Lynne Frith, Margaret Gordon, Neil Marquand, John Salmon, The Tumuaki, and such other Members as are appointed by Maori Division.

DEVELOPMENT DIVISION

Julie Baker, Norman Brookes, Fereti Fa'afuata, Lupeti Fihaki, Fa'au'u Fono, Michael Greer, Warwick Gust, Wendie Hansen, Kilifi Heimuli, Neil Marquand, 'Alifaleti Mone, Rua Rakena, Pare Rauwhero, Jill Richards, Geraldine Riesterer, Susau Strickland, Richard Waugh, and one other to be approved by the President.

Armed Services Chaplaincy:

Mervyn Dine, Senior Chaplain.

Church Union Committee:

Norman Brookes, Elizabeth Kolhase, Len Schroeder, Rua Rakena, Jill Richards, Ken Russell.

Making Disciples Task Group:

Kenneth Smith (Convener), Ruth Silverstone, Norman Brookes, Jean Bruce, Graham Hawkey, Val Lane, Jione Langi, Audrey Leadley, 'Alifaleti Mone, Eileen Shamy, John Stringer, Lynley White. Jione Langi, Audrey Leadley.

Methodist Representatives on the Negotiating Churches Unity Council 1990:

Norman Brookes and Helen Hay

EDUCATION DIVISION

Karene Biggs, Natalie Crane, Barbara Halliwell, Diana Roberts, Douglas Rogers (Convener), Owen Sanders, Jennifer Taylor, Joy Wright, Manager Education Division, Co-ordinators of Educational Ministry, National Youth Co-ordinators, Youth Policy Implementation Worker, and Director of RESPONSE.

EPWORTH BOOKSHOP

Brian Garlick (Chairperson), Gavin Mickell, Stan West, Alan Woodley.

TE TAHA MAORI

Elaine Dell, Ruby Fenton, Colleen Gilmore, Kiri Haretuku, Hana Hauraki, Polly Hepi, Aroha Huston, Winiata Morunga, Rex Nathan, Heremia Pate, Riripeti Polwart, Hemi Rauwhero, Pare Rauwhero, John Roberts, Diana Tana, Tara Tautari, The Tumuaki, Doreen Wilson

Te Runanga Whakawhanaunga I Nga Haahi:

The Tumuaki, Kiri Haretuku, John Roberts, Markus Rogers, Diana Tana, Paringahau Waaka.

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

Convener: Mr David Moir

(1) Regional Representatives:

Unit Convener(s) and Unit Member (where there is only one Convener).

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

Hilda Schroeder and Joy Rakena

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

John McKinlay, Judy Allison, Ian Cairns

(4) Joint Secretaries:

Rev. Alan J Leadley, Rev. Dr Lourdino A Yuzon.

(5) Finance Adviser:

Dick Yates

UNIT I - AUCKLAND

Irene Cornwell, Mary Francis, William Francis, William Griffiths, Margaret Hames, Alan Lipscombe, Kepu Moa, Diane Paterson, Barry Pilkinton, Vaotane Saleupolu, Hilda Schroeder, Len Schroeder, Gladys Stiles, Davinia Taylor, Phil Taylor, Liu Tepou, Stuart Vogel.

UNIT II - HAMILTON Nell Bradburn and David Holmes (Co-Conveners)

Betty Buchan, Ian Faulkner, Warren Foster, Veronica Lowe, Jeanette Luxton, David Moir, Cathleen Rusden, Brian Sides, Joyce Sides, Margaret Thoms.

UNIT III - OTAGO-SOUTHLAND Sally Weston (Convener)
Barabara Cunningham, Iatoto Elisara, Marian Emslie, Henry
McKinlay, Fraser Mitchell, Paul Trebilco, Betty Scarlet,
Stephen Springthorpe.

UNIT IV - CHRISTCHURCH - Garth Cant and Janet Taege
(Co-Conveners)
Fred Baker, Winston Baker, Ruth Bilverstone, Amanda Clarke,
Denis & Estelle Elvidge, Rita & John England, Leatrice
McIntyre, Graeme McIver, Chris Nichol, Indira Sirisena, Dick
Yates.

UNIT V - WELLINGTON - Richard Lawrence (Convener)
Don Borrie, Colin Clark, Lorraine Copp, Wendy Cossham,
Dorothy Harvey, Helen Hay, Don Sangster and Margaret
Rushbrook.

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.

LAY PREACHERS' ASSOCIATION

Ruth Blundell, Miriel Fisher, Gordon Green, Mervyn Hancock,
Rex Millar, Alan Robert, Salesi Takau, Lindsay Taylor.

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 ,MBE, JP (Chairperson), Preston Bulfin, Bruce
Duthie, Wilf Ford, Alan Hughson, JP, Reba Hunt, Geoff Marx, Vic
Morgan, Len Willing, Bill Yateman, Presbyter - Manaia Parish, District
Superintendent Taranaki-Wanganui, Stan West (General Secretary),

TRINITY THEOLOGICAL COLLEGE COUNCIL

Mary Caygill, David Bush, Frank Claridge (Treasurer), June Cooper, Michael Greer (Chairperson), Frank Hanson, Pat Irving, Charles Fenwick, Lynne Frith, Maureen Giles, Bill Nathan, Doug Pratt, Diana Tana, Vaotane Unasa Samoa-Salepolu.

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 Kohlase, William Morrison, Lorraine Parker, Gillian Watkin

WESLEY COLLEGE TRUST

Eric Beavis, Brian Caughey, Marie Clark, Tony Gillies, Margaret Gordon, Michael Greer, John Hull, Jim Johnston, Jack McCoskrie, Graeme Matheson, Harvey O'Loughlan, Jack Paine, Jack Penman, Pat Tauroa, Sione Tonga and Pip Winiata

C. METHODIST MISSION AOTEAROA

MMA EXECUTIVE:

Yvonne Dasler, Andrew Doubleday, Geoff Hill, Jennifer Moor, Kathleen Rowe, Chris Wood, Ex officio Mission Superintendents.

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 MISSION

Brian Turner (Superintendent), Ross Becker, Ian Crabtree, Alan Dine, Catherine Gibson John Hickman, Beverley Jones, Jione Langi, Lindsay Mann, Naomi Morton, and Lani Tupu (Chairperson), Chris Wood, and one to be appointed by the President.

CHRISTCHURCH METHODIST MISSION

Timothy Langley (Superintendent), Mervyn Dickinson, Inu Farrar, Geoff Hill, Rodney Hill, Naylor Hillary, Ross Lawn (Chairperson), Graeme McIver, Patricia Crumpton, Heather Spence, Alan Watson.

DUNEDIN METHODIST MISSION

Donald Phillipps (Superintendent), Joan Carter, Arthur Crosbie, Joan McDonald, Neil McLeod, Mori Pickering, Len Robinson, Brian Simms (Chairperson), 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
TE HAAHI WETERIANA O AOTEAROA
for the Connexional Year 1992**

- Ent:** Indicates the year of first appointment by the Conference.
Years: Indicates the Year(s) of current appointment (including the Connexional Year).
OR denotes the year of retirement, **OR** when not known - Ret.
L: Denotes local Presbyter and is followed by the Years of the current appointment.
UFS: Denotes unavailability for Stationing by the Conference.
D: Deacons.
CHP: Those engaged in Hospital, Industrial, Prison, Services, University or other Chaplaincy.
HM: Home Missionaries.
MI: Minita-a-Iwi.
Supply: Denotes Lay or Ministerial Supply.
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 Residential (Theological College) or in the Home Setting.
[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	5	Abbott, Bryant S L; 18 West Rd, Wellington 5	0-4-475 9198	6020
1955	1983	Abbott, William K; 142 Regan St, Stratford	(0663) 5464	4030
		Aislabie, Peter 1 Wyoming Ave, Murrays Bay, Auckland 10 (student Presbyter)		2320

Ent.	Years	Names and Address Alaelua, Faiva	phone no.	Parish
		(student)		
1966	CHP13	Alexander, Roy M; 64 Houchens Rd, Hamilton	[O] 0-6839 8899 Direct line 0-7-839 8719 [H] 0-7-843 5001	3000
1968	4	Allan, Robert A; 92 Cambridge St, Levin	[H] 0-6-368 5927	6220
1944	1983	Allen, Robert H; B.A. 31 Bay View Rd, Cass Bay, Lyttelton	0-3-328 8799	8140
1969	2	Alley, David R; 31 King Street, Waiuku	0-9-235 9312	2460
1987	L6	Ambler, Mavis; P O Box 19, Opononi, Northland	0-9-405 8809	1060
1991	2	Ancrum, Audrey P, L.Th 28 Marion Ave, Mt Roskill Auckland 4	[O] 0-9-629 3348 [H] 0-9-627 2820	2030) 2040)
1984	SOC3	Anderson-Carter, Glenys R; 412 Pukehangi Rd, Pomare, Rotorua	(073) 88-835	3000
1956	4	Andrews, Robert S; 20 Wellington St, Hamilton	0-7-856 5783	3100
1943	1977	Andrews, Stanley G; M.A.,Dip.Ed. F1/51 Kolmar Rd, Papatoetoe, Auckland	(09) 2781945	2410
1963	7	Ansell, David H; (122 Edgecumbe Rd) P O Box 2019, Tauranga South	[O] 0-7-578 8493 [H] 0-7-5786151	3190
1963	1979	Armstrong, David; Unit 13, Peninsular Club, 441 Whangaparaoa Rd Hibiscus Coast, Orewa	0-9-424 1322	2280
1979	1986	Astley, H Mary; 122 Totara Drive, Hamilton	0-7-849 6421	3080
1947	1960	Attwood, A Francis; 9 Galbraith Street, Waihi	0-7-863 8200	3040
1949	1979	Baker, Edward; 7 Park Ave, Tuakau	0-9-236 8122	2440
1953	5	Baker, Frederick J K 356 Wairakei Rd, ChCh 5	[H] 0-3-359 8115	8140
1987	5	Baker, Marcia J; 356 Wairakei Rd, Chch 5	[H] 0-3-359 8115	8140
1963	2	Ball, Niven G, "Arohanui Family Village" 81 Middle Rd, Havelock North	(070) 775-987	5020
1965	3	Barnes, Stanley J, B.A.(Rhodes) 131 Francis Ave, Christchurch 1	0-3-355-7207	8130
1986	D2	Barrow, Shirley-Joy, 14 College St, Matamata	0-7-888-8542	3140
1975	3	Bell, Anthony N, L.Th. 2 Hohaia Cresce, Matamata	[O] 0-7-888 8806 [H] 0-7-888 8976	3140

Ent.	Years	Names and Address	phone no.	Parish
1941	1968	Bell, Charles H, B.A., No. 1 Cottage, Melrose Home, 159 Waihi Rd, Tauranga	0-7-578 7619	3190
^1981	2	Bell, David S, B.A.,B.D.,M.Th. 5 Alnack Place, Torbay, Auckland 1	0-9-473 6874	2320
1957	1989	Bell, G Basil W, 10 Peters Ave, Palmerston North	(063) 591-805	5100
1944	1977	Bell, R Graham, M.A.,B.D., Theol.M.(Melb.), 3/10 King Edward Ave, Papakura. [H]	0-9-298 3893	2430
1967	1992	Bennett, Enid J, M.A.,B.D., Dip.Ed.,		3040
1956	1992	Bennett, George L, 4/63 Coronation Rd, Papatoetoe		2410
1988	2	Bennett, John E 10 St Andrews Street, Geraldine	0-3-693 8210	8360
1955	1991	Bennett, Trevor L, 4 Wainui Road, Raglan	0-7-825 7251	3090
1949	1967	Benny, T Ralph 7 Hanrahan St, (PO Box 221) Ashburton	(03) 308-3252	8380
1980	6	Biggs, Donald F, 164 High St South, Carterton	0-6-379 8325	6180
1954	1989	Billinghurst, Noel D 14 Hamua Place, Waitara	(067) 4498	4020
1962	3	Bilverstone, John 20 Yaldhurst Rd, Christchurch 4	0-3-348 5519	8120
1971	1990	Bowen, Lesley H, (Deacon) 1 North St, Blenheim,	0-3-578 6253	7070
1959	2	Bowen, Lewis A; Dip.R.E. 67 Kennedy Dr, Levin	[O] 0-6-368 7159 [H] 0-6-38 9880	5140
1985	5	Bowring, Stuart J; L.Th. 27 Hookey Drive, Te Puke.	[O] (075) 737-676 [H] (075) 739-068	3210
1955	1990	Boyd, Edward P, 55 Bayview Rd, Paremata, Wtgn	0-4-233 1188	6100
1960	1991	Brazendale, Graham; M.A., 51 Kitenui Ave, Mt Albert, Auckland	[H] 0-9-866 190	2010
		Bromell, David J, M.A.(Hons), B.D.(Hons), Ph.D. c/- Dunedin Methodist Mission, P O Box 5076, Dunedin	0-3-464 0273	9020
1969	8	Brookes, Norman E; M.A.(Hons) (3 Steele St, Meadowbank) P O Box 9573, Newmarket, Auckland	[O] 0-9-520 5450 [H] 0-9-528 7263	2600
		Brown, Robyn (Supply Wellspring) 38 Cutler St, New Lynn, Auckland 7	[O] 0-9-528 4437 [H] 0-9-875 122	2820
1989	4	Bruce, G Jean, 15 Wiggins St, Sumner, ChCh 8	[O] (03 26) 6356 [H] (03 26) 6975	8050
1989	D4	Bryant, David M 11 Lockett St, Lower Hutt	0-4-567 6106	6120

Ent.	Years	Names and Address	phone no.	Parish
1989	D4	Bryant, Margaret I 11 Lockett St, Lower Hutt	0-4-567 6106	6120
1983	5	Burnett, Margaret, E; B.Sc.,Dip.App.Soc.Sc. 24 Norwood St, Invercargill	0-3-216 5032	9110
1951	1987	Burrough, Amos W, 46 Kimberley Grove, Palmerston North	(063) 72689	5100
1949	1987	Burt, Douglas H, 26 Shelley St, Cambridge	0-7-827 6904	3070
1974	1986	Burton, Restal A, J.P. 24A William St, Cambridge	0-7-827-9034	3070
1979	9	Bush,David J; B.Sc. 13 Holiday Rd, Stanmore Bay, Whangaparaoa	[O] 0-9-426 5615 [H] 0-9-424 5706	2280
1944	1983	Bycroft, Leslie F 12 Gisborne St, Te Puke	0-7-573 9700	3210
1955	1992	Cable, Wilfred J 25b Thonrycroft Ave, Lower Hutt	0-4-567 1671	6120
1947	1985	Campbell, M Jackson 8 Totara Rd, Stanmore Bay, Whangaparaoa	0-9-424 7930	2280
1931	1971	Carr, W E Allon; Flat 3, 16b Penney Ave, Mt Roskill, Auck.4	674-258	2030
1985	1991	Caygill, Bruce A; B.Com. 254 Innes Road, ChCh 5	(03) 355-7173	8130
1985	2	Caygill, Mary E; Dip.Soc.Work, L.Th.[O] 1 Tennyson Ave, Takapuna, Auck.9[H]	0-9-449 4590 0-9- 489 4584	2140
1944	1984	Chambers, Wesley A; M.A. 5 Kaharoa Ave, Omokoroa, Tauranga R.D.2		3350
1986	3	Chandler, Clive H; 9 Dalrymple Place, Marton	(0652) 6849	5130
1969	1	Chapman, Wallace C, P O Box 367, Taumarunui	0812-57-601	3280
1965	L3	Chessum, William A; Mus.B.;	276-3468	2410
1950	1985	Clark, Colin D; M.A. 120 Kahu Rd, Paremata	0-4-233 1527	6100
1965	6	Clarke, Edwin B; M.A., B.D.(Hons)(Melb.), Dip.Mgt 27 Remuera Ave, ChCh 2	[O] 0-3-332 5040 [H] 0-3-332 5202	8020
1963	1989	Clarke, Ian L; A.C.A. 9 Hurst Place, ChCh 9.	0-3-383 0918	8010
1981	2	Clarke, Lois R H; B.A.,L.T.C.L.,L.TH. 27 Remuera Ave, ChCh 2.	[H] (03) 332-5202	8100)
1948	1978	Clement, Grace M (Deacon) 1/141 Galloway St, Hamilton East	0-7-856 3805	3100
1947	1981	Clements, Leslie C; Q.S.O., 90 Francis St, Takapuna, Auckland 9	0-9-489 5940	2140
1990	2	Clifford, Kathy 61 King Edward St, Eltham 4571	(06634) 8620	4040

Ent.	Years	Names and Address	phone no.	Parish
1991	2	Clifford , William (Bill) J; BTh(Melb.) 61 King Edward St, Eltham 4571	(06634) 8620	4040
1958	1974	Climo , Frederick J; Flat B, 112 Queen St, Waiuku	0-9-235 8426	2460
1987 4090	1	Clover , Gary A M; M.A.,B.D., Dip.N.Z.L.S.[O]0-6-345 7394 P O Box 4195,(8 Ingestre Street) Wanganui[H] 0-6-345 0575		
1951	1986	Clucas , Ivan J; R D 6, Te Puna, Tauranga	0-7-552 5903	3190
1987	D6	Cochrane , Airdre R, Takahue Road, R D 2, Kaitaia	(0889) 84019	1010
1948	1986	Collins , Rona W (Sister) 301 Bank St, Te Awamutu	(07) 871-5376	3250
		Connole , Kevin R, St John's College, 202 St John's Road, Auckland 5 (student)		
1960	1981	Conway , James H; 7 Meadowland St, Tauranga	0-7-576 5542	3190
		Cook , Elizabeth (student)		
		Cooper , June H St John's College, 202 St John's Road, Auckland 5 (student)		
1980	1	Cooper , K Desmond, 104 Beerescourt Rd, Hamilton	[O] 0-7-839 3951 [H] 0-7-275 6379	3080
1986		Cooper , Mark F; L.Th. 37 The Avenue, Waikowhai, Auckland 4	0-9-674 141	2030
1969	UFS5	Corlett , Ashley I; L.Th. No. 4 R.D., Taumaranui	0-812 6276	3280
1949	1977	Cornwell , Gordon A R; Flat 4/40 Richardson Rd, Mt Albert, Auck.3	869-554	2080
1968	1989	Couch , Moke A G; B.A. 28 Raymond St, Hamilton	0-7-855 5126	3520
1988	MI	Couch , Te Rangihiwiniui Rapaki, R.D. 1, Lyttelton	0-3-328 8998	8510
1953	1983	Craig , Hughan M; 41 Ridge St, Tauranga	0-7-576 4223	3190
1957	1	Cropp , James F; 49 Murphy's Rd, Blenheim	[O] 0-3-453 6238	7070
1983	D10	Cubin , Raewyn F 31 Wingfield Pl, Broderick Park, Johnsonville, Wellington 4.	0-4-478 1795	6010
1980	CHP4	Cumberpatch , Lindsay E; B.A. 112 Knighton Rd, Hamilton	[H] 0-7-856 7699	3330

Ent.	Years	Names and Address	phone no.	Parish
1962	UFS19	Currie, John B; B.A. P O Box 30-570, Lower Hutt 28a Whites Line West,)	[O] 0-4-566 4981 [H] 0-4-569 9348	6120
1989	D4	Dalton, R Harvey; 417 Parawai Rd, Thames (student)	(0843) 87-506	3010
1992	1	Dawson, Brian R 130 Grafton Road, Auckland St John's College, 202 St John's Road		2010
1940	1979	Dawson, John B; B.A. 17 Bayswater Cres, Woolston, Christchurch 6	0-3-384 9656	8030
1943	1982	Dawson, W Selwyn; M.A. 44 Kupe St, Orakei, Auckland 5	521-0236	2070
1954	1992	Dickie, Arthur W; C.Eng., M.Inst.F., M.N.Z.I.E., P O Box 156, White Salmon, Washington 98672		3000
1983	4	Dickinson, Audrey N; L.Th. P O Box 515, Manurewa (4/17 Lupton Rd,)	[O] (09) 266-5301 [H] (09) 266-7532	2420
1958	UFS9	Dickinson, J Mervyn; B.A., B.D., Ph.D. 12 Julius Tee, Christchurch 1	0-3-385 5287	8010
1988	3	Did-Dell, Philip L; L.Th. 28 Oxford St, Richmond, Nelson.	(054) 48394	7030
1959	2	Dine, Mervyn L; 7 Francis Ryan Close, Mt Albert, Auckland 3	[O] 0-9-867 264 [H] 0-9-895 174 also Fax.	2080
1988	5	Dombroski, Christopher R; LTh 1 Te Reinga St, Kaitaia.	0-9-408 1078 81-078	1010
1992	1	Donaldson, Andrew D; BTh(Melb.) 24 Eden St, Oamaru		8350) 8400)
1990	3	Doubleday, Andrew D; 171 Parsons St, Wanganui	[O] 0-6-345 7394 [H] 0-6-344 6076	4090
1990	3	Durrant, Joanne A; LTh 46 Mathias St, Darfield	(0516) 88252	8200
1984	UFS1	Dyson, Christopher J; BSc, LTh, DipSoSc;		2160
1969	UFS1	Eagle, Brian R J; 239 Buckley Rd, Melrose, Wgtn		6030
1980	8	Egli, Bruno W, 6B Penrod Drive, Bell Block, New Plymouth	[067] 71-222	4130
1948	1980	Eisner, Wilf G; BA 38 Greenwood Park Lane, Greenwood Park, Tauranga	0-7-544 3061	3190
1986	L7	Elisara, Leavo L; J.P. 71 Flanshaw Rd, Te Atatu South, Auckland	[H] (09) 834 4192	2100
1980	UFS4	Elderton, William E; MA, ANZIA, Dip NZLS, LTh, P O Box 539, Hokowhitu, Palmerston North	[O] 0-6-3576 8699 [H] 0-6-358 0703	5100
1939	1987	Ellemor, Evelyn (rtd Deacon) 4/13 Nursery Place, New Plymouth	(067) 34994	4010

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1984	2	Elphick, Doris J; 43 Cassandra Street, Stratford	(0663) 6192	4030
1988	5	Emslie, Marian; MSR(T) 13 Shrewsbury St, Riverton	(03) 234-8577	9120
1992	1	Fa'afuata, P Iakopo P O Box 9932, Te Aro, Wellington	[O] 0-4-384 7699	6010
1989	4	Fa'afuata, Fereti, 20 Ireland Road, Panmure, Auckland 6	0-9-527 7010	2040
1943	1983	Falkingham, Wilfred E; MBE 24 Ranui Cres, R D 1, Lyttelton	0-3-329 4439	8140
1989	D4	Fawkner, Brenda R N 19 Breakwater Street, New Plymouth	(067) 511 523	4010
1964	1989	Felderhof, Ludwig; 179 Kingswood Rd, Tauranga	0-7-567-3176	3190
1982	5	Ferguson, I W Les; LTh P O Box 5010 Rotorua West. (48 Hillcrest Ave)	[O] 0-7-348 1527 [H] 0-7-348 6376	3170
1979	9	Ferguson, R Andrew; BA, LTh (Exchange with Rev. Wilfred Carson) 8 Tabak Cres. Palmerston North	(063) 87436	5100
1991		Fifita, Saula (completing training in Tonga) Fonokalafi, Sione, 44 Beach Rd, Te Atatu, Auckland 8 (retired x Free Wesleyan Church in Tonga (Methodist))		2340
1949	1985	Ford, Wilfred F; CMG, BA 122 Totara Drive, Hamilton.	0-7-849 6421	3080
1957	1986	Fowler, Irwin J; 54 Buscomb Ave, Henderson, Auckland 8	836-1265	2100
1937	1974	Francis, William R; MA, BA, BD(Lond.) 67 Stanaway St, Northcote, Auckland 9	4191911	2140
1981	1	Frith, Lynne O, Dip.Theo P O Box 617, Pukekohe	0-9-238 6768 [H] 0-9-238 7420	2440
1955	D	Fuller, June E 37 Waimairi Rd, ChCh 4	(03) 348-8039	8120
1985	8	Garner, Edna J P O Box 54, Helensville, Nth Auck.	[O] (09) 3032-443 [H] 0-9-420-8693	2010
1968	1973	George, Atawhai, QSM, Deacon c/- Turiri Lodge, Kaikohe Hospital, Bissett Road, Kaikohe		1510
1990	3	George, Norma J 33A Lanark St, Mosgiel	[H] (03) 489-6591	9020
1964	UFS1	Gerritsen, Hendrik, BA, BD, P O Box 19-588 Avondale, Auck. 7 (home: 31 Alverston St, Waterview)	0-9-885 547	2310

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1985	1992	Gibson, June L, Pahiatua Track, R D 1, Palmerston North	0-6-359 1463	5007
1952	1989	Gibson, Loyal J, Pahiatua Track, R D 1, Palmerston North	0-6-359 1463	5100
1959	4	Gibson, Roger M, 44 Wallis St, Raglan	[O] 0-7-825 8275 [H] 0-7-825 8354	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	0-7-825 8018	3090
1984	MI	Gilmore, Stanley 107 Rimu St, Hamilton	0-7-847 9747	3520
1976	UFS1	Glensor, Peter E, BA 8 Nelson St, Petone	[O] 0-4-567 4980 [H] 0-4-568 3234	6130
1934	1969	Goodman, George H 1/56 Rimu St, New Lynn, Auckland 7	874305	2080
1989	D4	Goodwin, Lorna J 317 Albert Street, Palmerston North (student)	0-6-357 9721	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	0-7-308 8189	3220
1986	2	Goudge, Robyn D, BSc, BD, 9 Paynters Ave, New Plymouth	[O] 0-6-758 3592 [H] 0-6-758 3434	4010
1959	1976	Goudge, Stanley R, BA 46 Mulgan St, Avondale, Auck.7	677-287	2080
1956	1982	Grant, Ian D, 18 Dickson Road, Papamoa	0-7-542 1265	3210
1973	SOC3	Grant, Stuart C, BA, LLB, LTh Amstetter Str 22, 7000 Stuttgart 61 (Hedelfingen), West Germany (ph..0711 421161)		7010
1983	5	Gray, Robin J G, 79 Arthur St, Timaru	[H] (-3-684 5625)	8310 8330
1979	1	Greenwood, I Marie, BTheol, PG.Dip.(Theol) 4 Claude St, Hamilton	[H] 0-7-855 0859	3100
1976	2	Greer, Michael W, LTh 14 St Vincent Ave, Remuera, Auckland 5	0-9- 520 2507	2060
1959	1992	Griffith, Keith C, MBE 20 Herewini St, Titahi Bay. Wellington		
1943	1986	Grounds, Edmund D 7 Milton Rd, Mt Eden, Auck. 3	687-475	2030
1960	1	Gust, Warwick, B.A., B.D.(Melb.) P O Box 20 273, Glen Eden, Auckland (Home: 23 Pisces Rd)		21000
1957	1990	Guthardt, Phyllis M, M.A., Ph.D. (Camb) Hon.D.(Waik.) 36 Merlincote Cres, Governors Bay, 1 R D Lyttelton	0-3-299 675	8170

Ent.	Years	Names and Address	phone no.	Parish
1947	1984	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		2010
		Hall, Ivan J	[O] 0-9-874 360	2300
		36 Somerset Rd, Mt Roskill, Auckland 4 (Lay Supply)	[H] 0-9-696 766	
1952	1981	Hall, John R	0-7-863-5166	3040
		10 Snell Cres., Waihi Beach		
Ent.	Years	Names and Address	phone no.	Parish
1986	D7	Hallam, Valma E,	0-7-544 0229	3190
		68 Te Hono St, Maungatapu, Tauranga		
1992	1	Hambleton, Warwick	[H] 0-9-425 8660	3390
		5 Hexham Street, Warkworth		
1982	D1	Hames, Margaret G	0-9-431-7289	1110
		R D Paparoa, Northland		
1958	1990	Hamlin, R John,	0-6-268 5890	5110
		101 Stanford St, Ashhurst		
1954	6	Hammond, George M	0-3-308 7778	8390
		83 Allens Rd, Ashburton		
1952	1977	Handyside, Allan J,		5010
		8 Hammond Road, Taradale		
1983	CHP2	Hansen, Wendie,	[O] 0-9-797 440 Ext. 7279	2002
		Chaplains Dept. Auckland Hospital, Park Rd, Auckland	[H] 0-9-602 987	
		(home: 47 Marsden Ave, Balmoral, Auck.)		
1960	4	Hanson, E Francis I, BA, BD	[O] 0-9-528 0426	2820
		St John's College, 202 St John's Rd, Auckland 5	[H] 0-9-528 6613	
1991	1	Harding, Geoffrey G E,	0-6-752 4370	4080
		2 Gossling St, Okato, Taranaki.		
1969	5	Harkness, Barry G, BA, BD,	[O] 0-3-322 7514	8110
		438 Halswell Rd, ChCh.3	[H] 0-3-322 8217	
		(Home: 3 Muir Ave)		
		Harris, Graham A	0-3-544 7880	7060
		11a Blair Tee, Richmond, Nelson (part-time Lay Supply)		
1972	8	Hauraki, Hana P	0-9-435-2454	1510
		38 Three Mile Bush Rd, Kamo, Whangarei		
1962	2	Hawkey, Graham E	0-3-308 6297	8380
		89 Eton Street, Ashburton		
1968	3	Hay, J Cedric,	[O] 0-7-843 5117	3080
		47 Acacia Cres, Hamilton	[H] 0-7-843 4188	
1980	MI	Hemara, Hemara, Boundary Rd, Hikurangi, Northland		1510
1954	1990	Heppelthwaite, Ernest	[H] 0-3-359 7223	8140
		12 Hockey St, ChCh 5.		
1965	UFS11	Herbert, C Brice,	0-9-439 8080	1090
		48 Jervis St, Dargaville		

Ent.	Years	Names and Address	phone no.	Parish
1969	MI	Heremaia, Hoani; QSM 20 Gloucester St, Patea		4510
1983	MI	Heta, Te Uru Te Patunga, Pupuke Rd, Kaeo		1510
1968	UFS3	Hey, Roger J E, 4 Tahuri St, Epsom, Auck. 6	[H] 500-154	2060
1983	D10	Higham, B June, McGee Rd, R D 2, Te Awamutu	0-7-872 7719	3250
1986	D7	Hight, Dianne C, No. 7 Road, Springdale, R D Waitoa	0-7-887 2842	3050
1948	1988	Hilder, Basil J, 43 Einstein St, Gisborne	0-6-868 8585	5040
1982	D11	Hill, Desmond A, Hoani Rd, 37 R.D., Okato	0-6-752 4147	4080
1983	CP3	Hingano, Sifa, LTh(Melb.), STh 59 Fairburn Rd, Otahuhu, Auckland (Chaplain)	0-9-270-0009	2400
1990	L3	Hoddinott, Rosalie J 30 Roberta Drive, ChCh 2 (student)	0-3-332 2516	8020
1929	1964	Hobbs, Deacon Airini P T, Flat 3, Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland. 3	862-402	2010
1935	1971	Holland, Deacon O Madeline, Flat 8, 58 Allendale Rd, Auck. 3	863-811	2010
1948	1980	Hopkins, George C, 67 Stafford St, Shannon	0-6-362 7532	5100
1936	1970	Hopper, H Ian K, BA, 17 Balmoral Lane, Redcliffs, ChCh 8.	0-3-384 1533	8050
1962	7	Hornblow, Edgar R, LL.B., 12 Halberg St, Papakura	[O] 0-9-298 4695 [H] 0-9-298 8110	2430
1960	11	Hornblow, Maxwell A 120 Colombo St, ChCh 2	0-3-332 7017	8090
1960	CHP18	Horrill, C Seton, 178A Lyttelton St, ChCh 2	[O] 0-3-664 586 [H] 0-3-338 2914	8010
1959	UFS2	Hosking, John S, MA, DipMus, P O Box 8047, Kensington, Whangarei. (35 Tui Cres, Maunu, Whangarei)	0-9-438 3651	1130
1988	5	Hughson, Gregory A; ATCL, M.Sc. (Hons), BD, 1 Highfield Road, Feilding	[O] 0-6-323 8057 [H] 0-6-323 4127	5120
1974	MI	Hunapo, Raka 82 Vine St, Mangere East	[H] (09) 276-9779	2510
1982	D11	Hunt, P Anne, 34 Malcolm St, Hillcrest, Hamilton	[O] 0-7-856 8638 [H] 0-7-856 6296	3080
1991	D2	Hunt, Stan 24 Robertson St, Invercargill	0-3-217 7416	9110
1991	2	Ieriko, Paulo 28 Binstead Road, New Lynn, Auckland	[O] 0-9-763 319 [H] 0-9-874 139	2100

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1975	1	Jacobson , Patricia M, B.A., L.Th., P O Box 87, Helensville	[H] 0-9-420 8868	2270
1961	18	James , Russell E, 10A Grange St, ChCh 2.	[H] 0-3-332 9456 [O] 0-3-337 0092	8080
1967	UFS10	Jamieson , Colin G, 48 Laings Cres., Heathcote	[H] 0-3-384 2318	8090
	ASC2	Jeyaseelan , T Wesley 102 St John's St, Opotiki	[O] 0-7-315 8189 [H] 0-7-315 6176	3240
1989	4	Johnston , Alexander (Lex) C, (107 Normanby St) P O Box 196, Dargaville	0-9-439 8724	1090
1940	1975	Jones , Alan O, 8 Eden Place, Wanganui	0-6-345-2980	4090
1962	8	Jones , Barry E, BA 79 Pretoria St, Lower Hutt	[H] 0-4-566 0226 [O] 0-4-566 0580	6120
1978	MI	Kahu , Ngaonepu Sidney, 22 Elizabeth St, Patea, South Taranaki		4510
1983	3	Kane , Graham A, 4 Lichfield St, Stoke, Nelson	0-3-547 7322	7010
1984	3	Keesing , Neil R, L.Th.(Melb.), S.Th. (249 Cambridge Rd) P O Box 11007, Hamilton [H] 0-7-856 4065	[O] 0-7-856 7866	3330
1949	1984	Keightley , Clifford J, 1/69 Carruthers St, ChCh 4	0-3-358 4143	8140
1987	L5	Kilikiti , Vaikoloa, 26A Israel Ave, Otara, Sth Auck.	0-9-263 6595	2340
1957	1992	Kitchingman , Henry W. 2B Duke Street, Papakura		2420
1956	1981	Kitchingman , Owen A, B.A., Valetta, R D 1, Ashburton	0-3-3036322	8380
1989	1992	Kolo'ofa'i , Saimone 5 Caldwell St, Brockville, Dunedin	0-3-476 4380	9250
1946	MI	Kukutai , Waaka Te Kohanga, via Tuakau, South Auckland (retired)	0-9-232 8875	3510
	ASC	Langi , Jione 7 Cleveland St, Wellington 2	[O] 0-4-384 7699 [H] 0-4-385 4661	6010
1961	1987	Langley , John E, P O Box 10123, Te Mai, Whangarei	0-9-438 8563	1080
1982	5	Langley , Timothy J, B.Theol., P O Box 1449, ChCh (Home-47C Harris, Cres., Chch 5)	[O] 0-3-666 745 [H] 0-3-352 8622	8010
1991	L2	Latu , Siosifa 38 Wise St, Wainuiomata	0-4-564 7637	6120
1985	1991	Lawry , A Joan, 357B Tweed St, Invercargill. (ret'd Deacon)	0-3-216 9267	9110
1963	1985	Laws , Derek G, F.C.A., A.C.I.S 1 Willock Street, St Martins, Christchurch 2	0-3-332-8739	8090

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1938	1977	Laws , William R, M.A., B.D.(Melb.) 36 Niagara St, ChCh 6.	0-3-898 659	8030
1968	8	Leadley , Alan J., M.A., B.D. 137 Boundary Rd., (PO Box 9549, Hamilton North)	[O] 0-7-839 3949 [H] 0-7-855 2919	3700 3080
1986	4	Leadley , Colin S. 8A Fovant St, Christchurch 4.	0-3-342-7984	8120
1930	1970	Leadley , E Clarence, Flat 3, 29 Pupuke Rd, Takapuna, Auck.9	0-9-486 3645	2140
1977	1981	Leary , Gordon A., M.A., Dip.Ed., J.P.[H] 103 Office Rd, St Albans, ChCh. 1.	0-3-355 2340	8130
1953	1983	LeCouteur , E Raymond 33A Lochee Rd, ChCh 4	0-3-348 1504	8120
1991	2	Le Pine , Dianne, BTh(Melb.) 214 High St, Dannevirke	0-6-374 8659	5070
1958	1987	Lewis , Evan R, M.Sc., B.A. 31 Springhill Rd, Dunedin	0-3-453 5951	9020
1942	1981	Lewis , John J., M.A., B.D.(Melb.), Ph.D.(Lond.) (Fellow of Trinity College) 2/3 Pupuke Rd, Takapuna, Auck. 9	0-9-489 6103	2140
1978	1990	Little , Edith J, J.P., 8 Saville Row, Johnsonville, Wellington 4	0-4-478 6719	6070
1964	MI	Livingstone , Para Piripi Pokere, R.D. 12, Moerewa, Northland		1510
1968	SOC14	Loader , William R G, B.A., B.D., Dr. Theol. (Mainz) 37 Eastwood Way, Hamersley, W.A., 6022, Aust.		
1939	1977	Lucas , Campbell P., L.Th0.(Melb.) 15 Tawari St,	0-7-888 6431	3140
1957	2	Mabon , John C F 20 Waikare Ave, Lower Hutt	[H] 0-4-569 5240	6130
1930	1970	McDowell , M Alexander, D.D. (Mt.Union U.S.A.) 4 Huia St, Waikanae	0-4-293 5248	6240
1990	D3	McInnes , Mrs Jean I, M.B.E. 37 Don Street, Oamaru	0-3-437 1979	8400
1968	2	McIver , Graeme M, MA, 54 Chester St, Christchurch 1	0-3-662 806	8010
1953	1981	McKay , Archibald W 1/81 Tui Rd, Papatoetoe, Auckland	0-9-278-8904	2410
1965	UFS11	Mackie , Bruce E, 20 Russell St, Devonport.	0-9-445 3274	2130
1982	1	McNicol , Derek V 1 Mayroyd Terrace, Nelson		7010
1968	UFS2	Malcouronne , Brian J, B.A. 568 South Titirangi Rd, Titirangi, Auckland 7	[H] 0-2-817 7708	2310
1966	UFS4	Manihera , John I, P O Box 58, Pukekohe.	[O] 0-9-238 3127	2830

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1989	L4	Manu'atu , Lisiata 20 Frederick Drive, Hamilton	[H] 0-7-846 0626	3080
1991	L2	Manukia , Mosese		2370
1961	1991	Marshall , C Russell, 26 Mana Esplanade, Paremata, Wellington	0-4-233 9178	6100
1948	1971	Marshall , Edward M, B.A., Dip.Ed., 28 Surf Rd, Stanmore Bay, Whangaparaoa.	0-9-424 7673	2280
1974	MI	Martin , Huia 74 Franklyne Rd, Otara	0-9-274-9421	2510
1934	1974	Matthews , Howard C 57 Wycliffe St, Onekawa, Napier		5010
1968	L9	Meredith , John D, 49 Broadway Ave, Timaru	0-3-686 1932	8310
1987	2	Mika , V Salafai, L.Th. 62 Stonex Place, Papatoetoe	[O] 0-9-277 5985 [H] 0-9-274 6943	2410
	ASC2	Milford , Brian K 4 Jellicoe St, Greytown	0-6-304 9399	6160) 6170)
1992	1	Millar , Ian 9 Rhodes St, Timaru.	0-3-688 8401	8310
1989	L4	Millar , M Anne, 416 Mairahau Rd, Parklands, ChCh	0-3-383 0144 (student)	8030
1963	1988	Miller , Barbara I 12 Arohia Place, Snells Beach, Warkworth	0-9-425 6144	2290
1991	L2	Moa , Kepu 68 La Rosa St, Greenbay, Auckland 7.	0-9-817-3667 (student)	2370
1978		Moala , Taniela T, L.Th. Dip.R.E. 40 Kensington Ave, Mt Eden, Auckland	[H] 0-9-608 747	2340
	ASC	Mone , Dr 'Alifaleti M 118 Grange Rd, Mt Eden, Auckland	[H] 0-9-686 644	2340
1947	SOC	Money , Deacon Lucy H, United Church, Choiseul, Solomon Islands		3060
1942	1982	Morrison , William J, MA 18A Mizpah Rd, Browns Bay, Auck.10	0-9-478 5570	2320
1972	MI	Morunga , Winiata, 4 Griffin St, Kamo, Northland		1510
1960	2	Mullan , David S., MA,DipEd 20 Tui Grove, Paihia, Northland (Supply) (2 College Rd, Glen Innes., Auck 6.)	0-9-402 8071 [H] (09) 521 1630	1030
1991	MI	Nathan , Rex E F P O Box 321, (Aoroa Rd) Dargaville	0-9-439 6565	1500
1964	3	Neal , Barry W, MA, DipEd 1/64 Peary Rd, Mt Eden, Auckland	[H] 0-9-604 934	2010 3030
1989	1	Nesbit , John B 100 Jed St, Invercargill	0-3-218 3539	9110
1953	1988	Newman , Alan, MA(Hons) 1 Camellia Drive, Ngongotaha, Rotorua.	0-7-357 5235	3170

Ent.	Years	Names and Address	phone no.	Parish
1980	L	Noa, Nomani, 4 Iliad Place, Wiri	0-9-266 0214	2410
1968	8	Norwell, Ian C. 26 Waterview Rd, Devonport, Auck.9	[O] 0-9-445 6801 [H] 0-9-445 0042	2130
1937	1974	Norwell, Leslie T. 36 Raleigh St, Cambridge	0-7-827 5477	3070
1949	1982	Nuttall, A Roger G., B.A. 103A Ohaupo Rd, Hamilton	0-7-843 6375	3080
1939	1977	Oldfield, Charles B. 1/110 Sartors Ave, Browns Bay, Auckland 10	0-9-478 6786	2320
1946	1981	Olds, Norman W 74A Fleete St, Burwood, ChCh 6.	0-3-385 1932	8030
1951	1977	Olds, O McLennan, c/- Omokoroa Retirement Village, Private Bag, R D 2 Tauranga		3350
1983	1	Oliver, J Allan, M.Sc., L.Th. P O Box 823, Taupo (Home: 38 Rimu St)	[H] 0-7-378 4302	3180
1985	UFS2	Olsen, F Anne, B.A. P O Box 45-056, Lower Hutt	0-4-566 4089	6150
1991	2	Olsen, Kenneth W, BTh(Melb.) 151 Kennedy Road, Napier	0-6-843 8665	5010
1989	D4	Olsen, Phyllis A; Hora Hora, R.D. 2, Cambridge	0-7-827 2848	3000
		Osborn, Beverley 64 Dunn's Road, Otatara, R.D. 9 Invercargill	0-3-213 0274	9110
1953	1986	Osborne, John H, M.A. 61 McDowell Cres, Glenfield, Auckland 10	0-9-419 1523	2150
1947	1979	Parker, Francis H, 382 Racecourse Rd, Te Awamutu	0-7-871 3060	3250
1931	1972	Parker, Gordon, MA, PhD(Lond.), Panorama Ave, Whitianga, Coromandel Peninsula	0-8-436 4199	3320
1930	1971	Parker, J Wesley, E.D., M.A., B.D., 8 Ranui Rd, Remuera, Auck.5	0-9-524 2579	2060
1991	L2	Parkes, Judith R "Windermere" Bells Rd, R D 2 Blenheim (student)	0-3-578-9901	7070
1969	8	Pate, Heremia H 463 St Aubyn St, New Plymouth	0-6-758 4073	4510
1987	1	Paterson, Susan (Sue) E, 44 Ottawa Rd, Wellington 4	0-4-479 7110	6060
1982	4	Peat, J Murray, MusB, ATCL Dip. (The Parsonage, 10 Hook Rd) P O Box 10, Paparoa	0-9-431-7106	1110
1952	1986	Penman, John A, BA, 47b Miro St, New Lynn, Auck. 3	[H] 0-9-870 270	2080
1927	1966	Penn, Athol R. 320 'Northbridge', Akoranga Drive, Northcote, Auckland 9	0-9-489 7130	2140
1992	1	Peterson, Brian C 67A Gloucester St, Taradale, Napier	0-6-844 2205	5010 5020

Ent.	Years	Names and Address	phone no.	Parish
1960	1974	Peterson, Frederick D 270 Whangaparaoa Rd, Whangaparaoa, Auckland	0-9-426 5715	2280
1992	1	Peterson, Marion J 67A Gloucester Street, Taradale, Napier	0-6-844 2205 5020	5010
1968	11	Phillipps, Donald J., BA, BD, (P O Box 5076) 10 Lynwood Ave, Dunedin Pitcher, Gloria J St John's College, 202 St John's Road, Auckland 5 (student)	[O] 0-3-477 2000 [H] 0-3-477 8929	9020
1939	1973	Pointon, Dorothy, Deacon, c/- Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland	867159	2010
1986	1992	Pond, H David, 27 Summer St, Devonport, Auckland	[H] 0-9-445 3364	2140
1980	MI	Popata, Wiki 111 Galway St, Onehunga, Auckl.6		2510
1967	CHP4	Pratt, David C Wanganui Hospital, Private Bag, Wanganui (50 Raine St) Wanganui	0-6-345 3909 Ext.8318 [H] 0-6-343 1462	4090
1975	UFS4	Pratt, G Douglas, MA,BD, LTh.(Hons), ASB,PhD,(St And); 3 Howden Road, Hamilton ph.	0-7-854 9562	3080
1966	CHP19	Prince, Donald F, MNZAP, 7 Ilfracombe Pl, Burnside, Christchurch 5	[O] 0-3-337 7899 [H] (03) 358 2557	8140
1957	1987	Pullar, Beverley, 10 Hunter Ave, Richmond, Nelson	0-3-544 6523	7030
1984	MI	Rakena, Matiu Te Pua Road, Kaikohe		1510
1954	31	Rakena, Ruawai D, BA 28 Mt Albert Rd, Auckland (P O Box 9573, Newmarket, Auckland)	[O] 0-9-520 5450 [H] 0-9-867 364	2500 2080
1949	1986	Ramage, Ian C E, MA, MNZAP. Moody St, Gore Bay, Cheviot	0-5138-530	8190
1984	D9	Ramsay, B Anne 15 Sherwood Rd, Onerahi Whangarei	0-9-436 0701	1130
1957	1972	Reid, Andrew G St Barnabas Home, 12 Ings Ave, Dunedin		9020
1984	L2	Reid, Loraine J Springs Rd, R D 4 Christchurch	0-3-325 2899	8010
1987	D6	Reid, Rita J 1/85 Epsom Rd, ChCh 4	0-3-348 9423	8120
1986	D7	Reynolds, Elva M 70 Fitzherbert St, Hokitika	0-288-56112	7120

Ent.	Years	Names and Address	phone no.	Parish
1991	ASC2	Rice, David P O Box 544, Thames	[O] 0-843-86123 [H] 0-843-86241	3010
1989	4	Rice, William R. 31 Silverdale Place, ChCh 1	[H] 0-3-811 895	8030
1982	L2	Richards, Gillian M. 202 Kohimarama Rd, Auck.5	[H] 0-9-528 8771	2030
1969	12	Rigby, Russell G, BA (Hons.) c/- Whiteley Methodist Church Office, Liardet Street, (Home: 11 Penrith St), New Plymouth	[O] 0-6-758 3592 [H] 0-6-75 3747	4010
1955	1989	Rigg, Frank S 466B Whangaparaoa Rd, Whangaparaoa	0-9-424 1016	2280
1974	5	Roberts, John H., BA, LTh, Dip.Crim.(Hons.), 11 Brougham St, Wgtn 1.	[H] 0-4-384 6660	6510
1987	3	Rogers, Douglas I., LLB (Hons), MTh BD (Hons), 25b St Ronan's Ave, Lower Hutt	[O] 0-4-569 6597 [H] 0-4-569 5250	6120
1984	MI	Rogers, Timaru (Mrs) 42 Orrs Rd, Kaikohe		1510
1990	L3	Rolinson, David 19 Valley Road, Mt Eden, Auckland	[H] 0-9-602 039	2040
1963	4	Rowe, B Keith, BA, BD, STM (Union NY) STD (San Francisco) P O Box 82056, (474 Pakuranga Rd) Highland Park, Auckland	[O] 0-9-576 2407 [H] 0-9-576 8470	2410
1951	1966	Ruck, Idris J. 7 Pope Terrace, Cambridge	0-7-827 6912	3070
1954	1991	Rushton, Percy P, BA, BD 1 Craig Road, Maraetai, Manukau City		2410
1957	12	Russell, Kenneth H (149 Kamo Rd) Box 8104, Kensington, Whangarei	[O] 0-9-437 1601 [H] 0-9-437 2624	1130
1964	1972	Sage, Deacon Constance E. 1 Willis St, Auck. 3	0-9-865 942	2080
1971	1	Salmon, John B, MA, ThM (Princeton) PhD, LTh, STh, ACA, ACIS, 19 Temple St, Meadowbank, Auck.5	[O] 0-9-528 0426 [H] 0-9-521 5949	2800
1982	3	Saleupolu Samoa, Aso T, DipTropAgr, LTh, 1 Waterview Rd, Mangere	[O] 0-9-275 4759 [H] 0-9-275 9508	2410
1983	1989	Samusamuvodre, Elia 5 Tawa Cres, Manurewa	0-9-206 0126	2420
1981	4	Sa'o, Tanielu T 14 Fairdale Place, Papakura	[O] 0-9-298 4695 [H] 0-9-298 4092	2430
1956	1992	Scammell, Bruce, 463 Gladstone Rd, Gisborne	0-6-867 6260	5040
1950	1988	Schroeder, Leonard P, BA, BD, (Melb.) 80 Bolton St, Blockhouse Bay, Auck.7	[H] 0-9-627-2203	2010
1983	6	Sedon, Ashley J, BTP, LTh (Hons.) (4 Kaitangata Cres, Lower Hutt) P O Box 6133, Te Aro, Wellington	[O] 0-4-385 0351 [H] 0-4-565 1104	6800

Ent.	Years	Names and Address	phone no.	Parish
1984	L9	Sefuiva , Iosua 27 Grosvenor St, Auckland	[O] 0-9-732 869 [H] 0-9763 093	2010
1988	L5	Shamy , Eileen L, 224 Sawyers Arms Rd, Chch	0-3-359 4019	8000)
1945	1977	Shapcott , Leonard 13 Lucinda Place, Glen Eden, Auck 7	0-9-818 3415	2100
1952	1990	Shaw , Harry I. 12 Bowen St, Cambridge,	0-7-827 3366	3070
1946	1982	Shepherd , Trevor 75 Manuwai Drive, Matua, Tauranga	0-7-576 2791	3190
1944	1970	Sherson , Donald G, BA 54 Rangatira Rd, Birkdale, Auck.10	0-9-483 8030	2150
1961	1991	Sides , Brian W 46 Princess Road, Otumoetai, Tauranga	0-7-576 6231	3190
1938	1978	Silvester , John, MA (Fellow of Trinity College) Flat 3, 28 King St, Papatoetoe	0-9-278 2217	2410
1975	2	Sinclair , Paul F, 406 Thames St, Morrinsville	[H] 0-7-899 7623	3060
1991	L2	Siulangapo , 'Inoke 35 Alport Street, Christchurch	0-3-384 2183	8000
1987	D2	Slinn , Ngaire P 43 Cowper St, Greymouth	0-3-768 6509	7110
1964	3	Slinn , Stuart G 43 Cowper St, Greymouth	0-3-768 6509	7110
	3	Small , Brian N, 11 Morse Street, Napier	0-6-843-9183	5160
1970	5	Smith , G Clive, LTh 61 Wainoni Rd, ChCh 6.,	[O] 0-3-892 285 [H] 0-3-897 843	8030
1985	.6	Smith , Kenneth R, LTh, 125 West Belt, Rangiora	0-3-313 7259	8190
1928	1966	Snowden , Rita, OBE, FIAL () c/- Everill Orr Village, 63 Allendale Rd, Mt Albert, Auckland	0-9-867 159	2140
1988	L5	Southward , Gwenda J 51A Brunswick St, Lower Hutt	0-4-569 3938	6120
1952	1976	Spindler , Sydney J 181 Tukapa St, New Plymouth	(067) 34842	4010
1984	8	Springett , Margaret, LTh 104 Manawapou Rd, Hawera, Taranaki.	[O] 0-6-752 4147 [H] (062) 87320	4050
1951	1985	Stead , Peter A., BA 10 Newton Rd, Oneroa, Waiheke Island	(09) 727-288	2010
1973	3	Stringer , John A., DipTheol (Melb.) 2 Voss St, Christchurch 1.	[O] 0-3-385 3473 [H] 0-3-385 2147	8030
1979	1	Stroobant , Anthony D 13 Brunton Place, Glenfield, Auckland	(09) 444-0092	2160

Ent.	Years	Names and Address	phone no.	Parish
	ASC4	Stuart, Dr W James, 20 Puriri St, ChCh 4.	[O] 0-3-348 7069 Ext. 45 [H] 0-3-348 8202	
1953	1988	Stubbs, David G, 69 Arthur St, Blenheim	0-3-578 6083	7070
1991	D2	Unasa-Su, Piula A 64 Ormond Rd, Gisborne	(079) 85-789	5040
1989	D4	Sulzberger, Elva M J 5 Jensen Place, New Plymouth	(067) 33-969	4010
1991	L2	Takau, Salesi, DipAcc,NZCC 40 Seddon St, Palmerston North		5100
		Talakai, Tevita 24 Mouatt St, Waitara (Supply)	0-6-754 4141	4020
1975	13	Tana, Diana A (c/- 4 Bryce St), P O Box 1405, Hamilton	0-7-838 1235	3510
1987	L6	Ta'ufo'ou, Peni Mafi 14 Bingara Pl, Mangere, Auck. (student)	0-9-275 4352	2340
1991	2	Taungapeau, 'Epeli, BTh(Melb.), LTH 52 Nelson St, Petone	[O] 0-4-568 5411 [H] 0-4-568 4687	6120
1955	1985	Tauroa, Lane M., BA 22 Hauiti Drive., Warkworth	0-9-425 7365	2290
1979	MI	Tawhai, Piriniha S, 41 Myers Rd, Manurewa		2510
1966	1	Taylor, Keith J., BA, P O Box 7483, Wellington South		6030
1957	7	Taylor, Philip F 5 Lenihan St, Northcote, Auck. 9	[H] 0-9-480 9332	2180
1980	L13	Telford, Gillian A, MAND (7 Balfour Cres, Hamilton) P O Box 15-125, Dinsdale, Hamilton	[O] 0-7-847 2752 [H] 0-7-856 2083	3360
		Te'o, Suiva'aia St John's College, 202 St John's Road, Auckland 5 (student)		
1967	MI	Te Uira, Phillip, Taharoa, R D Te Kuiti	(0813) 67316	3520
1983	7	Thomas, Ann M, MPS 16 Rata Rd, Akatarawa, Upper Hutt	[O] 0-4-526 9280 [H] 0-4-526 8848	6140
1941	1978	Thomas, Gordon V, BA 36A Kennedy Drive, Levin		6220
		Thompson, Susan J St John's College, 202 St John's Road, Auckland 5 (student)		
		Thompson, Tom (15 Lorne Street), P O Box 71, Kaponga (Lay Supply)	0-6-764 6564	4060
1955	1983	Thornicroft, Neville, 7 Walton Ave, Warkworth	0-9-425 7225	2290

Ent.	Years	Names and Address	phone no.	Parish
1935	1975	Thornley, Robert, MA, DipSocSc, Flat 6, 58 Allendale Rd, Mt Albert, Auck. 3	863346	2080
1967	1989	Toia, Samson N; QSM, JP 26 Pirika St, Dargaville	[H] 0-9-439 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	SOC5	Trebilco, Paul R; BSc(Hons),BD,PhD[H] 168 Evans St, Opoho, Dunedin	0-3-473 9629 [O] 0-3-473 0109	9020
		Tregurtha, Paul 27 Scoular St, Maryhill, Dunedin (student Presbyterian)		9020
1982	D10	Tregurtha, Rachel A., 208 King St, Rangiora	0-3-313 7506	8190
1963	UFS3	Tucker, W Geoffrey 38 Braemar Rd, Rothesay Bay, Auckland	(09) 479-2960	2320
		Tufuga, Fatuatia (student)		
1981	2	Tugia, A Fa'aoso 20 Caernarvon Drive, Flaxmere, Hastings	[H] 0-6-879-9134	5020
1981	L4	Tuimaseve, Fisiga 5 Daphne Rd, Papatoetoe	[H] (09) 2779735	2410
1991	L2	Tu'itupou, Molia 15 Catherine St, Onehunga (student)		2370
1985	3	Tupou, S Tavake, Th.Dip., Dip.Min. (Australia College of Theo. Sydney) L.Th., 15 Brookfield Tce, Tauranga	0-7-576 4961	3190
1969 6010	1	Turner, Brian H. M.A.(hons), Dip.R.E.(Melb.) P O Box 9932, Te Aro, Wellington (38 McFarlane St)	[O] 0-4-385 3727 [H] 0-4-384 9309	
1991	L2	Uasi, Langi'ila 7 Archboid Ave, Mangere East, Auckland	0-9-275 6379	2370
1964	25	Ungemuth, Shirley V. P O Box 5076, Dunedin (17 Edwin St)	[O] (03) 477-2000 [H] (03) 455-3524	9020
1978	CHP1	Upson, Alan R, Wesley College, P O Box 58, Paerata,	[O] 0-9-238 7420	2820
1990		Vickers, Ralph 24 Tauranga St, Waihi (Lay Supply)	[H] 0-7-863 7106	3030 3040
1962	SOC10	Waine, Frederick E., B.A. 17 Norray Ave, Mt Waverley, Victoria 3149, Aust.		5100
1962	5	Wakeling, W J Douglas P O Box 19, (1 Haywards Rd), Ngatea, Hauraki Plains.	(0843) 77-201	3020

Ent.	Years	Names and Address	phone no.	Parish
1978	UFS3	Wall, Lynne J, BA, BD, The `Yews', 7 Victoria Road, Tamworth Straffordshire, United Kingdom	(0827) 62456 B79 7HS,	
1978	SOC3	Wall, Terence W, MA, BSc, STM `The Yews', 7 Victoria Road, Tamworth Straffordshire, United Kingdom	(0827) 62456 B79 7HS,	
1961	5	Wallace, William L, BA 115 Main Rd, Wainuiomata	[H] 0-4-564 8399	6150
1985	2	Watkin, Gillian M, LTh(2nd Class Hons)[O] Trinity College, 202 St John's Rd, Auckland (17 Havelle Ave, Titirangi, Auck 7)	0-9-528 4437 [H] 0-9-817 5368	2820
1954	1985	Watson, Alexander C. 376 Halswell Rd, ChCh 3	0-3-322 7805	8110
1987	6	Waugh, Jean M 49 Bryndwr Rd, ChCh 5	[H] 0-3-351 9634	8130
1984	5	Waugh, Richard J., B.A., L.Th.,S.Th. `Bridson House', 4 Lincoln Rd, Henderson.	[O] 0-9-838 9244 [H] 0-9-838-9382	2100
1989	1	Webb, Ronald H, 97 Birkenhead Rd, Northcote, Auckland	[O] 0-9-480 9718 [H] 0-9-419 0272	2150
1977	UFS16	Webster, Alan C, MA, MDiv, EdD, PhD, Ngaio Rd , R D 5, Feilding	(063) 292 858	5100
1980	D12	Webster, Edna E (6 St Pauls Rd), P O Box 12204, Hamilton	[H] 0-7-855 1645	3110
1960	1991	Wedding, P Joan The Manse, Whirinaki Valley Rd, Ngakuru, R D 1 Rotorua		4000
1990	ASC2	Weidrich, Bob P O Box 12, Putaruru	0-7-883 7591	3150
1965	1	West, Norman J. 21 Brunel St, Mornington, Dunedin	[H] 0-3-453 6238	9020
1971	3	West, Peter J L 3 Truro Rd, Camborne, Plimmerton	(04) 339-079	6100
1966	6	West, Stan J. P O Box 931, ChCh (22 Kent Lodge Ave)	[O] 0-3-666 049 [H] 0-3-342 9963	8900
		Westaway, Francis Lawrence Motels, Beaumont Rd, Lawrence (student Deacon)	0-3-485 9811	9230
1988	L6	Westaway, Robyn E Lawrence Motels, Beaumont Rd, Lawrence	0-3-485 9811	9230
1981	SOC8	Whaley,Graham H, BA, BD P O Box H100, Hadfield, Harare, Zimbabwe		2080
1936	1974	Wharemaru, Heeni, MBE, Deacon 1 Ngaere Ave, Hamilton	0-7-855 6618	3100
1976	8	White, Graeme R, LTh 24 Collingwood St, New Brighton	0-3-388 9220 ChCh 7	8040
1987	D6	Wicks, Kay P O Box 143, (31 Jellicoe St) Tuakau	[H] 0-9-236 8169	2450
1985	L8	Wicks,Raymond G. P O Box 143, 31 Jellicoe St) Tuakau	[O] 0-9-236 8032 [H] 0-9-236 8169	2450

Ent.	Years	Names and Address	phone no.	Parish
1959	1985	Widdup, Robert W 12 Melandra Rd, Whangaparaoa	0-9-424 3059	2280
1975	MI	Wiki, Waha P O Box 239, Kawakawa, Northland		1510
1942	1982	Willing, Leonard V, BA 8 Murray Ave, Hawera	(062) 87-035	4510
1986	MI	Winikerei, Barney R D 3, Te Kuiti		3520
1991	D2	Wood, Christine 38 Foster Cres, Belmont, Lower Hutt (student)	0-4-565-1320	6120
1950	1984	Woodfield, Frank H 3 The Crescent, Raumati South	0-4-298 5772	6240
1950	1988	Woodfield, Owen T, B.A. 107 Kaiwara St, Chch 2.	[H] 338-2550	8080
1962	5	Woodley, Alan K., B.A. P O Box 5104, Auckland (Home 39 Westmere Park Ave, Westmere)	[O] 0-9-303 2443 Fax: 0-9-309 0665 [H] 0-9-360 0065	2010
1941	1979	Woolford, J Henry, M.A., 14 Raleigh Rd, Northcote, Auck. 9	418-2224	2180
1939	1960	Wright, H R Tainui Home, P O Box 5016, New Plymouth (HM)	(067) 36-597	4010
1971	1989	Wright, Jack 43 Clyde Cres, Palmerston North	0-6-357 5513	5100
1991	2	Yasa, Mikaele (Mike) 11 Eginton St, Motueka Auckland 5 (student)	0-3-528 8847	7040

This list was prepared 10 December 1991 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. 0-9-408 1078
Airdre Cochrane, Takahue Road, R D 1, Kaitaia
ph. no. 0-9-408 4019
- Kaikohe Union Parish:** A Clive Haliday, (1020)
3 de Merle St, Kaikohe. ph. 0-9-401 0460
- Bay of Islands Co-operating Parish:** David S Mullan, (1030)
20 Tui Grove, Paihia, Northland 0-9-402 8071
- Kaeo-Kerikeri Union Parish:** Eric S Mattock, BTheol (1040)
Church House, Butler Rd, (P O Box 166) Kerikeri ph.
0-9-407 8589
- North Hokianga Community Church:** The Parish Secretary (1050)
Mr R Gregory, P O Box 25, Broadwood
- South Hokianga Co-operating Parish:** Mavis Ambler (1060)
P O Box 19, Opononi, Northland
ph. 0-9-405 8809
- Hikurangi Union Parish:** The Secretary, (1070)
Church House, 16 View Rd, Hikurangi. 0-9-433 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. 0-9-439 2007
- Wellsford Co-operating Parish:** Frederick W Bealing, BA, BD, (1120)
1 Monowai Street, Wellsford ph. no. 0-0-423 8589
- St John's/Raumanga Co-operating Parish:**
Kenneth H Russell, 149 Kamo Rd, (1130)
(P O Box 8104, Kensington) Whangarei. ph. [H] 0-9-437 2624
(Church) 0-9- 437 1601.
Anne Ramsay, 15 Sherwood Rd, Onerahi, Whangarei.
ph. 0-9-436 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)

- Lynfield Community Church:** Mark F Cooper, LTh (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 [H] 0-9-309 9587)
- 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 Ave, Te Atatu, Auckland 8 (phone 834-6757) (2120)
- Glenfield-Albany Co-operating Parish:** Anthony D Stroobant 13 Brunton Place, Glenfield, Auckland. (2160)
- South Kaipara Co-operating Parish:** Patricia M Jacobson, BA, LTh(2270)
P O Box 87, Helensville. (ph. 0-9-420 8868)
- St Austell's Co-operating Parish - New Lynn:**
Mr Ivan Hall, 36 Somerset Road,
Mt Roskill, Auckland. ph. [H] 0-9-696 766 (2300)

MANUKAU (2400)

- Tuakau Union Parish:** Raymond G Wicks, 31 Jellicoe St, Tuakau. (P O Box 143) (2450)
(ph. no.[O] 0-9-236 8032; [H] 0-9-236 8169)
- Franklin West Co-operating:** David R Alley, 31 King St, Waiuku 1852. ph. no. 0-9-235 9312 (2460)
- Bucklands Beach Co-op. Parish:** Rev. Jim Thornburrow, BA,LTh(2470)
245 Bucklands Beach Rd, Auckland. ph. no. [O] 0-9-534 2305,
[H] 0-9-534 5822

WAIKATO-BAY OF PLENTY (3000)

- Thames Union Parish:** Dave Rice, P O Box 544, Thames 3010
ph.no. [H] 0-843-86241, [O] 0-843-86123
- 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 [O] (07) 884-673
- Cambridge Union Parish:** Rev. W John McDonald, BTheol. (3070)
43 Queen St, (Home: 23 Alpha St,) Cambridge 2351.
ph.no. [O] 0-7-827-6523; [H] 0-7-827-7675
- Raglan Union Parish:** Roger M Gibson (3090)
44 Wallis St, Raglan 2051. ph.no. 0-7-825 8354
- Chartwell Co-operating Parish:** Bruce R Keeley and (3110)
Diane M Miller-Keeley, (41 de Vere Cr.) P O Box 12034,
Hamilton. (ph.no. 0-7-855 7624)
David C Evans, BA (Wales), P O Box 12-034,(50 Comries Rd,) Hamilton. (ph. 0-7-8 55 9035)
- Ngaruawahia Union Parish:** Bob Short (Supply) (3120)
90 Forest Lake Road, Hamilton. [H] 0-7-846 0576
(parsonage 30 Galileo St, Ngaruawahia. ph.no. (071) 248-864)
- Huntly Co-operating Parish:** The Parish Secretary, (3130)
92 Kimihia Rd, Huntly. ph.no [O] (0817) 89713
[H] (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:** J Allan Oliver, MSc, LTh (3180)
P O Box 823, Taupo ph. 0-7-378
(Parsonage 38 Rimu St, Taupo.)
- St James Union Parish, Greerton:** Steve G Horton, (3200)
P O Box 3006, (72 Pooles Rd) Tauranga. ph. no. 07-5 41 0232
- Whakatane Co-operating:** The Parish Secretary, (3220)
P O Box 164 Whakatane. ph.no. 0-7-308 8123
Eric Kears, phone no. 0-7-308 5809
- Opotiki Union:** T Wesley Jeyaseelan, (3240)
The Manse, 102 St John's St, Opotiki.
ph.nos. [H] 0-7-315 6176; [O] 0-7-315 7314
- St Paul's Co-operating - Taumarunui:** (3280)
Wallace C Chapman, P O Box 367, Taumarunui.
(ph. no. (0812) 57-601)
- Turangi Co-operating:** J Barrie Ingham, (3290)
4 Hingaia St, Turangi. ph.no. 0-7-846 8048
- Hillcrest Co-operating:** (3330)
Neil R Keesing, LTh(Melb), STh, (249 Cambridge Rd),
P O Box 11007, Hamilton ph. no. [O] 0-7-856 7866
[H] 0-7-856 4065; Ross Falconer, 3 Eton Drive, Hillcrest, Hamilton
- 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. 0-7-548 1072
- 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:** Leslie Brockbank (3390)
P O Box 10-365, Te Rapa, Hamilton. ph.no. (071) 495-104

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:** Bob Francesco, (4070)
38 Gisborne Terrace, Opunake. ph.no. (0661) 8287
- Okato:** Geoffrey G E Harding, 2 Gossling St, Okato. (067) 24370(4080)
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:** The Parish Secretary (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, ANZIM (5080)
44 McLean St, Woodville
- Pahiatua Union:** The Parish Secretary (5090)
5 Duke St, Pahiatua. ph.no.[O] 0-6-376 8680
[H] 0-6-376 8593
- Rongotea-Sanson Co-operating:** Lewis A Bowen (5140)
67 Kennedy Drive, Levin ph.no 0-6-368 9880
- Foxton Union:** Peter N Davies, BA, (5150)
8 Hulke Street, Foxton. ph.no. 0-6-363 7127
- Tamatea Community Church:** Brian N Small (5160)
11 Morse St, Napier ph.no. [H] (06) 843-9183
- Waipawa Co-operating:** The Parish Secretary (5170)
The Manse, 44 Kenilworth St, Waipawa.
ph.no. (06) 857-8146
- Milson Combined Church:** David J Kettle, (5180)
22 Goodwyn Cres, Palmerston North

WELLINGTON (6000)

- Wellington South-Lyall Bay Union:** Keith J Taylor, (6030)
P O Box 7483, Wellington South
ph. no. [O] 0-4-389 3225; [H] 0-4-387 9945
- Miramar Uniting:** The Parish Secretary, 80 Darlington Rd, (6050)
Miramar, Wellington 3. ph. no. 0-4-388 8779
- Ngaio Union:** Susan E Paterson, LTh, 44 Ottawa Rd, Ngaio, (6060)
Wellington 4. ph.no. 0-4-479 7110
- 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] 0-4-478 3396; [H] 0-4-478 8072
Glen W J Livingstone, 2 Oswald Cres, Newlands, Wtgn 4.
ph. no. 04-478 6283
- Newlands Union:** - Glen W J Livingstone (6080)
2 Oswald Cres, Newlands, Wtgn 4. ph.no. 0-4-478 6283
- Tawa Union:** Glynthia Finger, 87 Redwood Ave, Tawa. (6110)
P O Box 51-019 ph.nos. [O] 0-4-232 8844; [H] 0-4-232 5521
Tom Etuata, 330 Main Rd, Tawa [O] 0-4-232 8996,
[H] 0-4-232 65671
- Taita Union:** John C F Mabon, 20 Waikare Ave, (6130)
Lower Hutt. ph.no. 0-4-569 5240
- Upper Hutt Co-operating:** Ann M Thomas, MPS, 16 Rata Rd, (6140)
Akatarawa, Upper Hutt. ph.[O] 0-4-526 9280; [H] 0-4-526 8848
Douglas A Lendrum, 11 Redwood St, Upper Hutt. [O] 0-4-528 8915;
[H] 0-4-528 4122

- Wainuiomata Union:** William L Wallace, BA, 115 Main Rd, (6150)
Wainuiomata. ph. no. 0-4-564 8399
- Greytown St Andrews Union:** Brian K Milford (6160)
The Manse, 4 Jellicoe St, Greytown. ph.no. 0-6-304 9399
- Featherston Union:** Brian K Milford (6170)
The Manse. 4 Jellicoe St, Greytown. ph.no. 0-6-304 9399
- Carterton Union:** Donald F Biggs, 164 High Street South, (6180)
Carterton. ph.no 0-6-379 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 Goldsbrough Ave, Raumati Beach. [H] 0-4-298 5600
- Hataitai-Kilbirnie Co-operating:** Ian Bourne, BA, BD, LTh, (6250)
94 Hamilton Rd, Wellington 3. [H] 0-4-386 2140
- 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. 0-4-389 9687

NELSON (7000)

- Nelson St Luke's Union:** W Bruce Murray, (7020)
226 Vanguard St, Nelson. ph. 0-3-548 2923
- Motueka-Moutere Hills Regional Co-operating:** (7040)
(PO Box 265, Motueka)
Mikaele (Mike) Yasa, 11 Eginton St, Motueka
phone no. 0-3-528 8847
Presbyterian Appt: Brian N Wendelborn, The Manse,
Tasman R D 1, Upper Moutere. ph. no. 0-3-547 6771
- Picton Union:** Alistair McBride, 15 Wairau Rd, (7080)
Picton 7372. ph.no. [H] 0-3-573 6129; [O] 0-3 573 6301
- 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 St, New Brighton, ChCh 7. ph.no. 0-3-388 9220 (8040)
- Sumner-Redcliffs Union:** G Jean Bruce, 15 Wiggins St, Sumner, ChCh 8. [H] 26-6975 [O] 26-6356 (8050)
- South East Christchurch Union:** ph. [O] 0-3-895-303; (8060)
- Lyttelton Harbour Union:** Iris Woods, Union Church Manse, 44 Winchester St, Lyttelton ph. 0-3-328 8919 (8070)
- Halswell Union:** Barry G Harkness, BA, BD, 438 Halswell Rd, ChCh 3. [O] 0-3-322-7514, [H] 0-3-322 8217 (8110)
- Lincoln Union:** Rev. Colin F Hay, 126 East Belt, Lincoln. ph. 0-3-325 2257 (8160)
- Ellesmere Co-operating:** Ross Scott, 47 Pennington St, Leeston. phone 0-3-324 3315 (8170)
- Kaiapoi Co-operating:** Errol Hildreth, (72 Otaki St,) P O Box 11, Kaiapoi. ph.nos. [O] 0-3-327-7082; [H] 0-3-327-7181 (8180)
- Malvern Co-operating:** Joanne A Durrant, 46 Mathias St, Darfield. phone (0516) 88252 (8200)
- Oxford District Union:** James Soper, 3 Park Ave, Oxford, phone 0-3-312 4547 (8210)
- Parklands Co-operating:** Rev's John and Heather Flavell, P O Box 51-037, Aranui, ChCh 9. ph. 0-3-388 6699 (8220)

SOUTH CANTERBURY (8300)

- St David's Marchwiell Union:** Robin J G Gray, 79 Arthur St, Timaru. ph.no. (03) 684-5625 (8330)
- Geraldine Co-operating:** John E Bennett 10 St Andrews Street, Geraldine. ph.no. 0-3-693 8210 (8360)
- Allenton Union:** George M Hammond, 83 Allens Rd, Ashburton. ph.no (03) 308-7778 (8390)
- Oamaru Union:** Andrew D Donaldson, BTh(Melb.), LTh 24 Eden Street, Oamaru Jean I McInnes (Deacon), 37 Don Street, Oamaru. ph. no. (03) 437-1979 (8400)

OTAGO-SOUTHLAND (9000)

- West Harbour United:** Rev. Robert R (Bob) Geddes, BA 17 Ascog Rd, Ravensbourne, Dunedin (03) 471-0506 (9040)
- Costorphine-Concord Union:** 149 Hillhead Rd, Corstorphine, Dunedin ph. no. (03) 487-7798 (9060)
- Grants Braes Union:** Maua B Sola, 145 Larnach Rd, Waverley, Dunedin. ph. [H] (03) 454-4411 (9070)
- Tokomairiro Co-operating:** Alastair F Taylor, The Manse, 7 Ajax St, Milton. ph.no. (03) 417-8134 (9080)

- Riverton Union:** Marian Emslie, MSR(T), LTh (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, 39 Prince St, (9150)
Winton. ph.no. 0-3-236 0013
- Teviot Union:** Rex Lawrence, 75 Scotland St. (9160)
Roxburgh ph.no. 0-3-446 8044
- 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 [O] 0-3-476 4517
- Brockville Union:** Saimone Kolo'ofa'i (9250)
5 Caldwell St, Brockville, Dunedin. ph.no. 0-3-476 4380
(Parish Correspondence to Nolene Millar, 22 Wray St,
Brockville, Dunedin)

**METHODIST CHURCH IN SAMOA
NEW ZEALAND DISTRICT
ADDRESSES AS AT OCTOBER 1991**

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, Leleisiua 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

Savaiinaea, 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

Amituana'i, Mrs L S, 26 Totara St, Te Atatu North.
 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.
 Bruce, Mrs A P, 9 Glebe Street, Waiuku
 Bruce, Mrs D P, P O Box 162, Ashburton.
 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
 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
 George, Mrs A M, 57 Aotaki St, Otaki.
 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 Ulys Road, Pakuranga, Auckland.
 Grocott, Mrs M L, 3 Chislehurst Place, Christchurch 5
 Grice, Mrs O M, Unit 1, Kelly Rd, Cambridge
 Hailwood, Mrs P C, Flat 1, 144 Galloway Street, Hamilton
 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, 7/162 Onewa Rd, Birkenhead, Auckland
 Hoddinott, Mrs M B, 31 Titoki Road, Raumati Beach
 Horwood, Mrs K M, 34B Lia Veta Ave, Mt Albert, Auckland 3
 Jamieson, Mrs A M, Everill Orr Home, 61 Allendale Rd, Mt Albert,
 Auckland
 Jenkin, Mrs M J, 77 Grey St, Woodville
 Jolly, Mrs R E M, Flat 4, 194 14th Avenue, 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
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
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 Blodge Place, Christchurch
Voyce, Mrs B T, 17 Prospect Tce, Milford, Auckland
Watson, Mrs S F, 5A Rapaki Place, Te Atatu North, Auckland 8
Williams, Mrs E J, 5/58 Allendale Rd, 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 (07) 855-4045

AREA SECRETARIES:

Rev Alan J Leadley, P O Box 9549, Hamilton North.
Phone (07) 839-3949

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

Queen Salote College

Mrs Nancy Jansen
Queen Salote College
P O Box 116
Nuku'alofa
Tonga

Teacher

UNIT 2

United Church of Papua New Guinea & the Solomon Islands

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

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

Rev Paul & Mrs Gillian Tonson
c/- P O Box 1510
Rabaul, E.N.B.
Papua New Guinea

Lecturer in Old Testament
Rarongo Theological
College

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

Nurse Tutor

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

Principal,
Mendi Boys' Trade School

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

Manager, Menduli Pty Ltd

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

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

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

Regional Engineer

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

Teacher, Goldie College

Dr Roger & Mrs Kathy Brown
Helena Goldie Hospital
P O Box 82
Munda, W.P.
Solomon Islands

Doctor, Helena Goldie
Hospital

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 Kim Yong-Hwan
Korean Church in Wellington
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

Church of Christ in Thailand

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

Kathryn: Hon. Assistant,
Chiang Mai Community
Church

Bethesda Hospital/Rehabilim Trust

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

Project Leader, Pusat
Rehabilitasi YAKKUM
(Rehabilim)
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

Methodist Church in Zimbabwe

Rev Graham & Mrs Marion Whaley
P O Box H100
Hadfield
Harare
Zimbabwe

Lecturer, United Theological
College, and Superintendent
Epworth Circuit

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	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)	1950	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	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)	1954	Billinghurst, Noel D (Sup) Dickie, Arthur W (Sup) 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) Gordon, D Bruce (Sup)	1955	Abbott, William K (Sup) Bennett, Trevor L (Sup)

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|------|---|------|--|
| 1955 | Boyd, Edward P (Sup)
Cable, Wilfred J (Sup)
Goreham, Norman J (Sup)
Rigg, Frank S (Sup)
Tauroa, Lane M (Sup)
Thornicroft, Neville (Sup) | 1960 | Gust, Warwick
Hanson, E Francis I
Hornblow, Maxwell A
Horrrill, C Seton
Mullan, David S
Peterson, Frederick D
(Sup)
Wedding, P Joan (Sup) |
| 1956 | Andrews, Robert S
Bennett, George L (Sup)
Grant, Ian D (Sup)
Kitchingman, Owen A
(Sup)
Scammell, Bruce (Sup) | 1961 | James, Russell E
Langley, John E (Sup)
Marshall, C Russell (Sup)
Sides, Brian W (Sup)
Wallace, William L |
| 1957 | Bell, G Basil W (Sup)
Cropp, James F
Fowler, Irwin J (Sup)
Guthardt, Phyllis M (Sup)
Kitchingman, Henry W
(Sup)
Mabon, John C F
Pullar, Beverley (Sup)
Reid, Andrew G (Sup)
Russell, Kenneth H
Taylor, Philip F | 1962 | Bilverstone, John
Currie, John B
Hawkey, Graham E
Hornblow, Edgar R
Jones, Barry E
Waine, Frederick E
Wakeling, W J Douglas
Woodley, Alan K |
| 1958 | Climo, Frederick J (Sup)
Dickinson, J Mervyn
Gilbert, Wilfred S (Sup)
Hamlin, R John (Sup)
Lewis, Evan R (Sup) | 1963 | Ansell, David H
Armstrong, David (Sup)
Ball, Niven G
Clarke, Ian L (Sup)
Laws, Derek G (Sup)
Miller, Barbara I (Sup)
Rowe, B Keith
Tucker, W Geoffrey |
| 1959 | Bowen, Lewis A
Dine, Mervyn L
Gibson, Roger M
Goudge, Stanley R (Sup)
Griffith, Keith C (Sup)
Hosking, John S
Widdup, Robert W (Sup) | 1964 | Felderhof, Ludwig (Sup)
Gerritsen, Hendrik
Neal, Barry W
Sage, Constance G
(Deacon ret)
Slinn, Stuart G
Ungemuth, Shirley V |
| 1960 | Brazendale, Graham
(Sup)
Conway, James, H (Sup) | 1965 | Barnes, Stanley J
Chessum, William A |

1965	Clarke, Edwin B Herbert, C Brice Mackie, Bruce E West, Norman J	1971	Wright, Jack (Sup)
1966	Alexander, Roy M Manihera, John I Prince, Donald F Taylor, Keith J West, Stanley J	1972	Hauraki, Hana P West, Peter J L
1967	Bennett, Enid J (Sup) Jamieson, Colin G Pratt, David C Toia, Samson N (Sup)	1973	Grant, Stuart C Stringer, John 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	1974	Burton, Restal A (Sup) Roberts, John H
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	1975	Bell, Anthony N Jacobson, Patricia M Moala, Taniela T Pratt, G Douglas Sinclair, Paul F Tana, Diana A
1970	Smith, G Clive	1976	Glensor, Peter E Greer, Michael W White, Graeme R
1971	Bowen, Lesley H (Deacon) Salmon, John B	1977	Leary, Gordon A (Sup) Webster, Alan C
		1978	Wall, Lynne J Wall, Terence W Upson, Alan R
		1979	Astley, H Mary (Sup) Bush, David J Ferguson, Robert A Greenwood, I Marie Little, Edith J (Sup) Small, Brian N Stroobant, Anthony D Webster, Edna E (Deacon)
		1980	Anderson-Carter, Glenys R Biggs, Donald F

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|------|--|------|--|
| 1980 | Cooper, K Desmond
Cumberpatch, Lindsay E
Egli, Bruno W
Elderton, William E
Telford, Gillian A
Thomas, Ann M | 1984 | Dyson, Christopher J
Elphick, Doris J
Keesing, Neil R
Ramsay, B Anne
Springett, Margaret
Waugh, Richard J |
| 1981 | Bell, David S
Frith, Lynne O
Noa, Nomani
Sa'o, Tanielu T
Sefuiva, Iosua
Tugia, A Fa'aoso
Whaley, Graham H | 1985 | Bowring, Stuart J
Caygill, Bruce A (Sup)
Caygill, Mary E
Gibson, June L. (retd
Deacon)
Lawry, A Joan
(retd Deacon)
Olsen, F Anne
Rogers, Douglas I
Smith, Kenneth R
Tupou, S Tavake
Watkin, Gillian M
Wicks, Raymond G |
| 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) | 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) |
| 1983 | Burnett, Margaret E
Cubin, Raewyn (Deacon)
Dickinson, Audrey N
Gray, Robin J G
Hansen, Wendie
Higham, B June (Deacon)
Hingano, Sifa
Kane, Graham A
Oliver, J Allan
Sedon, Ashley J | 1987 | Ambler, Mavis
Baker, Marcia J
Clover, Gary A M
Cochrane, Airdre R
(Deacon)
Mika, V Salafai
Paterson, Susan E
Pond, H David (Sup) |
| 1984 | Abbott, Bryant S L | | |

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|------|---|------|---|
| 1987 | Slinn, Ngaire P (Deacon)
Reid, Rita J (Deacon)
Unasa-Su, Piula
Waugh, Jean M
Wicks, Kay | 1990 | 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, Dianne
Manukia, Moses
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
Fawknor, 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 | 1992 | Aislabie, Peter
Dawson, Brian R
Donaldson, Andrew D
Fa'afuata, Iakopo
Kolo'ofa'i, Saimone
Peterson, Brian C
Peterson, Marion J
Tregurtha, Paul
Westaway, Francis
(Deacon) |
| 1990 | Clifford, Kathy
Doubleday, Andrew D
Durrant, Joanne A
George, Norma J
Hoddinott, Rosalie J | | |

The Methodist Church of New Zealand Te Hāhi Weteriana O Aotearoa



C O N F E R E N C E

WANGANUI - NOVEMBER 1991

PRESIDENT

- **Rev. Margaret Burnett**

VICE-PRESIDENT

- **Mr Alan Bettany**

SECRETARY

- **Rev. Stan J West**

CONFERENCE STAFF 1991

President	: Rev. Margaret E Burnett
Vice-President	: Mr Alan Bettany
Ex-President	: Rev. Bruce Scammell
Ex-Vice-President	: Mr Fletcher Thomas
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. Peter J L West :
Corresponding Secretary	:
Year Book	: Rev. W R Rice
Media Officer	: Rev. Peter E Glensor
Convener Scrutineers	: Mr Keith H Knox
Typists' Liaison Officer	: Mrs Vin Pearcy

CONFERENCE 1991

THE BUSINESS FROM DAY TO DAY

Time		Day-Activity	Venue
WEDNESDAY, 13 NOV.			
1.30 p.m.	C.	Committee on Ministry <i>Convener: Gillian Telford</i> Candidates, Questions 3 - 8	<i>Choir Lounge, Trinity</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>Feilding Methodist Church Hall</i>

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THURSDAY, 14 NOV.			
8.30 a.m./ 9.00 p.m.		Aldersgate Fellowship	<i>Feilding Methodist Church Hall</i>
8.30 a.m.	C.	Committee on Ministry Ordinands	<i>Choir Lounge, Trinity</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.	General Purposes Committee <i>Convener: Stan West</i>	<i>Choir Lounge, Trinity</i>
2.00 p.m.		Ordinands Retreat	<i>Green Pastures</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>Youth Room, Trinity</i>
7.30 p.m./ 9.00 p.m.	B.	Stationing Committee	<i>Choir Lounge, Trinity</i>

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FRIDAY, 15 NOV.

9.00 a.m./ 6.00 p.m.		Bi-cultural Network Meeting	<i>Youth Room, Trinity</i>
9.00 a.m./ 3.00 p.m.		Aldersgate Fellowship	<i>Feilding Methodist Church Hall</i>
8.30 a.m.	B.	Stationing Committee	<i>Choir Lounge, Trinity</i>
10.15 a.m.		Morning Tea	
10.45 a.m.		Stationing Committee	
12.30 p.m.		Lunch (catered for members of Stationing C'ttee & Bi-cultural Network)	<i>Trinity Hall</i>
1.00 p.m.		Registration	<i>Memorial Hall Foyer</i>
4.00 p.m.	R.	Law Revision Committee <i>Convener: Geoff Peak</i>	<i>Concert Chamber</i>
8.00 p.m.		Scriptural Soiree	<i>Pioneer Room</i>

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SATURDAY, 16 NOV.

9.00 a.m.		Registration	<i>Memorial Hall Foyer</i>
10.30 a.m./ noon		Introduction to Conference	<i>Concert Chamber</i>
10.30 a.m./ 12.30 p.m.		Wesley Historical Society Annual Meeting and Lunch	<i>Wesley Church</i>

Time	Day-Activity	Venue
11.30 a.m.	Conveners Committee of Detail meet with General Secretary	<i>Conference Office</i>
12 noon	President's lunch with families of the deceased	<i>Pioneer Room</i>
1.00 p.m.	Welcome to Conference	<i>Forecourt Memorial Hall</i>
2.30 p.m.	Induction of the President and Vice-President	<i>St Mary's Church</i>
4.15 p.m.	Afternoon Tea	<i>Memorial Hall</i>
5.00 p.m.	Ordinands - received into Full Connexion Deacons - Received Recognition of those Retiring	<i>Concert Chamber</i>
7.30 p.m./ 9.30 p.m.	Evening Meal	<i>Memorial Hall</i>

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SUNDAY, 17 NOV.

8.00 a.m.	Womens Breakfast	<i>Trinity Hall</i>
a.m.	Morning Worship in various Churches	
11.30 a.m./ 2.00 p.m.	Lay Preachers Assn Lunch	<i>Concert Chamber Pioneer Room</i>
2.30 p.m.	Ordination of Presbyters	<i>St Mary's Church</i>
5.00 p.m.	Finger Meal	<i>Pioneer Room and Foyer</i>
6.00 p.m.	Notices of Motion (box to be cleared)	
6.30 p.m./	Conference convenes Introductions & Acknowledgements: Welcome to the Mayor Staff, Observers, Elders, Greetings Nominations for President-Elect and Vice-President-Elect,	<i>Memorial Hall</i>

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Time	Day-Activity	Venue
MONDAY, 18 NOV.		
7.00 a.m	Men's Breakfast	<i>Christchurch Church Hall</i>
8.00 a.m.	Morning Prayers <i>Sue Paterson</i>	<i>Concert Chamber</i>
8.30 a.m.	Conference Sessions Notices of Motion	<i>Memorial Hall</i>

COMMITTEES OF DETAIL:

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

- D. FIJIAN-SAMOAN-TONGAN**
Convener: Aso Samoa Saleupolu
 Fijian Advisory Committee
 Samoan Advisory Committee
 Tongan Advisory Committee

- E. DEVELOPMENT DIVISION**
Convener: Richard Waugh
 Development Division
 Church Union
 Bi-Cultural Committee
 Land Commission

- F. CHURCH WELFARE**
Convener: Norman West
 Welfare of the Church
 Restructuring of the Church
 Chaplaincies
 Lay Preachers' Assn
 Aldersgate Fellowship
 James and Martha Trounson Trust
 Wesley College

- G. COMMUNICATIONS**
Convener: Margaret Springett
 Media
 Wesley Historical Society
 Women's Fellowship
 Community of Women and Men in
 Church and Society
 Epworth Bookshops

Time	Day-Activity	Venue
	H. ADMINISTRATION & CONNEXIONAL PROPERTIES & FUNDS: <i>Convener: Pat Teague</i> Administration Division Investment Board Methodist Trust Association Methodist Provident Society P.A.C. Distribution Group Robert Gibson Wellington Charitable Trust	
	I. TE TAHA MAORI <i>Convener: Pari Waaka</i> Maori Division Rangiatea College Grey Institute Trust	
	J. SOCIAL SERVICES <i>Convener: Donald Phillipps</i> M.M.A M.S.S.A. (Branches)	
	K. PUBLIC QUESTIONS <i>Convener: Fletcher Thomas</i> Public Questions	
	L. FINANCE & STEWARDSHIP, CHURCH COUNCIL: (meets in May and October) Finance & Stewardship Church Council Connexional Budget	
	M. FAITH & ORDER <i>Convener: Warwick Gust</i>	
	N. MISSION & ECUMENICAL <i>Convener: Anne Hunt/Garth Cant</i> Council for Mission and Ecumenical Co-operation	
	O. EDUCATION: <i>Convener: Natalie Crane/Doug Rogers</i> Education Division	
	P. MINISTRY <i>Convener: Gillian Telford</i> Report of the Committee on Ministry Trinity College	
1.00 p.m.	Lunch	Pioneer Room & Foyer
1.30 p.m.	Annual Meeting Methodist Provident Society	Concert Chamber

Time		Day-Activity	Venue
		CONFERENCE SESSIONS	
		<i>The work of the Committees of Details are presented to Conference for decision.</i>	<i>Memorial Hall</i>
2.00 p.m.	A.	General Purposes Human Sexuality and the Church	
3.30 p.m.		Afternoon Tea	
4.00 p.m.		General Purposes	
6.00 p.m.		Evening Meal Diaconate Tea	<i>Pioneer Room</i> <i>Stage - Memorial Hall</i>
7.30 p.m.		Ordination of Deacons	<i>Trinity Church</i>
		* * * * *	
		TUESDAY, 19 NOV.	
8.00 a.m.		Morning Prayers <i>Keith Rowe</i>	<i>Concert Chambers</i>
8.30 a.m.	B. R. A. F.	Conference Session convenes Stationing Law Revision General Purposes Questions Welfare of the Church	<i>Memorial Hall</i>
10.30 a.m.		Morning Tea	
11.00 a.m.	J.	Social Services	
12.30 p.m.		Lunch	<i>Pioneer Room</i>
1.00 p.m.		Warren Hudson meets with Parish Stewards or Parish Representatives where a Presbyter is moving	<i>Concert Chamber</i>
1.30 p.m.	N.	Mission & Ecumencial Election President and Vice-President	
3.30 p.m.		Afternoon Tea	

Time		Day-Activity	Venue
4.00 p.m.	I.	Te Taha Maori	<i>Memorial Hall</i>
	G.	Communications	
6.30 p.m.		Devotions	
		Evening Meal with Hosts	
		* * * * *	
		WEDNESDAY, 20 NOV.	
8.00 p.m.		Morning Prayers <i>Russell James</i>	<i>Concert Chamber</i>
8.30 a.m.	H.	Conference Session Administration, Connexional Properties & Funds	<i>Memorial Hall</i>
10.30 a.m.		Morning Tea	
11.00	P.	Ministry	
12.30 p.m.		Lunch	<i>Pioneer Room</i>
1.30 p.m.	E.	Development Division	
3.30 p.m.		Afternoon Tea	
4.00. p.m.	O.	Education	
6.00 p.m.		Evening Meal	<i>Pioneer Room</i>
7.00 p.m.	K.	Public Questions	
9.30 p.m.		Devotions	
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THURSDAY, 21 NOV.

Time	Day-Activity	Venue
8.00 a.m.	Covenant Service	<i>Concert Chamber</i>
9.00 a.m.	D. Fijian-Tongan-Samoan	<i>Memorial Hall</i>
	M. Faith & Order	
11.30 a.m.	Remaining Conference Questions	
12.00 noon.	Lunch	<i>Pioneer Room</i>

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

TINO RANGATIRATANGA

- * A decision is made only when both parties (that is, Maori and Tauwiwi) agree. (So, either it is clear that there is agreement or consensus, or each partner - Maori, and the rest of us (Tauwiwi) - comes to its decision and these are brought together. If they agree, that's fine, if not, there is no decision, no matter how the total individual "votes" might add up.
- * The partners may choose to caucus in their own group to work out their own position. (That is, either partner may ask to meet as a group without the others to talk through their response.)
- * Partners may choose their own language for the purpose of discussion/debate. (Either partner may speak in their own language, either in caucus or in the whole group - the Tauwiwi group would need to decide what language(s) is appropriate for it in caucus.)
- * When the partners don't agree a decision is not made. Instead, further consultation takes place. (This is to prevent one partner over-riding the other, and provides a consultative way of reaching consensus between the partners. It might mean postpone the decision to a later date - even till next Conference.)
- * The Council of Elders will monitor the process and may guide it (This provides a way of sorting through the process while it is still new and unfamiliar, and ensures the Tino Rangatiratanga base is adhered to.)

Not Standing Orders but

The President, the Rev. Margaret Burnett, has outlined the following way in which we will experiment the process of doing business at this Conference:

1. We will follow the five Clauses of Te Tino Rangitiratanga which are:
 - Decision made only when both parties [Maori and Tauwiwi] agree.
 - Partners may choose to caucus in their own group to work out their own position.
 - Partners may choose their own language for the purpose of discussion/debate.
 - When the partners don't agree a decision is not made. Instead further consultation takes place.
 - The Council of Elders will monitor the process and may guide it.
2. Whenever a subject under discussion needs debate the procedure we will follow will be:
 - (i) We allow a period of brain storming for ideas to emerge and try to get the major substance of what is being said into a statement on the Overhead Projector.
 - (ii) If people wish to suggest an adjustment to that statement we take one suggestion at a time and decide by a method such as nodding, or a straw vote, whether we wish to accept the adjustment before we look at subsequent suggestions.
3. We attempt to ensure discipline over time in various ways.
 - (i) Committees of Detail will mark the papers they present to Conference with a time guesstimate for each item.
 - (ii) Speakers at the rostrum will take responsibility themselves for the length of time they speak.
 - (iii) If Conference members feel that a speaker is speaking too long, or repeating the points that have already been made they are encouraged to raise a hand. If many hands are raised the speaker will understand that Conference feels that

he or she is taking too much Conference time.

4. We will make full use of the Overhead Projectors with a team of people managing them. Their uses will be:

- (i) to give notices.
- (ii) to show what item is the business under discussion.
- (iii) to display a statement that attempts to summarise a brain storming.
- (iv) to display alterations to suggested decisions, or to the statement arising from brain storming.
- (v) to display a summary of the points made when Conference is brain storming.
- (vi) to help us in our Moments with God.

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 Section 3.3.6 shall apply to or prevent any explanation in response to a question being made with the consent of the person presiding by any member moving the adoption of any report, and such explanations shall not be deemed to be speeches within the meaning of this paragraph provided always that any member making an explanation shall not without the consent of the person presiding speak for more than one minute.

- 3.3.8 The mover of an amendment shall have no right of reply.
- 3.3.9 A motion "That the vote be now taken" may be presented by any member who has not spoken in the debate; that motion, upon being seconded, shall immediately be put without discussion. Should that motion be carried by a majority of not less than two-thirds of those voting, the person presiding shall forthwith call upon the member (if any) who may have a right of reply, and immediately thereafter shall put the 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.
 - (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.

Updated to Conference Decisions 1986

- 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.
- 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.

Updated to Conference Decisions 1986

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 1991

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.

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 Billingham

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

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.
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

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 Waine, B.A.
W J Douglas Wakeling
Alan K Woodley, B.A.

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

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 Phillipps, 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
22

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.,
Dip.Crim. (Hons)
Paul F Sinclair
John A Stringer, Dip.Theol.

Anthony N Bell, L.Th.
Gordon A Leary,JP., M.A., Dip.Ed.
Alan C Webster, M.A., M.Div.,
Ed.D., Ph.D.
Graeme R White, L.Th.

Peter E Glensor, B.A.

Lynne J Wall, B.A.,B.D.
Terence W Wall, M.A.,B.Sc.,S.T.M.
Alan R Upson

H Mary Astley
R Andrew 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

A Fa'aoso Tugia
Tuafanua Tanielu Sa'o

Lynne O Frith
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, B.Theol.
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.
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.
Loraine 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
John B Nesbit
Peni Mafi Ta'uofou

G Jean Bruce
Feret Fa'afuata
Norma J George
William R Rice
Gwenda Southward
Ronald H Webb
Robyn Westaway

B. DEACONS - ORDAINED

1928	Snowden, Rita
1929	Ellemor, Evelyn Hobbs, Airini
1935	Holland, Madeline
1936	Wharemaru, Heeni
1939	Pointon, Dorothy
1947	Money, Lucy H
1948	Clement, Grace M Collins, Rona W
1955	Fuller, June E
1964	Sage, Constance G
1968	George, Atawhai
1971	Bowen, Lesley H
1979	Webster, Edna E
1982	Hames, Margaret E Hill, Desmond A Hunt, P Ann Tregurtha, Rachel A
1983	Cubin, Raewyn F
1984	Higham, B June
1985	Gibson, June L
1986	Barrow, Shirley-Joy
1987	Cochrane, Airdre R Slinn, Ngaire P Reid, Rita J
1989	Bryant, Margaret I
1990	McInnes, Jean I

II. LAY REPRESENTATIVES

- (A) Vice-President of Conference - Mr Alan Bettany
Ex-President of Conference - Mr Fletcher Thomas

(B) Representatives of Circuits and Parishes

1000 NORTHLAND DISTRICT

- | | |
|-------------------------------|--------------------|
| 1000 District Rep. | - Mrs J Rogers |
| 1010 Mangonui County Union | - Mr Dave McGregor |
| 1020 Kaikohe Union | - Mr K Cullen |
| 1030 Bay of Islands Co-op | - |
| 1040 Kaeo-Kerikeri Union | - Mrs D J Paterson |
| 1050 North Hokianga Community | - |
| 1060 South Hokianga Co-op. | - |
| 1070 Hikurangi Union | - Mrs V Liddell |
| 1080 Whangarei Uniting Church | - Mrs J Clarke |
| 1090 Dargaville | - Mrs C Johnston |
| 1100 Ruawai Co-operating | - |
| 1110 Paparoa | - Mr Ken Chamber |
| 1120 Wellsford Co-op. | - Mrs M W Neal |
| 1130 St John's Raumanga | - Mr G Bryant |
| | - |
| 1140 St Paul's Kamo | - Ms P Irving |
| 1510 Tai Tokerau | - Mrs T Rogers |
| | - |

2000 AUCKLAND DISTRICT

- | | |
|---|---------------------|
| 2000 Auckland District | - Miss J Tasker |
| 2010 Auckland Central Parish &
Mission | - Mr J Boniface |
| | - Mrs G A Riesterer |
| | - Mrs U Chandler |
| | - Mr E J C Pratt |
| | - Miss B M Aufai |
| | - |
| 2030 Balmoral-Roskill | - Mr B White |
| | - Mr I J Whyte |
| 2030 Lynfield | - Mrs V L Mosley |
| 2040 Auckland East | - Ulata Alaelua |

2060 Orakei

2070 Glen Innes Co-op.

2080 Mt Albert

2090 Avondale Union

2100 Waitakere

2120 Te Atatu Union

2130 Devonport

2140 Takapuna

2150 Birkenhead

2160 Glenfield-Albany Co-op.

2180 Northcote

2270 South Kaipara Co-op.

2280 Whangaparaoa

2290 Mahurangi

2300 St Austell's Co-op.

2310 Waterview

2320 East Coast Bays

2340 Auckland-Manukau Tongan Parish

2370 Auckland-Samoan Parish

2510 Tamaki

- Sieni Alo

-

- Mr D Moore

- Mr S Harris

-

- Mrs J McArthur

-

- Mr B Anderson

- Miss W R Chambers

- Mr K Skinner

- G J Day

- Leapai Lusani

- Mrs S Watson

- Mrs R Owen

- Mr M Handisides

- Mr P Hanna

-

- Mr J Peachey

- Winifred Murray

- Kathleen Brant

- Mrs E A Dixon

-

- Mr R Collins

- Mr I J Hall

- Mr R Marshall

- Mrs V Dowie

- Mr K Moa

- Mr 'Uha'one Metuisela

- Mrs V Moala

- Mr Simi Elia

- Mr Alalafaga Palelei

- Mrs P Nathan

- Mr B Nathan

2400 MANUKAU DISTRICT

2400 District Representative

2410 Manukau North

- Mrs M Giles

- Mr P Williamson

- Mr C Smith

- Mr I Smith

- Mrs B Harwood

2410 Manukau North (cont'd)

2420 Manurewa

2430 Papakura

2440 Pukekohe

2450 Tuakau Union

2460 Franklin West Co-op.

2470 Bucklands Beach Co-op.

- Mr P S Tu'u
- Mr T Filemoni
- Mr J Watson
- Mrs J Fruer
- Mr M Vince
- Mr F Alaelva
- Mrs G Welch
- M Hugo
- Mrs A Bruce

3000 WAIKATO-BAY OF PLENTY DISTRICT

3000 District Representative

3010 Thames Union

3020 Hauraki Plains Co-op.

3030 Paeroa

3040 Waihi

3050 Te Aroha Co-op.

3060 Morrinsville

3070 Cambridge Union

3080 Hamilton

3090 Raglan Union

3100 Hamilton East

3110 Chartwell Co-op.

3120 Ngauawahia Union

3130 Huntly Co-op.

3140 Matamata Union

3150 Putaruru Co-op.

3160 Tokoroa

3170 Rotorua

3180 Taupo Union

3190 Western Bay of Plenty

3200 St James Union

3210 Te Puke

3220 Whakatane Co-op.

3230 Kawerau

- Deacon J Higham
- Mrs T Rice
-
- Mr R Vickers
-
- Mr J Bennett
- Mrs M Mannell
- Mrs L Utting
- Mr J N King
- Mrs A Gibson
- Mrs D Andrews
- Mr D McNabb
- Mrs M Hitchins
- Mr R D Short
-
- Mr R Hampton
- Mrs A Wiedrich
- Mr A Letoa
-
- Mrs J Manley
- Mr J Lyford
- Mrs B Burgess
- Vonnie Keightly
-
- Mr A R Speirs

3240 Opotiki Union	- Mr A Young
3250 Te Awamutu	- Mr R Death
3260 Otorohanga	- Mr A Walters
3270 Te Kuiti	-
3280 St Paul's Co-operating Parish (Taumarunui)	- Mr P G Randle
3290 Turangi Co-op.	-
3300 Ohura	-
3310 Kawhia	- Ms C Gilmore
3320 Coromandel	-
3330 Hillcrest Co-op.	- B A Keesing
3340 Pio Pio-Aria Mokau Co-op.	-
3360 Dinsdale - Parish of St Clare	- Mrs A Saunders
3390 All Saints (Bryant Park) Co-op.	- Mrs J Sides
3510 Waikato	-
3520 Rohe Potae	- Mrs P Hepi

4000 TARANAKI-WANGANUI DISTRICT

4000 District Representative	- Mrs M Drake
4010 New Plymouth	- Mrs J B Sinclair
4020 Waitara	- L Dickson
4030 Stratford	- Noeline Hight
4040 Eltham-Kaponga Co-op.	- Mr P Martin
4050 Hawera	- Mrs D J Collings
4060 Manaia Union	- Mr T Thompson
4070 Opunake Co-op.	-
4080 Okato Co-op.	- Den D A Hill
4090 Wanganui	- Mr B Wallis
	- Mr D Mansfield
	- Mr J Chittenden
4110 Inglewood Union	-
4120 Patea Co-op.	-
4510 Taranaki-Waimarino	- Ms P R Kingi

5000 HAWKES BAY-MANAWATU DISTRICT

5000 District Representative	- Mrs J Robinson
5010 Napier	- Mr G Dingle
	- Mr G Matthews
5020 Hastings	- Mr N W Wright
	- Mr A A Morgan
5040 Gisborne	- Mrs E Howard
	- Mrs J Lloyd
	- Mrs P Unasa Su
5050 Mangapapa Union	- Mr K J Grundy
5060 Presbyterian-Methodist Parish of Wairoa	-
5070 Dannevirke-Norsewood	- Mr J Logan
5080 Woodville Union	- Mr J Worboys
5090 Pahiatua Union	- Miss P Patrick
5100 Palmerston North	- Ms S Olsson
	- Mrs A Pritchard
5110 Ashhurst-Bunnythorpe-Pohangina	- D Crawford
5120 Feilding-Oroua	- Mrs D White
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	- Mr D Holland
	-
	-
	-
	-
6020 Wellington West	- K Loncar
6030 Wellington South-Lyall Bay Union	-
6050 Miramar Co-op.	- Miss D Lower
6060 Ngaio Union	- Mrs E Bolitho
6070 Johnsonville Union	-
6080 Newlands Union	-

6100 Plimmerton-Paekakariki	-
6110 Tawa Union	- Mr K H Knox
	- Mrs W Russell
6120 Lower Hutt-Petone	- Pam Davis
	- Fepule'ai Aumua
	- Laureen Tate
	- Chris Wood
	- Siosifa Latu
6130 Taita Union	- Mrs J Ellicott
	-
6140 Upper Hutt Co-op.	- Mr R Malpass
	- Mr H Farr
	- 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	- Mrs B Rigg
6220 Levin	- Mr R T N 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	- Dr T Bassett
7010 Nelson	- Mrs B Paine
	- Mr A Thompson
7020 Nelson, St Luke's Union	-
7030 Waimea	- Mr I Holdaway
7040 Motueka-Moutere Hills Regional Co-op.	-
7060 Murchison	-
7070 Blenheim	- Mrs J Fields
7080 Picton Union	-
7090 Reefton District Union	-
7100 Buller Union	-
7110 Greymouth District Union	-
7120 Hokitika Union	- Den E M Reynolds

8000 NORTH CANTERBURY DISTRICT

8000 District Representative	- Mrs P Teague
South Island Tongan Fellowship	- Mrs T Siulangapo
8010 Christchurch Central Mission	- Mrs S Langley
	- Mrs P Hulks
	- Mr R Lawn
8020 Christchurch South	-
8030 Christchurch East	- Mrs A Simms
8040	- Mr B McMaster
	- Mr P Holes
8040 New Brighton Union	- Mr W Buxton
8050 Sumner-Redcliffs Union	-
8060 South East Christchurch Union	-
8070 Lyttelton Harbour Union	-
8080 Christchurch (Opawa)	- Rev O T Woodfield
8090 Beckenham-Sydenham	- Dr T Enticott
8100 Christchurch (Spreydon)	-
8110 Halswell Union	-
8120 Christchurch (Riccarton)	- Mr D Clayton
	- Mrs R LeCouteur
8130 Christchurch (St Albans)	- Mrs N Neiman
	- Mr B Delaney
8140 Christchurch North	- Mrs J Hamlin
	- Mr D Coates
8150 Hornby	-
8160 Lincoln Union	-
8170 Ellesmere Co-op.	-
8180 Kaiapoi Co-op.	- Mrs M McKenzie
8190 Rangiora	- Mr K S Ayers
8200 Malvern Co-op.	- Mrs J Kerr
8210 Oxford District Union	-
8220 Parklands Co-op.	-
8230 Rolleston Combined Church	-
8510 Otautahi-Te Waipounamu	-

8300 SOUTH CANTERBURY DISTRICT

8300 District Representative	- Mr G Lill
8310 Timaru-Temuka	- Mrs N Brown

8330 St David's Marchwiell Union
 8350 Waimate
 8360 Geraldine Co-op.
 8380 Ashburton
 8390 Allenton Union
 8400 Oamaru Union

-
 - Mrs A Gray
 -
 - Mrs A Bennett
 - Mr B Lill
 -
 -

9000 OTAGO-SOUTHLAND DISTRICT

9000 District Representative
 9020 Dunedin Mission

- Mrs J Day
 - Mr T W Sugrue
 - Mrs O M Bain
 - Prof. C A Gibson
 - Mr N McLeod
 - Mr B Simms

9040 West Harbour United
 9060 Corstorphine-Concord Union
 9070 Grant's Braes Union
 9080 Tokomairiro Co-op.
 9090 Balclutha
 9100 Gore
 9110 Invercargill

-
 -
 -
 -
 -
 -
 - Mr S Hunt
 - Mrs B Osborn
 - Mr G Emslie
 - Mrs J Day

9120 Riverton Union
 9130 Otautau-Waiono Union
 9150 Bluff Co-op.
 9160 Teviot Union
 9170 Alexandra-Clyde-Lauder Union

- Mrs R McNamara
 -

9180 Port Chalmers United
 9190 Flagstaff Co-op.
 9220 Blueskin Co-op.
 9230 Lawrence
 9240 Kaikorai Union
 9250 Brookville Union

-
 -
 -
 -
 - Mr W F Mitchell
 -

REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS--

Administration Division	- Mrs P M Teague
Development Division	- Mrs F Fono
Education Division	- Ms N Crane
	- Mr T Sugrue
	- Lauris Shaw
Youth Directors	- Mr N Cree
	- Ms S Crane
Youth Representatives	- Ralf Fields
	- Fiona Hunt
	-
	-
	-
	-
	-
	-
	-
Maori Division	- Mr T Cassidy
Council for Mission and Ecumenical Co-operation	- Dr G Cant
	- Mrs B Buchan
Trinity Theological College	- Mr F Claridge
	- Mr C Fenwick
	- Ms S Thompson
Theological College Council	- Mrs J van de Geer
Aldersgate Fellowship	- Mrs H Scott
Samoan Advisory Committee	- Mr Faivaiga Seiuli
	- Mr M S Tufuga
Tongan Advisory Committee	- Mr T K Heimuli
	- Mr T Finau
Fijian Advisory Committee	- Mr Seru Vatucicila
	- Mrs Susau Strickland
President's Legal Adviser	- Mr G H Peak
N Z Women's Fellowship	- Mrs E Diprose
	- Mrs M Caldwell
NZMSSA Convener	- Rev. D J Phillipps
Wesley College Trust Board	- Mr J McCoskrie
N Z Lay Preachers' Assn	- Mrs R Blundell
Wellington Charitable and Educational Endowments	- Mr E R Russell

Grey Institute Trust
 Robert Gibson Trust
 N Z Methodist Trust Assn)
 Investment Board)
 Wesley Historical Society
 World Methodist Federation of
 Women
 Community of Women and Men in
 Church and Society
 Council of Elders

Connexional Appointments

- Rev. M A G Couch
- Mr J P Harding
- Mrs B Lawrence
- Mr D G Roberts
-
- Ms Wendy Conwell
- Rev. P P Rushton
- Rev. E J Little
- Mrs M Hamilton
- Mrs E Dell
- Rev. H Pate
- Mrs S Rogers
- Mr G Mickell
- Ms R Brown

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

- Rev. E W Body
- Rev. P C Bristow
- Rev. M A C Farmer
- Rev. G G E Harding
- Rev. A D Hawkesworth
- Rev. W D Hegan
- Rev. B R Keeley
- Rev. Milford
- Rev. R Scott
- Rev. T M H Wall

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

- Rev. W W Carson
- Rev. T W Jeyaseelan
- Rev. A Mone
- Rev. T Talakai
- Rev. J Langi
- Rev. D Rice
- Rev. R C Wiedrich

OFFICIAL OBSERVERS FROM OTHER CHURCHES:

Anglican	-	Archdeacon G Simpson
	-	Rev. L Hills
Associated Churches of Christ	-	
Baptist Union of New Zealand	-	
Presbyterian Church of New Zealand	-	
	-	
Roman Catholic Church	-	
	-	
Salvation Army Church	-	Major L Hay
	-	Major G Farr
Negotiating Churches Unity Council (1990)	-	Mrs Claire Morrison

ADDITIONAL LAY REPRESENTATIVES:	-	Mrs I Lankshear
	-	Mrs B Nock
	-	

ASSOCIATE MEMBERS:	-	Audrey Ancrum
	-	David Bromell
	-	Bill Cliford
	-	Kathy Clifford
	-	Harvey Dalton
	-	Andrew Doubleday
	-	Jo Durrant
	-	Brenda Fawkner
	-	Lisiate Manu'atu
	-	Kenneth Olsen
	-	'Inoke Siulangapo
	-	Elva Sulzburger
	-	'Eveli Taungapeau
	-	M Yasa

OBSERVERS:

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

Miss J Beaumont

Mr G Hunger

Lana Lazarus

Mr T Mannell

Lisa Nelson

Mr M Roberts

Ms T Tautari

Mrs H Wright

Mrs P Young

Mrs B Zurcher



**REPORTS FROM
CONNEXIONAL COMMITTEES
AND BOARDS**

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

JOINT PUBLIC QUESTIONS

Synopsis

The months between October 1990, when the National Government was elected, and Easter 1991, found the Committee acting in a reactive capacity to the many changes in legislation. However, in this last quarter we have had time to draw breath and consider some of the underlying issues which will have to be faced in Aotearoa New Zealand in the next decade. The Committee's occasional paper on constitutional reform, and involvement in ecumenical plans to develop an alternative economic strategy, have constituted the proactive side of our work.

1. *Bicultural Journey*

1.1 Tino Rangatiratanga Paper

Leaders of the Churches in their *Statement for 1990* said "we believe there needs to be political restructuring which recognises Maori as a people possessing tino rangatiratanga according to the terms of the Treaty." The preparation of a paper on the meaning and significance of tino rangatiratanga became the major focus of the Committee's bicultural work group in 1990. The paper was completed and eventually distributed in October 1990.

Tino Rangatiratanga: A Public Questions Contribution outlines the background and importance of tino rangatiratanga, and the Labour Government and National party's response to the issue of Maori sovereignty. The paper concludes with a call for political restructuring, as attempts to have tino rangatiratanga recognised by the Crown and the Courts have failed. Specifically, the paper supports the idea of a constitutional forum requested by Te Runanga Whakawhanaunga I Nga Hahi to discuss the political future of Aotearoa New Zealand.

1.2 Constitutional Reform in Aotearoa

This paper is a natural extension of the Tino Rangatiratanga paper and represents the Committee's further thinking on the issue of Maori sovereignty. The paper was originally written in response to a request from Methodist Conference 1990 for the Committee to prepare a report on proportional representation. For a number of years the Public Questions Committee has supported a change to proportional representation. In recent years, however, our respective churches have also made commitments to Te Tiriti o Waitangi. The Committee also seriously heeded the Te Runanga call not to vote in the 1990 election. In view of these recent events the Committee to bring a Tiriti analysis to bear on the question of political representation. While many see proportional representation as a much fairer process than our present system, the Committee feels that from a Tiriti perspective it misses the point about tino rangatiratanga. While more Maori may be elected to Parliament under a system of proportional representation, such a system would not give constitutional recognition to the special status of Maori as

tangata whenua.

The paper is divided into two sections. The first deals with a Tiriti analysis of proportional representation. The second outlines the pros and cons of the first-past-the-post system and proportional representation, and details types of proportional representation.

In the life of the Public Questions Committee we have found that our perspective has changed radically over time on some issues. We encourage the church to be open to change on the issue of constitutional reform.

This second Public Questions paper on Maori sovereignty, *Constitutional Reform in Aotearoa*, urges church members who want to support a Tiriti approach to political representation to write to the Prime Minister, stating their support for Te Runanga Whakawhanaunga I Nga Hahi calls for a constitutional conference.

1.3 D.S.W. Maori Units

The Committee voiced its concern to the Labour Minister of Social Welfare, Dr Michael Cullen, in October 1990 about the disbanding of the Lower Hutt Maori social work units. Dr Cullen had made a comment that the units were 'leading down a separatist path.' The Committee believed that this revealed a misunderstanding about the terms apartheid and separate/parallel development. Apartheid is a system of enforced inequality. This is achieved by racial separation and reinforced by economic exploitation and political power exercised by one section of the population over another. Separate/parallel development is a positive concept, advocating separate structures and services to meet Maori needs (in the same way that separate facilities are provided for women, the elderly, church groups etc.). Separate development is needed to redress the disadvantaged position of Maori in our society.

The unit was initially established to remedy the imbalance between Maori and non-Maori staff numbers within the DSW. Furthermore, the unit was established following correct departmental procedures. The institution of the unit was a natural extension of the recommendations in the 1986 Puao-te-Ata-ti report which stressed the need to encourage devolution of Maori affairs.

2. Legislation

2.1 Labour Relations Amendment Bill

The National Government repealed the Employment Equity Act (1990) in December 1990 and gave two reasons for this move. First, the Government believed that the impact of employment equity legislation would have an adverse effect on business viability (particularly for export businesses) and would increase inflation. Second, the Government believed that improving EEO (Equal Employment Opportunities) would do much to improve access by traditionally undervalued sections of society (e.g. women, Maori and the disabled) to well-paid work. The Committee responded to these points in the following way:

1. In early December 1990, before the legislation was repealed, the Committee sent in a submission on the repeal of employment equity legislation stressing that business viability was not a good reason

for repeal because the Employment Equity Act clearly stated that compliance was to be phased in over a three year period as follows :

- * Public sector employers and private sector employers of 500 or more workers to begin the process by 31.1.92
- * Employers of 100 or more workers to begin the process by 31.1.93
- * Employers of 50 or more workers to begin the process by 31.1.94

The Committee suggested that if the Government believed that the implementation of the employment equity legislation at this gradual pace would still cause difficulty, they should delay its implementation even further but keep the Employment Equity Act intact.

2 The Committee analysed *The Report of the Working Party in Equity in Employment* which had been commissioned by the Government in December 1990 and we reported our findings to the Ministers of Labour, Women's Affairs and Education. The working party report specifically stated that the issues of equal employment opportunity and pay equity were not necessarily linked. The Committee disagreed with this statement, and said that we believe these concepts should be linked because EEO alone will only provide better access to whatever well-paid work is available. Pay equity legislation ensures that pay *outcomes* are more favourable for traditionally undervalued occupational groups. Many of the suggestions in the working party report relied on people receiving more education, and the Committee felt that this was at odds with the education and training cuts the Government made in the December 19 package. Also the suggestions in the childcare section depend on satisfactory government support - the present reality is a climate of uncertainty over funding in this area.

2.2 Finance Bill

In January 1991 the Committee made a submission on the Finance Bill to the Social Services Select Committee. This Bill detailed extensive cuts to the incomes of many beneficiaries in New Zealand.

In writing the submission, the Committee took the view that when there are difficulties in an economic climate, it is not decent, caring or just to ask the most vulnerable people to bear the cost. The Committee appreciated the Government's plan to discourage people from depending on welfare payment and to encourage them to seek employment. However, the Committee also believed that before such measures can become effective, policies are needed which will ensure jobs paying adequate income are available. The Committee further pointed out that New Zealand is a signatory to the UN Covenant on Economic, Social and Cultural Rights which commits this country to ensure that entitlement by all to food, clothing and shelter, as a basic right, is safeguarded. The Committee believes these cuts seriously threaten this basic right.

The submission concentrated on the effects of the cuts on five sections of society:

* *Children in Low Income Families*

Despite the proposed increased family support measure, there will be no real improvement in conditions for low income

families. The family support will merely replace the \$6p.w. per child lost because the family benefit is abolished. The combination of no real increase in income for low socio-economic families, coupled with increased prescription charges and doctors fees, may lead to inadequate health care for many children. We are particularly concerned about the vulnerable under-one age group.

** The Elderly*

In 1991 the elderly will effectively suffer a 5% decrease in disposable income because the GRI is not to be adjusted in line with the Consumer Price Index. AGE CONCERN published a report prior to Christmas which indicated that 43% of over-60s have an income of less than \$12,000 p.a. and 60% need to restrain expenditure on basic items such as food, medical care, heating, glasses, dentures and hearing aids.

** Sickness Beneficiaries*

These people cannot work, so there is no chance that they can supplement the reduced benefits. The Committee found this cut particularly inhumane.

** Training Beneficiaries*

The Government has virtually created a disincentive to train at a time when skills are now so necessary in seeking employment.

** Maori*

Maori are disproportionately represented among the unemployed and other beneficiaries. Statistics indicate that one-third of working age Maori depend on a means-tested benefit or accident compensation. In the Committee's view it is unacceptable that te tangata whenua should suffer this further financial hardship. The Committee sent out an URGENT ACTION in the March mailing about the welfare cuts urging church members to write to their M.P.s and to collect case studies (anonymous) of families or individuals in their area who were unable to cope on reduced benefits.

In the June mailing the Committee sent out an occasional paper on POVERTY which placed the New Zealand situation in a world context and looked at the issue from a Maori perspective.

Finally, the Committee has linked up with INFOTRANZ, an ecumenical organisation which is acting as a co-ordinating body for church groups to meet about the issue of poverty and work out a combined alternative economic strategy. INFOTRANZ is also involved in seeking to establish a Poverty Line Measure, similar to those developed in the United States and Britain. Once developed, it is hoped that the measure can be used as a consistent definition of poverty over time and accepted as a statistical index in the same manner as the Consumer Price Index.

2.3 Employment Contracts Bill

In late December 1990 the Minister of Labour introduced the Employment Contracts Bill. This piece of legislation represented a radical re-writing of industrial relations in New Zealand, and came into force as the Employment Contracts Act on 7 May 1991. The concern of the Public Questions Committee, and many other churches, unions and interest groups, was that the Bill allowed for an unequal

relationship between employer and employee. In short, the Bill seemed to be totally biased in favour of the employer. In February 1991 the Committee entered a submission with the Labour Select Committee dealing with the Bill. The main points of our submission were:

1 While we appreciated the need for some labour market reform as a strategy to increase economic growth, we were concerned that the Government had not heeded Planning Council advice to consult widely and to change components in the industrial relations scene gradually.

The Bill was written with virtually no union consultation, and the pace of change has been extremely rapid.

2 The Government had also ignored overseas trends in industrial relations. Australian and Swedish governments have worked to stimulate economic growth and co-operation by encouraging tripartite agreements (between government-employer-worker) by institution training incentives, and by restructuring the awards system. The model for the Bill seems to be one of a hands-off approach by Government to industry, cuts in training benefits and the abolition of the awards system.

3 Conditions of service which were safeguarded in awards prior to the Employment Contracts Bill, have been fought for over many years and ensure workers are protected with minimum rights e.g. sick leave and bereavement leave. We believe these conditions of employment should be non-negotiable. Already disadvantaged workers (e.g. women, the young, people in workplaces with a small number of employees and unskilled people with limited options) would no longer have the protection of law. We therefore recommended that mandatory provisions (other than holidays pay, parental leave and minimum wages for over-20s) be extended to cover bereavement and sick leave entitlement.

4 The under-20s age was left particularly vulnerable by the Bill as they do not have the protection of the Minimum Wage Act. The Committee recommended that the Minimum Wage Act be amended to include all workers of school-leaving age, or that a minimum wage figure be inserted into the 'suitability' criteria for people of all ages receiving the unemployment benefit.

5 Under the Bill, persons with individual contracts did not have mandatory grievance procedures in their contracts. The Committee recommended that grievance procedures should be mandatory for both individual and collective contracts, so that individuals who risk not being able to negotiate such a clause in their contracts can have redress to the relatively quick and inexpensive process of a Personal Grievance Committee.

6. The weekend and penal rates, a feature of the award system, were abolished by the Bill. The Committee noted these awards protected the sanctity of Sunday as a day of rest, and envisaged that many people may be forced into weekend work, to the detriment of family life, because Saturday and Sunday work may become a condition of employment.

* In late February 1991, the Research Officer and the Rev. Alistair McBride appeared before the Select Committee which heard submissions on the Bill. Also in February, the Committee sent out an occasional

paper on the Bill in the mailing.

In early March 1991 the Minister of Labour put out an Options Paper. The Committee sent in a further submission and, as a result of feedback from various parties, the Minister modified the Bill in the following ways:

- 1 Personal grievance procedures must be extended to all workers, not just those on collective contracts.
- 2 Five days sick, bereavement or domestic purposes leave as well as the 11 statutory holidays must be included in contracts.
- 3 Unions and other authorised bargaining agents would have access to workplaces (the original Bill had denied them entry to the workplace.)
- 4 Parties to contracts would now be able to apply to an employment court if they considered their contract was 'harsh and oppressive.' While these measures were welcomed, there is still no minimum wage provision for under-20s and penal rates still stand abolished.

2.4 Smoke Free Environments Amendment Bill No. 2

Both the Methodist and Presbyterian Churches of New Zealand are members of the Coalition Against Tobacco Advertising and Promotion. On 5 June 1991 the Smoke Free Environments Amendment Bill No. 1 was passed through Parliament. The Committee saw this move as a step in the wrong direction, as the amendment was a reversal of previous anti-smoking legislation and allowed tobacco companies to advertise their sponsorship of sporting and cultural events. Submissions were then called for the Smoke Free Environments Amendment Bill No. 2 which superseded the first Bill. The Committee urged church members to send in submissions on the second Bill. Our submission contained the following points:

* The Committee is strongly opposed to any repeal of the current legislation, because the direct effects of smoking on the health of smokers and the indirect effects on families and friends is incalculable. Deaths from smoking-related disease in New Zealand each year are greater than those from road accidents, drownings, suicides, alcohol, drugs and AIDS combined. We are also aware of the impact of smoking-related disease on Maori, who have the highest lung cancer death rates for both men and women of any ethnic group in the world.

If the legislation is repealed, the Committee urged the Select Committee to consider three measures:

- 1 The institution of a Health Promotion Fund to replace tobacco sponsorship. Research done earlier in 1991 had indicated that 71% of New Zealanders are in favour of such a Fund, financed either through a tagged tobacco tax, or from general tax income.
- 2 Mandatory health warnings should be prominently displayed at all venues which are sponsored by tobacco companies.
- 3 Advertising restrictions should be placed on events sponsored by tobacco companies. A total ban on covering these events should apply to the print media, radio, television and other electronic media.

3. *Pornography*

A study kit was released by the Committee in November 1990.

The kit is designed to heighten awareness about the issues and myths surrounding pornography and includes four studies: Does it Matter? Where does the Church Stand? What Can be Done? The Answer? It is hoped that the resource kit will be used by parishes and associated organisations e.g. youth groups, APWs, MWFs, house/study groups, sessions, leaders meetings and parish councils.

In early 1991 members of the Committee reviewed a document released by the Labour Minister of Justice in October 1990 containing a draft Publications Bill. The Committee have thoroughly endorsed this draft legislation, which the present government intends to examine. In particular, the legislation provides for a single comprehensive statute to cover films, videos, books and magazines. The Bill provides clear guidelines for assessment officers, with stricter control over material which promotes or endorses the sexual exploitation of children, sexual violence, acts of torture or extreme violence and cruelty. Stricter display conditions are another feature of the Bill which will reduce the likelihood of offence to members of the public. The Committee had only one recommendation to make to the Secretary for Justice :

That the proposed Office of Film and Literature Classification should include 80-90% representation by women as it is primarily women's lives that will be adversely affected by the decisions of the Office.

4 *Alcohol Advertising*

The Committee made a submission on this issue to the Broadcasting Standards Authority in December 1990 about standards for alcohol advertising in New Zealand. The Committee made the following recommendations:

* While the Committee did not feel that alcohol advertising should be banned altogether on television, radio or in the print media, it did believe that the advertisement of this product should be coupled with a fresh approach heightening public awareness about alcohol abuse as a public health problem.

* The Committee endorsed the proposal to synthesise the existing compulsory and voluntary codes applying to different media and enclosed a sample common compulsory code of liquor advertising.

* The Committee also recommended that alcohol advertising needed to be carefully monitored to reduce attitudinal messages associating alcohol with personal, business, social, sporting or sexual success. At the present time these associations are outlined in the voluntary Code of Advertising Practice and the Committee believed they should be an essential part of a synthesised compulsory code.

5 *Investment As An Agent In Mission*

Since Conference 1988 the Public Questions has been looking at Investment as an agent in mission. In particular, the Committee was to investigate the possibility of producing an ethical directory of companies whose enterprises conflicted with the Gospel understanding of concern for others and care for the environment.

After investigation, the Committee found that this project was not feasible for two reasons. First, the formulation of such an ethical investment directory (and its updating) would require resources and economic expertise beyond the capacity of the Committee. Second, such a directory would be open to legal defamation claims by companies dissatisfied at being left off an ethically sound list, or put on an ethically unsound list. Such ethical investment directories do exist overseas, but we know of no attempt to formulate one for New Zealand.

The Committee therefore returned to the original concept of using investment as an agent in mission and formulated a proposal which has been circulated to some of the larger presbyteries for comment. The proposal suggests that presbyteries invite church members with discretionary income to offer funds for investment in small businesses with high employment potential, at a smaller rate of return than the current commercial rate. The venture would be a joint operation between the presbytery (or parish) and the Economic and Business Development Unit of their local City Council. The EBDU would act as a screening agent and the presbytery would have the final say in approving proposals. Certain criteria can be built into the scheme e.g. that the applicant put up 50% of their own capital and that they have already been in business for at least nine months. Investors would have to understand the high-risk nature of the investment.

At the time of writing (August 1991) the Committee is awaiting feedback on the proposal.

6 *Nature of Work*

In response to a request from Methodist Conference 1988, the Committee issued an occasional paper on work asking individuals, parishes, APWs and MWFs to examine the possibilities for the future of work in a post-industrial society and to suggest practical steps that people in churches might take to begin the process of changing attitudes and introducing new concepts of work appropriate for the twenty-first century. The Committee received forty-eight responses and three major themes emerged. First, people were seeking a re-definition of work to include unpaid work. A suggested re-definition is:

Any activity (mental, physical, social or spiritual) that contributes to an individual's sense of self-worth and to the well-being of society; it is using one's personal abilities and time to be creative, useful to others, to enhance one's own life, to glorify God.

Second, respondents wanted attitudinal change towards the unemployed and urged that people stop disparaging those out of work with labels such as 'dole bludger' or 'unemployable.' It was suggested that a more positive name for those out of work would be 'job-seekers.' The third theme to emerge was that respondents felt there was much to be done to practically help job-seekers to find work. In particular, church members who are able could provide work around the home for beneficiaries eligible to earn an extra \$50 per week.

7 *Weapons Control*

Following the Aramoana tragedy on November 1990, the New Zealand Commissioner of Police, Mr J.A.Jamieson, made proposals to the Minister of Police to amend the Arms Act (1983). In June 1991, the Committee made a submission to the Commissioner, commenting on the draft legislation. Three areas were addressed by our submission:

* The Committee agreed with the main points of the proposal which sought to tighten regulations concerning the ownership and storage of semi-automatic weapons, the definition of antique firearms, the importation of weapon componentry (especially for semi-automatics) and the restriction of mail order sales of firearms and ammunition.

* The Committee endorsed the suggestion of the inclusion of a photograph on a firearms licence, but further suggested that licences (presently held for life) should be renewable every five years. A licence renewal system could be attached to the computer database which presently monitors licence holders. Police resources need not be further stretched if licence fees were increased and levies used to pay the administration/salary costs of a special licensing agency within the Police Department. The present \$45 fee could easily be doubled or trebled.

* The Committee further recommended that two formal measures be added to the current informal criteria used for assessing suitability for licence holding:

1 That computer databases be cross-matched to allow automatic revoking of licences once people are charged with certain offences.

2 That a renewal system be set up which requires a medical certificate to be supplied stating that the applicant is not under prescription for the following groups of drugs (commonly used in serious psychiatric disorders): (a) tricyclic anti-depressants; (b) lithium carbonate for manic depressive disorders; (c) major tranquillizers used in the treatment of schizophrenia.

8 *Worship Kits*

Worship kits are being prepared on a number of social justice issues. These include health, unemployment/employment, welfare and education. It is hoped that one or two will be ready in time for Conference and Assembly. The kits will contain worship resource ideas for both traditional and creative styles of worship.

9 *The July Budget*

The Committee's main concerns about the July Budget are outlined in the Suggested Decisions included in this report.

10 *Workgroups For 1991*

The Committee's workgroup structure was reviewed at a planning meeting held at the end of 1990. A distinction is now made between ongoing workgroups and ad hoc workgroups. The five main workgroups are: Bicultural Journey, Legislation, Investment, and Nature of Work.

Ad hoc groups dealt with the Employment Contracts Bill, Proportional Representation, Alcohol Advertising, Pay Equity, Sexuality, Weapons Control and Worship Kits.

11 *Communication*

The PQ Broadsheet has been sent out at two-monthly, instead of quarterly intervals because of the many changes in legislation over the last few months.

The Committee was represented at the April APW Conference in Napier by our Research Officer.

The Committee continues to liaise with other church organisations, e.g. social justice units of the Anglican and Catholic churches, New Zealand Council of Christian Social Services and INFOTRANZ.

For the 1991-92 period the Committee is looking for strategies to increase our ability to communicate to a wider base of people. The Committee believes that the feedback gained from a wider communication network would help formulate our own opinions.

12 *Membership*

Five full-time members have resigned from the Committee in the last twelve months. It was with regret that we received the resignation of the Rev. Alistair McBride in April 1991. Alistair has taken up an appointment at Picton Union Parish and we wish him well in his new work. He brought great enthusiasm and a wealth of knowledge to his work on the Committee. Alistair has offered to act as an informal Corresponding Member.

David Ryan and Arthur Park resigned in October 1990 due to other commitments. Again, we were sorry to lose their services, although David has indicated his willingness to act as an informal consultant on matters within his expertise.

The Rev. Don Borrie resigned as a full-time member in November 1990, but continues to act as an informal Corresponding Member. Don has been a full-time member since 1970, both on the Presbyterian Public Questions Committee and the Joint Committee. We appreciate his contribute during his very long association with the Committee.

Fletcher Thomas became Vice-President of Conference in November 1990 and Joint Superintendent of the Wellington Methodist Synod. Because of Fletcher's heavy commitments, the Rev. John Roberts has become Acting Co-Convener of the Committee.

The Rev. Barry Jones returned to full-time membership of the Committee after a year's leave during which he was President of Conference. Barry is now Convener of the Bicultural Workgroup.

In 1991 a new membership structure has been instituted involving a group of eleven Corresponding Members. These are people who mainly live out of Wellington, and who are prepared to do in-depth research and analysis for the Committee. This system has worked very well so far on material associated with pay equity. We hope to take more advantage of the expertise offered by our Corresponding Members as our full-time membership has greatly reduced this year. Corresponding Members are: Robin Hall (Matamata); the Rev. Pamela Fraser (Dunedin); Dick and Barbara Calvert (Dunedin); Jocelyne and Owen Labrum (Wanganui); Silvia Crane (Wellington); the Rev. Wallace Chapman (Nelson); the Rev. John Evans (Dunedin); and Roger Gibson (Raglan).

A new Research/Executive Officer, Helen Greatrex, was appointed

in September 1990. Unfortunately Helen resigned from the position August 1991 and, at the time of writing, we are in the process of seeking a replacement for her.

The Public Questions Committee continues to carry a large work load, and we are pleased to report that our workgroup and membership restructuring has alleviated much of the stress placed on the Committee by the reduction in full-time membership this year.

Suggested Decisions

1. That Conference recommends the occasional papers *Tino Rangatiratanga: A Public Questions Contribution and Constitutional Reform in Aotearoa* to Synods and Parishes for study and response by 30 June 1992.
2. That Conference urges Government to:
 - (a) ensure that the draft Pornography Bill is passed as a matter of urgency.
 - (b) amend the Minimum Wage Act to include all workers of school-leaving age as persons under 20 currently have no minimum wage protection.
 - (c) return to bipartisan discussion on superannuation to develop a scheme that is sustainable both politically and fiscally in the long term.
 - (d) to consider the plight of those elderly living in State Rental accommodation who are facing a rent increase from 1 October 1991 while their income (GRI) is frozen until 1993, and asks that an accommodation allowance be made available to them as a matter of urgency.
 - (e) to reconsider plans to means-test those eligible for Respite Care so that it remains freely available to all regardless of financial circumstances.
 - (f) to reconsider the income levels for eligibility for subsidised health care.
3. That the Public Questions Committee be commended in its work and encouraged to continue in its examination of issues of social concern.
4. That the membership for 1991 be:

Fletcher Thomas (Convener)
Marie Greenwood
Mark Hanson
Graham Hulston
Barry Jones
John Roberts
Bob Sullivan
Helen Thorstensen
Corresponding Members :
Don Borrie
Wallace Chapman
Silvia Crane
Roger Gibson
Robin Hall
Jocelynnne and Owen Labrum

and such other members as the President decides.

Fletcher Thomas, Nancy Whitehead
Co-Conveners.

FAITH AND ORDER COMMITTEE

Annual Report to Conference

During the past year the Faith and Order Committee has continued its work in a number of important areas in the life of the church. It has given a considerable amount of time to christology, guidelines for the use of material resources, orders of service, especially the induction of presbyters and District Superintendents as well as the revised order of Holy Communion. Other matters that are part of the Committee's ongoing work include Methodist/Roman Catholic dialogue, the Joint Liturgical Consultation, ministry and ordination, the church's doctrine of the church ministry and sacraments, the Lectionary, doctrinal standards and the church's bicultural journey.

1. Christology

After consulting a number of people, receiving from them comments upon a working paper, and also, after further discussion within the Committee, a study paper was prepared. This has been sent out to Parishes and Districts through the monthly Connexional mailing in the hope that it will help people to begin to discuss this very important question. Accompanying the study paper was an introductory letter giving some background to this issue and suggesting some ways in which Parishes might begin their study. The Committee hopes that this material is proving useful as a stimulus to study and discussion.

2. Guidelines for the Use of Material Resources

Preamble:

Under the general principles expressed by Wesley's dictum "Gain all you can, save all you can, and give all you can", and bearing in mind the Mission Statement accepted by the New Zealand Methodist Conference (Minutes 1989, page 318 to 320, 645 to 646), the Faith and Order Committee offers the following guidelines to the church regarding decision making on the use of material resources.

- a) We make all decisions about the use of material resources in the light of the Kingdom of God as embodied in the life, teaching, death and resurrection of Jesus Christ.
- b) Because we live in Aotearoa-New Zealand, we take into account in all our decision-making the Treaty of Waitangi, its meaning and its implications for us as a Church and as a nation.
- c) The whole created order has its origin from God and comes to us as a gift of grace. We therefore try to respect, cherish and enhance the natural and cultural environment, and do not ruthlessly exploit or destroy it in the name of economic necessity or other similar claim.
- d) We take as a guideline the principle of "the economy of the sufficient", which excludes greed, covetousness and the acquisition of material resources to the detriment of the poor.
- e) Justice must not only be done but be seen to be done for the poor and for all those struggling on the margins of life who are least able to speak and act for themselves.
- f) Decisions about the use of material resources are made by the community of faith for the good of the whole community and are

not determined by individuals nor made solely for the benefit of sectional interests.

- g) We make it our habit to ask questions such as, Where did the resources originate? How were they acquired and at whose cost? What methods were used to capitalise on them? We refrain from acquiring, managing or using resources in ways which exploit, manipulate, degrade or patronise people.
- h) The Church does not set out to achieve security, power or prestige by its use of material resources.

3. Orders of Service

Revised Order of Service for Holy Communion

The Committee is grateful to those who returned the questionnaire on the revised Communion Order. There was a good response and some helpful suggestions were made. The Committee has made a number of changes. The production is more professional, with larger print and a durable cover. Improved setting-out and additional rubrics make it easier to follow the service. The left-hand pages are reserved for commentary only. Where necessary, the commentary is repeated and some extra commentary is provided. Wherever alternatives are provided there are three labelled A, B and C, except for the Offertory prayer, where the leader's words make clear which form is being used. The Lord's Prayer is printed at the end of the Order, with rubrics in the Order to show when it may appropriately be used and what page it is on.

Specific changes are as follows -

- * page 5. In the Kyrie add "Leader: Lord have mercy." after the people's response.
- * page 11. The order of optional response after the Bible readings is reversed.
- * page 15. A and B are not printed in columns. There is silence after the responses in B. Intercession B is altered to read "that children may be surrounded with security and love; and that young people may find encouragement and understanding."
- * page 17. Intercession A. After "Let us pray for all in sorrow...." add "for the dying and those who watch over them." Then add a new section as follows: "Let us pray for all men and women in their daily life and work; for young people and children; for places of healing, teaching, study and research; for travellers." Intercession B. In the response "that through your gift and skills of healing...", delete "and skills".
- * page 19. The rubric is altered to read ".... or each section may conclude with particular intercessions, and/or a spoken or sung response." Delete suggested response.
- * page 26. Add to commentary: "Prayer before Communion. We approach the Lord's table with awe, knowing that we are forgiven, accepted and welcomed because of God's love for us."
- * page 27. Add third alternative (C) to the eucharistic prayers with this rubric: "Alternative eucharistic prayers appropriate to the season may be used. These shall include thanksgiving to God and the words of institution." The title "Prayer to the Holy Spirit" is added to the epiclesis. The Prayer of Humble Access is given its title and altered to read: "We come to your table, Lord, trusting

not in our own righteousness but in your great mercy....." Following this is the Alternative Prayer (B) moved from page 26, and alternative C as follows: "An appropriate Communion hymn may be sung."

- * page 28. The commentary on Prayer after Communion is altered to read: "Our gratitude for Christ's reconciling love finds expression as we seek to serve God in the world and make Christ's love known to all."
- * page 29. The second prayer after Communion (B) follows A instead of being alongside. Lines accidentally omitted from B are reinstated as follows: "We who drink his cup bring life to others; we whom the Spirit lights give light to the world." The Covenant prayer is moved from page 28 to become alternative C.
- * page 31. Three alternative blessings are given, to be said by the leader, followed by the Grace which is said by all. The Aaronic blessing: "The Lord bless you and keep you.....etc." becomes alternative B. Alternative C reads: "The blessing of the God of Sarah and Abraham, the blessing of the Son born of the Woman Mary, the blessing of the Holy Spirit who broods over us as a mother with her children, Be with us all. Amen."

Induction Services

Work is proceeding on the revision of the orders for the Induction of a Presbyter and the Induction of a District Superintendent. An order for the Induction of a Deacon is also being prepared.

4. Methodist/Roman Catholic Dialogue

At the time of writing of this report the group, due to circumstances beyond its control, has not been able to meet. It is hoped, however, that a meeting will take place in September when the question of ministry will be on the agenda. Discussion on this topic had started and was making some progress when the dialogue group had to go into recess last year. These preliminary discussions were based on the Baptism, Eucharist and Ministry document together with the responses to this document made by the Methodist and Roman Catholic Churches in New Zealand. These discussions will continue and will broaden into the way local ministry is exercised in New Zealand within these two denominations.

5. Joint Liturgical Consultation

This Consultation has not met this year and consequently there is no report. Some of its key members have shifted from Christchurch and it is not certain when it will be reconstituted.

6. Church, Ministry and Sacraments

Work continues on this very important and wide ranging subject. We draw the Conference's attention to our report in the Minutes of Conference 1990, pages 140 to 142, because we believe the questions raised there need to be discussed further by the Parishes and the Districts. We sent out a discussion paper earlier this year to help the Parishes and Districts continue their discussions on Ministry and Ordination. We are also continuing our work on this matter together with the question of the church. A discussion paper on this latter topic was prepared and has helped the Committee come to grips with an understanding of the church in our contemporary secular,

pluralistic, society. More work clearly needs to be done on this and we ask Conference for leave to continue.

7. Lectionary

The annual lectionary and calendar has been prepared and is being printed for use in both the Methodist and Presbyterian Churches. An additional feature this year is a section of alternative readings which offer opportunity to pay particular attention to stories of women of faith and to feminine images of God.

The Rev. Henk Gerritsen who has been actively involved in the compilation of the lectionary for 13 years, is relinquishing this position at the end of this year. The thanks of the church go to Henk for his faithful service over such a long time.

8. Doctrinal Standards

We would refer the Conference to the report in last year's Minutes, pages 144 to 147. We believe this deserves further careful study and thought. We would further direct the Conference's attention to the report entitled "Methodist Emphases and Ethos" in Minutes of Conference 1981, pages 268 to 270, as well as to the Conference responses to the W.C.C. document B.E.M., found in the Minutes of Conference 1983, pages 64 to 66, which contain implicitly, many of our Methodist doctrines. In terms of wider literature concerning this matter there is a book, edited by Cyril S. Rodd, "Foundation Documents of the Faith" (T. & T. Clark, 1987) and a number of articles in the Quarterly Review (a publication of the United Methodist Church in America) especially Volume 5 No.3, Volume 7 No.1 and Volume 8 Nos. 1 and 3. These are worth studying, even though they come from a different country, to help us see more clearly some of the important issues involved. However, before the Committee proceeds any further, we will need to know from Conference that this question is really important to the Church at large.

9. Bicultural Journey

A bicultural workshop, led by Norman Brookes and Jan Tasker, was held earlier in the year. In small groups we were encouraged to see what theological principles were involved in a number of practical questions concerning the organisation and the running of the church; how these principles were culturally conditioned and how they were to be expressed and applied in terms of our present bicultural journey. We need to be aware that we are required to live in relation to the Treaty of Waitangi and in a pluralistic society which contains a number of different cultures other than western culture. This workshop provided a good stimulus to our ongoing thinking about this whole matter.

10. This Present Age?

At the present time the Faith and Order Committee is receiving requests to provide our church with definitive statements on theological and related issues. We believe it is important that Conference takes seriously the fact that we live in a time of great ferment in which foundations are being shaken. There is great diversity in church and community about matters of Christian belief and practice. In the light of these factors the Faith and Order Committee seeks to give guidance and encourages the membership of the church to share in study and discussion of the very

significant issues that are before us at the moment. This situation challenges and stimulates us and we see the responses from Districts and Parishes assisting us in working through the issues to reach some consensus.

Suggested Decisions:

1. That Conference commends the study paper on Christology to Parishes and Districts for their consideration and response.
2. That Conference accepts the guidelines for the use of material resources and requests that all parts of the church use them to assist them in the future regarding the acquisition and use of material resources.
3. That the final draft of the Order for Holy Communion, including the changes indicated in this report, be printed and distributed as the authorised order.
4. That Conference requests the Faith and Order Committee to continue its work on The Church, Ministry, Sacraments and related matters.
5. That Conference acknowledge the work of the Rev. Henk Gerritsen, as compiler of the annual lectionary and calendar, and expresses its gratitude for the competence and sensitivity with which he has undertaken his work.
6. That Conference recognises and expresses gratitude for the valuable contribution of Mrs Kathleen Rowe as Chairperson of the Faith and Order Committee for a number of years.
7. That Conference expresses its gratitude to Rev. Enid Bennett for the contribution she has made as Secretary of the Faith and Order Committee.
8. (The Committee for 1992 will be nominated at Conference.)

COMMITTEE ON MINISTRY

During 1991 the Committee on Ministry has completed work in a number of significant areas, and is pleased to offer this report to the Church. While it deals principally with matters relating to ordained ministry the report nevertheless acknowledges and affirms the Mission Statement of the Church and its emphasis on the Ministry of the whole People of God.

The Committee is grateful to Synods for the time and attention given to its August report, and for the constructive nature of responses received. Many of the suggestions and comments offered have been incorporated into the final report. A number of questions were raised in the Synod responses and these are addressed in the form of a series of Questions and Answers in an Appendix to the main report.

It is hoped that, when finally accepted by the Conference, the work brought to completion this year will assist the Church in continuing to develop ministries equipped to give leadership and serve the Church's mission into the 21st Century.

A. THE MINISTRY OF THE WHOLE PEOPLE OF GOD THE DISTINCTIVE AND COMPLEMENTARY VOCATIONS OF PRESBYTER, DEACON AND LAY PERSON

Law Book Definitions

The Law Book defines the vocation of a Presbyterian under S2.2.1 "A Presbyterian 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".

The Law Book definition for the Deacons' vocation is in S2.8.1 "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".

This definition was updated in 1985 to "A Deacon is called to a ministry of special service. This may be expressed in preaching, teaching, pastoral care and service. It may be exercised in the full employment of the church or in secular employment under the shared discipline of the church and the employing authority. It is not necessarily restricted to one form of service."

In terms of the Laity the Methodist Church is part of the whole people of God for whom Jesus Christ is Saviour and Lord. Through Baptism a person enters into the covenant relationship of God with God's people and becomes a member of the church universal. In response to a personal profession of faith a person is initiated into responsible membership within the Methodist church through the Laying on of Hands with prayer, and in association with baptism (where not already administered).

S1.2.4 states "Responsible membership will normally find expression through participation in worship, financial support of the church, commitment to social justice and a developing discipleship expressed through all aspects of the individual's style of life and

and involvement in the church community.

The Vocations More Widely Defined

Within an equal community of faith, as we work towards the mission statement call for "every member a minister" it is important to understand clearly the complementary yet distinctively different vocations of lay and ordained members.

THE PRESBYTERATE

Presbyters are called to a ministry of word, sacrament and pastoral care. The Presbyter serves as pastoral minister of word and sacrament in a local eucharistic community, and can fulfil his/her calling only in and for the community. Presbyters are preachers and teachers of the faith, exercise pastoral care, and share responsibility for the ordering of the life of the congregation to the end that the world may believe and that the whole membership of the church may be renewed, strengthened and equipped in ministry.

The presbyterate has traditionally been symbolised by the chalice and paten, a reminder that when Jesus broke bread and poured the cup he was feeding his community of faith. It is especially in the eucharistic celebration that the presbyter is the visible focus of the deep and all-embracing communion between Christ and the members of his body. **It is the particular calling of the presbyter to encourage and to offer sustenance, preparing individuals for Christian life and ministry and enabling the community to faithfully live out its life.**

THE DIACONATE

Deacons are called to a ministry of service, leadership and pastoral care. The Deacon represents to the church its calling as servant in the world. By struggling in Christ's name with the diverse needs of societies and persons, Deacons exemplify the interdependence of worship and service in the church's life. Of recent years this service has been symbolised by the bowl and the towel. All Christians are called to costly service but the bowl and towel serve as reminders that for the disciples Jesus' act of footwashing was a radical break with tradition which empowered and enabled the disciples to see the truth of Jesus' way. **It is the particular calling of the deacon to engage in forms of enabling, empowering service which invite the church into the world.** Deacons exercise responsibility in the worship of the congregation; for example by reading the scriptures, preaching and leading the people in prayer. They help in the teaching of the congregation, they exercise a ministry of love within the community, they fulfil certain administrative tasks and may be elected to particular leadership responsibilities. They are a focus for the church's mission in the world. Deacons need qualities of leadership and need to be seen as leaders of the church in their chosen field.

THE LAY VOCATION

Living in communion with God in Jesus Christ, all members of the church are called to confess their faith and give account of their hope. The Holy Spirit bestows on the faith community diverse and complementary gifts. All members are called to discover, with the help of the community, the gifts that each has received. They use these gifts for the building up of the church and for the service of the world to which the church is sent. The Laity, as the Deacons, are engaged in costly service. They identify with the joys and sufferings of all people as they seek to witness in caring love and they struggle with the oppressed towards that freedom and dignity promised with the coming of the king-

dom. Lay people carry out their mission in a variety of political, social and cultural contexts. In order to fulfil this mission faithfully they will seek relevant forms of witness and service in each situation. **It is the particular calling of the Laity to bring to the world a foretaste of the joy and the glory of the kingdom of God.** By virtue of their baptism the Laity are called to be the people of God on the move, people living out their Christian commitment.

Acknowledgements:

1. *Laws and regulations of the Methodist Church of New Zealand*
2. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111, WCC, Geneva*

B. SELECTION CRITERIA AND PROCESS FOR CANDIDATES FOR ORDAINED MINISTRY

In offering as a candidate for ordained ministry training a person opens him/herself to a series of processes of the Church which cover the whole period of training and preparation for ordination. It is important that the Church and every person accepted for training understands that such acceptance cannot be a guarantee of eventual ordination. (See also section of report "A proposed new process for determining readiness for ordination".) The development of each student in training will be subject to annual assessment and review and at each review a decision will be made as to whether the training/preparation is to continue.

The Deacon and Presbyter Selection Criteria and Processes set out below are the first in the series of processes which will be applied. Acceptance for training is a significant new beginning; further decisions will follow at the appropriate 'moments'.

I. CRITERIA

Candidates need to meet the current criteria found in the Law Book (Section 2:3.3 - 3.8). In addition candidates will be assessed in each of the following areas:-

1. General Ability As well as adequate academic capabilities, candidates should possess a good deal of commonsense. They should be people who demonstrate competence in both their present careers, and in their daily life. They should have a wide range of interests and abilities, and be capable of drawing on a variety of resources for ministry and study.

2. Religious Experience, Spirituality and Theology Candidates should be people of natural and deep spirituality. They should be able to speak clearly of their experience of Christ, show evidence of a mature and balanced prayer life, and have a good working knowledge of the Bible. They should be able to speak of their call to ministry, and show signs of having a vision for the church; it must be clear that they have a gospel to proclaim. Candidates will be welcomed from a wide range of theological positions within the Church. All should be able to reflect on life in a theological manner, and relate their convictions to daily living.

3. Personality Candidates must clearly be well-balanced and mature people. They should be of good physical, emotional and psychological health, with a good sense of self-worth. They should have high personal standards, yet be sensitive to, and accepting of, other people's needs and situations. They should co-operate and work well with other people, and be able to find, accept and give support when needed. They should show evidence of recent personal growth, and be open to further growth and change, show ability to accept criticism, and have the ability to survive crises and conflicts in a healthy manner. We might also hope for people with creativity, flexibility, imagination, love, humility and a sense of humour!

4. Ministry Skills The Church will look for evidence of experience, skills or potential, in a number of areas of ministry within the Methodist Church of New Zealand. In particular, worship leadership, communication, administration, pastoral caring, group life, motivational and leadership skills are all required at least to an 'adequate' level. Candidates must have an awareness of the church's commitment to mutual and inclusive ministry and show ability to help other people develop their gifts and ministries. Sensitivity to, and ability to work within other cultures and with other denominations is also essential.

4. Role Understanding and Motivation Candidates need to have a clear understanding of the role of a Methodist presbyter, both now and into the future. They must have a clear commitment to the church, demonstrated by some years experience in parish life. They must have loyalty to the Church, accept the Methodist ethos, polity and discipline, and be available for stationing. They must be willing to accept the church's commitments to ecumenism, the bi-cultural journey, our multi-racial nature and other significant issues of church and society. Candidates who are likely to serve the church for some time must show ability to change and adapt to meet the future demands of the church.

In the future, the Church is likely to require considerable flexibility of its presbyters. This means that there may only be limited opportunities for people whose ministry skills limit them to specific or traditional situations. In particular, candidates for long term ministry will need to demonstrate that they will have the ability to be resource people in developing appropriate styles of ministry for congregations in the future.

These criteria set high standards but it is accepted that candidates will excel in some areas yet have room for growth in others. It is also recognised that additional criteria would be required of candidates for special work, eg. as Presbyter in Local Ministry or in a particular ethnic situation. Candidates for both local and itinerant ministry will be assessed to the same standard. What is essential is that the candidate shows that after the appropriate training period he/she will, under the grace of God, meet the high standards the Church expects of its Presbyters.

II. PROCESS

In 1989 Conference approved an experimental process for assessment and selection of candidates for ordained ministry as presbyters. Subsequent to that, August Synods in 1990 received a discussion paper floating another suggestion - that of incorporating an enquirer's year as part of the selection process. This paper received such a positive response that the Committee on Ministry now presents to Conference a process which

includes both the enquirer's year, and the strengths of the experimental process.

Stage 1 - District Evaluation This involves assessing the candidate's ability to meet the Law Book Criteria (2:3.3 - 3.8). This includes evidence of baptism, confirmation and active membership, accredited lay preacher (or equivalent), understanding of role of presbyter, financial ability, knowledge (and acceptance of) standard sermons, notes on the New Testament and the Law Book. These will be assessed by the candidate's completing a questionnaire. The District Candidates Convener will be responsible for ensuring this is completed. Candidates will be provided with a health questionnaire to be completed by their G.P. (and specialist, where appropriate). They should also provide a brief biographical statement.

In addition, the candidate needs to provide evidence of being a person "finding general acceptance in the community and the church" (2:3.3d). Evidence concerning this requirement will come from two references, one from the local church and one from the Parish Presbyter. The candidate will also provide the names of two referees, each of whom will be approached for a confidential reference. These should be people in the local community (eg. a current employer).

It is appropriate that candidates be examined within the culture/s in which they are likely to exercise ministry. Thus a candidate offering for ministry within eg. a Fijian, Samoan, or Tongan context or who might possibly exercise ministry in that context, will also be examined parallel to the district procedures by the appropriate Advisory Committee. The Advisory Committee will assess the candidate's suitability for ministry within its culture, and furnish the District Candidates Convener with a report.

The District Candidates Committee will arrange to meet with the candidate to investigate the candidate's "gifts, insight into the gospel, and ability to relate to people" (2:3.3e), and will prepare a report under the criteria headings above.

This report will be presented to the August Ministerial Synod, which will decide whether the candidate is to proceed to Stage 2.

Stage 2 - Supervised Ministry Immediately following approval by the August Synod, the candidate will begin one year of supervised parish ministry, at the direction of the District Synod. Where practicable, a candidate for itinerant ministry will undertake this in two different parishes (at different times), so that he/she experiences the diversity of the church. This ministry, of 5-10 hours per week, will be exercised under a covenant drawn up by the parish, the candidate and the District Candidates Convener. A covenant might include a variety of tasks such as:

- * regular preaching (say, once a month)
- * pastoral visiting
- * attendance at, and leadership of, parish meetings
- * attendance at District Synod meetings, and at Conference (where possible)
- * house group/Bible study leadership
- * assisting the presbyter(s) in general parish administration

A candidate may also be asked to undertake a programme of directed reading, study and reflection. It is important for the Synod, along with the candidate to arrange personal supervision during this year.

Candidates will be responsible to the Superintendent of the parish for the work they

perform, but also will meet regularly with the District Candidates Convener (or some other suitable person nominated by the District Candidates Convener) during this period.

Normally a candidate will be expected to meet the costs incurred in relation to supervised ministry.

At the end of each placement, the parish will furnish the District Candidates Convener with a report on the candidate's time in the parish, together with their assessment of the candidate's ability to meet the assessment criteria. This report will be the focus of discussion between the District Candidates Convener and the candidate.

Towards the end of this period the District Candidates Committee will meet with the candidate to review the year's work. The District Candidates Committee will then present a summary of these reports to the August Ministerial Synod, together with a report from the Committee reflecting on the year, the candidate's ability to meet the criteria, and signs/potential for growth they have observed.

The District will/will not endorse the candidature and will recommend the candidate's proceeding to Stage 3 where appropriate.

Stage 3 - The Assessment Weekend Candidates will be examined in each of the criteria areas covered in the district report, paying particular attention to those areas highlighted by the district. Staff will be looking particularly for skills relating to the criterion areas, and will use interviews, work skills and situational type test methods. The initial task of the staff is to produce a report on the candidate, the wording of which will be negotiated with the candidate at the weekend. Once there is an agreed report, the staff will consider the recommendation it will make.

The staff should include suitably qualified people to provide a balanced group of men and women, lay and ordained, and appropriate ethnic representation. Where possible, given the need for this balance, there will be at least one person from each District Committee which brings forward a candidate (not necessarily the District Candidates Convener). The staff is to be nominated by the National Assessment Convener and approved by the Standing Committee on Ministry.

Recommendations concerning candidates will be made through the Standing Committee on Ministry to the pre-Conference Committee on Ministry and thence to Conference. After the September Standing Committee on Ministry meeting, candidates will be notified in writing of the assessment staff's recommendation and will receive a copy of their report.

Candidates intending to appeal should notify the National Assessment Convener and the Convener of the Standing Committee on Ministry, within the time set by the Committee. The Committee will facilitate the appeal's coming to the pre-Conference Committee.

Candidates for Local Ministry Candidates for Local Ministry will follow essentially the same process, but the covenant for their year of ministry experience will reflect the style of ministry they will ultimately exercise, and normally the whole year will be spent in their own parish.

Implementation In the first two years of implementation of the new process, candidates who satisfactorily complete Stage 1 of the process will attend the Assessment Weekend in that same year. Some of these candidates may proceed directly into the appropriate training programme while others will enter their year of supervised ministry. This will be decided on the basis of assessed readiness.

SELECTION CRITERIA AND PROCESS FOR DEACON CANDIDATES FOR TAUWI MINISTRY

I. CRITERIA

1. General Ability As well as adequate academic capabilities, candidates should possess a good deal of commonsense. They should be people who demonstrate competence both in their present careers and in their daily life. They should have a wide range of interests and abilities and be capable of drawing on a variety of resources for ministry and study.

2. Religious Experience, Spirituality and Theology Candidates should be people of natural and deep spirituality. They should be able to speak clearly of their experience of Christ, show evidence of a mature and balanced prayer life, and have a good working knowledge of the Bible. They should be able to speak of their call to ministry and show signs of having a vision for the church; it must be clear that they have a gospel to model. Candidates will be welcomed from a wide range of theological positions within the church and all should be able to reflect on life in a theological manner and relate their convictions to daily living.

3. Personality Candidates must clearly be well-balanced and mature people. They should be of good physical, emotional and psychological health, with a good sense of self-worth. They should have high personal standards, yet be sensitive to, and accepting of, other people's needs and situations. They should co-operate and work well with other people and be able to find, accept and give support when needed. They should show evidence of recent personal growth and be open to further growth and change, show ability to accept criticism and have the ability to survive crises and conflicts in a healthy manner. We might also hope for people with creativity, flexibility, imagination, love, humility and a sense of humour!

4. Ministry Skills The Church will look for evidence of experience, skills or potential in a number of areas of ministry within the Methodist Church of New Zealand. In particular, communication, administration, pastoral caring, group life, motivational and leadership skills are all required at least to an 'adequate' level. Candidates must have an awareness of the church's commitment to mutual and inclusive ministry and show ability to help other people develop their gifts and ministries. Sensitivity to, and ability to work within other cultures and with other denominations is also essential.

5. Role Understanding and Motivation Candidates need to have a clear understanding of the role of a Methodist Deacon, both now and into the future. They must have a clear commitment to the church, demonstrated by some years' experience in parish life, and give evidence of community involvement. They must have loyalty to the church, accept the Methodist ethos, polity and discipline, and be available for stationing. They must be willing to accept the church's commitments to ecumenism, the

bi-cultural journey, our multi-racial nature and other significant issues of church and society. Candidates who are likely to serve the church for some time must show ability to change and adapt to meet the future demands of the church.

These criteria set high standards, but it is accepted that candidates will excel in some areas, yet have room for growth in others. It is also recognised that additional criteria would be required of candidates for special work, eg. in Local Ministry or in a particular ethnic situation. Candidates for both local and itinerant ministry will be assessed to the same standard. What is essential is that a candidate shows that after the appropriate training period he/she will, under the grace of God, meet the high standards the church expects of its Deacons.

II. PROCESS

Stage I - District Evaluation This involves assessing the candidate's ability to meet the Law Book Criteria (Section 2:9.4). This includes evidence of baptism, confirmation and active membership, understanding of role of deacon, financial ability, acceptance of standard sermons, knowledge and acceptance of the Law Book. These will be assessed by the candidate's completing a questionnaire. The District Candidates Convener will be responsible for ensuring this is completed. Candidates will be provided with a health questionnaire to be completed by their G.P. (and specialist where appropriate).

In addition the candidate needs to provide evidence of being a person "finding general acceptance in the community and the church" (2.9.35). Evidence concerning this requirement will come from two references, one from the local church and one from the parish presbyter. The candidate will also provide the names of two referees each of whom will be approached for a confidential reference. These should be people in the local community (eg. a current employer).

It is appropriate that candidates be examined within the culture(s) in which they are likely to exercise ministry. Thus a candidate offering for ministry within eg. a Fijian, Samoan, or Tongan context or who may possibly wish to exercise ministry within that context, will also be examined parallel to the district procedures by the appropriate Advisory Committee. The Advisory Committee will assess the candidate's suitability for ministry within its culture, and furnish the District Candidates Convener with a report.

The District Candidates Committee will arrange to meet with the candidate to investigate the candidate's "gifts, insight into the gospel and ability to relate to people" (2.9.3d), and will prepare a report under the criteria headings above. This report will be presented to the August Ministerial Synod, which will decide whether the candidate is to proceed to Stage 2.

Stage 2 - Supervised Ministry Immediately following approval by the August Synod, the candidate will begin one year of supervised ministry at the direction of the District Synod.

This ministry of 5-10 hours per week, will be exercised under a covenant drawn up by the parish, the candidate and the District Candidates Convener. This ministry covenant will include a variety of tasks which give shape to the eventual ministry. Some of these might be:

- * leading in intercessory prayer in Sunday worship
- * working with a community group
- * reporting to and participating in parish meetings

The candidate may also be asked to undertake a programme of directed reading, study and reflection.

It is important for the Synod along with the candidate to arrange personal supervision during this year.

A candidate will be responsible to the Superintendent of the Parish for the work performed, but will also meet regularly with the District Candidates Convener (or some other suitable person nominated by the District Candidates Convener) during this period. Normally the candidate will be expected to meet the costs involved in relation to supervised ministry.

Towards the end of this period the District Candidates Committee will meet with the candidate to review the year's work.

The District Candidates Committee will then present a summary of these reports to the August Ministerial Synod, with a report from the Committee which reflects on the year, the candidate's ability to meet the criteria, and signs/potential for growth they have observed, and a report from the parish.

The District will/will not endorse the candidature and will recommend the candidate's proceeding to Stage 3 where appropriate.

Stage 3 - The Assessment Weekend Candidates will be examined in each of the areas of criteria covered in the district report, paying particular attention to those areas highlighted by the district. Staff will be looking particularly for skills related to the criterion areas, and will use interviews, work skills and situational type test methods. The initial task of the staff is to produce a report on the candidate, the wording of which will be negotiated with the candidate at the weekend. Once there is an agreed report, the staff will consider the recommendation it will make.

The staff should include suitably qualified people to provide a balanced group of men and women, lay and ordained, and appropriate ethnic representation. Where possible, given the need for this balance, there will be at least one person from each district committee which brings forward a candidate (not necessarily the District Candidates Convener). The staff is to be nominated by the National Assessment Convener and approved by the Standing Committee on Ministry.

Recommendations concerning candidates will be made through the Standing Committee on Ministry to the pre-Conference Committee on Ministry and thence to Conference. After the September Standing Committee on Ministry meeting, candidates will be notified in a writing of the assessment weekend's recommendation and receive a copy of their report. Candidates intending to appeal should notify the National Assessment Convener and the Convener of the Standing Committee on Ministry, within the time set by the Committee. The Committee will facilitate the appeal's coming to the

pre-Conference Committee.

Footnote. Having completed the foregoing work on Selection Criteria and Process for the Taiwi Section of the Church, the Standing Committee will, during 1992, consult with Maori Division concerning the extent to which these criteria and processes might meet the ministry hopes and aspirations of Maori Division.

C. THEOLOGICAL EDUCATION AND TRAINING OF STUDENTS FOR ORDAINED MINISTRY EDUCATION AND TRAINING FOR LAY MINISTRY

Mission Statement: The Mission Statement of the church clearly says:

Every member a minister

To encourage each person to develop his/her full potential by accepting and nurturing each other, developing skills and providing resources, challenging and enabling for service in the church and community.

1. Theological education and training of students for ordained ministry

There are two main training tracks offered for presbyters and deacons seeking ordination - residential and home-setting. It needs to be clearly understood that these are **training** tracks, not ministry tracks. There are two ordained ministry tracks - for both presbyters and deacons - i.e. local and itinerant. Each of these may be full-time or part-time, stipended, non-stipended or partially stipended, depending upon circumstances and covenant. A shift from one ordained ministry track to the other (eg. from local to itinerant, or from non-stipended to partially or full-stipended) - should not be undertaken without serious discussion and decisions about the implications within the appropriate bodies. As far as **training** is concerned those training for local or itinerant ministry may be trained in either of the training tracks, depending on recommendations made at the point of acceptance as candidates, and at subsequent decisions made in the Board of Studies, Trinity College Council and Committee on Ministry during the course of training. At the present time most people training for local ministry do so in the home-setting, and most training for itinerant ministry train in the residential setting. This distinction is not obligatory, and already there are some exceptions, but the norm for training will continue to be residential for itinerant ministry and non-residential for local ministry.

For **each** of the two training tracks we would see the following **normally** applying:

Enquirer's Year

Student - up to 3 years

Graduation - from Student to Probationer

Probationer - up to 2 years

Ordination - as Presbyter/Diacon

Continuing Education

Notes:

(1) The word "student" needs to apply to all persons, both residential and home-setting, in the initial period of their training prior to graduation, and needs to come first in their particular designation so that all are aware of their student status; eg. student

presbyter; student deacon; student supply etc.

(2) All students and probationers for ordained ministry will have individual learning covenants made with the appropriate staff of Trinity Theological College.

(3) The form of training to be undertaken is a Connexional and not an individual decision.

(4) Training decisions will be made on the basis of training needs and abilities.

(5) There must be sufficient flexibility to provide the best ministry for the church and meet the needs of the individual person.

(6) Candidate assessment staff will make recommendations on appropriate training; these will be followed up by decision of Standing and Pre-Conference Committees.

(7) Staff from the Theological College, including the Field Worker in Ministry, are basically concerned with providing theological education and ministerial training, **NOT** ministry strategy which is the responsibility of the Development Division and the Committee on Ministry.

(8) The training year is seen to be the academic year - from February to November/December. Training for accepted candidates will therefore commence in the February following their acceptance by Conference.

(9) The times mentioned above are seen as norms, but are not inflexible. To deviate from them needs suitable recommendations to be carried in the Board of Studies, the Trinity College Council the Committee on Ministry, or other appropriate committees of the Methodist Church (eg. the General Purposes Committee or the Stationing Committee).

(10) Students being trained in the home-setting, and preparing for ordination as presbyters or deacons in local ministry, will continue to be sponsored by their parishes as at present.

(11) The traditional Dismissal Service held by Trinity College in October/November each year to dismiss full-time residential students, will become a Graduation Service for both residential and home-setting students moving from the status of student to that of probationer.

2. Education and training for lay ministry

Lay ministry stands alongside the ordained ministries of presbyter and deacon as a different, yet equal, strand.

Education and training for lay ministry has, to date, been available on a rather fragmented and unco-ordinated basis. It is important that we become more intentional about it.

In developing the TELL (Training Education for Lay Leadership) programme the College has taken an initiative to enable lay people to become clear about their ministry role and to help them in defining and meeting their educational needs to carry out their ministry. Each TELL participant has a ministry/learning covenant between themselves, their parish and the College.

Much work needs to be done with both ordained and lay people in communicating the implications of our mission statement. It is easy to say "every member a minister" yet quite a different thing to put it into practice. The promotion of a Lay Ministry certificate and the Ecumenical Associate in Christian Ministry (ACM) would give

recognition to the achievement of:

- a broad based education for tasks of ministry covering theology, ministry skills, community involvement
- * a foundational level of competence for a range of Christian ministries
- * an integrated readiness for practical service rather than indicating a level of academic achievement

Some participants of TELL may wish to work towards such a qualification.

TELL addresses the questions -

1. What are my God given gifts?
2. What am I called by God to do in my faith community and wider community?
3. What is my ministry?
4. Does my faith community support me in this ministry?
5. What knowledge and skills do I need to enable me to effectively carry out my ministry?
6. How will my faith community encourage me in my task?

By affirming lay ministry and being specific in our education and training, we free both lay and ordained people to do the ministry tasks most suited to their calling. This move would be a liberating one for all involved in ministry.

D. ORDINATION CRITERIA AND PROCESS

PREAMBLE:

A decision to ordain a man or woman to the Diaconate or Presbyterate is of major significance to the life of the individual and of the whole church. The criteria set out herein are intended to assist the Church in assessing whether, and at what point, a person has the gifts and graces to fulfil

- * a ministry of service, leadership and pastoral care (Deacon)
- * a ministry of word, sacrament and pastoral care (Presbyter)

The criteria are part of a much broader Training/Skills document covering the various stages of selection, training and preparation for ordination. They are prepared in 1991 and encompass the Church's understanding of the place of the Mission Statement, and its commitment to the bi-cultural journey and issues of inclusiveness.

A candidate for ordination will be expected to meet most of the listed criteria. Assessment will be through a variety of processes including written work, reports (Supervisors, District Assessors of Probationers, Synods) in-depth personal interviews, and other accepted assessment methods.

I. CRITERIA

A. PERSONAL

1. Personal Faith

- (i) Demonstrate a personal faith in Jesus Christ.
- (ii) Be able to articulate a clear call to ordained ministry and give a clear statement of the meaning of ordination.
- (iii) Give evidence of "dwelling within" the scriptures in his/her personal life.
- (iv) Demonstrate the ability to relate Biblical faith to his/her personal life and theology.

- (v) Show a relationship between theology and personal life.

2. Personal Development

- (i) Demonstrate ongoing personal growth and a developing and deepening prayer and devotional life.
- (ii) Show commitment to ongoing ministry/study supervision and spiritual direction.
- (iii) Have a clear job description.
- (iv) Have completed a Covenant showing priorities for Continuing Education beyond ordination.

3. Personal Lifestyle

- (i) Demonstrate a lifestyle based on Christian principles.
- (ii) Be intentional about time for recreation and personal renewal.
- (iii) Be in touch with feelings and be able to relate on a feeling level as well as on an intellectual level.
- (iv) Demonstrate emotional maturity and stability.
- (v) Give evidence of personal self-direction and balance.

4. Personal Relationships

- (i) Demonstrate an ability to devote appropriate amounts of time to personal relationships and parish needs.
- (ii) Demonstrate sensitivity to persons.
- (iii) Demonstrate an ability to form healthy and inclusive relationships with persons different from him/herself.

B. THE TRADITION

1. The Scriptures

- (i) Articulate the centrality of the Scriptures in the Church and the structure of Christian life.
- (ii) Be familiar and comfortable with the tools and methods of Biblical criticism.
- (iii) Demonstrate a 'wholistic' rather than a 'selective' approach to Scripture.
- (iv) Display an openness to the possibility of God's breaking through the words of the Scriptures with a new word for the present generation.
- (v) Show ability to make the Biblical story and tradition accessible to others.
- (vi) Demonstrate the ability to relate Biblical faith to the life of the Faith-Community.

2. Theology

- (i) Demonstrate ability to think theologically, both in systematic and contextual terms.
- (ii) Understand and respect theological positions other than his/her own.
- (iii) Demonstrate knowledge and understanding of, and ability to work constructively and sensitively with, other denominations, especially those within the Act of Commitment.
- (iv) Demonstrate knowledge and understanding of, and sensitivity towards, other religious faiths present within NZ.
- (v) Display an openness to further growth and wrestling with theological issues.

3. Methodist Church Ethos and Polity

- (i) Explain his/her reasons for selecting the Methodist Church in preference to another denomination.

- (ii) Be willing to act under the discipline of the Methodist Church in relation to
 - . its Connexional System
 - . its stationing procedures
 - . its forms and practices of administering the Sacraments
- (iii) Show knowledge, understanding and acceptance of the Church's Mission Statement.
- (iv) Give evidence of having read, understood and assented to Methodist Law.
- (v) Give evidence of having read and understood
 - * six of John Wesley's sermons (Deacon)
 - * the 44 standard sermons and Wesley's notes on the New Testament (Presbyter)
 and be able to identify the main theological and spiritual emphases of historic and contemporary Methodism.

C. MINISTRY

1. Ministry Skills

- (i) Be comfortable with presenting the call to discipleship and the claim of God on peoples' lives.
- (ii) Give evidence of skills needed in
 - . preaching, counselling, group work, worship, administration (Presbyter)
 - . community service, counselling, group work, administration (Deacon)
- (iii) Show willingness and ability to facilitate the building of an effective ministry team and to maintain healthy team relationships.
- (iv) Understand the relationship to and act professionally with ordained colleagues, laity, parish and congregational leaders, District Superintendent and other officials.
- (v) Demonstrate a ministry style which is mutual and inclusive.
- (vi) Demonstrate concern for social justice and human rights and be able to talk intelligently and knowledgeably about the relationship between church and society.
- (vii) Be able to characterise, critique and defend his/her own administrative style.

2. Bi-Cultural Journey

- (i) Give evidence of an adequate understanding of and an ability to be an advocate for our Church's bi-cultural journey and demonstrate ongoing personal growth on the journey.
- (ii) Give evidence of knowledge of and understanding of Te Tiriti o Waitangi and its implications for church and society.
- (iii) Demonstrate a working knowledge of te reo Maori and tikanga Maori.

3. Relationship with Assessors

- (i) Exhibit an open rather than an adversarial relationship with committees and other assessors.
- (ii) Give genuine and authentic responses to interview questions, rather than trying to find out 'what the committee/assessor wants'.
- (iii) Meet deadlines and appointments in a responsible manner.
- (iv) Respond with maturity to decisions of the church.

II PROCESS

PREAMBLE:

In proposing the following new process for assessing readiness for ordination the Committee on Ministry affirms that such assessment must be the responsibility of the whole church under the guidance of the Holy Spirit. The proposed process is, therefore, a Connexional one in which districts will play an important part; the work of the District Assessor of Probationers will be vital to the process.

Furthermore, the Committee recognises that the decision to ordain follows a number of earlier decisions made at various points of training and preparation. the process acknowledges that

- * Selection at candidature is for training and preparation and is not a guarantee of eventual ordination.
- * The movement of every person in training, whether residential or non-residential, will be Student - Probationer - Ordinand.
- * Throughout the training period there will be regular reviews and assessment of progress, including a decision as to whether or not a student is to be received onto probation.

March

Ministerial Synods will meet with any ordination candidate/s. In any district with candidate/s the D.A.P. will lead the Synod in determining whether the Synod is willing, at that point, to support ordination. The Synod will report on

- . how effectively the Criteria for Ordination are being met in the ministry of the candidate
- . whether there are any areas in the ministry where further work is seen as necessary to reach readiness for ordination
- . any specific information regarding the candidate of which the National Assessment Team should be aware

Note: It will be the particular responsibility of the Synod to cover aspects of the Criteria relating to Methodist Ethos and Polity.

Early May

- . Trial service conducted where required
- . D.A.P. meets with parish
- . D.A.P. meets with candidate

D.A.P. will prepare a report on the basis of the Synod meeting, trial service, and meetings with parish and candidate.

Late May/early June

Residential assessment event for all persons being considered for ordination in that year. At this event a team of national assessors will

- . receive reports from D.A.P's and from the Field Worker in Ministry as Supervisor of Probationary Studies

- assess candidates on the basis of the agreed Criteria
- prepare reports and recommendations which will be discussed with each candidate at the event

Note: There will be an agreed Connexional pool of assessors. In any year the location of the assessment event, and the staff team, may be determined by the geographical spread of candidates. The staff team in any year will include -

- The Convener, or other representative of the Committee on Ministry
- The Principal, or other representative of Trinity College
- where appropriate, a person nominated by the Diaconate

June

Reports, with recommendations from the Residential Assessment Event, will be forwarded to D.A.P.'s and District Superintendents.

Where the Assessment Team has been unable to make a recommendation for ordination to proceed, the Field Worker in Ministry will work with the candidate, his/her Supervisors and District personnel to establish ways in which concerns/difficulties may be addressed.

August

Candidates who have received a positive recommendation from the Assessment Team will be invited to speak to the Ministerial Synod in a brief personal statement of their faith journey to date, their understandings of ministry, their hopes for future ministry.

It will be a time for Synods to affirm those who are progressing through to the final meeting in October.

Synods will also have opportunity to further assess any candidate who wishes to contest a negative recommendation from the Assessment Team.

October

All those with positive recommendations will meet with a Connexional Committee following the meeting of Church Council. Any person wishing to contest a negative May recommendation would also be able to meet this Committee under the existing terms in the Law Book i.e. at own expense etc. This Committee will comprise the members of the General Purposes Committee plus the Convener of the Committee on Ministry and, if appropriate, a nominee from the Diaconate. (See Footnote)
This Committee will

- receive all reports
- interview candidates
- make final recommendation to Conference on each candidate including those who are not proceeding to ordination

November

Those proceeding to ordination will meet the Pre-Conference Committee on Ministry at the end of that Committee's sessions. At this time

- the Convener will ask each to make a formal response to the questions outlined in the Law Book, S2.7.3
- the Committee through the President, will congratulate the Ordinands who will then move directly into retreat and thence to the Ordination Service.

Footnote: It has lately come to the attention of the Committee that proposals being brought to Conference by the Stationing Commission will, if accepted by Conference, change the nature of the October Church Council and associated meetings, and that this will have implications for the final stages of the new Ordination Process. The Committee wishes to give notice of its intention, if necessary, to bring before Conference a further recommendation regarding complementary membership of the October meetings in order to facilitate the Ordination Process as proposed.

E. CONTINUING EDUCATION

The Committee on Ministry and Trinity College have addressed together two resolutions of Conference 1989. Report of the Committee on Ministry p.643 -

Resolution 2. Conference affirms the establishment of a Covenant for Continuing Education, to be required of all Ordinands, and requests the Committee on Ministry to draw up such a Covenant for presentation to Conference 1990.

Resolution 3. For purpose of accountability and affirmation with regard to Continuing Education, Conference requests the Standing Committee on Ministry to consult with the Development Division and prepare Synod Agenda and Stationing Profile Questions that will elicit information as to Continuing Education undertaken by Presbyters and Deacons.

Some Principles of Continuing Education

- (i) Continuing Education is intended both to deepen/sharpen present knowledge, experience and spirituality, and to provide challenge in areas not yet explored or developed.
- (ii) Continuing Education is a process people engage in with the church as an ongoing response to their vocational call. It will include, but is broader than, the taking of study leave.
- (iii) There needs to be a close tie with the Mission Statement of the Church.
- (iv) A balance between academic and personal skills is needed.
- (v) Any sustained study programme needs to be written up or presented in an appropriate setting.
- (vi) There needs to be an opportunity to disseminate work produced from Continuing Education to build a climate of sharing and trust concerning it, and to open it to challenge and debate.

Resolution 2 Consideration has been given to the number of covenant forms already in use and in particular to learning covenants in use in the Theological College. The form of covenant included in this report recognises

- * the purpose of study and the way it would be shared with the church
- * the variety of understandings of the role of a supervisor
- * the variety of ways the term "supervisor" is already used in the church

Responsibility for Continuing Education Covenants would rest with districts, but copies would be lodged with the FWIM also. This would enable the Fieldworker's office to be used as a resource and networking centre, a place where people could be put in touch with others engaged in similar study and dissemination of information.

Resolution 3. The questions below recognise

- * there is limited space on the Stationing Profile form
- * a covenant form which includes study questions is currently being prepared by the Development Division for all itinerant appointments
- * Districts are asked to appoint study leave supervisors

Questions for Synod Agendas These questions are intended to suggest a way of sharing continuing education experiences and needs within the district. They may be asked at ministerial or general synod and may be responded to individually and specifically or broadly and generally. The questions are seen as a stimulus to discussion and each synod may decide the most appropriate way for it to handle the discussion. It will be helpful to forward results of the synod discussion to the Field Worker in Ministry, so that this information can be used in future planning for continuing education.

- (i) What continuing education for ministry have presbyters, deacons and lay persons been involved in during the past twelve months?
- (ii) What continuing education opportunities are available to presbyters, deacons and lay persons within this synod?
- (iii) What continuing education are presbyters, deacons and lay persons planning to do in the immediate future.
- (iv) What can this synod do to assist presbyters, deacons and lay persons with their continuing education?
- (v) Is a continuing education covenant satisfactorily completed for ordinands?
- (vi) Have any new continuing education covenants been entered into by presbyters within the synod during the past twelve months?
- (vii) What is the report from the Study Leave Supervisor?

Questions for stationing profile

- (i) In what areas have you undertaken continuing education in the past four years?
- (ii) What further continuing education are you planning?
- (iii) To what study leave will you be entitled during the next two years?

Covenant of Continuing Education

Preamble: Continuing Education is the lifelong process of growth which enables God's servants to be more effective in their ministries. While formal training offers an orientation it cannot anticipate changing needs and patterns in church and society, nor can it cover every specific aspect of ministry.

Continuing Education is an invitation to go beyond the usual preparatory work of ministry and take some time to develop competence for new perspectives in ministry.

This Covenant is a commitment to a disciplined style of learning. Effective learning will be most likely to take place where:

- Learning goals are specific, challenging, achievable, measurable and place the person on his/her "growing edge"
- the study involves specific tasks
- there is an agreed upon time commitment which includes regular supervisory meetings in addition to casual conversations

- there is a specific way of presenting material, eg. written reports, case studies, verbatim reports or other agreed format

Name:

Parish:

Address:

1. **Learning goals:** (Goals should be specific, concrete, realistic, yet challenging, achievable, measurable. They should describe clearly what you seek to do.)

A.

B.

C.

2. **Specific work:**

A.

B.

C.

Supervision required:

Financial consideration:

Evaluation:

What did you do?

How did you do it?

Did you do what you intended to do?

How worthwhile was it for you?

How will this shape your ministry?

What have you to share with the church?

Signed:

Presbyter/Deacon

Parish Steward

F. SUPERVISION

Professional supervision is a confidential, ongoing relationship based on regular time together between the supervisee and her/his supervisor. Through personal support, reflection, enrichment and challenge the supervisor enables the supervisee to grow in both personal faith and professional skills. Attention is given to the effect of the supervisee's work on his/her own life and that of family or close friends. Supervision helps supervisees integrate their various roles so that they reach optimum operational levels both personally and professionally.

The Methodist Church already has supervisors of probationers and of specific study programmes, as well as District Superintendents, who fulfil some specific supervisory functions. It is envisaged that these roles would continue alongside the proposed more general supervision which would be available to all employees of our church.

Supervision is now normally a requisite of professionals in people-centred positions. It is often organised by, and certainly funded by, the employing body. Supervision is seen as playing a critical role in the delivery and maintenance of effective service where people interaction is a major focus. As full-time ministry in the Christian church is a people-centred profession it would seem that paid supervision should be provided by the church as of right.

What is supervision?

It is generally seen as a learning relationship that enables the supervisee accurately to identify their strengths and overcome their limitations in the practice of their profession. There are different models for conducting supervision but one which seems relevant for our purpose involves these elements: supervisor as teacher (skills acquisition is the primary goal); supervisor as counsellor (personal growth and self-insight are the primary goals); and supervisor as administrator (administration and management are the primary goals). [Eskein 1964] Supervision by this type of model would seem appropriate for church employees as it provides for dealing with personal matters so that they do not hinder professional development and delivery. It also ensures that systematic support is provided for the employee while checking accountability for the employer.

What happens in supervision?

Ultimately the style and details of a supervisory relationship are negotiated between and monitored by the supervisor and supervisee but can include:

- personal and professional crises/problems
- professional planning/decisions
- personal and professional growth eg. continuing education
- checking realism of expectations of self/employer
- remaining within personal and job boundaries to avoid burn-out
- providing emotional support

Who should supervise?

A trained, experienced supervisor with some background in ministry, or similar situation, would be ideal! It is necessary to be able to develop a high degree of trust and respect in one's supervisor so a trustworthy, competent, independent, skilled person is required who can both nurture and challenge the supervisee. To have an immediate superior or evaluator as supervisor is generally unwise as manipulation by either party is a possibility.

How long should supervision last?

Supervision generally occurs every week, or failing that once a fortnight. Because supervision depends on the existence of a trusting open relationship less frequent meetings may prevent this relationship's ever being formed. [Manthei 1981] The length of each session should be agreed upon by the participants but 45-60 minutes is both manageable and sufficient. The limit on how long the relationship can be maintained should be set by the employer (eg. 1 year/2 years) but details negotiated by the supervisor and supervisee so it can be terminated if/when it is no longer helpful.

Availability of supervisors:

As the pool of people required to receive supervision has grown so has the number of trained supervisors. At present there are supervisors available in both urban and rural situations, though the range accessible to supervisees in larger cities is more extensive. However, the church may wish to select and give training to supervisors to ensure their appropriateness.

Supervision fees:

Some supervisors will provide their services free of charge to voluntary or low paid workers, while others have fees which range up to \$80.00 per session. The employing body normally would either organise a voluntary scheme or bear the cost of supervision.

Conclusion:

Full-time church workers today have more demanded of them than previously, both personally and professionally. In other people-centred positions supervision has been shown to be an appropriate method of supporting such people. This support should be provided by the church in order that the most effective ministry possible can be offered.

References

- Ekstein, R. *Psychotherapy: Theory, Research and Practice* 1964
Manthei, R.J. *New Zealand Guidance and Counselling Association Journal*, 1981,
Pt 3

G. ROLE OF DIACONATE WARDEN

In response to a decision of last Conference the Deacons' Task Group and the Committee on Ministry have given consideration to the role of the Deacons' Warden. It was the recommendation of the Task Group that in future, pastoral care of Deacons be the responsibility of the Principal of the Theological College and the Parish Superintendent during the period of training, and of District Superintendents following Ordination. The Committee agrees with the Task Group's recommendation and now suggests that Section S.16.4.2. of the Law Book be removed. In so doing the Committee acknowledges and affirms the work of those who through the history of the Diaconess Order and the Diaconate have, as Warden, exercised pastoral and training responsibilities on behalf of the Church. Their work continues to have an honoured place in the story of NZ Methodism. This year the Committee places on record appreciation of the contribution of the Rev. Audrey Dickinson, the last of the Wardens, who has given pastoral care to Deacons and guided the Diaconate through a transition time to the point of the present recommendation.

H. CANDIDATES/STUDENTS - RELATIONSHIP TO CONFERENCE

During this year questions have been raised with the Standing Committee concerning the relationship to Conference of Candidates for Training, in the year of candidature, and Students in Training during the pre-graduation years.

It appears that there is inconsistency throughout the Connexion in interpreting and applying S5.2.1(2)(j) with regard to Candidates. The position of Candidates also seems inconsistent vis a vis that of students. The Committee believes that a review of S5.2.1(2)(j) and (k) is appropriate and will report to Synods and Conference 1992.

I. REPORT OF DIACONATE TASK GROUP

This year sees Deacons being able to attend Conference in their own right as part of the ordained ministry.

There are 28 Deacons in active local ministry. This covers a wide range of involvement, and hours offered as from just a few to 25 or more per week.

This community-facing ministry endeavours to bring the Church's caring concern into the community, but also to create awareness with the gathered Church family, of the needs and hurts which seem to increase daily.

A major change for us this year, has been the move to discontinue the role of Warden to the Diaconate. Over many years, the appointed Wardens have given significant pastoral oversight since the Deaconess Order began. It is a milestone in our Church's history that this is no longer the case - and that now the responsibility for pastoral care of Deacons will be in the hands of District Superintendents.

There has been one candidate offering for Diaconal Ministry this year. We ask synods and Parishes to publicise and promote this ministry. We believe there is a real need and great opportunity for more people to be encouraged and trained for this exciting and challenging ministry of "Service, Leadership and Pastoral Care" reaching out into the community. There is information available - literature and videos - which will help clarify this type of ministry.

SUGGESTED DECISIONS

1. The report is received.
2. Conference gives approval to the new Diaconate and Presbyterate Selection Criteria and processes as set out in the report, for implementation in the Connexional year commencing 1 February 1992.
3. Conference affirms the section of the report relating to Theological Education and Training of Students.
4. Conference gives approval to the new Ordination Criteria and Process as set out in the report, for implementation in the Connexional year commencing 1 February 1992.
5. Conference requests the Committee on Ministry to consult with Synods and other groups in the life of the Church in establishing a 'Connexional Pool of Assessors'.
6. Conference authorises the Committee on Ministry to make provision in future budgets for the additional costs involved in the new Ordination Process.
7. In the light of the new Ordination Process Conference requests the Committee on Ministry to consider the role of the District Assessor of Probationers and report to

Synods and Conference 1992.

8. Conference affirms the section of the report relating to Continuing Education and requests the Committee on Ministry to liaise with
 - (i) the General Secretary and the Superintendent of the Development Division with regard to Synod and Stationing questions and
 - (ii) the Field Worker in Ministry in the preparation of a Standard Covenant for Continuing Education.
9. Conference affirms the principles of Supervision as set out in the report and requests the Committee on Ministry to further explore questions of training and availability of supervisors, funding, etc.
10. Conference agrees that the role of the Deacons' Warden be discontinued and Section 5.16.4.2. be deleted from the Law Book.
11. Conference records its warm appreciation of the work of The Rev. Audrey Dickinson during her term as Warden to the Diaconate.
12. Conference requests the Committee to reconsider the relationship to the Conference of Candidates and Students for Ordained Ministry, and to report to Synods and Conference 1992.
13. Conference congratulates the following on the attainment of academic and professional qualifications and agrees to the printing of these qualifications in the record:
 - Bachelor of Theology (Melbourne):**
William Clifford, Andrew Donaldson, Dianne LePine, Ken Olsen, 'Epli Taungapeau.
 - Licentiate of Theology Aotearoa:**
'Epli Taungapeau
 - Licentiate of Theology (Second Class Honours):**
Gillian Watkin
 - Licentiate of Theology:**
Audrey Ancrum, Adrienne Taungapeau
 - Diploma in Social Sciences (Psychology with Distinction):**
Christopher J Dyson
 - Bachelor of Arts:**
Leonard V. Willing
14. The membership of the Standing Committee for 1992 is:

APPENDIX

ANSWERS TO QUESTIONS RAISED BY SYNODS

1. Q. Is it realistic to apply the proposed selection criteria to younger candidates?
A. *The criteria will be applied at a level appropriate to the age, and the experience that can reasonably be expected, of younger candidates.*
2. Q. Is it really necessary for Deacons to have experience of Parish life?
A. *Deacons represent the church in the wider community but are different from and more than community workers. A strong understanding of the church locally and more widely, and a secure Parish base to ministry, are essential.*
3. Q. The direction of the report suggests control and standardisation with no room for individuality. Does the Committee agree?
A. *The Church and its processes must always be open and responsive to the promptings of the Holy Spirit. The proposed selection and assessment processes are expected to provide a clear framework and structure within which creative action is possible.*
4. Q. Why does the process not include an option for older candidates to move directly from Stage I to Stage III?
A. *Movement direct from Stage I to Stage III is not normally an option. Even for older candidates the difference between lay and ordained ministry is substantial and significant. The reply to Q.3 in relation to the activity of the Holy Spirit is affirmed.*
5. Q. Where in the selection/training process will credit be given for past study and experience?
A. *The appropriate "moment" for crediting of past study and experience is the point of entry into College training, residential or non-residential.*
6. Q. Would it not be better for the selection process to stipulate the District Candidates Convener as the District representative to the National Assessment Weekend?
A. *The Committee believes every District should be free to appoint the representative of its own choice.*
7. Q. Should there not be separate lists of ordination criteria for Presbyter and Deacon? The present list appears to relate more to Presbyters than Deacons.
A. *The ministry of Deacon is exercised within the church and the community. It requires that a person be trained, equipped and competent in the areas of personal life, scripture, theology, the Tradition and ministry skills. Where appropriate, distinctions have been made within the criteria.*
8. Q. Who is responsible for the "job description" of a Probationer?
A. *Normally the District Superintendent would oversee the preparation of the "job description".*
9. Q. Is it really essential for every Presbyter to have a working knowledge of Maori culture including language and tradition?
A. *The Committee believes that this is essential for any person trained for ordained ministry now and into the future.*

10. Q. Who specifically, is responsible for the costs of ministry supervision and how can availability of suitable supervisors be ensured?
- A. *Further work is necessary in this area i.e. the training of supervisors, giving assistance to Districts in locating supervisors already available, researching the question of funding. It is hoped that Conference will affirm the principles of Continuing Education and Supervision on the understanding that the Committee, with the College, will continue to explore the practicalities.*
11. Q. The Report suggests that ministry in the next decade or so will continue to be largely parish ministry. Has the Committee considered the possible need of training for specialist eg. youth ministry?
- A. *It is the task of the Committee on Ministry and the College to offer a broadly-based, comprehensive, ministry training which will allow for future specialisation and focus if appropriate.*
12. Q. In the Selection Criteria for both Presbyterian and Deacon what is the meaning of the phrase "available for stationing"?
- A. *The church is not engaged in the preparation and training of people who will not then actively engage in ministry. The statement referred to is an affirmation of this and acknowledges that every Presbyterian and Deacon is stationed annually.*
13. Q. Is it envisaged that the Ordination Process will begin in the second year of probation?
- A. *This is the intention of the Report. In future each probationer will begin a 2-year programme of probationary studies at the point of completion of initial training. Consideration for ordination will be early in the second year of this programme.*
14. Q. Can the Committee give some thought to making available study aids in relation to Wesley's Sermons and Notes on the New Testament?
- A. *The Committee, with the College, is looking into this and would welcome suggestions of any such aids already available.*

**Trinity Methodist Theological College
Annual Report to Conference 1991**

Academic programme:

There have been 11 full time students and 28 home setting students training for Methodist ordained ministry this year. Of these 12 are deacons. This year also eight Tongan students are being trained as local presbyters.

The St John's/Trinity partnership have between them 63 students sponsored by the Anglican and Methodist churches in full-time residential training on the St John's site. An additional 67 private students (including 28 Methodists) are also studying there, 26 of them for the Melbourne Bachelor of Theology degree, 11 for the Auckland Bachelor of Theology degree and 30 for the Licentiate in Theology. The Joint Faculty of St John's/Trinity are also involved in tutoring extramurally for the LTh and currently there are 51 students in this programme.

The teaching programme on the St John's/Trinity site has been served this year by the Rt Rev Peter Atkins (Pastoral and Worship), the Rev Enid Bennett (Theology), the Rev Janet Crawford (Church History and Women's Studies), Dr Terry Creagh (Pastoral Theology and Field Education), Dr Allan Davidson (Church History), Dr Stephen May (Systematic Theology), the Rev Maaka Mete (Maori Studies), Dr Godfrey Nicholson (New Testament), Mrs Whena Pink (Maori Studies), the Rev Muru Walters (Maori Studies), Mrs Jill van de Geer (Field Education), Mrs Ruth Pidwell (Speech Communication), Emeritus Professor Maurice Andrew (Old Testament), Rev Kieran Fenn (Old Testament) and the Rev Frank Hanson (Homiletics, Christian Education, Worship and Methodism). Dr Keith Carley has been on sabbatical leave and Professor Andrew and Rev Kieran Fenn have filled in for his courses while he is away. Mrs Ruth Pidwell has recently resigned to live in Melbourne and a replacement is being recommended. The College is grateful for the teaching she has contributed and wishes her well.

Initial consideration is being given within ACTE (the Auckland Consortium for Theological Education) to the possibility of supervision of the Master of Theology degree through the Melbourne College of Divinity. The Melbourne College of Divinity is also offering from the beginning of 1992 the possibility of a Master in Ministry Degree which enables those within the ministry of the church to do post graduate study from their home base, working in peer groups. This degree is open to presbyters who have completed a three year full time academic course as required by their church, including LTh, and those who completed their theological studies prior to its availability. Enquiries can be made concerning this degree through the Fieldworker in Ministry.

Students:

During 1991 Marion and Brian Peterson have been the Methodist senior students at St John's/Trinity and have given considerable leadership within the colleges. Marion and Susan Thompson were two students who were able, along with five from St John's, to attend an Ecumenics Course (which they were able to credit towards their BTheol degree) in Canberra in February, followed by attendance at the Assembly of the World Council of Churches. All students who attended testified to the value of this experience.

As part of their training four of our students have been on extended field education placements in Auckland parishes – one almost full-time and three others giving one to two days per week.

During this time., because of the insufficiency of accommodation, it has not been possible to have the Pacific exchange programme operating, but it is planned that this will recommence in 1992.

Efforts are being made to establish closer relationships between residential and homesetting students, and a sign of this is the change of the format of the Dismissal Service to a Graduation Service in which both residential and home setting students will be involved. Further, the academic year for home setting students is being changed to coincide with the calendar year and therefore the same as that for residential students.

Further development of the TELL (Training and Education for Lay Leadership) programme has also taken place and this year has seen the second intake, bringing the total number of participants to 13. Each group comes into residence for four days a year over a three year period. The programme is designed to take seriously the call of lay people to ministry and to help them equip themselves for service through their participation. The involvement of the parish in the development of their ministry and learning covenants is essential. A Certificate in Lay Ministry is gained as a result of completion.

Work is also proceeding on developing a core curriculum for home setting students such as is currently available to residential students. This has involved assessing how the church can best be served in distance education and making changes to the times people are in the programme. Further reporting of this has been through the Committee on Ministry. Study modules are being prepared and updated and these are also available for TELL students and people in continuing education.

Residential student allowances 1992:

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.

Staff:

The end of this year will see the retirement of the Rev Enid Bennett after six years as Lecturer in Systematic Theology and Wesley Lecturer. Enid has given herself unstintingly both personally and professionally in seeking to teach theology and in helping her students to experience it. During this year she was able to teach a course in World Religions that she had previously taught at Massey University and this has created a good deal of interest. During her appointment Enid has shown pastoral concern and care for many students and staff within the College and has had an important role to play within the Joint Faculty. She leaves with the thanks of both the colleges and our very best wishes for a long and happy retirement.

It is anticipated that the position of Lecturer in Systematic Theology will be taken up by the Rev Dr John Salmon who has been nominated to the General Purposes Committee and the Conference following extensive consultations and interviews. John comes to the position as the unanimous recommendation of both the Four plus Four consultation with the Maori Division, and also of the Trinity Methodist Theological College Council. During 1992 it is planned that he will be teaching part of the Systematic Theology introductory course, Church Ministry and Sacraments and Christian Ethics, both within the colleges and extramurally.

The Rev Gillian Watkin was appointed Fieldworker in Ministry by Conference 1990 and began work in February of this year. She has quickly absorbed the job and begun to place her imprint upon it. Within a few weeks of commencement her office was shifted to Wellspring so that the renovated buildings there might provide a base for both lay and ordained ministry training.

Robyn Brown, who was appointed Director Wellspring by Conference 1990, continues to work hard and conscientiously in this position and to develop the programmes that she offers. Having her on site as the Director Wellspring during renovations to the buildings has meant the project was supervised in a way that was helpful to the Council. It is important to note that the programmes and workshops initiated at Wellspring are also available throughout the Connexion. Several districts have taken advantage of this by inviting the Director to lead Wellspring courses in other centres.

Elaine Ludwig was appointed as part-time Secretary/Administrative Assistant to both the Director Wellspring and Fieldworker in Ministry.

Staff members of Trinity College meet on a weekly basis and considerable staff time has been spent during the year on a number of important issues, e.g. academic criteria for ordination, a Statement of Purpose for Trinity College, rewriting staff job descriptions, etc. The College Council is committed to quality theological education and is continually open to and taking new initiatives in the light of the needs that it hears the church declaring. Staff members have committed themselves to enter into continuing education covenants in light of the moves within the Committee on Ministry.

Trinity College Council pays tribute to all those who are part of the College staff team, the quality of their work and their energy and commitment to the task. In a time of transition as the wider church explores the role and nature of ministerial and theological education, each member of the staff team continues to give of their skills, experience and understanding, offering their ministries in service to the wider church.

Joint Life with St John's College:

This year has seen the appointment of the Rt Rev Peter Atkins as Dean of St John's College and in taking up his new position he has acted in a cooperative and consultative way with the best interests of the partnership in mind. The Council and Methodist staff have been glad to welcome both him and Rosemary into the life of the Colleges.

Towards the end of 1990 the new Patteson Centre at St John's was opened to provide community facilities for all on the site. The rebuilding programme has now been completed, landscaping has been attended to and the site is a very pleasant place for learning and living.

From the beginning of 1991 Te Raukahikatea has been formed as a unit within St John's College in a partnership between St John's College and the Pihopitanga. The unit is staffed by the Rev Muru Walters (Ahorangi), the Rev Maaka Mete and Mrs Whena Pink.

During 1991 the first LTh Graduation Ceremonies were held in Auckland and Christchurch, and a number of Methodist students and ministers received LTh diplomas and BTheol degrees at graduation ceremonies in June. They were Gillian Watkin (LTh Hons), Audrey Ancrum and Adrienne Taungapeau (LTh); 'Epeli Taungapeau (LTh Aotearoa); Bill Clifford, Andrew Donaldson, Ken Olsen, 'Epeli Taungapeau, Dianne LePine and Vaotane Unasa Samoa-Saleupolu (BTheol). We are grateful for the involvement of members of Tamaki Circuit in the powhiri on both occasions.

The College has had many visitors during the year from both New Zealand and overseas, including the President and Vice President and Connexional officers, and we are grateful for this continuing communication with people from the wider church.

New Initiatives:

A number of new initiatives have been undertaken during the year.

- (a) Refurbishment of the accommodation and extension to the offices have taken place at Wellspring. This has given more adequate space for the Director Wellspring and the Fieldworker in Ministry, and more congenial living areas for those attending courses.
- (b) Changes in staff freed Buttle House at 2 College Road which is now used for short term accommodation, particularly for visitors from overseas and for those who are wanting reasonably priced accommodation for their continuing education needs.
- (c) The bicultural programme at the College - Te Kaupapa Tikanga Rua - has been reshaped in light of the developments of the past few years. Each student during their time at College is expected to complete at least eight modules of varying types on different aspects of the bicultural journey, e.g. Maori Language A, Cross Cultural Studies (which are full semester lecture courses), studies on the Treaty of Waitangi, a land project, a racism seminar, etc, involving workshops, reading and projects. The College is grateful to members of the Methodist Church's Bicultural Committees who have come on six occasions to lead sessions on Methodist constitutional issues, and to

prepare students for the sharing of the bicultural journey within parish ministry. We are also grateful to a team from the Community Services Division of the Auckland Central Mission who assisted with a recent workshop on Maori/Pakeha relationships.

- (d) One of the developments within the Home Setting programme this year has been to incorporate units on Treaty of Waitangi awareness and bicultural issues within the Methodist Church.
- (e) The Trinity College Council has discussed the proposal that Wellspring's description be changed from a Lay Training and Retreat Centre to a Ministry Education Centre which then contains two sections - a Centre for Lay Ministry whose Director is Mrs Robyn Brown and a Centre for Field Work, Ordained Ministry, supervised by the Rev Gillian Watkin. It is also being recommended that the title 'Fieldworker in Ministry' be changed to 'Fieldworker, Ordained Ministry', in view of the wider understanding of the word "ministry" which is currently being accepted.
- (f) An Enquirer's Weekend for people desiring to know more about College programmes was held in June and five people attended. The feedback received was such that the College staff hope to be able to offer at least two of these weekends during 1992.
- (g) "Update on Ministry" - this is the name of the Continuing Education week held in September, making available lectures and study time for those wishing to take advantage of their study leave in the College setting.

Commission on Theological and Ministerial Education:

The College Council is conscious that the Commission has been meeting actively during this year and is kept up-to-date on its progress. The Council is grateful for the opportunity to have input into the Commission and respects the seriousness with which it is going about its task. The Joint Policy Committee has prepared a report on progress made in responding to the recommendations of the 1990 Review Committee, and this has been forwarded to Commission members.

Joint Board of Theological Studies:

Since the days of the Plan for Union the Joint Board for Theological Studies has had "general oversight of theological education" in each of the five Negotiating Churches. In effect this has meant being an examining and accrediting body for the LTh, STh and Diploma in Ministry. Ecumenical relationships and theological education have changed to such a degree over the past two decades that it is now necessary to ask Conference to agree to the changes recommended by the Annual Meeting of the Joint Board of Theological Studies meeting on 31 August 1991. They are appended to this report.

Signed by:

Mary Caygill (Chairperson), Frank Hanson (Principal), Jill van de Geer (Secretary), Frank Claridge (Treasurer), David Bush (Minute Secretary), Enid Bennett, Charlie Fenwick, Michael Greer, Geoff Hill, Bill Nathan, Douglas Pratt, Diana Tana, Jan Tasker, Vaoatane Unasa-Samoa Saleupolu; Student Representative (Susan Thompson); Robyn Brown, Gillian Watkin (Staff)

Suggested decisions:

1. That the report be received.
2. Conference records its appreciation to the Rev Enid Bennett for her six years of service as Wesley Lecturer in Systematic Theology at St John's/Trinity, and wishes her well in retirement.
3. Conference agrees to Wellspring being described in future as a "Ministry Education Centre".
4. Conference agrees to the description 'Fieldworker in Ministry' being altered to 'Fieldworker, Ordained Ministry'.
5. Conference sets student allowances for residential students for 1992 as set out in the report.
6. Conference agrees the position of Secretary, Trinity Methodist Theological College Council, will be abolished and that the Administrator of the College act as Executive Secretary to the Council.
7. Conference approves the recommendations of 31 August 1991 of the Joint Board of Theological Studies, namely:
 - (1) (a) That the Joint Board of Theological Studies be disbanded;
(b) That the negotiations to continue a Diploma in Theological Studies be taken up with the Auckland Consortium for Theological Education (ACTE) including the finalisation of registration with the New Zealand Qualifications Authority;
 - (c) That these negotiations include arrangements for examinations and assessment for LTh and STh students from 1992;
 - (d) That the Supreme Courts be asked to take urgent action to work cooperatively to provide quality distance education for people studying extramurally for LTh and STh examinations.
 - (2) In the event of ACTE declining to take on the task as outlined in 1(b) and (c) that the Board reconvene urgently;
 - (3) That no application be made to continue or register the Diploma of Ministry as set out on page 19/21 of the 1991 Handbook;
 - (4) That ACTE be asked to consider registering a Ministry Diploma (Min.Dip.) as the name for the additional papers now required for the Extended LTh;
 - (5) Any remaining funds of the Joint Board of Theological Studies be transferred to ACTE to be held in a special account for the administration of the LTh, and to assist in the development of a distance education resource.

SAMOAN ADVISORY COMMITTEE

ANNUAL REPORT - 1991

*Susuga i le Peresitene,
Mamalu o Sui Usufono o le
Koneferinisi 1991,*

*Talofa lava! Fa'afetai i le Atua aua ua ta'ita'i mai lo
outou soifua; ma ua fa'ataunu'uina ai le Fonotaga i lenei
tausaga. Ia fa'amanuia le Atua i taulumaga o le Fono,
aemaise fo'i galuega fuafuaina mo le atina a'e o Lana
Ekalesia.*

In general the Samoan Ministry of the NZ Methodist Church has been a mixture of misfortunes and blessings during this Conference year. The sudden death of Rev. Siauala Amituana'i came both as a shock to all our people and as a great loss to the Samoan Ministry. The resignation of Rev. Falea'ana Kopelani early this year had added to the already shortage of available Samoan presbyters. On the good side, the Conference's reception of Rev. Paulo Ieriko's transfer from the Samoan Conference is of great help to the Samoan Ministry. However we go with John Wesley: "The best of all, God is with us"

Chaired by the then President Rev. Bruce Scammel the Samoan Advisory Committee met on April 20-21 1991 at Ponsonby. Present were: the Vice President Mr. Fletcher Thomas, Development Division Superintendent Rev. Norman Brookes, Synod representatives from Auckland, Manukau, Waikato-Bay of Plenty and Wellington districts; all the Samoan presbyters, and two representatives from each of the nineteen Samoan Congregations/Fellowships throughout the country. Those who attended for part of the meeting were Revs. Dr. Keith Rowe, M. Dine, Gillian Watkins, Graham Brazendale and C. Dyson.

TRIBUTES

Tributes were paid to the late Rev. Siauala Amituana'i. Siauala was seconded to the NZ Conference in 1974 to oversight the ministry amongst the Samoans. He was transferred to the NZ Conference in 1979. From 1974-1978, Siauala was the only Samoan presbyter in the NZ Conference, hence his tremendous cross-country Ministry of Pastoral Care and Christian Education amongst the Samoan people. Highlights of his work included the production of Study materials for Lay Preachers, Youth, Sunday School and Adult Christian Education. He began the Lay Preacher examination in the Samoan Language and he helped enable the training of

the Samoan presbyters in the Home Setting Programme. He was instrumental to the establishing many of the existing Samoan Congregations and the Auckland Samoan Parish. Siauala Amituana'i was Convenor of the Samoan Advisory Committee from 1974-1985. He had always been regarded as a leader of the Samoan Ministry of the NZ Methodist Church, and as a father to the Samoan presbyters. Siauala's death left a vacancy in the Samoan Ministry which is hard to fill. May you rest in peace.

The president Rev. Bruce Scammel was asked to send greetings of the Samoan Advisory Committee to Mrs Lina Amituana'i and her children.

MINISTRY

- i) Annual Reports: Reports of the work of nineteen Samoan Congregations were received. Highlights of these reports maybe summarised as follows:
 - a) Growth in numbers of many Congregations.
 - b) The increasing need for Samoan presbyter.
 - c) The need to understand Church Structures and the Bicultural Journey of the Church.
 - d) The enormous effort and energy put in the building up of the congregational life e.g.:
Aulavou (Youth), Sunday School, Choir,
Women's Fellowship etc.
- ii) New Fellowship: The Waterview Samoan Fellowship (Auckland) was recognized as part of the Samoan Ministry.
- iii) Need of Ministry: Six Samoan congregations (Wesley Taranaki, Manurewa, Papatoetoe, Ponsonby, Newlynn and Henderson) expressed need for presbyters. Each case was looked at on its merit. Conference can appreciate the fact that for most Samoan people, a Samoan Congregation regardless of its size must have a presbyter in order to be effective in its ministry.
- iv) Stationing: Superintendents of the Auckland District and of the Development Division sought the advise and support of the Samoan Advisory Committee on the appointments of Rev. Paulo Ieriko to the Auckland Samoan Parish, and of Rev. Fa'aoso Tugia to the Hastings Samoan congregation. The Samoan Advisory Committee gave full support for these two appointments. Due to the urgent need of

ministries in these congregations, a recommendation was made to the President to action these appointments to be effective in May and in June this year.

- v) Self Supporting Ministry: Conference 1988 received the Samoan Advisory Committee Report that the Self Supporting Ministry is not suitable for the Samoan Congregations and that no more Samoan candidates be accepted for this Ministry. Now with the increasing need of Samoan presbyters against the economic situation, the Samoan Advisory Committee Meeting after a long discussion, decided to inform Conference that Samoan Ministry is now open Self Supporting Ministry.

AUTALAVOU (youth) MINISTRY

- i) National Samoan Youth Camp 1991: The Camp will be held on December 26th - 29th at Palmerston North Sport Stadium. The Camp Programme will include Samoan Cultural activities, Samoan Speech competition for NZ born children, Bible Studies, Games, Dramas based on the theme of Luke 4:18-20, and composition of Hymns based on the theme of Luke 2:8-20. Workshop on Drugs is been considered by the Programme Committee. Details can be obtained from the Camp Convener: Aso Samoa Saleupolu, (09)275-9508
- ii) Samoan Youth Policy: As a result of a National Youth Consultation held last year, a discussion paper was prepared and sent out to Samoan congregations for discussion and feed back. 30 teenagers and 26 adults got together at Mangere on August 31 for the final Youth Policy Consultation. The teenagers group presented a most powerful and challenging presentation which gave valuable insights towards creating of a Samoan Youth Policy. A committee was appointed to compile the mass of informations, draft a Samoan Youth Policy to be sent out to all Samoan congregations for comments. A final draft will be presented to the 1992 Samoan Advisory Committee Meeting.
- iii) Youth & Sunday School Study Materials: The Samoan presbyters were asked to produce and distribute relevant materials while waiting for the Youth Policy to be completed.

HOLY COMMUNION SERVICE IN SAMOAN

Last year the Samoan Advisory Committee acknowledged the need to have this Service Book available in the Samoan language. It was suggested that Samoan ministers in Auckland prepare a draft of this Service Book to be reviewed by the Auckland Samoan Congregations and Fellowships. This reviewed draft is now completed. The Meeting suggested that:

- i) This Service Book draft be given out to all Samoan Congregations for trial in a period of up to three years before writing a final copy.
- ii) That the Samoan Advisory Committee consults with the Faith and Order Committee, and the Committee of Ministry before deciding the final copy.

SAMOAN CANDIDATES FOR THE MINISTRY

- i) Candidates: Five Samoan candidates were received and assessed by the Samoan Advisory Committee. Four of them candidated for the Itinerant Ministry, and one for the Self Supporting Ministry. The Committee supported three of the Itinerant Ministry candidates and advised the other one to delay his candidacy. The Self Supporting candidate was referred back for the support of his Congregation and Parish.
- ii) Criteria, Procedure and Assessment of a candidate's suitability for the Samoan Ministry: Up to now there is no clear laid down definition of the role of the Samoan Advisory Committee in assessing of candidates, and there are no defined criteria and procedure for this assessment. In the last nine years the Samoan Advisory Committee has been experimenting some standards and procedures for assessment. The National Candidate Convener, Rev. Chris Dyson and the Field Worker in Ministry Rev. Gillian Watkins helped the Samoan Advisory Committee Meeting with the discussion on whether candidates offering exclusively for the Samoan Ministry should be assessed only by the Samoan Advisory Committee, and in what criteria. After some discussions, a vague decision was reached rather hurriedly that:
"Candidates offering for the "Samoan Ministry only" should also fully meet the requirements for the Palangi Ministry."

TAUIWI MEMBERSHIP OF THE BICULTURE COMMITTEE

Conference 1990 passed a resolution asking the Development Division to consider widening of the Tauwi Membership of the Bicultural Committee to include representatives from the Tongan, Samoan and Fijian Communities. The Development Division reported that the Samoan, Tongan and Fijian membership of the Board met and suggested to the Board that:

- i) The time is not yet right for the Samoan, Tongan, Fijian Communities to have representatives on the Bicultural Committee.
- ii) To have Samoan, Tongan and Fijian people trained as Bicultural Facilitators so they could help their own communities to come to term with the Bicultural Journey of the Church.
- iii) To have a Tongan, Samoan, Fijian Bicultural Workgroup as a venue for sharing of their bicultural journey and supporting each other.

The Meeting discussed these suggestions and suggested that the Pakeha and Maori still need time to sort out their historical relationship. It was also felt that having Tongan, Samoan, and Fijian representatives on Bicultural Committee may impede rather than help the progress of the Pakeha/Maori reconciliation. The Meeting endorsed the Development Division Suggestions.

1992, THE YEAR OF RENEWAL

In the light of the economic, social, moral and spiritual crisis faced by this country; and in the struggle to establish a "Samoan Theology" of living in Aotearoa NZ, the Samoan people sensed a great need to have some kind of unity in their Church life, Christian Education and Spirituality. For this reason, the Samoan Ministers are now working on a Programme which will be followed by all Samoan Congregations in 1992. The Programme consists of daily Bible Readings and Weekly Group Bible Studies and Prayer Meetings. The Programme follows the Lectionary themes and readings. The suggested study topics for the whole year are: Discipleship, Personal Faith In Christ, The Holy Spirit, Stewardship, Church & Ministry, Bicultural Journey, How to be Samoan Christians In NZ?, and John Wesley's Doctrines of Sin, Salvation and Sanctification.

HOMOSEXUALITY AND CHURCH

The Meeting reaffirmed its stand on this issue as reported to Conference 1990, i.e. That the Samoan Advisory Committee does not support ordination of a homosexual personal.

SCHOOL OF THEOLOGY FOR MINISTERS & SPOUSES

Samoan Ministers, their spouses and children got together in Auckland on January this year. It was a time of sharing their experiences in the ministry, supporting each other, praying and learning together. Rev. Fa'aoso Tugia was elected as Chairperson, and later on in the year Rev. Salafai Mika was elected Secretary when Rev. Falea'ana Kopelani resigned from the Ministry.

SUGGESTED SAMOAN ADVISORY REPRESENTATIVES

Committee of Ministry: Rev. Fa'aoso Tugia

Church Council/General Purpose: Aso Samoa Saleupolu
Rev. Fa'aoso Tugia

Council for Missions: Rev. Tanielu Sa'o

Faith and Order Committee: Rev. Paulo Ieriko

Samoan Lay Preacher Convener: Rev. Fa'aoso Tugia

Development Division Board: Rev. Fereti Fa'afuata
& Mrs Fa'au'u Fono

Samoan Advisory Committee representatives
to Conference 1992:

Mr. Faiva'aiga of Hastings
Mr. Mapusua Saufo'i of Masterton.

SAMOAN ADVISORY COMMITTEE OFFICE BEARERS

Convener: Aso Samoa Saleupolu
Minute Secretary: Mrs Fa'au'u Fono
Treasurer: Seuseu Tuigamala

SAMOAN ADVISORY COMMITTEE EXECUTIVE

Aso Samoa Saleupolu, Mrs Fa'au'u Fono,
Seuseu Tuigamala, Lani Tupu, Rev. Norman Brookes,
Rev. Salafai Mika, Rev. Fereti Fa'afuata.

VOTE OF THANKS

1. To Mr. Lani Tupu who had been Convener of the Samoan Advisory Committee from 1986-1991. It was during his term that some of the most difficult decisions in the Samoan Ministry were made. As a lay person he was able to say certain things and to deal with certain situations where a presbyter would have found it difficult. His communication skills were most helpful.
2. To Mr. Joe Tiatia Ta'ulelei, Treasurer for the Samoan Advisory Committee 1987-1991. Joe did an efficient job.
3. To Mr. Arona Galuvao, Minute Secretary from 1974-1991. Arona had been very patient in carrying out this tedious job.

SAMOAN ADVISORY COMMITTEE MEETING 1992

April 25th & 26th, at St Paul's, Otara, Auckland.

SAMOAN ADVISORY COMMITTEE MEMBERSHIP 1992

President (Chairperson), Vice President, all Samoan presbyters with one lay representative from their respective congregation, one representative from Wellington, Waikato-Bay of Plenty, Manukau, and Auckland Districts, two representatives from Samoan congregations without presbyters, the Samoan Advisory Committee Office.

SUGGESTED DECISIONS

1. That the Report be received.
2. That Conference supports the use of the Samoan Language Service of Holy Communion for 3 years trial, and encourage the Samoan Advisory Committee to consult with the Faith and Order Committee before deciding to produce the final copy of this Service.
3. That Conference requests
 - a) the Bicultural Committee to provide training for Samoan bilcultural facilitaters,
 - b) the Development Division to initiate the establishment of a Fijian Samoan and Tongan Bicultural Work Group.
4. That Conference affirms the 1992 Year of Renewal Programme for the Samoan Ministry.
5. That the Samoan Advisory Committee Representatives to various Conference Committees be as printed.

6. That the Office Bearers of the Samoan Advisory Committee be as printed.
7. That the Samoan Advisory Committee Executive be as printed.
8. That the Samoan Advisory Committee Membership 1992 be as printed
9. That the 1992 Membership of the Samoan Advisory Committee be printed in the Conference Year Book

Soifua ona o Keroiso,

Aso Samoa Saleupolu
(Convener)

METHODIST CHURCH OF NEW ZEALAND
FIJIAN ADVISORY COMMITTEE 1991

- REPORT TO CONFERENCE -

NI SA BULA VINAKA! GREETINGS

It is with great pleasure to welcome you all once again, and to present you the Annual Report of the Fijian Advisory Committee in the Good Name of the Lord Jesus Christ.

The Committee met at Pitt St. Methodist Church Hall, Auckland on Saturday 13th April 1991 at 11.15 a.m.

Apologies : David Rolinson, Ului Bukunivesi,
Jioji Tikodei (will arrive late)

Present : Rev. Bruce Scammell - President, Fletcher Thomas - Vice President, Reverends : Norman Brookes, Graham Brazendale Keith Taylor, Jione Langi. Messrs. Lupeti Fihaki, Maciu Taura, Seru Vatucicila, Manasa Rayasa, Mikaele Yasa, Koli Kama. Mrs. Sofia Nurminen, Akisi Renner and Susan Strickland (Convener).

The day commenced with devotion. The full Fijian ceremony of welcome was accorded to the President and Vice President of the Methodist Church of New Zealand, Rev. Bruce Scammell and Fletcher Thomas. The Superintendent of the Development Division Rev. Norman Brookes, Rev. Keith Taylor, the Wellington Synod representative, and Rev. Graham Brazendale the Auckland Synod representative were also welcome. The ceremony was performed as a sign of goodwill and hospitality. The ultimate expression of Fijian Culture is where two groups meet to exchange wealth, produce, food, to renew and strengthen ties.

At the conclusion of the ceremony the President thanked everyone for the warm welcome especially the Auckland group for hosting the meeting, and the women for providing the menu for the day.

BUSINESS :

The membership of the Advisory Committee :-
Fijian Presbyters (Auckland and Wellington) 2
" " who works in New Zealand 1
Members of the Congregation - 3 each 6
Youth members - 1 each = 2, Synod representatives - 1 each = 2
The Convener - 1, The Committee also includes the N.Z. President and the Vice President.

The above suggested to be the legal members of the "Fijian Advisory Committee"

"Request was made that the Law be Amended" all agreed and carried.

BI-CULTURAL :

The Committee discussed and agreed that, 2 Fijians be elected from Auckland to be trained as Facilitators, one is to be a member of the Development Division Board.

YOUTH :

The members are full of life and eager to learn more of the Lord, and His Kingdom. The enthusiasm in our young people and their expression of faith in God. Their participation in the annual Easter Camp in Wellington in April this year has been very encouraging to our younger age group in the coming years. Many thanks to the Youth Leaders for the work of God and to prosper in the land in which they have chosen to live and make their new home. The 2 groups are planning a Camp in early January 1992 at Motueka as an invitation from Mikaele Yasa and his family.

SUNDAY SCHOOL :

There are more than 30 children in the 2 Fellowships. The classes are Primary, Junior, Intermediate, and Seniors. They take part in Sunday School examinations. The children attend Camps. In October 1990, the Auckland members held a camp at Beachland Christian Camp. The camp was being geared towards teaching the children to be committed to Christ and to be committed to make Him known. The speakers at the Camp were from the Children's Bible Crusade.

CHOIR :

The Choir continues to contribute its Ministry of music, not only to our Fijian language church services, but also to the English speaking church services. They also sing Christmas Carols at Hotels and Departmental stores during the Christmas period. They do Hospital visitation and sing also to the patients. The majority of church members also take part in the choir.

MEN'S FELLOWSHIP :

The group meets regularly and has taken leading roles in worship and community activities as well. There has been a real sense of commitment to the aims and goals of the group. Fijian culture awareness is what they promote among our people and goes hand in hand with Christian principles and values. Two of the members Lupeti Fihaki - Auckland and Ului Bukunivesi from Wellington attended a 2 week seminar on Evangelism in Tonga early this year.

WOMEN'S FELLOWSHIP :

Again I'm proud to say that our Women folk has been the strong backbone of the 2 congregations. Participation among the Fijian Community and also in the wider group of the N.Z. Women's Fellowship. I'm pleased to report that 2 of our Wellington members Mrs. Akisi Renner and Mrs. Vane Vatucicila have been elected to the Committee of the N.Z. Friendship Scholarship. Also in Auckland Mrs. Titilia Fihaki elected Secretary of the Auckland Branch of the N.Z. Women's Fellowship.

The members have highlighted the meeting with Mrs. Litia Caucau (the wife of the Fiji President of the Methodist Church) at the 1991 Easter Camp in Wellington. Her sharing of "Communication with Christ" and then to your family and others. The Auckland members also attended a one day Seminar at the Papatoetoe Church organised by Mrs. Margaret Gordon, and also enjoyed the sharing with the other ladies from other parts of Auckland.

The Convener attended a meeting of the "Media and Communication Committee" in June this year in Wellington. Many thanks to Anne Olsen and members for making this possible.

EASTER CAMP :

We have been greatly blessed by the visit of the President of our Church in Fiji, the Rev. Ratu Isireli Caucau and his wife Litia. A brief visit by the President last year on his way back to Fiji encourages us to invite him to come again this year to be our Guest Speaker during our Annual Easter Camp. It was an enriching time for all.

ROTUMAN FELLOWSHIP :

The Fellowship hosted the visiting Churchward Chapel Rotuman Choir from Suva in December 1990. The goodwill Tour of New Zealand was indeed very worthwhile. They not only came to see the beautiful countryside, but they were also able to share their Christian faith wherever they went. I would like to thank all Parishes who took part in looking after the group while they were touring New Zealand.

MINISTRY :

The possibility of extending Rev. Langi's term for another 2 years. This matter will be discussed in a meeting in Wellington. "The Prince Albert Trust" might be able to help with financial difficulties. The suggestion of extending Rev. Langi's term of Ministry - that he might be able to serve Auckland among Fijians and the Rotumans. A request that Auckland Mt. Eden Congregation is not to be left too long without a Presbyter.

AUCKLAND :

Rev. Sakenasa (Fiji Conference Superannuate) looking after and maintaining the Congregation's pastorate. Rev. Sakenasa is here on a holidaying period with his family. Many thanks to the work he is now doing.

RECONCILIATION OF FIJIAN CONGREGATION WELLINGTON-TARANAKI
and LOWER HUTT

Presented by : Vice President - Fletcher Thomas

The report was presented and received.

Discussion on the matter, this has been brought back again for the 3rd year, and still has not been solved. Auckland members voiced out what they thought. Taranaki has been disagreeing with Lower Hutt for more than 3 years - Why never let Lower Hutt do their own thing. Rev Langi explained the problem. It is more deeper than what the Auckland members know. There are more cleaning up to do first. As the Kingdom of God is not to be done by, dirt, hatred and without love.

I requested the President and members please consider this case very carefully while we were at afternoon tea. Kama agreed to ask his members to return to Taranaki to worship, then to plan for future worshipping in Lower Hutt and Taranaki, to take turns alternatively.

The above will follow the 1989 resolution that Lower Hutt be a Pastoral Care not Congregation.

FINANCE :

The Wellington Congregation will have to pick up its own finance by the end of 1993. Due to Social Security cuts by the Government, it has made things difficult for members to support the church like they used to do.

The Committee members are requested to manage their own funding. This was agreed to be finalised in the next meeting before Conference in November. The Advisory has about \$3,000.00.

CANDIDATES FOR MINISTRY :

Lupeti Fihaki : The Committee supported and recommended his application for general Ministry. He will be posted to anywhere in New Zealand after his training.

CANDIDATE TO DECONATE MINISTRY :

Marica Reeves : Her application for the above Ministry was not supported by the committee due to the fact that she is not a member of the Taranaki Congregation.

FIJI and NEW ZEALAND CONFERENCES TIES :

The Wellington members strongly emphasize, that they would like to see the ties of the 2 Conferences. To sustain and maintain by Fijian Ministers from Fiji to serve among the Fijian Congregations in New Zealand. As we are aware Fijians are now undertaking training in New Zealand.

EXECUTIVE COMMITTEE :

An Executive Committee is to be elected, 2 members from Wellington and 2 from Auckland, and should meet once or twice a year depending on conditions.

The next Advisory meeting will be in Wellington on May 2nd and 3rd 1992.

Meeting closed at 5.45 p.m.

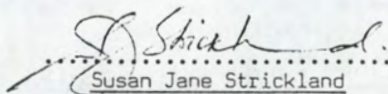
THE SUGGESTED AMENDMENTS - RECOMMENDATIONS

1. Advisory Committee membership - two Youth Representatives One from Wellington and one from Auckland.
2. Section 5.32.3, with respect to the membership of Committee, add to (b) the words "along with any Presbyters of the Methodist Church of New Zealand who are ethnic Fijians".

ESTABLISH OF AN EXECUTIVE :

- a. That the Advisory Committee establish an Executive of not less than 4 people, 2 from Wellington and 2 from Auckland, including the Presbyter or Presbyters, which shall meet at least once a year.
- b. That the number of members present at the Executive meeting shall be determined by the group that is travelling, two of whom shall have their travel paid by the Advisory Committee. Any additional members of the travelling group shall be paid for by the congregation that they represent. The congregation acting as hosts are entitled to match the number of representatives from the other congregation.

Ni Sa Moce Mada


.....
Susan Jane Strickland
Convener



TE TAHA MAORI

ANNUAL REPORT 1991.

*Na Ihowa i homai, na Ihowa i tango:
kia whakapainga tona ingoa*

Nga mate o te tau, haere

We acknowledge in fond and grateful memory all those of our Weteriana whanau who have died since last Conference. In special tribute we mention kaumatua Pukerau Rangitutia who since the 1950s has served his Aotearoa marae and community faithfully as a member of the Minita-a-iwi team in the Waikato Circuit. He will be greatly missed there.

DIVISION EVENTS

Most of these are now fixed annual events which offer both members and staff the opportunity to meet, share and challenge beyond their own respective Circuit boundaries, both in the interest of their own growth in the faith and that of the Division and Connexion as a whole.

Staff Consultations

At least two a year are held and are occasions of learning as well as mutual challenge and stimulation in ministry. Doing theology in the context of Aotearoa; exploring more appropriate liturgical forms; the life, witness and service of every member; ecumenism; resourcing members and Circuit in new ways have been among the topics addressed.

Huihuinga In particular, Waikato and Tamaki Circuit women's involvement in this years special Koroneihana, led to a change of dates from May to 12-14th July. Tamaki women, who hosted and organized Huihuinga '91 appreciated the sharing in trust and confidence that ensued throughout, as everybody present contributed in her own unique way to the theme: Coping with change. Again, the presence of MWF President, Elaine Diprose, and members of her executive, was most welcome.

Wananga-Circuit visits This year there has been a focus on finance, especially from the perspective of Circuit treasurers, and where Circuits might also begin working at an Aotearoa theology. To help the latter process a Division team is spending a weekend in a Circuit as can be arranged.

Hui Poari: Komiti Whaiti

The former presently meets in February, June and November, while the latter meets monthly, except January. A regular presence and representation from each of the seven Circuits has, of course, proved impossible. Consequently, a process of circulating material for local member's study, discussion and feed-

back e.g., Human Sexuality Study, has taken time. Although, both church and community deadlines add pressure, we encourage the widest consultation possible.

OUR BICULTURAL JOURNEY

4 + 4's We believe we have fulfilled our commitment to this part of Connexional Appointment procedures which this year have included the positions of:

Systematic theologian at Trinity College;
Superintendent of Wesley, Taranaki Street;
Co-ordinator Education Ministry;
Chaplain Wesley College;

also, the job description for General Secretary.

Our appointees put considerable time and energy into 4 + 4's. We trust them but have been disappointed that others in the Connexion haven't.

Again, as part of our commitment we shared a Bi-cultural Committee's visit to Te Waipounamu, especially Murihiku July 2-7 and are represented on the Land Commission.

THE ECUMENICAL VISION

This received a much needed boost as a consequence of ten of our members attending the 7th Assembly of the WCC in Canberra from 6-20th February. The inclusion of 4 rangatahi was seen as an investment in the future, while the presence of the Tumuaki, with some 39 year's experience of ecumenical encounters of one sort or another, served to help personalise the WCC and the Assembly as he renewed contact with a range of friends as part of the Weteriana group.

A further sense of belonging was encouraged in the group as it shared the Assembly limelight for a brief moment as members of the two Ecumenical Councils, which were formally received as Associate Member Councils of the WCC.

FINANCE

Circuits and Division remain grateful to Connexional Trusts, and the faithful expression of stewardship over the years, they represent. In the present economic recession their help has allowed us to reduce our asking of the Connexional Budget, and therefore, Districts and Parishes.

We acknowledge with thanks, the retirement of Derek Laws and the appointment of Lance Hook as Accountant from March.

RANGATAHI

Susan and Markus Rogers remain the Division's link with developments among this crucial grouping within our respective Circuits. Queen's Birthday weekend has remained since the '70s a time for Circuits and Regions to encourage an event of some kind. Poneke, Tamaki and Tai Tokerau together responded this year. An attempt to hui nationally was made in September at New Plymouth. Overall, however, we are more consciously trying to ensure rangatahi presence and involvement in all the places of decision-making.

25th KORONEIHANA

Early in the year Komiti Whaiti resolved to mark this 25th year of Te Atairangikahu by sponsoring a tertiary educational scholarship. We are grateful to members and Trusts, in particular, the Wellington Charitable & Educational Endowments who responded to our invitation.

PROPERTIES

Efforts continue at Circuit, Regional and Divisional level to provide appropriate oversight, management and use of these. As part of our Weteriana heritage here in Aotearoa and changing attitudes toward land as taonga or saleable assets, research and local consultation have become an important aspect of our management. In this respect, we have been fortunate in contracting the services of Hariata Gordon to further the research and documentation of stories outstanding to ensure that by righting one injustice we don't create two more.

THE POVERTY TRAP

Helping provide relief and alleviating the suffering of persons and families caught in this denigrating situation, remain an inevitable response for the Christian. Focus on the root causes and endeavouring to eliminate these, however, is a primary concern. We have been reminded in Komiti Whaiti that we, too, as "institutional church" are very much part of the underlying greed and affluence that contributes to this state of affairs. Here in Aotearoa we are only too well aware of the statistics that tell us who, as a people, is especially caught in this trap. Although the odds seem to be against us, nonetheless, we remain convinced that we have a grasp on some long term answers.

TE RUNANGA WHAKAWHANAUNGA I Nga Hahi.

Although sometimes frustrating, we value our membership of this Council as it helps us give expression to the "ecumenical vision" here in this land. As one of the smaller constituent members, having access to the theological, biblical, ecclesiastical and wider knowledge and experience of the larger churches, is always enriching and a challenge as we go about shaping our respective and collective responses to both community and church issues.

A new focus for the year follows a CWS sponsored visit by Pare Rauwhero to Brazil from 24 - 31 July. The visit served as an initial ecumenical encounter aimed at building up a common commitment to children. As convener of CCA Urban Rural Mission, Canon Hone Kaa injects further stimulus from the Asian scene. Likewise, Heeni Jenkins, a member of CCA Youth committee.

A joint administrator in Auckland. Several factors, not least being the decision of Rob Cooper to terminate his position as Researcher-Secretary, led to the establishing of a national office in Auckland and the official appointment in August of Te Rua Gretha as the first administrator for the two ecumenical councils. Although it has meant resigning from her staffing position with the Division, we remain assured that the wider church and ecumenism, in particular, will continue benefitting from Te Rua's knowledge, experience and commitment to the vision. Participating in both the 7th Assembly and the July meeting of the Advisory Group in Geneva has helped excite and equip her further for this task.

RESTRUCTURING

A task group has been active for us in this respect. We trust the final outcome will serve to facilitate and encourage rather than stifle "people development".

Kia ora koutou katoa!

Ruawai D Rakena

TUMUAKI

& Komiti Whaiti

Suggested Decisions:

1. That this report be read and received.
2. That Conference convey its thanks and appreciation to Rob Cooper for his service to the ecumenical movement in Aotearoa and overseas, through Te Runanga Whakawhanaunga i nga Hahi.
3. That Conference convey appreciation to Te Rua for her work as Educator-Facilitator since 1984, and wish her well in her new position of Administrator for CCA NZ & Te Runanga Whakawhanaunga i nga Hahi.
4. That our representatives on Te Runanga Whakawhanaunga i nga Hahi be: The Tumuaki; John Roberts; Markus Rogers; Diana Tana; Paringahau Waaka & Kiri Haretuku.
5. That the Maori Division Board for 1992 be:

REPORT OF THE BOARD OF THE DEVELOPMENT
DIVISION AND ASSOCIATED COMMITTEES

The full range of the work of the Development Division during 1991 is to be found in reports from the following Board and Committees:

- * Development Division Board
- * Making Disciples Task Group
- * Church Union Committee
- * Fijian Advisory Committee
- * Samoan Advisory Committee
- * Tongan Advisory Committee

and in partnership with the Maori Division, the reports of:

- * The Bicultural Committee
- * The Land Commission

The wide range of people involved in working on your behalf on these committees hope you will read these reports with interest. The reports are intended, however imperfectly, to assist the Church to pursue its mission, as endorsed by Conference in the Mission Statement, at all levels of its life. In the pursuit of the Church's mission we who seek to serve greatly value your prayers and support.

THE 1991 REPORT OF THE BOARD OF THE DEVELOPMENT
DIVISION

The Development Division Board would like to place on record its appreciation of the valuable contributions to the life of the Board and the Division by the Revs. Graham Brazendale, and Gillian Watkin. They retired from the Board at the end of 1990. In March this year the Division also farewelled Rev. Derek Laws, who had served the Development Division and Maori Division as accountant for a period of six years. The Board acknowledges its debt to Derek for his able leadership in this area, and wishes Derek and Yvonne well for their retirement in Christchurch. Mr. Lance Hook has replaced Derek and has quickly and effectively become part of the Divisional team.

At the beginning of 1991 we welcomed onto the Board the Revs. Jill Richards and Warwick Gust. During the year the Fijian Advisory Committee appointed Mr. Lupeti Fihaki to the Board, and the Samoan Advisory Committee appointed Rev. Fereti Fa'afuata.

The office has continued to function efficiently, in spite of considerable pressure at times, and here thanks are especially due to Mrs Helen Bowick, the office secretary.

This year special thanks are also due to the Rev. Jack Penman who exercised a major role while the Superintendent

was overseas for two months, and to Rev. Jill Richards, who became a part-time member of the Development Division staff during 1991. Jill is working one day a week for the Division and has a particular mandate to assist with the development of the parish consultancy programme.

Towards a Church Equipped for Mission

Three projects have been taking place within the Development Division this year, each designed to assist the Church move from maintenance to mission. These are as follows:

1. Growth/Decline Research Project

Over thirty parishes and more than four hundred people have shared in this. The Division is grateful to both the parishes and people who have responded to the questionnaire. A steady stream of results are becoming available and initial steps are being taken to share these with the wider Church. Some of the more notable early results show:

- * the average age of adult Methodists is currently:
55 years
- * the relative proportion of women to men in our congregations is: women 65%, men 35%
- * the educational level attained by members is:

primary	-	6%
secondary	-	37%
tertiary	-	25%
post graduate	-	12%
U.E. etc.	-	20%
- * the income levels of Methodists show the following spread:

Under \$15,000	-	36%
\$16,000 - \$30,000	-	30%
\$31,000 - \$45,000	-	9%
\$45,000 - \$60,000	-	13%
Over \$60,000	-	11%

The next stage in this process will be to evaluate the perceptions of growth or decline in the thirty plus congregations represented over against questions of belief and other aspects of involvement in the life of the Church.

Basically, the survey will give us a picture of who we are as Methodists in the 1990's. It will indicate the beliefs held and the conditions that apply in those churches which are believed by members to be growing; and the beliefs held and conditions that apply in those churches which are believed to be declining. These insights may then assist the whole Church to promote positive growth aspects and to avoid negative aspects that contribute towards decline.

At the end of the day it will of course not be statistical evidence but a sense of hope and a clear commitment to mission in Christ's Name that will determine the future of the Church.

2. The Parish Consultancy Programme

Drawing on the insights of Dr. Kennon Callahan, and the experience of Jill Richards in consultancy work within the New Zealand Church, the Division has produced a working model for Parish Consultancy. This model has been tested with two parishes in the Auckland area. The response of these two parishes was positive. Both agreed to tackle significant tasks at the end of the process.

The next stage, due to take place in September, is to hold a training event for consultants. The intention is to select, train, and accredit people. The consultants will then use the agreed process, on request from parishes and/or congregations throughout the country.

The primary aim of the process is to help a parish or congregation identify its own strengths, and then build on those strengths in a way that is seen to be relevant to the needs, hopes, and wellbeing, of the local community, and compatible with the Mission Statement of the Methodist Church.

It is clear from our pilot schemes that the process that has evolved will:

- * help a parish/congregation identify its strengths
- * help a parish/congregation identify one or two areas of strength that it can develop further.
- * help a parish/congregation add a new dimension to its life.
- * help a parish/congregation deal with blocks to progress.
- * help a parish/congregation respond to a community need.
- * set up a process for taking action in any of the above.

The Division will notify all parishes once the trained personnel are in place. The consultancy team will look forward to responding to a request from your parish.

3. The Superintendent's Study/Research Trip

From mid June to mid August the Superintendent spent time in Britain and the U.S.A. seeking to discover where there are signs of new life in the Church. During this period Norman conducted approximately twenty interviews with a wide range of

people and groups, including some engaged in inner city ministry, suburban ministry, small towns and rural areas. Other people interviewed included an expert on Christian Base Communities (a major development amongst the poor in the south American scene); a woman who is a member of a Community for Reconciliation on the edge of Birmingham (U.K.); a jazz musician who had moved out of mainline Methodism to set up what is now known as The Jubilee Community, a three hundred strong group in Asheville, North Carolina; an ordained woman who leads a ministry team in the tough Tenderlion area of inner city San Francisco, working with aids victims, drug addicts, alcoholics, prostitutes - they even come to worship in the lobby of an old hotel!

The main conclusion that Norman came to as the result of this experience was:

- * that where local Churches are acting as private clubs for private Christians - decline and death are predictable.
- * where the local Church is engaging as a faith community with the local community - there is life and hope both for the local community and for the Church.

One Church Norman visited in London had produced a plan for the decade 1990-2000 called "A Vision for 10 Years", it underlined the tremendous importance of both "vision" and "task" stating that:

"A vision without a task is a dream

A task without a vision is drudgery

A vision and a task is the hope of the world".

Ten years ago that Church was dying. Now several hundred people have caught the vision and have a stake in the future. That Church invites people to become "seekers of God's truth" committed to "community", "connection", "creativity", and "controversy", alert to new forms of being the Church. Norman is in the process of writing up these faith stories so that they can be shared with parishes in Aotearoa-New Zealand as signs of hope. As one writer has said "without hope, there is no Christianity, no Church worth bothering about". The Hebrew prophet put it another way "where there is no vision the people perish...."

These three projects: the Survey into growth and decline, which will help us to see ourselves as we really are, and which will identify both factors relating to growth and decline; the Parish Consultancy programme, which will enable parishes or congregations to identify their

strengths and build on these; and the Faith Stories from Britain and the U.S.A. which will provide models of hope; come together at the point of local ministry and mission. Knowing ourselves, building on our strengths, and being signs of hope in the local community, are keys to the future. We believe that God can work through these things to spark new life in the Church where we are.

Trends in Presbyterian Ministry

At the request of Conference 1990, the Division has gathered together some data with regard to presbyterian ministry, identifying trends during the last ten years. This material has been forwarded to the Administration Division so that a wider discussion can take place.

The most notable features of the data are:

- (1) That during the decade 1980-1990 almost twice as many people were accepted for local presbyterian ministry (95) as for the itinerant presbyterate (53).
- (2) That the actual number of annual ordinations remained fairly constant with the average being eight.
- (3) That resignations from ordained ministry average four per year, and show a slight tendency to increase in 1988, 89, & 90, which may be a temporary aberration.
- (4) Retirements remain consistent, averaging eight.

Put these figures together, i.e. four resignations and eight retirements, and note that the Church is ordaining eight persons per year, and it is clear that the Church's ordained ministry staffing is contracting at the rate of four people per annum. This is in spite of the substantial move towards the local presbyterate during the last ten years as shown in the first set of figures. This calls for either the development of a strong recruitment policy and action, or the development of a third alternative way of providing ministry in the local parish.

A counter to the above, but one which the Church cannot rely on indefinitely, is the use of supply ministries, both lay and ordained. Approximately eight ordained supplies, and five lay supplies are currently serving the Church each year. Many serve the Church exceedingly well, but there is, at the end of the day, no substitute to well trained itinerant and local presbyters that have their roots both in the soil of Aotearoa-New Zealand and in Methodism. This observation again leads to the conclusion that either a clear recruitment policy with appropriate action, or the planned development of a third alternative, are necessary. It is clear that God still calls people to presbyterian ministry. However, it may be that too often, due to the failure of the Church, people

are not hearing that call.

Membership of the Bicultural Committee

The Development Division has been in discussion with the Bicultural Committee with regard to the membership of that committee following the decision of Conference 1990 that a wider membership (both geographical and racial) be looked at.

As a consequence, the Board arranged for a meeting of representatives of the Fijian, Samoan and Tongan committees with the Superintendent of the Development Division to discuss their participation in the life of the Bicultural Committee. The result of that discussion was to affirm:

- a) that more work needed to take place amongst Fijian, Samoan, and Tongan people before they participate in the Bicultural Committee.
- b) that the time has come for several people from each ethnic group to be trained as facilitators to lead bicultural workshops amongst their own people.
- c) that a Fijian, Samoan and Tongan Workgroup should be established as a sub-committee relating to the Bicultural Committee in a similar way to the regional pakeha workgroups.

The above recommendations have been discussed and endorsed by each of the three Advisory Committees. They have also been shared with the Bicultural Committee which has expressed its openness to these possibilities. The recommendations are also supported by the Development Division Board.

The regional representation question has also been raised with the Bicultural Committee. This has yet to be resolved but one possibility is that the Committee could hold an "open day" at least annually to which representatives from the Waikato and Northland Synods (U.D.C.) would be invited.

Stationing/Supply Ministries

The Division has enabled the stationing process, and, through the Superintendent, has shared in the deliberations of the Stationing Commission. The recommendations to fine tune the present Stationing process, and to move to a later starting date during the year, are affirmed by the Division.

The Division has also established a helpful consultation process with Maori Division with regard to the use of overseas, and partner Church, personnel on supply in N.Z. Several applications to serve were turned down as a result of this process while some others were warmly affirmed and have since taken up appointments in this country.

Small Church Task Group

The Board records its disappointment that after considerable effort no District took up the option of working with David Mullan in the area of small church development. The Board reaffirms its confidence in David as a person with insights and skill to give a helpful lead in this area and hopes that in 1992 some positive developments may take place in this area of consultancy.

Church Offices

The Board has been working with the Administration and Maori Divisions in seeking a less costly and more satisfactory office environment. A principal aim is to bring together the Administration and the other Divisions' offices in Auckland so that staff and other resources might be more effectively shared for the benefit of the whole Church.

At the time of writing a possible new office has been sighted and the Boards of the three Divisions have been encouraged to make their responses.

Grants

The Board has continued to make a considerable number of grants from both Development Funds (Ministries and Properties). A list of the grants made will be available with the Grant-in-Aid schedule closer to Conference.

Armed Services Chaplaincy

At the request of the Senior Armed Service Chaplain the Board of the Division has agreed to act as the Armed Services Chaplaincy Committee in the future. This means that the Senior Chaplain will report directly to the Board which in turn will bring any relevant matters before the Conference.

Conclusion

The Board is excited about the developments taking place, especially in the area of parish consultancy, research, and the sharing of faith stories. The Board believes that everything possible must be done to engender a sense of hopeful mission in the life of the Church. These projects will make a positive contribution to that.

The Board welcomes the prayers and support of the Church as it continues to make more resources available for significant ministry and mission in local communities. It is in the local community that we are called to live out our faith as community acting in Christ's name.

Aso Samoa Saleupolu,
Chairperson.
Norman E. Brookes,
Superintendent.

Suggested Decisions:

1. That the Report be received.
2. Conference commends the Parish Consultancy programme to all parishes as a significant way in which congregations can be assisted to develop their mission in the local community.
3. Conference requests the Development Division, in consultation with the Committee on Ministry, to develop a proposal for a "third alternative" form of ordained ministry in the local parish.
4. Conference requests the Development Division, in consultation with the Bicultural Committee, to arrange a bicultural facilitator training event for selected Fijian, Samoan, and Tongan people.
5. Conference encourages the formation of a Fijian, Tongan, and Samoan, bicultural workgroup.
6. Conference notes that the Development Division Board has been requested to act as the Armed Services Chaplaincy Committee and to report on this work to future Conferences.
7. The Board of the Division for 1992 be:
Julie Baker, Norman Brookes, Fereti Fa'afuata, Lupeti Fihaki, Faauu Fono, Michael Greer, Warwick Gust, Wendie Hansen, Kilifi Heimuli, Neil Marquand, 'Alifaleti Mone, Rua Rakena, Pare Rauwhero, Jill Richards, Geraldine Riesterer, Susau Strickland, Richard Waugh, and one other name to be brought to the President in due course.

MAKING DISCIPLES TASK GROUP

Report to Conference 1991

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.

The 1991 year began with a two-day Retreat at Scarborough, Christchurch, to reflect on our theology from both indigenous and creation spirituality perspectives.

RESOURCING CONGREGATIONS (See Decision 2 1990 Mins. pp100-103)

The following steps have been taken to provide resources for congregations:

- (a) Some themed material from the Church of Scotland is at present being rewritten and adapted to the New Zealand context. Thanks to all who have worked and are working on this on behalf of the Task Group.
- (b) A revised edition of the Kit-set material "Pass It On" will be made available to Parishes.
- (c) Work continues on the revision of "Enlivening our Rolls", although that programme is not actively promoted at present.
- (d) The "Discipleship" leaflet, produced every three months provides useful material for reflection and action.
- (e) The Making Disciples Task Group is building a library of resource books, references, tapes, etc, to assist the whole Church. The contact person is Audrey Leadley, 8A Fovant Street, Christchurch.
- (f) The Task Group continues to receive and review critically, material from different groups and a reasonably diverse theological spectrum.
- (g) "Lay Witness" weekends continue to be held in various Churches throughout the Connexion, and receive favourable comments from participants. The Task Group encourages a broad spectrum of theological persuasion in the composition of each team. All Lay Witness team members must be nominated by their respective Parishes, and be in good standing with Methodist or Co-operating Parishes.

OUR CONTINUING ROLE IN RESOURCING CONGREGATIONS

The Making Disciples Task Group is responsible to Conference for the Church's policy and programme of evangelism. During the last five years the Task Group has sought to implement the Church's policy by means of the Resource Persons in Evangelism programme. With the

retirement of the Co-ordinator, this programme is now on hold, and under review. Nevertheless, the Task Group sees the need to continue to have available to the whole Church a resource person/persons in Evangelism and Local Church Development, and brings a suggested recommendation with that in mind.

Evangelism is a process, and not an event. In practical terms, this means providing programmes for local congregations which are flexible and sensitive to their needs and stage of development. We seek to provide resources for the most elementary to the more challenging programmes in building Christian community, discipling, evangelism and local Church Development.

The Task Group seeks to be more intentional in helping Parishes. Many creative and practical ideas are emerging and will be an important focus for our work in 1992.

RESOURCING THE POOR

The Task Group is still strongly committed to find a way of working alongside people who live in the more economically deprived areas in the country. Recognising that some significant work in this area has been carried out by Dr. George Morris, in Atlanta, Georgia, it was hoped that Norman Brookes would be able to spend time with Dr. Morris during Norman's recent visit to the United States. However, there was a clash of dates with the World Methodist Conference, which meant that this meeting was unable to take place. It is now the intention of the Task Group to correspond with George and obtain his latest findings from working in this area. Hopefully this will enable the development of our own work early in 1992.

THEOLOGICAL REFLECTION ON EVANGELISM IN THE 1990'S

The Task Group notes that considerable energy is given by many Churches to evangelism. The Anglican Church, for example, in its commitment to the Decade of Evangelism has produced a comprehensive "E" Kit. During the year, representatives of that Church attended a "Provincial Commission for Evangelism" in Wellington.

The Presbyterian Church is also engaged in a "Decade of Evangelism" programme. It has established, as part of this, Schools of Evangelism for ministers and parishes. A programme, "Vision 2000", initiated by the Baptist Union, is in its embryonic stages, with an ecumenical exploratory group established to work through the practical implications of the "Whole Church taking the whole Gospel to the whole Nation". As this initiative has been based in Auckland, Norman Brookes and Jill Richards have been in contact with the people concerned on behalf of the Methodist Church.

The Task Group has responded in an informal and unofficial way to a questionnaire sent out by "Vision 2000".

Once further information is available, it is hoped that the Methodist Church will give consideration to supporting "Vision 2000".

These are mentioned as examples of the renewed emphasis and energy being given to evangelism by some of our partner churches in Aotearoa-New Zealand.

The Task Group believes that it is quite inappropriate to produce, at this stage, a formal statement on "Evangelism for the 1990's in Aotearoa". However, the Task Group does engage in creative and sometimes painful evaluation of where the Methodist Church is and might be in the whole discipling task.

Arising out of this there is a deep concern to resource local congregations. To this end:

- (1) Individual Parishes that have engaged in any form of evangelism involving action/reflection are invited to share their findings with the Task Group.
- (2) The Task Group, in its ongoing theological reflection, agonises from time to time over the Parishes that struggle for economic survival. Out of concern for the Parishes that are allocated Grant-in-Aid, it is felt that such Parishes should be encouraged to engage in an intentional Church Development Strategy, using the Resource Person/Persons in Evangelism, programmes available from the Task Group, or the Development Division. Such encouragement should stand alongside the present mandatory requirement to run a Response programme.

COMMISSION ON THEOLOGICAL/MINISTERIAL EDUCATION

During the year, the Task Group made a submission to the Commission.

CALLAHAN ACTION GROUP

The Task Group initiated the second visit of Kennon Callahan to New Zealand. A small group in Auckland has worked on adapting the Callahan material to suit the New Zealand context. The Development Division Board Report will comment further on this aspect.

THANKS

We express grateful thanks to Doreen Hill for her work with the Resource Persons in Evangelism. We are also appreciative of Eileen Shamy's enthusiastic and challenging convenorship over four and a half years. During this time, Eileen has actively promoted the Task Group at all levels of Connexional life.

Suggested Decisions:

1. That the Report be received.
2. That by 1994, the Development Division will appoint a full-time Resource Person in Evangelism and Local

Church Development. As a first step towards this, Conference requests the Division to explore the possibility of extending the time that the Rev. Jill Richards is available to the Division for Parish development work.

3. Conference recommends that in the future when Grant-in-Aid is made available, Parishes be encouraged to engage in an intentional Church Development Strategy, drawing on the resources of the Task Group and/or the Development Division, as well as completing a Response Programme.
4. Conference notes that the Task Group is developing a questionnaire which will assist parishes to clarify their mission and help Districts and the Task Group provide practical support during the next 10 years.
5. The Membership of the Task Group for 1992 be: Kenneth Smith (Convenor), Norman Brookes, Ruth Silverstone, Jean Bruce, Graham Hawkey, Val Lane, Jione Langi, Audrey Leadley, Alifaleti Mone, Eileen Shamy, John Stringer, Phil Trotter, Lynley White.

LAND COMMISSION

REPORT TO CONFERENCE 1991

Theology and Land

As the Land Commission Co-ordinating Committee met during this year, we have noted the increasing interest in theological approaches to land and wide concern for land issues. It seems that around the world people are beginning to say clearly what Maori have long said and believed: indigenous theology stands alongside theologies brought from other places; land is central to identity and freedom, and so is an important aspect of theology.

An emphasis from the WCC Assembly is Canberra, for example, is that we cannot ignore the theology of indigenous peoples nor their intrinsic relation to land. The presence and presentations of Australian Aboriginals underlined this.

In May, an international theological symposium was held in Dunedin on the theme "Christ and Context". Speakers there emphasised the centrality of a theology of creation in exploring the implications of any context for Christian theology. In relating the theme explicitly to Aotearoa, the importance of recognising the land and its setting was stressed, along with the significance of Maori and Pakeha each expressing theology in their own way.

At the ANZATS (Australian and New Zealand Association of Theological Schools) Conference in Sydney in July, Old Testament scholar Norman Habel looked at the contrasting approaches to land in the Abraham and Joshua cycles. Read in the light of Joshua, conquest seems the norm for claiming land. But Abraham and Sarah move peaceably into the land, to be welcomed, and to settle there. In doing so, they discover God amongst the people and in the land, already present.

Guidelines for Responding to Waitangi Tribunal Reports

At last Conference a series of Guidelines for Taking Action on Land were accepted, and these have been made available as an Administration Leaflet.

A recent meeting of the Co-ordinating Committee of the Land Commission recognised that the Reports and Decisions of the Waitangi Tribunal provide significant resource material to help both in background information on land and in deciding on appropriate action. We also recognised that the functioning of the Tribunal has changed over time, including in the way it makes use of the Treaty of Waitangi. This has led to some differences in responding to the stories of Maori claimants, for example between the Manukau Report and the Ngai Tahu Report.

Prior to the Court of Appeal decision of 1987 the Waitangi Tribunal had been saying, "In the Maori text (of

the Treaty) the Chiefs ceded to the Queen 'Kawanatanga'. We think this is something less than the sovereignty (or absolute authority) ceded in the English text"..... In the Maori text the Queen guaranteed to the Maori people in return, 'Te Tino Rangatiratanga' of those things they wished to retain. This is something more than the 'full exclusive and undisturbed possession' guaranteed in the English text". - Manukau Report.

The Court of Appeal in responding to the challenge of the Maori Council spelt out its understanding of the "Principles of the Treaty" and the Waitangi Tribunal is bound by the Court of Appeal. The Courts first principle is that a settled form of Government was desirable and the British Crown should exercise the power of government.

The Muriwhenua, Orakei and Ngai Tahu reports all take into account the various statements of the Court of Appeal. So the Ngai Tahu report states, "In any event on reading of the Maori text in the light of contemporary statements we are satisfied that sovereignty was ceded. Tino Rangatiratanga therefore refers not to separate sovereignty but to a tribal self-management."

We will need to evaluate the findings of the Tribunal on a case by case basis, using the commitment of the Methodist Church to te tino rangatiratanga as a basis, and also considering the response made by local tribes to the particular claim. So, for example, in evaluating the Tribunal report and decisions on the Ngai Tahu claim, we would need to look at the extent to which te tino rangatiratanga is recognised in the decisions and in the weight given to various submissions, and we would need to listen for the reaction of Ngai Tahu people to the findings.

Of five Synods which responded, four accepted the Guidelines, two suggesting alterations. These suggestions included concern over "aligns itself" in 2, and over "facts of history" in 3. The fifth Synod wanted more information on how Tribunal reports had changed and on the High Court principles. We have included some notes on these above, and have reworked the Guidelines to take account of the other concerns.

In the light of this, the Land Commission Coordinating Committee is suggesting the following guidelines for using Waitangi Tribunal reports and decisions:

1. Recognise that the Tribunal is obliged to use the High Court principles of the Treaty which may not always reflect where the Church stands in relation to the Treaty.
2. As a general principle the Church gives priority to the stories and perspectives of the tangata whenua ahead of other stories and perspectives.
3. We accept the evidence of history, including the fact that the Methodist Church holds land that was originally confiscated or obtained illegally.

These Guidelines will be incorporated into the Guidelines for Taking Action on Land (Information Leaflet 42).

Evaluating and Acting on Research Results

Two major processes for alienation of land from Maori are the Wastelands Acts and confiscation. Because these apply in a number of cases, the Commission is planning to do some investigation on the background and extent of these, and will make this available to regions, together with suggestions on how to handle them at the local level.

The Commission also wants to underline the processes set out in Information Leaflet No. 42 on "Guidelines for Taking Action on Land". Particularly, we would stress the procedures for consultation. It is important to follow these, so that all the affected parties are brought into the consultation at the appropriate points. It is also important to avoid taking actions which might set a precedent that others would find very difficult or quite inappropriate to follow.

Promotion of Land Research

The Commission will be promoting land research as a significant parish and group activity over the next year. Details of this will come to Synods soon, and will be advertised on display boards at Conference. Material will include group studies, display information on how to discover your land story, and a competition for "the most interesting land story". Look out for all this, and plan to take part during 1992.

Grafton Land

Conference 1988 said that "no sale of the Grafton land (see 1982 p646) be made until and unless there has been full consultation with the Land Commission and other appropriate bodies" (p659) and asked the MTA to undertake historical research. Work has now been undertaken on this, and nothing has been uncovered which would deny the validity of the transfer from Maori to the Crown or Crown to the church. Consideration is now being given to the way the Grant provisions are honoured by the Church, and the question has been raised as to whether there might be some ongoing use for this significant Methodist site in the church's life. During the year the MTA brought together groups in the church which have a continuing interest in land at Grafton. Two meetings have been held between MTA, Trinity College, Wesley College, Pitt Street Trust, Maori Division, and the Auckland Land Commission. The results of this dialogue will be shared with the church as progress is made.

Convening the Co-ordinating Committee

Since the Land Commission was set up, John Salmon has

acted as Convenor, as part of the link between the Commission and the Bicultural Committee. We thank him for his work as he relinquishes this role. Kenneth Smith has agreed to be the Convenor from the beginning of 1992, and we welcome him to this task.

John Salmon,
Convenor,
Co-ordinating Committee.

Suggested Decisions

1. The report is received.
2. Conference draws attention to the procedures for consultation in "Guidelines for Taking Action on Land" (Information Leaflet 42).
3. Conference approves the "Guidelines for Responding to Waitangi Tribunal Reports", and requests these be incorporated into an Information leaflet.

BICULTURAL COMMITTEE

Report to Conference 1991

The Bicultural Committee continues to reflect on the theology which undergirds our life in Aotearoa, and does so conscious of the economic and political factors which impinge on that life so harshly in 1991.

Our reflections have led us to affirm that God has always been part of this place. God's creative word breathed this land and its creatures, and God's loving energy has sustained it through all the years. So God is an inherent part of our context in Aotearoa, from the beginning. As the first inhabitants settled their feet into the land and interacted with the trees and the sea which fed them and gave them life, God's Spirit moved through that life. Their culture was already interwoven with God-insights and God-energy.

Our Weteriana forebears, along with the other Christian missionaries, brought Christ to this Spirit-dwelt place and people. A new dimension interweaves, bringing Trinity into the stories and celebrations of the people. Jesus is looked to as the human being who embodied God, who acted out love, whose ministry and death highlighted the just and caring God at work in human society. The acclamation that this Jesus was raised from death by God enables the caring love of Jesus the Christ to continue amongst the people - even here in Aotearoa.

Out of this care and love, in the name of Jesus, Methodist missionaries assisted the signing of Te Tiriti o Waitangi. Here was a practical expression of the covenant love they preached from the Bible. It was seen as a way of protecting people who were vulnerable, of providing oversight and order, and of shaping relationships between people. It was part of a recognition of God's love for all in Jesus the Christ and of our participation in acting out that love.

In more recent times, some Christians have talked more of that love in terms of justice. This connects the Biblical threads of God's covenant love (hesed), Jesus' proclamation of love that is unconditional (agape) and a community that includes all (koinonia), and the prophetic call to righteousness (tsedagah) and deep peace (shalom). A concern for justice is an expression of God's good news in Jesus, the good news which proclaims "release to the captives, and sight for the blind", good news for those who don't usually hear good news ("the poor").

As with Jesus and the early Weteriana preachers, the words of the good news are not enough - there need to be actions which help those who feel shut out or squashed to catch a glimpse of the goodness, to see some justice, to feel hope. In those actions is Christ at work; in our hearing of the pain which leads to response is the activity of God's Spirit; still in this land God is present.

As we seek to honour the Treaty, to empower others through power-sharing, to travel a bicultural journey, to point to te tino rangatiratanga, we who are members of this Committee understand ourselves to be responding to God's justice-love as seen in Jesus and proclaimed in the scriptures.

We do not have one unified theology, and our expressions of faith differ, but we all see our bicultural commitment as an

integral part of being Christian. And we all resonate to some of these ways of speaking about being Christian. We understand that to speak of the Treaty as covenant, for example, is to hold on to our Biblical roots, and to respond to the Treaty as an expression of God's Spirit at work and of our Christian response. To take actions aimed at sharing power is, in our understanding, to act out our response to God whose justice-love empowers those without power.

For us this is a seamless garment. We feel God's Spirit moving in the land which is Aotearoa. We are committed to the Christ-way of compassion and justice. We side with a theology which recognises God's "preferential option for the poor" and which focuses on liberation and life. All that (and much more) is interwoven with our newsletters and workshops and suggested law-changes and revised decision-making procedures.

Our commitment to te tino rangatiratanga is linked to the way the word "rangatiratanga" was used before the Treaty to express "kingdom" in the Lord's Prayer and "independence" in the Declaration of Independence. Biblical themes of justice and liberation seem readily to support this commitment, and they undergird our belief that within the Methodist Church tino rangatiratanga leads us to ensure that Maori Division have full control over their resources and way of being Christian, and that we find a power-sharing way to make decisions which affect both partners.

For us, this is really strong ground to stand on, rooted in the gospel and in Aotearoa. And we keep on exploring it.....

Christ and Context

The international theological consultation on this topic, held in Dunedin in May, raised some key themes for us as Christians in Aotearoa. The Committee has been in touch with the Methodist participants in the consultation, and plans to hold a meeting to look at the implications for our Methodist bicultural journey.

Law Book Changes

A work group of the Committee has been looking at possible changes to the Law Book to express more adequately our commitment to a bicultural church, following the resolution of last Conference:

"The Bicultural 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 bicultural 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."

During the year the Committee sent a preliminary report to Synods, outlining the principles we are using as a basis for such proposed changes:

1. The need to recognise Te Tino Rangatiratanga in Te Haahi Weteriana through the Law Book.

2. Recognition that persons appointed to leadership and responsibility should be bound to carry out the Church's bicultural commitment expressed in the Law Book.
3. The Law Book should appropriately reflect that at all levels of church life, from local parish to Conference, the Methodist Church is committed to focus on its bicultural commitment, on developing church life consistent with that commitment and with the Mission Statement of the Church.

Seven Synods have replied to date, and five of these support the principles. One of these suggested some changed wording to principle 3, which we have adopted. Of those not supporting, one felt they were not in a position to make a comment, and the other did not think that tino rangatiratanga related to the church, and felt the bicultural emphasis was replacing a christocentric one. There were also some comments on the specific examples we provided.

We now bring these principles to Conference, noting that a full process of consultation will need to take place next year in relation to the specific changes.

Southern Visit

Four people, two Maori and two Pakeha, representing the Committee visited Timaru, Dunedin, and Invercargill in July. A number of different events were held, including a day workshop, evening meetings, time with presbyters and leaders, and a session with students at Otago University. We felt this was a worthwhile visit, enabling us to interpret aspects of the Committee's work and to hear the priorities and concerns of people in those regions.

Network Meeting

Representatives of the various Bicultural Work Groups met in Palmerston North in June to share ideas and information, and to look at future possibilities. The main focus was on economics, and the relationships between economic policies and decisions and issues of race and culture. This event, facilitated by Mitzi Nairn of the Programme on Racism, underlined the significance of the current economic crisis.

Membership and Structure of the Committee

Concern has been expressed that the Bicultural Committee is not widely representative of the Tauwi section of the church, and Conference 1990 asked the Development Division to initiate a dialogue with respect to this.

This concern has focused on possible Samoan, Tongan, and Fijian membership, and a wider geographical base for the Pakeha membership. We have considered these matters in the Committee, as has the Development Division (who appoints the Tauwi members of the Committee). Consultation has taken place with Maori Division and each of the three Advisory Committees.

The Committee believes that the work is still in the relationship between Maori and Pakeha, and that Samoan, Tongan, and Fijian parts of the church need to explore appropriate Treaty-based relations with the Tangata Whenua. This has been endorsed by both the Development Division and the Fijian, Samoan,

and Tongan Advisory Committees. The recommendations are that the Bicultural Committee itself remain a Maori/Pakeha committee in the meantime, while a Fijian/Samoan/Tongan Work Group is developed and some people from each ethnic group trained as bicultural facilitators. The Development Division is bringing the appropriate recommendations to Conference.

In response to the suggestion that the geographical base for the Pakeha membership of the Committee be widened, we are considering the possibility of an occasional (annual?) "open meeting", to which any interested persons in the Waikato/Northland areas can come and raise issues or present ideas to the Committee. We need to keep working at the best way to achieve wide input into the Committee.

The Committee in 1991 comprised: Te Rua Gretha, Margaret Gordon, Markus Rogers, Fred Norris, Diana Tana, Pae Nathan, Kerry Watkins, Mervyn Dine, Margaret Ellen, Norman Brookes, Joy & Rua Rakena, and John Salmon.

We anticipate some changes for 1992..... John Salmon will retire as co-convenor this year, after 4 years.

Council of Elders

The Committee notes that two of the original members of the Council of Elders, Margaret Hamilton and Te Rua Gretha, retire this year. We record our warm appreciation of their contribution to this significant task.

Ruawai D. Rakena,
John B. Salmon,
Co-Convenors.

Suggested Decisions:

1. The report is received.
2. Conference expresses its warm appreciation to John Salmon who retires as co-convenor of the Bicultural Committee after a period of four years.
3. Conference approves the following principles as guidelines in preparing suggested changes to the Law Book:-
 - i The need to recognise Te Tino Rangatiratanga in Te Haahi Weteriana through the Law Book.
 - ii Recognition that persons appointed to leadership and responsibility should be bound to carry out the church's bicultural commitment expressed in the Law Book.
 - iii The Law Book should appropriately reflect that at all levels of church life, from local parish to Conference, the Methodist Church is committed to developing church life consistent with its bicultural commitment and with the Mission Statement of the church.

FIRST REPORT
OF THE
REVISED
NEGOTIATING CHURCHES UNITY COUNCIL

1 July 1990 - 30 June 1991

INTRODUCTION

There are signs of new vigour and creativity within the newly restructured NCUC which has now been in existence for a year. The cooperative ventures have equal representation alongside the national church representatives on the new council. The life and experience of the cooperative ventures is being heard at first hand and they have welcomed the opportunity to have an impact on the decisions being made at the national level. The NCUC meetings have provided a forum where discussions about moving towards a more complete unity are able to take place. Rather than just maintaining past structures, there are new initiatives, which hopefully will advance the cause. The NCUC continues to promote the Act of Commitment 1967, which was reaffirmed by the churches in 1987. The cooperative ventures representatives were, in the first instance, elected through their local Joint Regional Committees. There is now a desire for the cooperative ventures to be responsible for selecting and electing their own representatives and a process has been put forward for future elections. The cooperative ventures representatives are being encouraged to keep in touch with the JRC's and cooperative ventures in the area they represent. The NCUC is now embracing a variety of 'grass roots' experience, with members coming from a variety of locales - city and rural. All council members are working well together in the total task. There are 160 cooperative ventures with approximately 20,000 members under their care. Their wealth of experience has much to offer to the churches.

Statement of Intent:

- * To participate in the expression of the unity of the church by whatever stages are necessary.
- * To proclaim local expression 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 co-operative 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.

MEMBERSHIP

Anglican:

Rt Rev Edward Buckle
Rev Ray Oppenheim
Ven Diane Miller-Keeley
(substitute)

Auckland Convening JRC:

Rev Marilyn Welch
Rev Ken Russell (Whangarei:
St Johns Coop)

Assoc. Churches of Christ: Waikato Convening JRC:

Rev Roger Russ Mr Keith Dobbie (Whakatane Coop)
Mr Graeme Todd Mr Norman Kingsbury (Chartwell
Coop)

Congregational Union:

Miss Nona Bowden
Rev Dr Jim Chambers

Wellington Convening JRC:

Mr Keith Knox (Tawa Union)
Mr Glen Robertson (St Anselm's
Union)

Methodist:

Rev Norman Brookes
Mrs Irene Girven

Nth Canterbury Convening JRC:

Mr Noel Dalley (Ellesmere Coop)
part yr
Rev Craig Dixon (Hinds Coop)
part yr
Mrs Mavis McKenzie (Kaiapoi
Coop)

Presbyterian:

Rev Ted Body
Rev Reg Weeks

Otago Convening JRC:

Rev Robert Geddes (West Harbour
United Church)
Mr Gavin James (Oamaru Union)
part yr
Rev Stephen Lindsay (Otautau
Waiono Union) part yr

CCANZ Unit 3:

Mrs Jocelyn Armstrong (part yr)
Rev John Mabon (part yr)

Joint Committee on Womens Organisations:

Mrs Sheila Jamieson

Executive Officer:

Mrs Clare Morrison

STAFFING AND ADMINISTRATION:

Mrs Clare Morrison was appointed to the new position of Executive Officer of NCUC to work 25 hours a week for a term until February 1994. During the year Mrs Nicky Sinclair (office assistant) resigned and Mrs Gill Lawrence was appointed to fill the vacancy. The office assistant's hours are 14 hours a week. Job descriptions were drawn up for each position. At the beginning of 1991, it was decided to vacate the premises formerly shared with the Churches Education Commission and the CCANZ and an offer of space from the Methodist Education Division was gladly accepted. The new location is on very favourable terms and a good relationship has been established between both groups. The Methodist Education Division has also provided 4 hours secretarial assistance per week.

EXECUTIVE AND ADVISORY COMMITTEE:

Rev Reg Weeks and Mr Glen Robertson were appointed as the Executive (with Mrs Irene Girven as substitute) to assist the Executive Officer as required and an Advisory Committee comprising Rev Ray Oppenheim, Mr Graeme Todd, Miss Nona Bowden, Rev Norman Brookes and Rev Reg Weeks, was appointed to provide wider consultation from time to time. Mr Glen Robertson was appointed Chairperson of the NCUC.

MEETINGS:

The Executive met on a number of occasions during the year (Mrs Girven substituting for the Chairperson who was overseas during April & May 1991) and the Advisory Committee were consulted on several occasions. The full council met in October 1990, and March & June 1991.

TASK GROUPS:

Task groups have been set up around the country, each of which is responsible for doing research or taking initiatives on a number of subjects. Matters currently under consideration are reviewing role of JRC's, CV representation and role on NCUC, CV ministry, JRC visitation, worship resources (with CCANZ Unit 3), Joint Committee on Women's Organisations, local ecumenical projects, team ministry, ministry training and orientation of ministers into CV's. Some of these tasks have been completed and decisions made where appropriate. The JRC visitation form has been revised and new guidelines clarifying some points has been adopted.

JOINT REGIONAL COMMITTEES:

A task group has been reviewing the role of the

Joint Regional Committees. A survey found that the Common Provisions have provided a common structure but over the years the JRCs have developed their own life and character - some of health and vigour and others of low morale and seemingly pointless existence. The problems that the JRCs experience arise not from confusion of task but from disappointment and frustration of failed attempts to unify the churches. It is attitudes not structures that need to change first - the churches need to be reminded of the mandate they gave the JRCs twenty years ago and of its relevance for today. The NCUC is encouraging the JRCs to be creative in their tasks of promoting unity and supporting the cooperative ventures.

COOPERATIVE VENTURES JOINT MISSION FUND:

The CV's Joint Mission Fund has been adopted by three of the Negotiating Churches (Assoc Churches of Christ, Methodist & Presbyterian) with talks continuing with the other two parties. The scheme is now working well and cooperative ventures are making the appropriate efforts to meet their budgets (bearing in mind the current financial crisis) on a regular basis during the year.

LAY ADMINISTRATION OF HOLY COMMUNION:

Agreement has been reached on the following statement: Given the fact that the Associated Churches of Christ, the Congregational Union, the Methodist and Presbyterian Churches have agreed procedures whereby lay people may be granted permission to celebrate the Sacrament of Holy Communion, it would be the NCUC's preference that normally a person who has a clearly acknowledged membership in one or other of the above churches, be authorised according to the procedures of the church of their acknowledged membership. Where a person with membership in the cooperative venture does not have a clearly acknowledged membership in one of the above churches then the Parish Council will determine which church procedure for authorisation shall apply, consistent with the churches participating in the cooperative venture. Further, the person should be a recognised Elder or a person ordained or commissioned to carry out this office. Due recognition should also be given in a cooperating parish with Anglican participation to the requirement regarding the celebration of Holy Communion.

MUTUAL RECOGNITION OF MEMBERS:

The Negotiating Churches have now agreed on a Common Statistics form for all cooperative ventures. The forms are now much more relevant to the true feelings of cooperative ventures and reflect their attitude to membership.

MUTUAL AVAILABILITY OF ORDAINED MINISTERS:

The Methodist and Presbyterian Churches have recognised that ministers may be mutually available and the Associated Churches of Christ have also agreed to consider the issues involved with papers circulated for discussion. The Anglican Church and the Congregational Union are observers at continuing discussions.

WORLD COUNCIL OF CHURCHES ASSEMBLY:

The Executive Officer represented the NCUC at the Assembly in Canberra in February. Insight was gained into the experiences of ecumenism around the world. NCUC will be encouraged to address this more fully within NZ. cooperative ventures were asked to assist in providing donations towards travelling costs and 56 cooperative ventures and the Methodist Church responded very generously so that all costs for the Assembly were met by these donations.

CHURCH UNION COMMITTEES:

Each of the Negotiating Church Union committees at their recent annual meeting continued the process known as 'unity by stages' and recognised that the needs of cooperative ventures are central to their discussions. Conversations are currently taking place between the churches on a proposal that will enable the cooperative ventures to have more networking between themselves and more responsibility for their own life, yet remaining within the churches. This proposal is still in the very early stages but it is hoped that it may hold some promise in line with the wishes as expressed by the cooperative ventures at the Venturing Forward Conference.

GUIDE TO PROCEDURES:

NCUC recognises that the Guide has become outdated in parts and some of the clauses require considerable amendment. A complete revision is being undertaken of the Guide and it is anticipated that this will be available in 1992.

COOPERATIVE VENTURES:

The Amuri Cooperating Parish (Anglican-Presbyterian)

was formed in 1990 and four other cooperative ventures have revised their status and are now fully union or cooperating. These are Bell Block & Lepperton Cooperating (Anglican, Methodist & Presbyterian), Patea Cooperating (Methodist - Presbyterian), Whangarei: St John's Cooperating & St Paul's Cooperating (Assoc Churches of Christ, Methodist & Presbyterian with Congregational Union as observers in both parishes). There are other areas around the country where cooperation has commenced on an informal basis. One cooperative venture has been dissolved - the Birkdale - Beachhaven Union Parish. The Anglicans have withdrawn from the Taranaki East Cooperating Parish and a new agreement is being drawn up.

STUDY LEAVE

During the year, the Executive Officer took study leave and the resulting paper is available from the NCUC. Clare based her studies on her experience of unity at the WCC Assembly and read literature on other countries journeys of oneness. With this background, she prepared a paper on the NZ situation affirming the cooperative ventures for their wealth of experience. There is a call for a deeper awareness of the unity that exists in Aotearoa New Zealand in the lives of the cooperative ventures, that their gifts be realised, affirmed and embraced.

JOINT COMMITTEE ON WOMEN'S ORGANISATIONS

The committee met in Wellington in March. The Association of Presbyterian Women and the Methodist Women's Fellowship's National executives have continued to meet together, and their associations have worked on a joint Special Project - 'Creating a Caring Community' Discussions are now underway for the next joint programme and it was agreed to continue sending Presidential letters - this years theme being 'Caring Together'.

At the committee meeting, Mrs Clare Morrison, Executive Officer of NCUC, gave an infectious enthusiastic account of her participation in the WCC Assembly.

Mrs Sheila Jamieson was warmly thanked for her term as President of JCWO. Responsibility for the continuation of any joint women's action was handed over to the Anglican women's executive currently meeting in Christchurch. Mrs Jamieson was asked to represent JCWO at NCUC meetings for the time being.

COOPERATIVE VENTURES REMOVAL SCHEME

This year there were 35 participating parishes, of whom three were 'double' levy contributors. This produced a total of 38 levies. The scheme arranged three moves during the year at an average cost of \$4215.40. The levy for the year was set at \$660 + GST. which has been sufficient for the Scheme's running for the year and seems likely to provide some surplus. The levy for 1991/92 has been set at \$600 + \$75 GST. Enquiries from cooperative ventures not presently members of the Scheme continue to be received: however, in the year being reported, no additional members entered the Scheme. It appears the Scheme continues to prove effective for it's members and it's efficiency could be improved with there being earlier advice from members of impending moves.

JOINT BOARD OF THEOLOGICAL STUDIES

The Joint Board of Theological Studies has approved an extended L.Th. This comprises 6 papers in addition to the usual 15. It gives credit for some of the additional courses required by member churches of the Joint Board as preparation for ordained ministry. The 6 papers may be chosen from Introductions to Anglicanism, Methodism or Presbyterianism, Cross - cultural studies, Speech Communication A & B, Field Education, the Minister as Interpreter, and Congregation Ministry and Mission. Students doing standard L.Th may apply for up to 2 of above papers to be included within the 15. 23 students completed their L.Th studies in 1990, (1 with first class honours) and the number of students enrolled at St John's/Trinity in 1991 is 37. Approximately 55 extra-mural and 4 S.Th students are currently enrolled. Acting Chairperson for the Board for 1991 is the Rev Enid Bennett & Vice - Chairperson the Rev Prof Paul Trebilco.

METHODIST EDUCATION DIVISION

The Education Division Board and Staff are pleased to present this 1991 report to the Church Conference and wider church membership in Aotearoa/New Zealand.

Since our 1990 report we have farewelled the Rev Halefoti Autagavaia from our team. His ministry to Samoan Youth was concluded in January 1991 and at this stage there has not been a replacement to his position. Halefoti is now working in Samoa. The Division wish him and his family well.. We are hopeful that adequate negotiation and discussion occurs before this ministry recommences to determine whether links with the Education Division is the most appropriate way to service Samoan Youth.

Early in 1991 we welcomed Troy Sugrue to our field team. Troy's enthusiasm and vitality have rebounded around our office to everyone's advantage. Troy's appointment as Regional Youth Policy Implementation Worker will certainly heighten the awareness of Youth Policy and be encouraging to regions.



In an attempt to clarify the Division's mission and to develop a more effective and responsive service to parishes and the wider church we have undertaken a review of our work. We are pleased to enclose a proposed restructuring plan for Conference to consider. This is the Division's response to the 1990 Conference directive that Divisional Boards and staff reshape their work in terms of the Mission Statement.

EDUCATIONAL MINISTRY

Rev John Salmon concludes his nine years ministry in the Division at the end of this year. We are pleased to bring forward as one of our recommendations an acknowledgement of John's ministry. We are grateful for his leadership particularly over the past few years and his wealth of experience and expertise shared with so many during his ministry. The Division Board and staff wish John stimulation, challenge and happiness in his new venture at Trinity College.

The Education Division Board warmly recommend Winifred Murray and Margaret Hamilton as the Educational Ministry Coordinators. The model of partnership, lay women, North/South balance and people with strong parish based experience supports solidly the proposed restructuring plan before Conference.

◆ PRINTED RESOURCES

SHARE 'N' LEARN



A RESOURCE KIT
OF IDEAS AND ACTIVITIES
FOR YOUNG PEOPLE

The major resource publication during 90'91 has been our Share n Learn Programme. It appears to have been favourably received and has generated a substantial Parish Education Resource Persons mailing list. Its ongoing success will depend on the degree local parish members are willing to share their successful ideas with the wider church.

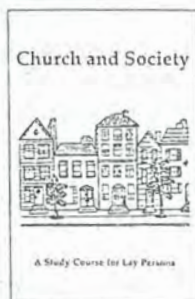
The other worthwhile development has been a successful negotiation with the Presbyterian Mission Resources Team to advertise together and coordinate future resource publications. We are now participating partners with the Presbyterians assisting to develop the Video Library Resources. Details of how Methodist and Cooperating Ventures can use this valuable resource are available from the Division or direct from Video Library, Presbyterian Office, PO Box 9049, Wellington.

◆ LAOS

The Laos course has now completed its revision cycle. The revised course has been designed to use as a study course, as well as for individuals and Lay Preaching Candidates. Courses on Preparing for Worship, Church & Society, Understanding the Bible and Doing Theology provide a basic lay ministry programme.

During 1991 13 tutors have assisted the following numbers of students in the various courses offered:

❖ Old Testament	1
❖ New Testament	15
❖ Theology	27
❖ Worship	28
❖ Church & Society	18
❖ Understanding the Bible	20



Our thanks to the Presbyters who are involved in the programme and for the assistance they offer the students.

We have recently concluded negotiation with the Presbyterian Church, so that now a scheme has been finalised whereby Presbyterians can have access to the course material.

METHODIST YOUTH CONNEXION

CYTG is no more
YPWG has taken the floor
'Youthtrek' has hit the deck
'The Happening' and 'Life Manoeuvres' - what the heck

PAC is living proof
to put in place 'Empower Your Youth'

Troy Sugrue came along
Exuberantly with dance and song
As the 'Youth Policy Regional Implementation Worker'
Oh Boy! that title's a real Qwirker

OSS has gathered steam
to pick up Aotearoa's young cream

'October Event' for those who are youth working
Maybe this is Ecumenical flirting
But Volunteers are short of resources
So denominations met to design new courses

'Crumbs' and 'Youthsay' have news to convey
Also tainted with controversy

Benefit Cuts and Employment Contracts
Spurred us in methods of Counteracts
Producing material that would to youth appeal
Encouraging the Government to repeal

Youth Sunday is becoming much more
A day for young people to be to the fore

If you want to know more
Then jump up on the floor
And ask the youth at the door
Who really do have rapport

◆ YOUTH POLICY WORKING GROUP

Initiated in 1990 this group comprising of up to two representatives from each Youth region met three times since 1990 Church Conference. It's purpose is to implement **Empower Your Youth** (Tauwi Youth Policy) and set policy for and guide the Methodist Youth Connexion. The **Methodist Youth Connexion** is the name given to all things concerning Pakeha Youth in the Connexion, and has the following Mission Statement:

The Methodist Youth Connexion exists to help the Methodist Church be a place where young people are nurtured towards wholeness and brought to faith in Jesus Christ, and are empowered and equipped to respond to God's call to transform society.

◆ YOUTHTREK 1990-91

This was held at Camp Snowden near Nelson with about 60 young people participating. It was a superb event filled with fantastic weather set in an idyllic location bordering on bush and water. The resource team of Colin Gibson, David Bromell, Sue and Tim Langley offered very creative and varied leadership, input and worship. Many of the young people were involved in a team of leaders, and the participation level was 100%. This has set the scene to look forward to more events of this high quality.

◆ THE HAPPENING and LIFE MANOEUVRES

The Happening
28 December 1991 - 3 January 1992
YMCA Camp, Pohangina, P/Nth
Cost \$99.95

Life Manoeuvres
5 January 1992 - 10 January 1992
Camp Morley, Auckland
Cost \$100.00

These are two **National Youth Events** that take the place of **Youthtrek** over the 1991 - 1992 New Year. Having two events will allow for wider expression of faith in different environments. If Christianity looked like a road this is where both events would sit:



Both grow on the verge of the road. They will not be theologically extreme. The purpose of the events is to encourage young people in Aotearoa to explore, discover and experience their spirituality and faith in creative atmospheres. The Guiding Principles of **Empower Your Youth** will shape both events.

◆ **PAC GIFT**

Thank you heaps to the PAC distribution group for the gift of **\$181,357** for the implementation of **Empower Your Youth**. Receiving the gift is easy, deciding how to best use it has taken a lot of discussion and working through. The Youth Policy Working Group decided in July it should be distributed as follows:

Budget for Youth Policy Regional Implementation Worker:	57,000
Training for Youth Ministry:	60,000
Future Fundraising Strategies:	19,000
Funding YPWG Meetings:	15,000
Available in Trust for other Taiwi when they begin implementing their part of Youth Policy;	30,000
	\$181,000

This money is gaining interest and up until now this has been used to pay for the Youth Policy Working Group meetings.

❖ **Training for Youth Ministry**

Because more and more parishes are employing youth workers it was decided to look at providing training in Youth Ministry grounded in Aotearoa Methodist Ethos and particularly supporting the Church's Youth Policy, **Empower Your Youth**. So we have opted for an ambitious project to set up a high quality youth ministry training and development program.

❖ **Future Funding Strategies**

These are important to develop to ensure the ongoing life of the Methodist Youth Connexion and keeping alive **Empower Your Youth**. It is necessary to spend money to raise more money. We will be looking to creative options of fundraising rather than always relying on the Connexional Budget and Church Trusts.

♦ ORDER OF ST STEPHEN

Methodist, Presbyterian and Anglican Churches offer the Order of St Stephen to people wishing to give a year of voluntary service to the Church. The Methodist Church currently has four people serving on the Order - Fiona Hunt (Christchurch), David Moore (Auckland), Trevor Kent (Auckland), Michael Len (Christchurch).



The Methodist and Presbyterian Churches have combined their coordination of the Order of St Stephen to **One Joint Committee**. This allows more accessibility for Union and Cooperating Parishes to the Order. The matching and placing of people offering and agencies will be done by this committee. Applications will now close **mid-October** looking to service beginning in **January/February** of the following year.

In March 1992 a joint **OSS Hui** will be held with **Methodist, Anglican and Presbyterian** Churches in Palmerston North. The purpose of this hui is to move towards a three way sharing of the administration of the Order of St Stephen. It will also be a place of **reunion** for those who have served on the Order of St Stephen since its inception.

♦ YOUTH CONSULTATION



During Queens Birthday a national gathering of Union Cooperating and Methodist young people met at Akatarawa campsite. We explored **what it means to be Methodist** in our regions and what the **realities for young people** are. The theme of the weekend was **'Body Building'** with strong focus on the wide diversity of our faith and traditions. **'Healing Wounds'** was the title for the workshop sessions which focused on the Treaty of Waitangi, Unemployment and Justice Peace & the Integrity of Creation.

♦ CHURCHES YOUTH MINISTRY ASSOCIATION:

National youth staff of several denominations and Bible Soc.

❖ Training Volunteers in Youth Ministry

The Methodist Youth Connexion was involved in an ecumenical workshop focusing on training and resourcing and problems faced by volunteer youth leaders. The group, which included volunteer youth leaders and employed youth workers, experienced and inexperienced wrote the following letter addressed to all our churches including our own.

"We, a subgroup of the Ecumenical Workshop on Volunteer Youth Ministry Leaders, recommended to our churches ... That the church needs to own the two-way nature of the relationship between volunteer youth leadership and the church by taking seriously their responsibility for support/oversight/accountability/resourcing and involvement of the youth leadership and youth ministry of their church. This will involve ensuring that the following issues are dealt with and provided for by the church for its youth ministry.

- ❖ Formalised oversight of youth ministry/leadership. Because youth leaders need to be assured that their ministry is reflecting the direction and mission of the parish and that the parish is involved in and committed to its youth ministry.
- ❖ The actual and necessary space, resources and finance for the maintenance and growth of the youth leadership and ministry.
- ❖ Representation and recognition of the young people and youth ministry within the church decision-making structures/processes, ie councils, committees, ministry teams. Because this reflects youth ministry as an integral part of the church that has much to offer the church and is owned by its leadership and administration.
- ❖ Personal support and supervision, objective supervision and support people. Because youth ministry needs to be encouraged to be long-term, so needs nurturing and encouraging, thus preventing abuse and burnout.
- ❖ Ongoing education of the parish membership and leadership that the youth ministry is their ministry and an integral part of the whole parish life. Because the youth ministry cannot be sustained in isolation from the rest of the church and there are the people resources and skills within the church 'body' to provide for youth ministry.
- ❖ Training and finance for training for the youth leadership. Because the development and growth of the youth leadership is vital to the development and growth of the young people involved and to their offering to the church as a whole.
- ❖ Training and development of the church membership in order that there are skilled and capable people to support, supervise and be involved with the youth ministry. Because the church family can and needs to be involved in its youth ministry, and people of all ages and backgrounds can be called to youth ministry.
- ❖ An agreed Mission Statement and policy on youth ministry, developed by the church, and a contracted job description and conditions of ministry, agreed with the youth leadership.
- ❖ A guidebook with guidelines and examples of these statements/contracts to be available from the National/Regional youth officer.

♦ OCTOBER EVENT

This is the Ecumenical Youth Workers week-long intensive training event which the Methodist Youth Connexion is involved in through the Churches Youth Ministry Association (CYMA). The focus this October was on how to help young people develop their faith and spirituality in the Context of Aotearoa and being part of many cultures and pressures.

♦ RESOURCES

Youth Sunday was July 28th, the theme being 'hope in our hands', and a brochure was produced with ideas for celebrating Youth Sunday.

Employments Contracts Bill Studies were produced for young people to understand the impact of the changes and to explore 'work' in a Christian context. CYMA was joined with several Unions, YWCA and other organisations to produce this resource and to operate a 'freephone' for young people to ring in for further information.

REGIONAL YOUTH POLICY IMPLEMENTATION

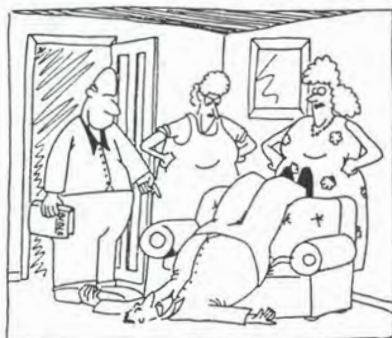
As I toured the South Island earlier this year I met with many dynamic and exciting youth groups. I also discovered that the horror stories of youth ministry are not myths to be told over late night camp fires, but very real situations. The following are three of the most critical problems facing our youth ministry.



"Lets go and see young Andy the Youth Group Leader."

"Oh yes, lets show our support,"

"I have told him to ring me if he has any problems."



♦ SUPPORT

Many leaders feel well supported by friends in the church but very few have structured support groups. Supportive people are helpful but often not good enough. When faced with a problem or irritation a leader may not feel the situation is important enough to warrant contacting the presbyter/minister or a supportive friend - this can happen many times until an accumulation of small problems becomes a crisis.

A practical pamphlet on support for leaders will be available from the Methodist Youth Connexion, PO Box 6133, Te Aro, Wellington

♦ TRAINING

Many leaders told me they want or need training but can't afford to travel and training doesn't happen anywhere nearby. Training is crucial to quality ministry. As a church we need to be offering ongoing regionally based training for volunteers and comprehensive professional

training for our employed leaders. We must stop thinking of Youth Ministry as a secondary ministry. We need ordained (or equivalently skilled) people working full-time in youth ministry. Youth ministry can be a career, not just a stepping stone.



Veronica desperately thought back to her leadership training, and remembers with a gulp that she hadn't had any.

♦ ALL AGE INTERACTION



Is your church boring the brains out of it's young people?

Less young people are attending our churches. One key to making adults feel welcome and comfortable in church is to get them involved as a child. Children and young people should take an active part in church every Sunday. Worship must become more flexible. "People not prepared for change in the church need to be prepared for death in the church." Positive all age interaction must happen within the social agenda of the church as well. For resources on all

age interaction and young people in church write to Methodist Youth Connexion, PO Box 6133, Te Aro, Wellington, \$1.00.

◆ REGIONAL YOUTH COORDINATORS

There are over 300 Presbyters/Ministers in New Zealand cooperative ventures and methodist Churches and less than 10 full time youth workers. This clearly illustrates the importance we have given to Youth Ministry. It is foolish and must change. Every region has from 15 to 50 Presbyters/Ministers, every region needs a Youth Coordinator even if it means losing a Presbyter position. North Canterbury has a Regional Youth Worker, and that region has as many youth as the rest of the South Island put together.

RESPONSE

Bad news is infectious! And as we are all only too aware, there has been a great deal of bad news for all of us in the past year. The economic recession continues without sign of abating, and government decision-making associated with it has left very few people untouched. Families throughout our Church have been exposed to unemployment or under-employment, increased education and health care expenses, anxieties over retirement income, and interest income decline - in short we've seen a general lowering of our standard of living. Compounding all this external economic and social change, we have also seen anxieties within the Church, particularly the aging and decline in membership in many congregations, along with some conflict and its potential divisiveness.

Where is the good news in all of this? Signs of optimism and positive parish experiences take some unearthing in this context. Yet in the work of RESPONSE we are still seeing signs of growth and vision in the parishes we are working with.

Why is it, that RESPONSE is still bringing to light good news?

The major focus of our work for the past few years has been an intentional move in our directed stewardship activity to centre each parish's thoughts on why they exist. "What is the mission God is calling us to be involved in?" And once this is identified, "how can we enable this to happen?"

Such an approach to stewardship is **not** focused on money or on fund-raising. We are inviting people to give to their parish and through it to the wider ministries of the church, because the church is doing something significant in the lives of many people.

Sadly, too many parishes are still not clear why they exist. We have been encouraging a number to spend time clarifying their purpose or mission, and then to share that with those associated with the parish, inviting their personal and financial support of this mission. Those parishes who have got as far as doing this have also benefited by our encouragement to lift their sights still

further and through Biblical stewardship, to enable greater resourcing for their exciting mission life.

The signs are strong that this is by far the best approach for RESPONSE in the 1990's for New Zealand parishes. For example, in April this year, surrounded by the uncertainties of employment with the Employment Contracts Bill, and growing redundancies; and the benefit cuts; and the poor economic forecasts; the four parishes who held RESPONSE programmes saw significant growth. Each is now much stronger in their life and mission and finances.

In their life	they have strengthened their pastoral networks at a time of uncertainty and need, and have increased the number of people choosing to support the parish actively, including regular financial support.
In their mission	they have worked well in identifying their strengths and the mission activity they could be involved in, being realistic while also forward looking. They are excited at what they are and could be doing.
In their finances	they have looked carefully at their budgets, and their present finances and assets, and have considered what is important to maintain. Through the programmes, they have increased, in some cases dramatically, the income they will receive from their people to carry out the agreed parish mission.

The three key factors in the presentation of RESPONSE's work are ...

MISSION	What the parish is called to do.
INFORMATION	On Biblical giving and what this mission will require, to happen.
INVITATION	What personal response will each person choose to make?

Many more parishes would benefit from working with RESPONSE in a directed stewardship programme. We invite you to consider it for your own parish, and to encourage other parishes to look at one.

We are very happy to arrange a consultation without cost or obligation with any parish, to explore what we're on about, and how we could assist.

♦ STATISTICAL RESULTS FOR 1990

The final statistical results for 1990 show that we worked with 20 parishes. They saw an average increase of 52% in their regular giving, which between them generated an extra \$520,000 per year. They were able to increase the

number of regular givers by an average of 45%. In these parishes the average amount given per week from those supporting the church is now \$11.75. Such results are extremely good news to these parishes, and have already enabled the mission of these parishes to move forward with energy.

◆ STAFFING

Aware of the limited resources of the Church, efforts have been made to reduce costs in the operation of RESPONSE. It was decided not to proceed at present with the reappointment of a Stewardship Consultant following the retirement of Rev Bill Vinten in January 1991. This reappointment will only be made if there is a significant increase in demand from parishes to hold directed stewardship programmes. The potential for growth in parishes as a result of clarifying the parish mission and funding this with biblical stewardship is still very high. In the meantime however, we will employ people on contract to work as required.

◆ BUDGET PROMOTION

We have stopped publishing "Korero paki wai-tara / Telling our Stories" due to the reduction in staff. The resource survives though as a joint Church resource. It is now published by the Presbyterian Department of Communication. These stories, designed for inclusion in the parish newsletter or weekly bulletin have been widely used and we trust this will continue, as they are a very effective way of sharing with the congregation what is happening beyond the parish as a result of our giving to the Connexional Budget.

◆ RESOURCES

Another result of the reduction in staff has been that a parish resource kit was not published in 1991. Instead, "A Biblical Guide to Stewardship" by Bill Vinten was offered as a helpful Biblical resource book on Christian stewardship, particularly useful for preachers. Copies are available from RESPONSE. The form of the 1992 resource for parishes has yet to be decided.

◆ YOUR PART

The reason we exist is to serve parishes such as your own, by helping you clarify your mission and strengthen your stewardship. We always welcome suggestions as to how we could be more useful to you. If there is anything we can do to assist, please be in touch.

◆ THE ECONOMY UNDER RUTH RICHARDSON

Over the next few months Response will be trying to assist parishes and the wider Church to cope with the implications of the Budget decisions (especially with regard to superannuitants income) and the Benefit cuts of early 1991. The impact of these decisions will be significant for parish life and giving.

THE CHURCHES EDUCATION COMMISSION

The Churches Education Commission is a cooperative agency of the Churches in Aotearoa/New Zealand that seeks to stimulate, service and coordinate the concerns of the member churches and related organisation for Christian and General education. It plays a vital role in New Zealand education by:

- ❖ Keeping Government informed on the Churches thinking about the role of education in society, the content of an adequate curriculum, and the spiritual dimension in learning.
- ❖ Providing a practical program of religious education in primary schools, overseeing the work of 4,000 voluntary teachers.

◆ THE REPORT

The Methodist Church is a full member of the Commission. In the Commission's financial year ending 31 May the Church contributed \$10,000 to this most inclusive of ecumenical bodies. The Commission Chairperson is the Rev Roger Wiig and the new, recently appointed, General Secretary is Mrs Mary Petersen. The CEC office is located within the Presbyterian National Service Centre.

The arrival of the new General Secretary has given the Commission the opportunity to re-examine its constitution. The Annual General Meeting this year approved changed that are now submitted to the Conference for ratification.

The Commission faces a funding crisis as Church grants fail to keep pace with inflation. The Commission has been forced to take the steps necessary to establish a capital fund the income from which will supplement the amount available from the Churches. The Commission seeks from the Conference encouragement for the building up of the Trust Fund.

Changes in the State education system are offering a significant opportunity to the Churches to examine together the basis for our work in Primary schools. The Commission has set up a workgroup that will work through the ministry of Education's Curriculum Report and look for ways not only of redefining what the Churches mean by the 'Agreed Syllabus' but also how Religious Education may make a contribution to other subject areas in the National Curriculum.

The Commission:

- ❖ Continues to promote a national standard for training and accreditation procedures for voluntary teachers.
- ❖ Is developing pilot schemes to test our proposal for Chaplaincies to State primary and secondary schools.
- ❖ Is negotiating the production of more appropriate New Zealand resources, including bilingual material, for use in the Commission's religious education programs.

SUGGESTED DECISIONS

♦ EDUCATIONAL MINISTRY

1. That the Report be received.
2. That the Methodist Education Division Board for 1991/92 shall be Convenor, Rev D Rogers, Barbara Halliwell, Diana Roberts, Natalie Crahe, Joy Wright, Jennifer Taylor, Owen Sanders who may become members of Planning Groups as they are formed together with other persons as required and appointed by the President.
3. Conference authorises the commencement of the restructuring of the Education Division as outlined in the proposal (Appendix 1) requests that progress reports be forwarded to Synods throughout the year.
5. Conference commends the use of the Share n Learn Resource Kits and urges Parishes to forward an Education Resource Name to the Education Division.
6. Conference acknowledges the nine year ministry of Rev John Salmon at the Education Division and warmly thanks him for this service and wishes him well in his new position.
7. Conference welcomes and offers support to Mary Petersen as National Secretary of the Churches Education Commission.

♦ YOUTH MINISTRY

8. That all reports be set to rap or tap
or song for the throng,
and if not that
wake us up in the rat-a-tat-tat
of monotonous reading
and committees pleading
10. Conference affirms The Happening and Life Manoeuvres as the National Youth Events for the 1991-1992 new year and urges parishes to encourage and support young people to attend.
12. Conference affirms and supports the joint committee of the Presbyterian and Methodist Church in the administration and further development of the Order of St Stephen.

◆ RESPONSE

14. That Conference adopt the revised "Agreement for the Working Arrangement of RESPONSE, the Methodist and Presbyterian Churches of New Zealand Stewardship and Mission Promotion Unit" as tabled by the Law Revision Committee and that it be included as an appendix to Section 9 of the Laws & Regulations of the Methodist Church of New Zealand.

◆ CHURCHES EDUCATION COMMISSION

15. That Conference approve the amendments to the Constitution of the Churches Education Commission.
16. That Conference endorse the action of the Commission in establishing a Trust Fund to supplement the grants available to the Commission from the Churches.
17. That Conference commend the work of the Commission to parishes and members of the Church.

Appendix 1

METHODIST EDUCATION DIVISION

RESTRUCTURING PROPOSAL

STATEMENT OF MISSION

FOR METHODIST PARISHES AND COOPERATIVE VENTURES

Our Church's mission in Aotearoa/New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing partnership and will guide how we undertake mission.

Methodist and Cooperating Parishes will be aware that over the past 2 - 3 years the Methodist Church has been talking a lot about restructuring.

Conference 1990 made a decision about the review of church structures which contains the directive that Divisional Boards and staff are requested to reshape their work in terms of the Mission Statement.

The Board of the Education Division welcomes this opportunity to clarify its own mission and to develop a more effective and responsive service to parishes and the wider church.

Our purpose for this Restructuring task is:

- ❖ To sharpen our focus on the job to be done in the field of educational ministry.
- ❖ To provide a lively, agency in touch with Parish needs that helps the church in its ministry and overall educational work with children, youth, women, men, and mixed groups.
- ❖ To enable us to express our commitment to God in Christ through a working style which reflects gospel values of inclusiveness, shared responsibility, mutuality and a mission focus.

- ❖ To empower parishes and individuals by resourcing, encouraging, linking people and ideas and enabling wide participation.

The Education Division Board in examining the above purpose and listening to the criticisms of the wider church acknowledge the difficulty in achieving fully the above goals within the existing structure.

It is apparent:

- ❖ That we at present do not seem to meet some of the needs of local parishes.
- ❖ That the spectrum of needs is very broad.
- ❖ That we have inadequate resourcing to meet all these needs.
- ❖ That the present situation of a small team of resource staff makes it impossible to fully serve parish needs.
- ❖ The Board members often find the task unrewarding and frustrating and are certain there is a better way.

In the face of this it was clear that the Education Division Board needed to take some responsibility in the task of restructuring the Division and how it does its work.

The following is a summary list of issues and concerns raised by Synods and individuals which were considered when preparing this revised proposal.

1. Accountability

It was pointed out that the lines of accountability were unclear:

- Who makes final decisions?
- Who are the staff responsible to?

In fact accountability underlined many of the questions raised.

2. Forum Concept

A number of questions were raised about the National Forum idea:

- Who would be present?
- Would the forum involve additional cost?
- What would its role be?
- Where was the accountability link?
- Could the concept be extended to include District Education Forums?

3. **Funding**

Questions were raised:

- Would the total concept require an increased connexional financial contribution?

4. **Administration**

Concern was expressed about the role of the Administration Planning Group. Additional accountability issues were also mentioned.

5. **Focus**

Who would provide the focus or leadership?

Concern was raised about there no longer being an Executive Director.

6. **Theology Base**

Questions were raised about the theology base to the restructuring proposal.

7. **Fijian Samoan Tongan Participation**

It was unclear how the Fijian Samoan Tongan Groups relate to the proposal.

8. **Communication**

It was suggested that the detailed proposal would need to indicate how communication lines could be improved: both within the Division and without, between the Division, Parishes and Synods.

9. **Bicultural**

It was felt that the question of what Tino Rangatiratanga means for the Division needed to be addressed.

10. **Cooperating Ventures**

The Committee will need to clarify how the Division intends improving the service to Cooperating Parishes. We're already working in closer cooperation with Verity Doak in the Presbyterian Resources Department and are continuing to explore ways this can be expanded.

11. A general request was made to show any future proposal alongside the present structure. It was also asked why the Division considered a change was necessary.

We present in greater detail our restructuring proposal after considering the valuable submissions received back from Synods.

The main components of the Proposal are:

Planning Groups *

Administration Group; and

Forums

* [These Groups are the place where the major decisions for the Education Ministry work are undertaken. Their position in the structure are indicated in the diagram at the end of this proposal. These groups were shown as petals in our original flower diagram.]

◆ PLANNING GROUPS

1. The tasks of the planning group would centre on planning new work and creating new projects:

YOUTH
TAUIWI
UNIT

Tasks as laid out in Youth Policy
egs Resourcing Regional youth work
Training Youth Leaders
Arranging national events
Representing youth issues/concerns

CHILDREN'S
MINISTRY
PLANNING

egs Resourcing parish based children's work.
Training Programmes for Parish Workers.
Coordinating/Negotiating with Joint Board of
Christian Education

ADULT
MINISTRY
PLANNING

egs Resourcing parish adult ministry
Coordinating/Resourcing/Implementing training
programmes for Tasks evolving out of Church
Mission:
eg: Gender Issues and Patriarchy
Lay Preacher's Training Programme

2. Each planning group would present their suggested programme to the Forum for discussion. The forum would suggest priorities and offer guidance to the Planning Groups.
3. Steps for the presentation of the Budget:
 - ◆ Each Planning Group would budget separately on a project basis.
 - ◆ At the Forum the Planning Groups would confer.
 - ◆ The Administration Planning Group would be responsible for presenting the combined budget to Finance and Stewardship Committee.
 - ◆ The Administration Planning Group would be guided by Forum discussion and agreed priorities.
 - ◆ Planning groups will be invited to speak on their budgets at the Finance and Stewardship Committee Meetings, usually through their nominated representatives

- ❖ The final decision of Finance & Stewardship will need to be renegotiated with Planning Groups to determine the extent of project implementation.
4. It is envisaged that Planning Groups would each have non-staff members appointed by Conference.
 5. It is hoped that Planning Groups could be located in various centres, which supports our recent model of recommending the appointment of Educational Ministry Coordinators in both Christchurch and Auckland.
 6. It is envisaged that the Administration Group would remain in the Wellington Region.
 7. The Administration Planning Group would be responsible for:
 - ❖ employing staff
 - ❖ providing administrative/financial services
 - ❖ planning forums
 - ❖ preparing minutes
 - ❖ providing office accommodation
 - ❖ provision of staff supervision
 - ❖ liaison between planning groups
 - ❖ reporting to Synods, Conference and other church committees.
 8. At present our other Taiwi Partners, Samoan, Tongan and Fijian Education Ministries are not linked with the Education Division. At present there is support for Samoan Lay Preacher Training and negotiation is beginning to happen with Taiwi partners with regards Youth Policy. How these tentative beginnings could be further included in the Educational Ministry Structure or whether it is even appropriate, will require further negotiation.
 9. The present Education Division Board, before it is disestablished would accept responsibility for setting up the Planning Groups.

◆ ACCOUNTABILITY STRUCTURE

We have included a more conventional structure plan that can be considered alongside the 'flower plan' that was shown in the original proposal. We are hopeful this will clarify the lines of accountability we envisage will occur.

PLANNING GROUPS ARE ACCOUNTABLE TO:

- ❖ Parishes through the delivery of their work
- ❖ Parishes through Forum Synod representatives
- ❖ Conference through the provision of an annual report

ADMINISTRATION PLANNING GROUP ARE ACCOUNTABLE TO:

- ❖ Parishes through Forum representatives
- ❖ Conference through Annual Report
- ❖ Planning Groups through the provision of services

THE FORUMS ARE ACCOUNTABLE TO:

- ❖ Parishes through Synod Representation
- ❖ Conference through Annual Report

Team members are accountable to each other. The new proposal favours a shared responsibility.

◆ ADMINISTRATION

1. It is recommended that staff allocation be negotiated across Planning Groups depending on project needs and staff skills. Staff time would be bought by Planning Groups and costed to the respective projects.
2. Staff would be employed by the Administration Planning Group. Staff members in the proposed structure will have the task of implementing the decisions of Planning Groups. They should be part of the consultation/policy-making process.
3. Where appropriate the Administration Planning Group could arrange administration/secretarial assistance to other Planning Groups around the country.

◆ EDUCATION FORUMS

There are two types of Forum planned: a National Forum and District Forums.

1. The National Forum would gather for two days annually in the first half of the year at an agreed location.
2. The Administration Planning Group, in consultation with Synods and other Planning Groups would prepare the forum agenda.
3. National Forum members would include Synod representatives, Planning Groups members, staff and other invited persons involved or interested in educational ministry within the life of the Church.
4. Planning Groups would be requested to present reports to the National Forum. We envisage the National Forum having a coordinating and

consultative function, a gathering to share parish needs, give guidance as to projects that would be useful, and set priorities for the Division as a whole. It is not intended that it be a decision-making group.

5. Representatives of the Planning Groups would meet during the National Forum, having heard the concerns and priorities. Then with the Administration Planning Group prepare a final project and funding draft for National Forum presentation. It is expected comment and recommendations would be considered by the Planning Groups before preparing final draft.
6. District Forums meeting annually later in the year would discuss parish needs, prepare agenda items, select representatives to the National Forum then forward to the Administration Planning Group information that could be circularised prior to the National Forum.
7. District Forums should have a wide representation of people interested in Education from Local Parishes, representatives from the Planning Groups and staff could be invited.
8. The Synod would be responsible for organising the District Forum in consultation with the Administration Planning Group.

◆ FUNDING

1. As the presented structure only reorganises the present staff operation we don't envisage any significant increase in costs.
2. The Education Forum would be a new cost and we predict this could involve an additional budget item of approximately \$5,000 depending on numbers attending. This could be substantially decreased if the groups sending representatives were able to share the travelling cost.
3. As the parishes appear to be calling for a more relevant, parish based assistance we envisage that this also may require an additional \$5,000 for travelling allowance for field staff.
4. The Education Division does not have the resources to cover this extra \$10,000.

Lines of Accountability
----->

METHODIST EDUCATION DIVISION RESTRUCTURING PROPOSAL

Lines of Communication
----->

LEVELS

Final Accountability ...

CONSULTATION ...

NEGOTIATION ...

DREAMING ...

Accountability ...

FACILITATION

Accountability ...

DECISION MAKING ...

PRIORITY TASKS ...

Identify beneficiaries

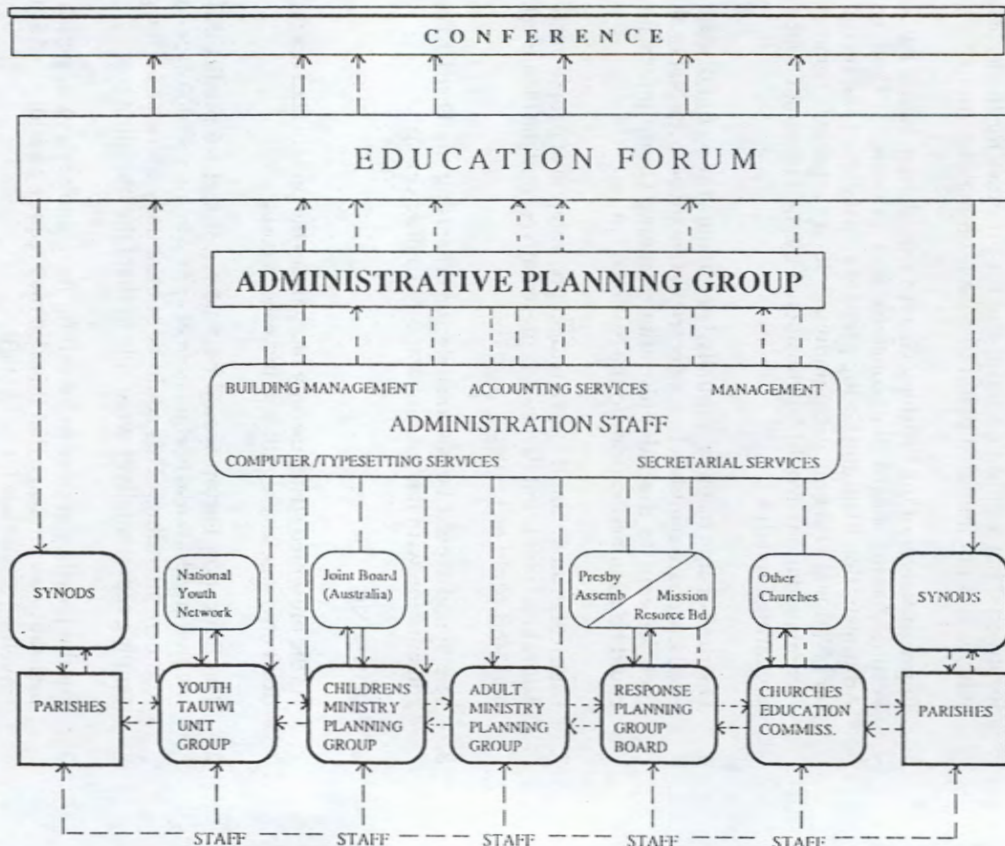
Plan objectives

Plan project strategies

Define evaluation strategies

Present reports to Forum

IMPLEMENTATION



CONSTITUTION OF THE CHURCHES EDUCATION COMMISSION

"The Churches Education Commission is the name of the Commission. This body amalgamates the New Zealand Council for Christian Education and the National Council of Churches' Christian Education Commission."

2. Purpose

The Commission seeks to stimulate, service and coordinate the concern of the member churches and related organisations for Christian and general education in New Zealand.

3. Membership of the Commission

(a) The following denominations are members of the Commission with full voting rights:

- (i) The following are member churches of the Commission: Anglican Apostolic, Assemblies of God, Associated Churches of Christ, Baptist, Churches of Christ (Life and Advent), Congregational, Methodist, New Life Churches, Open Brethren, Presbyterian, Salvation Army, Society of Friends.

Voting representation shall be determined by the Commission having regard to the strength of membership of the various churches and their level of participation in the CEC.

The Churches shall have the right to a majority of the votes on the Commission.

In choosing their representatives, churches, particularly the larger churches, are requested to have regard to geographical spread, experience of Christian education and particularly the local work of the Commission. They are also requested to consider New Zealand's multi-cultural nature, various age groups and both sexes.

- (ii) Representatives of geographical regions elected by the constituent District Committees within that region or by the Commission through its Executive if there is no District Committee. Districts may appoint their Adviser as their voting representative if they choose to do so.
- (iii) One person who has liaison opportunities with the CCANZ Executive appointed by that Executive.

- (iv) Up to three persons to meet any special purpose co-opted by the Commission from time to time for specific periods.
- (v) A Treasurer (see 4(c) if not otherwise a Commission member appointed by the Commission.
- (b) The General Secretary shall be a full voting member of the Commission.
- (c) The following may attend general Commission meetings as participant observers:
 - (i) One person who is an educationalist and has liaison opportunity with the Ministry of Education nominated by the Chief Executive Officer of the Ministry of Education, and one person appointed by the School Trustees Association.
 - (ii) Members from any church or organisation which the Commission may wish to invite. Such members shall be appointed by those bodies they represent.

4. Meetings of the Commission

- (a) The Commission shall meet at least once a year, for an Annual Meeting. Additional meetings may be held if required.
- (b) The Annual Meeting shall make the following appointments from among its membership:
 - (i) A Chairperson;
 - (ii) A Vice-Chairperson;
 - (iii) Up to eight other members from the Wellington area, who shall act, with the General Secretary, as an Executive.
- (c) The Annual Meeting shall appoint a Treasurer and an Auditor.
- (d) An Annual Report and audited accounts shall be presented.
- (e) The Commission shall report annually to its constituent and affiliated bodies [see 8] and shall give careful consideration to any recommendations made by them and to recommendations of findings arising from its AGM and Conferences [see 7].
- (f) Ten members shall constitute a quorum at all meetings of the Commission.
- (g) Minutes shall be kept of all meetings of the Commission, and the Executive. Such minutes shall be open to inspection by any member

of the Commission.

- (h) While it is expected that the Commission shall work on a consensus basis, formal decisions may, subject to any specific provision to the contrary, in this constitution, be made on a simple majority of those present and entitled to vote.

5. **Role of the Commission**

- (a) The Commission is the agent of the churches acting together in the area of Christian and general education.
- (b) The Commission is responsible for all actions taken in its name. The Commission is the policy making body. It shall regularly review its work in the light of its Purpose.
- (c) The Commission shall among its other duties:
 - (i) Define the terms of reference of its workgroups and constituent District Committees;
 - (ii) Maintain oversight of and liaison with its workgroups, and constituent District Committees;
 - (iii) Refer business to appropriate workgroups for action;
 - (iv) Administer its finance;
 - (v) Arrange Conferences when appropriate;
 - (vi) Appoint and dismiss Executive Staff;
- (d) The Executive, subject always to the direction of the expressed policy of the Commission and working through the Executive staff, shall:
 - (i) Exercise pastoral oversight of all staff;
 - (ii) Draw up terms of reference for Executive Staff positions and be responsible for ongoing and regular review of the terms of reference;
 - (iii) Advertise Executive Staff vacancies or projected vacancies;
 - (iv) Make recommendations to the Commission regarding Executive Staff terms of reference, applicants, appointments or pastoral needs;
 - (v) Keep in contact with the appropriate committees of constituent bodies and the Ministry of Education on all relevant matters including their responsibilities to supply members to the Commission;
 - (vi) Call for and receive suggestions regarding the membership of workgroups and Conference and make recommendations to the Commission regarding their membership;
 - (vii) Have oversight of the election of geographical regional representatives (see clause 3(b)(ii));

- (viii) Prepare an annual budget and maintain an overview of expenditure;
 - (e) The funds and property of the Commission shall be vested in the Trust Board. The Trust Board is the Executive.
6. **Workgroups**
- (a) The work of the Commission may be carried out through workgroups. The number, scope and location of these shall be determined from time to time.
 - (b) Workgroups shall be accountable to the Commission and shall submit an annual budget where appropriate.
7. **Conferences**
- (a) Conferences shall be called by the Commission for the purpose of evaluation, goal-setting, and strategy planning. Such Conferences may cover the total view of education of some specified aspect of aspects of the Commission's work.
 - (b) The Commission shall decide on the composition and size of such Conferences.
 - (c) A report including any recommendations or findings shall be published following each Conference. Such reports shall be given major consideration by the Commission when formulating policy.
8. **Constituent and Affiliated Bodies**
- (a) Constituent Bodies are those with the right to appoint a member or members to the Commission.
A geographical region has the right to elect a representative from among the constituent District Committees in its region [see clause 3(b)(ii)].
 - (b) The Commission shall provide a recommended model constitution for District Committees.
 - (c) National organisations, regional or local groups may request affiliation to the Commission. Affiliation shall be at the discretion of the Commission.
 - (d) Affiliation shall entitle an affiliated body:
 - (e) To be consulted by the Executive for suggestions for membership of Workgroups;
 - (ii) To supply participants for general Conferences and those with a particular emphasis related to the affiliate's interests;

- (iii) To receive all minutes of the Commission and relevant workgroups;
 - (iv) To make direct representation to the Commission or a workgroup.
- (f) Constituent and affiliated regional or local groups may also be requested to undertake specific tasks on behalf of the Commission or a workgroup.

9. Staff

- (a) The Commission shall appoint a General Secretary who shall be the chief salaried executive and administrative officer and adviser to the Commission and responsible to it.
- (b) The Commission may appoint additional salaried Executive Staff including area staff workers. They shall be responsible to the Commission through the General Secretary.
- (c) The General Secretary in consultation with the Executive may appoint and dismiss other non-executive staff.

10. Funds and Property

- (a) The funds and property of the Commission shall be vested in the Trust Board. The trustees shall at the direction of the Commission make all such dispositions of the funds and property of the Commission and enter into such documents as may be necessary and proper to give security for any obligation or liability undertaken or incurred by the Commission.
- (b) Cheques and other documents shall be signed by the General Secretary or any one trustee.
- (c) Legacies or donations shall be made to the Commission generally or for the purpose of any specific object or workgroup of the Commission.
- (d) The Commission is the recognised successor of the New Zealand Council for Christian Education, the New Zealand Bible-in-Schools' League and the National Council of Churches' Christian Education Commission. In carrying out its Purpose the Commission shall be deemed to be carrying out the Purpose of its predecessors.
- (e) Upon the adoption of this constitution any property or fund then held by or on behalf of the above organisations or which hereafter shall be given, devised or bequeathed to the above organisations shall be held

by or on behalf of the Commission and shall be administered in accordance with the trusts declared by the donor thereof.

11. **Amendment of the Constitution**

This constitution may be altered, added to, or rescinded by resolution at a Commission meeting, two months' prior notice having been given to Commission members of such intention. If the proposed amendment is approved by a two-thirds majority it shall then be submitted to those churches listed in clause 3(b)(i). If the majority of the said bodies approve the proposed amendment shall be operative immediately thereafter, provided that no such alteration, addition or rescission will affect the charitable nature of the trust.

12. **Winding-up**

The Commission may resolve by the above procedure (see 11) to wind itself up. In the event of a winding-up any surplus assets will be transferred to a charitable organisation in New Zealand having similar objects to the Commission.

As amended, August 1

COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

Order of Reference

1. To support and strengthen the world-wide mission of the Methodist Church of New Zealand and the Presbyterian Church of New Zealand.
2. To promote an understanding of mission as a joining of evangelism, ministry to human needs, concern for social justice, concern for the world in which we live, (then follow 10 means of promoting and participating in mission).
3. To be accountable to the Methodist Conference and the Presbyterian Assembly.

SYNOPSIS

The Council is attempting to fulfil the above Terms of Reference through its Units, each with specific tasks in particular countries, in partnership with the churches and Christian groups there.

The Council responds to requests from churches to support their struggle for justice and freedom, particularly in South Africa, Kanaky (New Caledonia), Taiwan, South Korea, and Sri Lanka.

The Council links both our churches with Ecumenical and denominational bodies including Te Runanga Whakawhanaunga i nga Haahi o Aotearoa, Conference of Churches in Aotearoa-New Zealand, World Council of Churches **Christian Conference of Asia**, Pacific Conference of Churches, Council for World Mission, World Methodist Council, and **World Alliance of Reformed Churches**.

Support is given through the Council to people who work in churches in Asia, Africa and the Pacific or who are studying for Christian leadership in their own churches.

The Council is a joint Methodist-Presbyterian body and helps to shape and promote the Mission Statements of both churches.

Introduction to the Report

Mission is the reason for the church's being. The Church exists for the singular purpose of being for, and in, God's mission.

A compelling image of God's people in the Old Testament is that God's people are pilgrim people, always on the move with God and taking part in God's mission to renew, transform and reconcile the world to God.

Jesus did not call his disciples to constitute a community of inward-looking people, but to equip them as bearers of God's gift of fullness of life. This means movement away from self to others. This movement is spatial (Acts 1:8) and relational (Acts 2:43-47).

Whatever the Church is, and does, is to equip God's people to be a sign and instrument of God's mission in the world.

God's mission as intended for all is made most visible in and through the local church.

The universal scope of God's mission is the base for mission across cultural, denominational and international boundaries. The relationship between churches has moved from mission-sending churches and mission-receiving churches to the partnership model which presupposes equality and mutual respect between co-operating churches. This means that 'younger' partner churches in the Two-thirds World are not only objects, but are also subjects, of mission. Both are givers and receivers in the missionary enterprise.

In the Two-thirds World the majority of the people are suffering from the ill effects of forces that deprive them of their divinely endowed right to be truly human. Their context is characterised by endemic poverty due, in large measure, to unjust economic systems, high population growth which places undue stress on public services and inhibits economic development, external indebtedness, unstable peace and order conditions and state leadership which lacks a political will to work with single-minded commitment to foster individual and social well-being.

Appointment of the Rev Dr Lourдино Yuzon

It is in the spirit of partnership that the Methodist and Presbyterian Churches in New Zealand and the United Church of Christ in the Philippines have taken the initiative in appointing the Rev Yuzon to the position of Joint Secretary for the Council for Mission. In doing so we are inextricably linked to a suffering, courageous church in a Two-thirds country. The Rev Yuzon has expressed his hope to contribute to the concerted effort by the New Zealand churches to the four-fold mission of the Church, and his commitment to the Mission Statements of the Methodist and Presbyterian Churches of Aotearoa-New Zealand.

Major Ecumenical Gatherings

The ninth General Assembly of the **Christian Conference of Asia** was held in Manila in June 1990. Several New Zealanders were elected to the Programme Committees, with these committees meeting in Port Dickson, Malaysia in January 1991 to discuss contemporary issues affecting the Asian region and the life and witness of the Asian Churches. Committee members include the Rev Alan Leadley (International Affairs), the Rev Ron O'Grady (Communications), Ms Mona Riini (Women's Affairs), Ms Heeni Jenkins (Youth), the Rev Hone Kaa (Urban Rural Mission). The Rev Jenny Dawson is the Aotearoa-New Zealand representative on the General Committee.

A Report on the Assembly entitled 'Christ our Peace: Building a Just Society' contains a full account of the Assembly and guidelines for programmatic action. Bishop J V Samuel of Pakistan is the new General Secretary.

The action of the CCA General Committee in 1987 on the Singapore boycott was endorsed by the Assembly. Offices of CCA have been concentrated in Osaka (Japan) and Hong Kong.

The **Pacific Ecumenical Forum** is a new constellation of ecumenical bodies covering the wider Pacific family. The Forum seeks to explore common issues and concerns in areas of justice peace and the integrity of creation in the Pacific. It aims to reflect theologically on these concerns, and to develop concrete steps of working together in the light of new perspectives on the Pacific. Members are made up of ecumenical councils and churches from Asia Pacific and the west coast of the Americas. The headquarters are in Suva, Fiji and a full Forum from some 30 countries met in Hilo, Hawaii in December 1990. The Rev Alan Leadley was invited by CCA to attend. The Pacific/Asia region is facing critical times with super-power and ruling elite encroaching on the land, air and water of the area in the form of militarisation environmental destruction, inappropriate technology, nuclear testing, nuclear weapons, waste dumping, disposal of chemical weapons, tourism, immigration, opposition to the struggle for self-determination and the exploitation of human and natural resources. It is hoped that the Forum will provide a powerful critique of the structures of exploitation and domination.

The General Secretary of the Pacific Conference of Churches, Mr Sione Motu'ahala, after listing the increasingly complex problems facing the Pacific, stated that solutions could not be worked out by local people in isolation. 'As the smallest group of the world population occupying the largest "liquid continent" in the world... the Pacific people have neither the capacity to safeguard their interests cultural values, identity and aspirations from outside forces, nor the required means for security purposes.' As a sign of unity therefore, the Pacific Ecumenical Forum signals a sign of hope.

Ms Anne Hadfield of the Presbyterian Mission Resource Team is an executive member of the **World Alliance of Reformed Churches** and has made official visits to executive meetings in Kiribati and Brazil during 1991. Ms Heather MacFarlane continues on the executive committee of the **Council for World Mission** for a second term and together with the Rev Warren Foster, attended the Council for World Mission Conference in Seoul, Korea, June 1991. The CWM executive is to meet in Lower Hutt November 18-22 1991, following special links made with Maori Synod at Ohope, and Bay of Plenty parishes. The **World Methodist Conference** was held in July 1991 and, under a decision of the New Zealand Methodist Women's Fellowship and the New Zealand Methodist Conference no New Zealand Methodists were present though we will continue to participate in the ongoing life of the World Methodist Council with the Rev Stan West as New Zealand Conference representative

One hundred and twelve New Zealanders attended the **World Council of Churches** Assembly in Canberra in February 1991. Of these New Zealanders 11 were official delegates, and the rest visitors, observers, and guests. 53% were women, 13% were youth, 60% were lay, 14% Maori. Highlights included ecumenical worship featuring many traditions within the WCC family; strident theological debate, particularly between orthodox and contextual understandings of Christian belief; major issues over aboriginal land rights and sovereignty, the Gulf War, inter-faith dialogue, endemic poverty, militarisation, the search for deeper Christian unity and an indigenous and earth-centred

spirituality. The theme of the Assembly was a prayer 'Come Holy Spirit, renew the whole Creation.'

As with the Christian Conference of Asia, New Zealand conciliar representation at WCC was accepted on the basis of joint membership of CCANZ/Te Runanga Whakawhanaunga i nga Haahi. A book in the 'Risk' series about the WCC Assembly has been written by New Zealander, John Bluck, and is available in New Zealand. It is entitled *Canberra Takeaways: What the Assembly offers a local congregation*. The Rev Rachel Paulin, New Zealand Presbyterian minister was elected to the WCC Central Committee.

Unit Work during the year

Unit One based in Auckland, farewells its co-conveners the Revs Murray McMeikan and Enid Bennett, and minute secretary Naomi Howell, with thanks for their many hours of committed service to the Council. The Rev Stuart Vogel provides an invaluable liaison between the Council and the Auckland/Northland parishes, including Asian congregations. He has organised and led several training days for mission contact people throughout Auckland.

Peace and Justice issues in the Pacific form a major element in the Units work: The Rev Ray Galvin attended a Manila Conference on US Foreign Policy in the Pacific; the Unit has made statements and sent messages during the year concerning the Fiji Constitution, French nuclear testing, American waste dumping and chemical weapon burn-off, impact of militarisation, immigration, tourism, ANZUS, nuclear ship visits and so on.

Len and Hilda Schroeder's sterling work in the production of *Mission Together* draws to a close this year, and it is expected that the paper in new format will be edited by a Wellington group. Many church visitors to New Zealand come through Auckland and the Unit has been glad to hear from and host many of these people. The Unit relates to the Langes (PTC, Suva), Deverells (St Andrew's, Suva), Nancy Jansen (Tonga), and is grateful for the regular audit in Tonga by Fraser Mitchell.

Unit Two based in Hamilton, continues to relate to a large number of staff and volunteers working with the Council's support in Melanesia: Aryles (Port Moresby, PNG), Wiggins and Whytes (Mendi, PNG), Barbara Turnbull (Kokopo, PNG), Tonsons (Rarongo, Rabaul, PNG), Kath Kerr (Goldie College, Solomon Islands), Lucy Money (Choiseul, Solomon Islands), Kehelys and Dysons (Munda, Solomon Islands). Other volunteers invited by the United Church of Papua New Guinea and the Solomon Islands and the Presbyterian Church of Vanuatu are being processed. It is expected that some 25 New Zealand volunteers will work on the construction of the Tabaka Bay Youth Trade Training Centre and Multi-purpose Hall (Banga Island near Munda, Solomon Islands) between July 1991 and May 1992. Maisie and Jack Smaill make an annual visit to audit accounts for the Presbyterian Church in Vanuatu and Dick Yates has a similar role in the Solomons. Dr Roger and Mrs Kathy Brown from Hamilton are due to commence work at Helena Goldie Hospital in Munda, Solomon Islands in February 1992.

The Bougainville Rehabilitation Fund now stands at more than \$5,000 with an additional \$11,000 for Bougainville students in the Thelma Duthie Trust Fund. The Secretary visited church leaders, institutions, and New Zealand staff in Vanuatu, Solomons, and Papua New Guinea in August-September 1991, following attendance at the Pacific Conference of Churches Assembly in Vila. The Presbyterian Moderator, the Right Rev John Murray was present at the Vanuatu Church's General Assembly and visited L' Eglise Evangelique (Kanaky) late August 1990. Messages of greeting were sent to the Papua New Guinea Highlands Church for their 40th anniversary and the Papuan Islands Church for their centenary in June 1991.

Groups of young Kanak and Solomon Island Christians visited New Zealand parishes and churches early in 1991, and three New Zealand young women visited a youth convention in Kanaky in January 1991. Dr Phil K Erari (General Secretary), and the Rev William Rumsawir (Moderator) of the Gereja Kristen Injili, West Irian made an invaluable visit to Aotearoa-New Zealand in September 1991.

Students from the Solomon Islands, Papu New Guinea, New Caledonia and Vanuatu are supported by scholarships through the Council's budget. The Talua Ministry Training Centre (Vanuatu) has entered its second phase of development.

Unit Three, Otago-Southland is redeveloping its role after 12 months recess, and now draws on the assistance of the new secretary, Lourdino Yuzon.

Unit Four is based in Christchurch. The new co-conveners are Ms Janet Taege and Dr Garth Cant. Thanks are extended to Dr George Chisholm and Mr Dick Yates for their excellent service to the Unit. New members have increased the level of experience and energy.

The Christian Conference of Asia and the Council for Mission held a consultation in Christchurch in November 1990, and the report is now available. The occasion was attended by representatives from the Council for Mission, Maori Division, Maori Synod, the APW and MWF. It enabled all the participants to assess and extend their awareness of God's mission and strengthen the links which Aotearoa-New Zealand has in the Asian Region.

John and Rita England have established a base in Christchurch for the Programme for Theology and Cultures in Asia (PTCA). They have also been instrumental in the emergence of a Centre for Asia-Pacific Christianity, based in Dunedin.

John and Jenny Roxborough and family have returned from Malaysia and have taken up an appointment at the New Zealand Bible College in Auckland. John's place at STM Kuala Lumpur has been taken by Malaysian theologian, Dr Herman Shastri; Josephine Maclean represented New Zealand at a CCA Christian Art in Asia consultation in Thailand in March 1991. Two recent books which will have a considerable impact on the life of the churches in the Asian region are the CCA Hymnal *Sound the Bamboo* and the Asian art collection *The Bible through Asian Eyes*. Continuing close links are maintained with people partially or fully supported by the New Zealand Council for Mission. Doreen Riddell (Jagadhri, India), Sonia Kapoor (Ludhiana, India),

Colin McLennan (Rehabilitim, Indonesia), Ed and Kathryn McDaniel (Chiang Mai, Thailand), Nelson and Judith Dodge have completed six years in Nepal.

The joint APW/MWF special project for 1991-92 is supporting community health services through Christian Hospital Jagadhri, in partnership with the Church of North India. While money will be raised for community health programs, and for the School of Nursing and facilities at the Christian Hospital, the project will deepen our appreciation of, and links with, the Church in North India.

Several Asian leaders also receive New Zealand support: The Revs Pongudom from Thailand (at Dunedin), Dengthuama from Myanmar (at Singapore), N Ripa from Bali (at Dunedin), Mr Sawai Chinnawong from Thailand (at Payap University), and Dr Herman Shastri (at STM, Malaysia).

Among Asian church leaders who have come to New Zealand this year, have been Ms Joy Tolentino (Philippines), Dr C H Kao and Dr C H Huang (Taiwan), Miss Tan Yak-Hwee (Singapore), and Dr Rinkim (Indonesia).

New ways of partnership with the Presbyterian Church of North East India and the United Church of Christ in the Philippines are being explored. During the year messages concerning human rights abuses have been sent to church and state leaders in Taiwan, South Korea and Sri Lanka.

The CCA Commission on Theological Concerns is organising an international consultation on the theme 'People, Land, and the Reign of God', to be held in New Zealand, January or February 1992.

The Secretary, the Rev Alan Leadley, (as a member of the CCAIA) visited Sri Lanka, Malaysia, and the Philippines.

Unit Four relates to the CCANZ and has assisted in the review and restructuring process of this ecumenical body. The development of the churches Youth Ministry Association (CYMA) is a significant ecumenical initiative and has the full support of the Council for Mission. The unit has also advised on the establishment of new Asian congregations, especially Korean and Taiwanese.

Unit Five based in Wellington, is committed to a strong focus on 'Justice, Peace, and the Integrity of Creation' (JPIC). Richard Lawrence, Co-convenor, spent a month's study leave in Ottawa at a Roman Catholic Missiological Institute, exploring further the JPIC perspective.

The Unit will work closely over the next few years with the Presbyterian Communications Department on communicating world mission and justice to New Zealand parishes and media.

The Rev Graham and Mrs Marion Whaley have shifted ministry with the Methodist Church of Zimbabwe from Kadoma to teach at United Theological College in Harare. The Methodist Church of Zimbabwe celebrated its centenary in September 1991 and greetings were sent. Ms Celeste Santos-Robert's work in Capetown came to an end in March 1991. The Council for Mission was privileged to be associated with and supportive of Celeste's excellent ministry.

Moderator, the Rt Rev Duncan Jamieson and Mrs Sheila Jamieson, and General Secretary, the Rev Stan West attended the 6th General Assembly of the Uniting Church in Australia, Brisbane, July 1991.

Visitors from overseas Councils and churches outside the other unit areas included Dr Milan OPOCHENSKY (General Secretary, WARC), Dr Mercy Oduyoye (Deputy General Secretary, WCC), the Rev Insik Kim and Mr Charles Hasty (Presbyterian Church of USA), Dr Preman Niles (General Secretary, Council for World Mission), the Rev Edea Kidu (Moderator, United Church of PNG & SI) and other members of the CWM executive which is to meet in Wellington, November 18-22, 1991.

Haere ra e hoa ma

Among the people who have contributed much to the life of the Council and or overseas churches we record the deaths of the Revs George Carter, Ian McKenzie, Stan Murray; Mesdames Eljean Brash, Dorie Christie; Mr Doug Harding, and Dr A J (Jim) Henderson.

Council for Mission's Co-ordinating, Committee

The cuts to the Council's budget continue to be of grave concern. Relative to other Divisions, Departments and spending committees in the Church, the Council for Mission is receiving less (relatively and absolutely) each year of its work. Confronted by the world's awesome challenges, the resources available to the Council for Mission seem insignificant, but the effectiveness of modest initiatives which empower communities, individuals and movements are not to be underestimated. With limited resources time and energy, difficult decisions have to be made. Careful scrutiny of all expenditure, from block grants for overseas churches, to administration expenses at home, is carried out by the Co-ordinating Committee.

Second-mile giving by individuals and congregations enriches our membership in the world church, and is an example of the responsible in sharing resources with those in pain and need.

The Council sets policy and budget at Co-ordinating Committees: in March 1991 it was agreed that —

- a) resources were to be used ecumenically where possible, at the points of pain in the world;
- b) priority was to be given to communicating to New Zealand parishes, living links with world Christianity;
- c) a round-table consultation with Pacific churches (similar to the Asian-partner Consultation in Christchurch in November 1991) would be held in New Zealand in 1992;
- d) there would be a continuing review of budget expenditure, especially on New Zealand staff, and ministry training scholarships for overseas churches, in the light of new needs and priorities.

Christian mission must be immersed in concrete human situations. As Fr Aloysius Pieris of Sri Lanka puts it, Christianity (in Asia) should be baptised in Asia's Jordan of spirituality and shaped by Asia's calvary of human suffering. We are called to join God's mission in the world wherever there is a 'no'

to forces which are anti-life and 'yes' to all that affirms, transforms and enriches human life.

L YUZON, Joint Secretary

A LEADLEY, Joint Secretary

D MOIR, Convener, Co-ordinating Committee

IMMIGRATION POLICY:

A brief paper for discussion in parishes

Background

Every nation has an immigration policy. A few Governments simply do not allow people to either immigrate or emigrate. Most have policies which rule who may settle within their territory. New Zealand has a strict policy governing who may settle here, but no restrictions on who may leave. The pattern of immigration and emigration between 1987 and 1990 has shown that 188,049 New Zealanders left New Zealand permanently or long term. Allowing for the in-flow of new immigrants to New Zealand, there has been a net loss of 14,000 per year. An immigration issue therefore, is why New Zealanders choose to leave New Zealand permanently.

All New Zealanders are descendents of immigrants. All ethnic groups in New Zealand have stories of how they or their ancestors came to New Zealand. These are important stories, because they establish the identities of each group and why they are here. New Zealand has very slowly moved away from a European dominated self-image to a new Pacific based identity.

If you are studying this paper in a group, you might like to share your own 'stories' at this point, how you come to live in New Zealand.

The Maori were the first people to immigrate to Aotearoa and make it their permanent home. All later arrivals, from where ever they have come, have had to establish a relationship with the Maori people, the Tangata Whenua, or 'the people of the Land'. The key document which establishes the right of late arrivals to be here, and their relationship to the Maori, is the Treaty of Waitangi, signed by the British Crown and the Maori Chiefs in 1840. A crucial question in the history of immigration is whether the Treaty has been honoured and when and how the 'Manuhiri', or visitor, can make this land her and his home.

Later arrivals have come from Europe, Polynesia and Asia.

European

The European migration to New Zealand has been far more homogeneous than that to Canada, USA or even Australia. We have had no large waves of European migration that were not 'Anglo-Celtic'. The partial exceptions are the significant immigration waves from Yugoslavia and Holland. Today there is a quota on Dutch immigrants of 1,000 people per year. The practical result of European immigration has been 'assimilation', that is the immigrants becoming indistinguishable from other (Anglo-Celtic) New Zealanders. Has New Zealand 'lost' something through the lack of other culturally strong European communities'?

Pacific Islanders

The Pacific Island immigration wave began in the period after World War II. Today, Auckland is reputedly the biggest Polynesian city in the world. Cook Islanders, Niueans and Tokelauans have New Zealand citizenship by right. There is a quota limit of 1100 immigrants from Western Samoa. The basis for immigration of Pacific Islanders has been the 'family reunification' policy, rather than on the basis of skills or capital investment.

Asians

Historically, New Zealand has had very restrictive and discriminatory policies towards Asian immigrants. These policies have reflected general perceptions and fears of Asian people. In 1926, for example, the family benefit was introduced, to be paid to all mothers in New Zealand. Aliens, 'incompetent' mothers, mothers of illegitimate children, and all Asian mothers, whether New Zealand citizens or not, were excluded.

In 1949, the government allowed Asian families to New Zealand as permanent residents. The policy was changed to allow a very low annual quota to settle in New Zealand. More than Pacific Islanders, Asian immigration or decades was determined by a discriminatory perception of Asian people and nations.

CURRENT IMMIGRATION POLICY:

Background

Immigration policy changes over the last few years have been the most dramatic this century. A key change is that immigration is now being seen more definitely as an important measure in stimulating the New Zealand economy. Much discussion centres on the ability of business and skilled migrants to contribute to economic growth. The Minister of Immigration, Mr Birch, envisages the policy instituting a balance in ethnic and cultural make-up among migrants, although he has expressed a preference for a return to an emphasis on traditional (European) source-countries.

In 1987 the government opened the way for non-European migrants to settle here. The current government requires \$500,000 be invested in New Zealand, and it has introduced monitoring controls on how those funds are invested. For the first time there has been significant migration from North East Asia. The Government will retain the final say as to who is admitted to New Zealand as immigrants, although accredited immigration consultants will be encouraged to facilitate the immigration process under Government supervision. There are currently four ways by which an immigrant might secure permanent residence.

1. Occupation and skills
2. Business investment
3. Family reunification
4. Humanitarian (including Refugee status)

By the time Assembly and Conference meet, the Government should have changed to a 'points' system, by which all immigrants will be assessed. A

working party on immigration reported in March 1990, and proposed a system based on an accumulation of points gained for employability, age, financial independence, and 'settlement factors' eg ability in English, and 'general suitability'. The intention is that immigrants should not take up existing jobs which a New Zealander might do, but create new ones. Successful resettlement is not merely a question of education and money. It is also very much a question of family stability, societal values and desire and determination to contribute.

Many cultures, including the Maori, Pacific Island and Indonesian have far more highly developed family support networks than western cultures. The values of the upwardly mobile, frequently transplanted nuclear family may well **not** be what we wish to strive for — especially in light of the growing global structural inequality which will almost certainly mean that the affluent lifestyles of the western world will not be able to be sustained into the next century.

Refugee status remains a separate consideration. New Zealand currently accepts 800 refugees a year.

A number of concerns have been expressed by various groups concerning the 'points' system:

1. Maori and some ethnic groups consider that they were not properly consulted on the formation of the policy.
2. The system places too much emphasis on wealth at the expense of family connections in New Zealand, disadvantaging people from poorer nations.
3. Maori and unemployed groups have expressed concern that immigration of skilled immigrants would be unfair to the unemployed in New Zealand.
4. Skill and financial requirements would count against Pacific Island people, despite having strong, supportive family connections in New Zealand.
5. The points system insists on 'paper' qualifications, which people from poorer countries often do not have. However, they often have a wide range of other skills which are valuable, but not recognized by immigration authorities.
6. The new policy is unilateral, in that there has been no consultation with overseas governments, particularly those of the Pacific Islands on the formation of the policy, although their economies are affected by the proposed changes.
7. Long-term, it will be ineffective if New Zealand looks to outsiders to solve our current economic difficulties.

STATISTICS

Number of applications approved for Residency:
Selected Countries

	Year ending		
	March 31, 1988	March 31, 1989	June 30, 1990
Canada	238	272	214
China, Peoples' Republic	171	552	497
Fiji	816	1894	1083

Hong Kong	205	349	863
Indonesia	24	64	94
Iraq	2	17	24
Japan	41	132	113
Kiribati	3	-	1
Korea, Republic of	16	31	50
Malaysia	345	1152	932
Netherlands	271	404	325
Philippines	510	546	534
Singapore	124	180	95
Taiwan	33	435	602
Tonga	313	1431	425
UK/Northern Ireland	2348	3105	2343
USA	320	504	374
Western Samoa	1171	2967	1074

(In addition to the fixed Samoan quota of 1100)

NOTE: These figures do not reflect the 800 quota refugees accepted annually nor Indo-Chinese family re-unification cases from Vietnam/Laos/Thailand (1000?). They do not seem to reflect the increasing number of asylum seekers (some 620 during 1990) of whom current indications suggest that 40-45% may be approved.

Refugees in New Zealand:

In considering New Zealand's response to refugees, Mr Peter Cotton, Director of the New Zealand Refugee and Migrant Service notes that:

- 1) Total refugee acceptance in the history of New Zealand re-settlement stands at approximately 20,000 (or slightly in excess of .5 of 1%, of our population). Approximately 2/3 of these have been women and children. The ability for the Christian church to respond through the practical ministry of re-settlement provides several important opportunities for the Church. Not only does it provide the obvious avenues of ministry and witness, but it also focuses attention in a **visible** way upon a global tragedy that could all too easily be ignored from the isolation of the antipodes. Involvement in sponsorship also brings about enriching opportunities for cultural understanding and exchange.
- 2) Many observers are starting to accept the fact that 'refugees' and the mass migration of peoples (who do not fall strictly into the existing criteria) is likely to be one of the most challenging problems facing humankind in the coming decades — both in terms of humanitarian response, and national and international security.

Refugee & Migrant Service does not support the concept of assimilation which sees the 'devaluing' and loss of minority cultures, but encourages the concept of bi-cultural/multi-ethnic development which places recognition and value upon the differing cultures that enrich Aotearoa-New Zealand.

There is no doubt that the unskilled refugees have been equally hit by the decreasing employment opportunities. Many older refugees will never fully integrate, but sacrifice themselves as 'bridges' for the younger generation.

General questions concerning our immigration policy

- a) To what extent should Maori people, as those to whom the land first belonged, be consulted on Immigration Policy?
- b) To what extent should considerations other than economic resources of the potential immigrant be considered? (New Zealand talks of attracting 'quality' immigrants. What might the word 'quality' mean? What relationship should there be between social and cultural factors and the economic in the assessment of the suitability of migrants?)
- c) There are more Polynesians in the 'blue collar' category than there are Asians and Europeans. Are Asians and Europeans therefore better 'quality' immigrants?
- d) In the Bible, land is a gift in which the Giver is honoured. How should this insight affect our Immigration Policy?
- e) Given New Zealand's economic situation what should be New Zealand's commitment to 'refugees'?
- f) What effect does the immigration of people from other places, particularly from the Pacific and Asia, have on New Zealand society? To what extent should non-Europeans simply adopt New Zealand values and culture and become 'one of us'?
- g) There is a belief that immigrants 'take jobs'. The United States Congress has however just passed an Immigration Bill that increases skilled immigrant inflow by nearly 40%, on the assumption that this will create jobs. However, economic development in New Zealand will continue to be heavily influenced by **external** as well as internal factors. What do you think?
- h) There are ways that foreigners and immigrants may be exploited in New Zealand, such as prostitution. Can we do anything to stop this?
- i) Why would people choose to immigrate to Aotearoa-New Zealand? Why do large numbers of New Zealanders choose to leave permanently?

Conclusion

The key questions seem to be, 'what sort of society do we want?' and to what extent should we expect immigrants to 'blend in'. New Zealand Immigration Policy changes over the last few years have created an ambivalent situation. On the one hand, many of discriminatory factors against non-Europeans have been removed. There is a stated respect for cultural background and balance. However, there are questions as to whether Maori people especially have been adequately consulted about these changes. Also there is a greater assumption that people with wealth, or with skills that we judge to be worthwhile from a Pakeha viewpoint, are those who will make the greatest contribution to New Zealand society. We need to assess what qualities immigrants may bring and the circumstances from which they come.

The Rev S Vogel

Recommendations/Suggested Decisions

1. *That the Report be received.*
2. *Conference/Assembly extends a warm welcome to the position of Christchurch-based Council for Mission Joint Secretary the Rev Dr Lourdino Yuzon of the United Church of Christ in the Philippines.*
3. *Conference/Assembly congratulates the Rev Rachel Paulin on her election to the Central Committee of the World Council of Churches.*
4. a) *Conference/Assembly expresses its solidarity with and support for the Conference of Churches in Aotearoa-New Zealand and Te Runanga Whakawhanaunga i nga Haahi o Aotearoa, and wishes these bodies well as they seek to interpret and extend the ecumenical spirit in Aotearoa.*
4. b) *Conference/Assembly endorses the appointment of the Very Rev J S Murray and the Rev S Mitchell as Methodist/Presbyterian representatives on the Conference of Churches in Aotearoa-New Zealand Executive for 1991-92.*
5. *Conference/Assembly commends for generous support by all parishes, the Christian World Service Christmas Appeal 1991 entitled 'Change my World'.*
6. *Conference/Assembly commends for parish study and action, the paper on immigration, appended to this report.*
7. *Conference/Assembly re-affirms its commitment to a nuclear weapon free Aotearoa-New Zealand and urges the Government to hold firmly to the legislation concerning ship visits to New Zealand.*
8. *Conference/Assembly warmly endorse the 1991-92 Special Project for the MWF and APW, 'Community Health Services through Christian Hospital Jagadhri in partnership with the Church of North India'.*
9. *Conference/Assembly encourages all parishes to observe the following days in 1992.*

<i>May 31</i>	<i>Asia Sunday</i>
<i>June 16</i>	<i>Soweto Day</i>
<i>July 5</i>	<i>Refugee Sunday</i>
<i>August 9</i>	<i>Peace Sunday</i>
<i>October 4</i>	<i>World Communion/World Mission Sunday</i>
<i>October 18-25</i>	<i>Week of Prayer for World Peace</i>
10. a) *Conference/Assembly urges the Government of Papua New Guinea to lift the blockade on Bougainville for humanitarian reasons.*

10. b) *Conference/Assembly encourages its parishes to give generously to the Bougainville Rehabilitation Fund as a second-mile giving project, and to sustain prayerful support for the people of Bougainville.*
11. *While applauding the dismantling of apartheid by the present South African Government, and following the lead of the South African Council of Churches, Conference/Assembly calls on the New Zealand Government to maintain economic sanctions until there is fuller sharing of resources and political power with the total population of the Republic.*
12. *Conference/Assembly joins the World Council of Churches and other international bodies in the declaration of the year 1992 (the quincentenary of the arrival of Columbas in the western hemisphere) as a year against racism with specific focus on the 500 years of genocide, land theft, slavery, and oppression of the indigenous and black peoples of the Americas.*
13. a) *Conference/Assembly recognises the inalienable right of indigenous peoples, especially in the Pacific family of peoples, to self-determination and independence.*
13. b) *It therefore stands in support of the struggle for de-colonisation by the Kanakys of New Caledonia, Maohi of Tahiti-nui, Kanaka Maoli of Hawaii, and the indigenous people of Okinawa and the Commonwealth of Northern Mariana Islands.*
13. c) *It affirms Te Tino Rangatiratanga of the Maori of Aotearoa-New Zealand and urges that the Treaty of Waitangi be honoured at all levels of society.*
13. d) *Conference/Assembly condemns the expansion of French imperialism in the Pacific through aid, trade, and co-operative agreements aimed at reducing regional opposition to nuclear testing at Moruroa and Fangataufa atolls.*
14. a) *Conference/Assembly request the U.S Government to remove all U.S military bases, troops and facilities in the Philippines, and declare our opposition to U.S economic, political, and cultural imperialism in the Philippines.*
14. b) *That this be communicated to the President of the United States of America, the United States Ambassador to New Zealand, and the United Church of Christ in the Philippines.*
15. *Conference/Assembly continues to commend to all congregations the Decade of Churches in Solidarity with Women, which began in 1989. (The theme for 1992 is Women and Violence which will encourage women and men to study the issue of domestic and other forms of violence in our society.)*
16. *Conference/Assembly commends our Government for its determination and willingness to act and vote for the preservation of the Antarctic continent.*

THE CONFERENCE OF CHURCHES IN AOTEAROA NEW ZEALAND & TE RUNANGA WHAKAWHANAUNGA I NGA HAHI.

1991 is the Jubilee year of the existence of a formal ecumenical structure in Aotearoa New Zealand.

The National Council of Churches began its life in Christchurch in April, 1941 and provided a framework for the ecumenical movement which issued in several joint ventures, ecumenical chaplains and better understanding between the churches. It was superseded in 1987 by the Conference of Churches in Aotearoa New Zealand and Te Runanga Whakawhanaunga i Nga Haahi.

This last year has not been easy for the CCANZ Executive and staff. Faced with a large budget deficit, the Executive made a decision to restructure the administrative base of the Conference, with a National Office in Auckland, and with field workers in the Northern, Central and Southern Region which should also assist in the regionalisation of the CCANZ as envisaged in 1987.

In May, the Rev Brian Eagle was appointed to the Lower North Island Field Work position and Elizabeth Mackie to the South Island position. Also in May the Conference responded warmly to a proposal from Te Runanga Whakawhanaunga i Nga Haahi that the Auckland Office become a joint office for the two ecumenical bodies. This is seen as an exciting and positive decision which could offer a new model of co-operation to other groups.

The office is to be staffed by a part time worker for Te Runanga, a half time co-ordinator for the CCANZ, and a full time administrator who will work with both bodies.

The hope now is that the member churches will give the necessary support to assist in the development of a new era of ecumenism in this country; also that the inspirations of the 7th Assembly of the World Council of Churches which met in Canberra in February this year, united in the prayer, 'Come, Holy Spirit' will be a particular positive influence.

We note that the Assembly elected the the Rev Rachel Paulin, a Presbyterian Minister from Whakatane to its Central Committee for the next seven years. We congratulate her and assure her of our support and goodwill.

Christian World Service

The theme for the 1991 Christmas Appeal is 'Change My World', and focuses on children in the poor world, and the kind of changes required to provide them with a future.

CWS notes from information coming from many courses that the continuing Debt Crisis is impeding development in the poor countries and elsewhere. CWS has offered some insight to this reality by circulating the video 'Bury

the Debt not the Deed'. In July this year CWS along with the Council for Mission and other church agencies, and the Africa Information Centre and Trade Aid, has launched the Churches Action for Africa Appeal and Campaign.

Attention is also drawn to the work of the Programme to Combat Racism, the Units of the Conference, and Taura Here I Te Rongomau, (the Christian Peace Network).

WESLEY COLLEGE TRUST BOARD

COLLEGE ROLL

The College commenced the 1991 school year fully staffed and as at 12th February, there were 308 students on the roll representing thirteen nationalities. Included in this total was an American Field Service Exchange from Brazil. It is worth noting that Wesley College is the only New Zealand boarding school to accept AFS students. Maori students totalled 34.7% of the roll, with overseas students predominantly from the Pacific Islands providing a further 26%.

EXAMINATION RESULTS

External examination results were generally very pleasing and while there is room for improvement at School Certificate level, the College recorded its highest ever examination passes in the University Bursaries examination. Twenty Bursaries were gained of which 6 were A awards and in addition, five students gained National Scholarships in individual subjects. Students from the College successfully participated in the Combined Schools Sixth Form Examination and in the New Zealand Education Foundation's Scholarship Examination with two students being awarded Certificates in the latter qualification. In the Australian Mathematics Competition Wesley College students gained 7 Certificates of Merit and one Certificate of Distinction. During the year, 15 former students from the College graduated from New Zealand Universities.

STUDENT ACTIVITIES

Wesley College students participated in a wide variety of summer and winter sports. Several students took part in the North Island and New Zealand Secondary School Athletic Championships. The Wesley College 1st Rugby XV won the New Zealand secondary school Top Four Rugby Competition and one team member was selected to represent the New Zealand Under 17 rugby side. The College also won the North Island under 15 rugby tournament.

All College students participated in inter-house cultural activities comprising speech contest, choral competition, and manukorero competition. A highlight of the year was the recording in the Chapel of ten hymns from the Television New Zealand "Praise Be" programme. These recordings which involved all students and teaching staff have brought much favourable publicity to the College. Students from the College were also represented on television when the Minister of Education presented Manukau Polytechnic Enhanced Link Certificates to Wesley students. The commemoration of the death of Rev John Bumby was held on the scow "Te Aroha" in the Hauraki Gulf north of Rakino Island. This event was also televised and the College was represented by two senior history students and two members of staff.

Wesley College students were represented in a wide variety of events during the course of the 1990 school year. One female Wesley student (two boys and girls represented New Zealand Youth) participated in Turkey in the 75th Anniversary of the Landing of the ANZAC Forces at Gallipoli. Two current students and two former students participated in the Royal Henley Regatta acting as crew on the Tainui waka Taheretikitiki to Canada. Six students comprising both boys and girls experienced voyages on the sail training ships "Spirit of Adventure" and "Spirit of New Zealand" and four students gained black belt status in the Korean martial art of Taekwando.

The College participated in the annual Coronation Celebration for Te Arikunui Dame Te Atairangikaahu and the College was also honoured to receive a visit from their majesties, King Tupou and Queen Matiaho of Tonga. Wesley was also privileged to receive a deputation from Kanto High School in Tokyo who were endeavouring to establish home stay and sporting exchanges.

CONSULTATIVE COMMITTEE

The Board acknowledges the valuable assistance provided by members of the Consultative Committee and is appreciative of the involvement of this Committee as members of the 1994-150th Anniversary Committee.

FELLOWS OF WESLEY

Three long serving Trust Board Members, Messrs Winston Christian, Harold Denton and Tom Spooner, were honoured at a special function held at the College when they were presented with Fellowships of Wesley College to acknowledge long and dedicated service to the Trust Board and the College.

MANUKAU DISTRICT SCHOLARSHIP

The Board is very grateful to Manukau District for the provision of scholarship assistance for pupils at the College. This generosity further strengthens the strong bond between the District and the College and provides financial support for a necessitous student.

COLLEGE CHAPLAINCY

The Trust Board is particularly pleased that Rev Alan Upson has been nominated as Chaplain of the College and it is hoped that he will be able to take up his duties at the commencement of Term III 1991. The efforts of Revs Keith Rowe, Warwick Gust and Percy Rushton in maintaining Life and Faith classes at the College and ensuring supply for Sunday services pending a permanent appointment are sincerely appreciated.

FINANCIAL

The current economic difficulties facing New Zealanders as a whole have impacted adversely on College finances. Parents have increasing difficulty in finding funds for the modest fees charged even though the Trust Board continues to provide subsidies and beneficiary assistance to disadvantaged pupils of over \$1.2 million. Property rentals which provide the bulk of the Board's income have remained virtually static as it becomes increasingly more difficult to ensure all the properties are fully tenanted.

LAND RESEARCH

During the year the Board has devoted resources to researching its land history, (with the help of Rev H Gerritsen) and is currently meeting with other members of the Connexion to ensure an appropriate bi-cultural approach to the original land grant provided by the Government of the day to the Wesleyan Native Institute, (the forerunner of the Board), in 1846.

150TH ANNIVERSARY

In three years time, the Anniversary of the founding of the College will be celebrated and the Committee established to oversee the Celebrations is working actively to ensure the success of the occasion. It is hoped that the Connexion will fully support this significant event in the life of Methodism in Aotearoa.

BOARD MEMBERSHIP

It is with profound regret that the Board records the death of Mr David Grounds, who chaired the Finance Committee of the Board and provided dedicated service over a number of years.

The death of Rev Max Bruce, appointed last year, was also a great loss to the Board.

In addition the retirements of Messrs Winston Christian, Harold Denton and Tom Spooner have resulted in a loss of considerable experience and expertise from these long serving Board Members. The Board is extremely grateful for their contributions.

Christine Peak, a member with considerable experience has resigned from the Board and the Board is also grateful for her contribution.

Margaret Gordon, Jack Paine, Jim Johnston and Pip Winiata have joined the Board.

SUGGESTED DECISIONS.

That the following Board Members be confirmed:

Eric Beavis, Brian Caughey, Marie Clark, Margaret Gordon, John Hull, Jim Johnston, Jack McCoskrie, Graeme Matheson, Jack Paine, Jack Penman, Pat Tauroa, Sione Tonga and Pip Winiata.

That Conference affirms an Appeal for funds to recognise the 150th Anniversary of Wesley College to fund a major building project.

NORMAN JOHNSTON
GENERAL SECRETARY

JACK MCCOSKRIE
CHAIRMAN

WELFARE OF THE CHURCH COMMITTEE.

REPORT TO CONFERENCE 1991.

N.Z.M.S.S.A.

Notice of Motion 1990 Conference from D.J. Phillipps.

'That in the light of the Connexional nature of the Mission Superintendencies and the Connexional significance of the work of the N.Z.M.S.S.A., the Convenor of the N.Z.M.S.S.A. for the time being become a member of the Church Council and of the General Purposes Committee.'

The Committee contacted D.J. Phillipps, Convenor, M.S.S.A., & received a detailed response, relevant portions printed hereunder:-

"...the Superintendents stand alongside, in terms of their Connexional accountability and responsibility, the General Secretary, the Executive Director of the Education Division, the Superintendent of the Development Division, Tumuaiki of the Maori Division, the Principal of the Theological College and the Methodist Secretary of the Council for Mission.

"The Conference Standing Committees (General Purposes, Church Council, Stationing and Finance and Stewardship) include in their membership the above-named people. The Tumuaiki is a full member of all of these committees; the others named are full members of Church Council, General Purposes and Finance and Stewardship; only the General Secretary, the Superintendent of the Development Division and the Theological College Principal are members (without voting rights) of the Stationing Committee.

"It would seem, therefore, that those regarded as Connexional appointees are seen as an integral part of the Conference Standing Committees. It is recognised, however, that it would be quite inappropriate for all four Superintendents to be associated with these Committees and it is therefore proposed that one representative only of this group of four be associated with two and possibly three of the Standing Committees. No case is being made for the Superintendents to be a part of the Finance and Stewardship Committee since Methodist Social Services are not a part of the Connexional budgeting process."

We sent this information to Synods for their comments, and as a result, this Committee is of the opinion that the motion should be sustained.

"SHARPENING UP" CONFERENCE LIFE.

A Notice of Motion 1990 Conference from Russell James.

'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.'

The Committee contacted Presbyterian, Baptist, Associated Churches of Christ and the Religious Society of Friends (Quakers). Replies indicated that each Church Assembly/Conference, with the exception

of the Quakers, was considering alternative methods of conducting their Conference business. We are not and never have worked by strict parliamentary rules. There is informality within parliamentary procedures. In a move from authoritarian to informal procedure, there has to be a period of adjustment before all people are 'with it'. Chairmanship is vital to working of the new system. One idea would be to have 'timing' lights (no bells) in front of speakers so they may monitor themselves. New system has only run two years - we suggest giving it three more years.

REVIEW OF ELECTION PROCEDURES FOR PRESIDENT AND VICE-PRESIDENT.

A Notice of Motion 1989 Conference from Eric Laurenson.

'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.' (Notes by Eric Laurenson have been received by all Synods).

The Committee felt that -

1. The resolution does not address the matter of how an equal balance of lay and clergy in the presidential role is to be achieved.
2. We saw a problem in availability of people able to be committed to more intensive tasks for an extended period of time. We felt the resolution did not resolve this difficulty nor the one that the ministry is 'under discipline' in the nomination issue but the laity are not.
3. We saw that the resolution substitutes a junior/senior situation in the Vice-President/President combination. In the existing partnership state, voting does reflect conference's wish to achieve a balance in skills.
4. We feel the role of the Vice-President needs to be understood in terms of the shared responsibilities outlined in the Lawbook but we are confident that the resolution under consideration does this in the most appropriate way.
5. We considered that many of the 7 (seven) reasons quoted in Eric's notes accompanying the Notice of Motion as weaknesses of the present system are not addressed by the present resolution.
6. The effect on ministry and laity appears uncertain if not detrimental.

We contacted Synods and received replies from 8 out of 11.

The response indicated that the motion be abandoned and that the status quo remain.

SEXUAL HARRASSMENT.

Notice of Motion 1990 Conference from Brian Eagle.

'That the Public Questions Committee prepare policy guidelines and a complaints procedure, for use in the Methodist Church of New Zealand.'

Conference resolved to refer this matter to Community of Women and Men in Church and Society and Welfare of the Church Committee. The Community of Women and Men in Church and Society prepared a draft report which was sent to Synods, and this committee has approved the draft.

RELOCATION OF STANDING COMMITTEE.

In 1988, the Welfare of the Church Committee, in its report to Church Council said: 'The time has come for a change in location. Seventy-three years in one place seems to be an exceptional record, & perhaps a little excessive. The Committee has worked diligently through these years to meet its obligations to the Connexion. As is the case with any Standing Committee, the results of such work have not always been met with approval, but this has not deterred the Committee from pursuing sometimes unpopular, but none the less significant, issues.' Note here that we can add a further 3 years to make 76 yrs!

The committee asked Synods 'to respond to its request for relocation and in the absence of a positive response, and in the light of the structural review process, the Committee could appropriately recommend to Conference that it go into recess.' The Invercargill-based Committee endorses these comments and suggests they now take effect from January 1993.

COMMITTEE FOR 1992.

Brian C. Jillings (Convenor/Chair), Iris Lankshear (Secretary), Margaret Burnett, Marian Emslie, Judith Day, Joan Lawry, Stan Hunt, Ernest Willis.

BRIAN C. JILLINGS, Convenor.

SUGGESTED DECISIONS:

1. That the report be received.
2. M.S.S.A. REPRESENTATION:
"That this motion be sustained."
3. "SHARPENING UP" CONFERENCE PROCEDURES.
This committee recommends NO ACTION.
4. PRESIDENT AND VICE-PRESIDENT.
That the motion be abandoned and the status quo remain.
5. SEXUAL HARRASSMENT.
"That the draft report from the Committee of Women and Men in Church and Society be approved."
6. RELOCATION OF STANDING COMMITTEE.
"That the Welfare of the Church Committee be relocated at Conference 1992 - effective from January 1993."
7. COMMITTEE FOR 1992.
"That the committee for 1992 be: Brian Jillings (Convenor/Chair), Iris Lankshear (Secretary), Margaret Burnett, Marian Emslie, Judith Day, Joan Lawry, Stan Hunt, Ernest Willis."

NEW ZEALAND METHODIST LAY PREACHERS'

ASSOCIATION

Report to Conference

The Executive has had a busy year having met eight times to handle the business of the Association. Thirty six Accreditation Certificates have been issued, twenty three of these to members of the Samoan and Tongan communities. Fourteen Long Service Diplomas have also been awarded. Members of the Executive have attended Services of Accreditation or presentations of Long Service Diplomas in the Hawkes Bay and Wellington areas.

It is disappointing to report that there has been only a small increase in the number of members who are financial and receive the quarterly copies of "The Preacher." The Executive is continuing its endeavour to update the roll of members and encourage financial status. The content of "The Preacher" is particularly helpful to Lay Preachers and the Executive is grateful to those people who have contributed articles. The Editor has worked hard to achieve a very worthwhile publication but its viability will depend on an increased distribution.

The Information Leaflet 35 on guide lines for Lay Preacher Candidates has been rewritten and distributed to Parishes through the Connexional Office. An information brochure about the Association has been written and is available from the Association Secretary. A Parish letter is currently being prepared and it is hoped that these publications will achieve greater interest.

The Executive is aware of some regional seminars held during the year and would like more of these to be held within Synodal Districts. It wishes to thank all lay people who have been involved in leading worship and to encourage them in the continuation of their contributions.

The Association is no longer an incorporated society, the legal formalities having been completed during the year. This move permits the proposed constitution, which has been before us for some years, to be officially approved.

As President of the Association I would like to thank the Executive Secretary, the Editor of "The Preacher", the Treasurer and the Registrar for their dedicated work throughout the year.

REX MILLAR
PRESIDENT

ALDERSGATE FELLOWSHIP

REPORT TO CONFERENCE
1991

Rediscovering Our Foundations

LISTENING TO THE MASSES

"People Power" is shaking nations, governments and churches. Leadership is being called to be more in touch with the 'grassroots'. But dismantling of power systems which are no longer appropriate leaves a vacuum. Rebuilding a united Germany, a reshaped Yugoslavia, Latvia, Estonia, or Russia creates similar agony to rebuilding a New Zealand Health system or reshaping the Methodist Church. We are hearing a great cry from the rank and file of the Methodist Church, desperately longing for a resurgence of the mainstream evangelical gospel to change people and society. Not a return to 18th century Wesleyanism, but to similar priorities for the renewal of individuals and society today, according to basic Scriptural principles. The starting point is God's agenda, not human need. The religious humanist who is controlled by a "WE NEED" gospel suffers from the same problem as a "BLESS ME" charismatic gospel. The Gospel is God's revelation which makes sense of the rational, not the other way round. Thus the Methodist church has become the victim of numerous 'band-wagons' recently, which have distracted the Church from impacting the community with the basics of the Good News of Jesus Christ.

NEW DIRECTIONS NEEDED

The Aldersgate Fellowship sees a greater need than ever to say what we are FOR, not just what we are AGAINST. God is unwrapping untold



opportunities in the church and community. More young people are moving into full-time christian service than ever before. Recruiting and training of leadership is a priority challenge for NZ Methodism. We need more leaders

- who are disciplined in PRAYER
- who can enjoy and inspire a living relationship with Jesus Christ as Lord
- who have a commitment to tell the unique salvation event of Jesus Christ and to build his Kingdom.

Why has the stream of candidates for ministry in NZ Methodism dried up almost? This year the Aldersgate Fellowship has called the Church to rethink its priorities for YOUTH, ETHNIC GROUPS, THEOLOGICAL EDUCATION and EVANGELISM. We have explored and encouraged congregations to initiate practical experiments in EDUCATION, HEALTH AND WELFARE.

NEW POSSIBILITIES - YOUTH

There is a growing tide of evangelical youth groups throughout the country. District and parish youth workers, full or part-time, are keen to see consultations carried through, and not over-ridden by a controlling few. An inclusive approach, offering options rather than one stereotype, has been agreed to at the national consultation. The trend towards power-sharing and net-working of youth workers has begun to overcome the difficulties of centralised control and decision-making. A practical unity is developing in goal setting and communication, and the Aldersgate Fellowship sees this youth dimension as a key area for our Methodist Church. We have been glad to offer our support and encouragement to these trends.



Kia ora
* Bula
* Malo e lelei
Talofa
* Greetings

NEW POSSIBILITIES - ETHNICALLY

We have sought this year to listen and share with the Tongan and Samoan Fellowships especially this year. The JUNE RENEWAL WEEKEND attracted a multi-racial group of over 200 Methodists at Rotorua. The weekend was soaked in prayer as we addressed social and family issues. Video-tapes of the key-note addresses are available

- "Renewal in the Family", Graham Braddock, painter, educationalist.
- "Renewal in Society" George Bryant, Whangarei High School head.
- "Renewal through Evangelism" Alifaleti Mone, theologian, evangelist.

METHODISTS IN FULL-TIME CHRISTIAN WORK OVERSEAS

We are continuing to compile and update a list of workers with various Christian missions and organisations who need the prayers and support of their home denomination in NZ.



THE HOMOSEXUAL DEBATE



An overwhelming majority of parishes have voted against accepting practising homosexual ministers into full-connexion. But this discussion has just been a catalyst. It has highlighted the tendency of NZ Methodism to have a mind-set of "CRUSADING ON ISSUES", the symptom of a sect. The marks of a church are demonstrated in offering a whole Gospel for the whole of society. John Wesley's commitment to the "Catholic spirit" was not a tolerance of all things, but a mutual commitment to the basic foundations of christian discipleship. He cautioned those who would equate a "Catholic spirit" with open-ended pluralism. We need to read again Wesley's sermon on the Catholic spirit.

GROWING MEMBERSHIP and NETWORKING

The resources of the Aldersgate Fellowship are being made available to more and more ministers and laypeople. More than 50 ministers are actively involved in sharing the vision of the Aldersgate Fellowship. There are more and more congregations calling for consultations and support from a connexional agency.



REGIONAL GATHERINGS

The annual CONVENTION in November at Feilding is to be addressed by Dr. Peter Lineham on "THE GOSPEL IN A PLURALISTIC SOCIETY". Regional gatherings are offering encouragement and training in christian discipleship and evangelism. They are attracting a wide cross section from youth to adult from many ethnic backgrounds. Dr. Eddie Fox, World Methodist Evangelism Director has agreed to speak at the

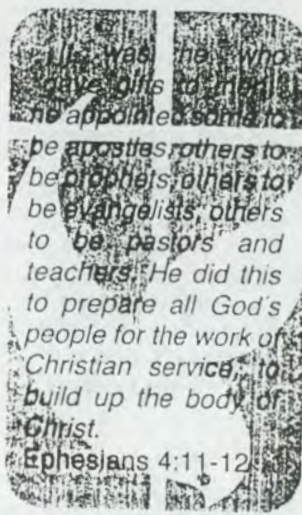
June Renewal Weekend in 1993.



FINANCES and PROPERTY

The Aldersgate Fellowship annual budget of \$13,000 covers circulating printed resources, and discipleship training events. During this year we have sought a legal opinion about landholding and use of Methodist property, because there was not enough time to action a Notice of Motion last Conference clarifying this issue. Considerable time has also been spent addressing the issue of new procedures for holding Methodist land. The proposed Bill coming before Parliament has been discussed to clarify the Trusts upon which the land will be held. It is appropriate that land be held in the name of the Board of Administration, but we need to clarify that the appropriate trusts in the Model Deed are continued.



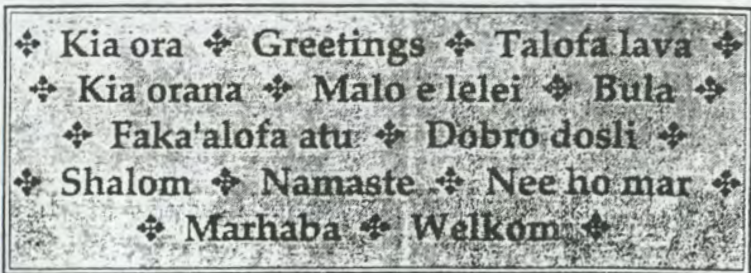


NZ Methodism faces the challenge of religious pluralism. The Church has journeyed into the 90's with a wide spectrum of spiritual options. We stretch from Neo-pentecostalism to New-Age nature worship. But where are our roots and what are our priorities? Too much energy has been spent of marginal issues. The central concern is one of Christology. The Aldersgate Fellowship made a substantial submission to the Commission on Theological Education. Copies are available from the Secretary. New Zealand Methodism hasn't the luxury of alternative Theological Colleges as in English Methodism. We do not question the integrity or pastoral care offered by the present faculty. But we believe that the present liberal theological presentation, is a narrowly exclusive approach which does not reflect the wealth of theological scholarship and ministry training available in New Zealand. We are seeking recognition of training completed at other tertiary institutions, whose scholastic excellence can serve Methodism well. In particular, the recognition of the Bible College of NZ by the Qualifications Authority, offers degree and diploma courses at University level, with a commitment to bi-culturalism within an Asian and Pacific community of students.

The Bible College of NZ has trained 77 Methodist students in its full-time residential campus at Henderson, in the last 6 years (1986-90). It is the largest training institution for Methodists in New Zealand, and our Methodist Church is the 4th largest denomination supporting the Bible College.

SUGGESTED DECISIONS:

1. THAT the Report be received.
2. THAT Conference expresses thanks to the Bible College of NZ that 77 Methodist students have been trained there between 1986-1990, and congratulates the Bible College of NZ on its recognition by the Qualifications Authority as a tertiary institution able to confer degrees and diplomas.



METHODIST PROVIDENT SOCIETY

Annual Report to Conference 1991

The Society has pleasure in presenting this, its Twelfth Annual Report to Conference.

With a total membership of 246 at the 31st March 1991 compared with 272 at the 31st March 1990 the year has seen a further decline in membership of slightly over 9.5%. Of the total membership 29 were members because of their desire to assist their own 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, 13 Parishes or other Church-related bodies were recipients of these Nominated Trust Advance loans. In most cases the depositors have foregone their right to interest on the money they have lent to the recipient.

Development Deposits, which are deposits for a specified period and at a pre-set rate of return, became increasingly popular a year or two ago; but with the lowering of interest rates earned by the Society, have become a concern to the Society, as many of the Development Deposits are still earning significantly above market rates. Consequently a decision has been made to discontinue the issuing of such Deposits. This has resulted in a significant reduction in Development Deposits which at the 31st March 1991 totalled \$167,259 compared with \$226,801 at the 31st March 1990.

LEGISLATION AND ITS EFFECT ON THE SOCIETY

The Securities Act and its 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 as offered by the Society. The procedure is that the individuals deposit the desired sum in the Society, (usually on a 'interest-free' basis) and then the Society enters into a loan arrangement with the Parish, on the understanding that if the deposit is required to be repaid, 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 arrangements provide the cheapest possible form of finance. There have been a number of 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 on-going work of the Church.

INTEREST DONATED

There are still members of the Society who choose to further support the Society by foregoing their right to interest on their deposits, and during the year ended 31st March 1991, \$1,413 was received from this source.

DISTRIBUTION

Unfortunately, during the year ended the 31st March 1991, the Society again did not operate profitably; therefore the recommendation is

that no distribution should be made this year. The reasons for this continuing situation are that income earned was not adequate to pay interest to depositors, particularly the Development Depositors, and to meet the cost of administering the Society.

INTEREST RATES

Since the end of June 1990, interest rates offered by the Society 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 rates will remain steady during the current term of such deposits.

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 members of the Society, and are open to any suggestions from members.

SOCIETY RULES

The revision of the Society Rules continue to be a concern of the Society.

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.

REPORT ON THE CONNEXIONAL BUDGET 1990/91

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 15 July 1991. There was received \$973,410.82 which is 88.9% of the amount allocated (compared to 93.5% the previous year).

In its continuing 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, in the sharing and support of one with another.

This year is the first year of operation of the Co-operative Ventures Joint Mission Fund. The Methodist share of wider work from Co-operative Ventures is paid out, monthly from this Joint Mission Fund, in proportion of each Co-operative Venture's individual Methodist allocation. The response is reported each month in each District as "District Co-operative Ventures". This operation marks another step in ecumenical co-operation.

The total expenditure of \$4,217,892 indicated in the "askings" of all the Divisions and Agencies supported by the Connexional Budget in 1990/91, was provided by 29.95% sought from direct contributions from Parishes: the other 65.96% by other Connexional resourcings. It has been commented in previous Reports on the Connexional Budget how the whole Church benefits from effective stewardship and management of its resources. "Connexion" continues to be expressed as Parishes engage in Mission beyond their own, local 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>
	\$	\$	%
1990-1991	90,456	951,910	91.10
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

(ii) **RECEIPTS from Circuit and Union Parishes (including District Expenses - up to and including 1987-1988))**

	<u>Allocations</u>	<u>Contributions</u>	<u>Percentage</u>
	\$	\$	%
1990-1991	1,094,954	973,406	88.90
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

(iii) **RESULTS - (including District Expenses up to and including 1987-1988)**

(a)		<u>Fully Paid</u>	<u>Not Fully Paid</u>	<u>Union *</u>
		<u>Union *</u>		
	<u>Circuits</u>	<u>Parishes</u>	<u>Circuits</u>	<u>Parishes</u>
1990-1991	64	64	17	51
1989-1990	64	84	19	30
1988-1989	83	65	17	29
1987-1988	74	55	25	38
1986-1987	78	60	24	31

(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>
1990-1991	841,896	758,279	90.07	253,057	215,127	85.01
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

* 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. For 1990-91 "Union Parishes" are those contributing to the Co-operative Ventures Joint Mission Fund.

PAYMENTS TO DIVISIONS AND FUNDS 1990/1991

<u>GUARANTEED</u>	<u>Allocation</u> \$	<u>Payment</u> \$
Churches Education Commission	10,732	10,732 ✓
Negotiating Churches Unity C'cl	14,000	14,000 ✓
Tertiary Chaplaincies	12,199	12,199 ✓
Te Runanga Whakawhanaunga	2,720	2,720
World Council of Churches	4,500	4,500
WCC Programme to Combat Racism	1,075	1,075
Christian Conference of Asia	1,100	1,100
Pacific Conference of Churches	1,060	1,060
WCC Central Committee-Travel	650	650
Prog. to Combat Racism in N Z	10,750	10,750
World Methodist Council	620	620
Travel & Study Grant Fund	8,200	8,200
Conf. of Churches in Aotearoa-N Z	18,900	18,900
WCC Assembly Canberra	3,950	3,950
	<u>\$90,456</u>	<u>\$90,456</u>

<u>NON-GUARANTEED FUNDS</u>	<u>Allocation</u> \$	<u>Payment</u> \$	
Education Division			
Educational Ministry	190,896	173,916	
"RESPONSE" (Joint S'ship)	31,430	28,634	
Board of Administration	0	0	
Development Division	183,900	167,542	
Fijian Fellowships	3,600	3,280	
Samoan Advisory Committee	10,000	9,110	13/6/09
Tongan Advisory Committee	7,000	6,377	
Te Taha Maori	33,789	30,783	
Trinity Theological College	115,000	104,771	
Council for Mission	207,870	189,380	
Media & Communications	41,630	37,927	
Connexional Expenses	<u>198,367</u>	<u>180,722</u>	
TOTAL	1,023,482	932,442	91.10%
Overseas Aid			
2% amount received from Parishes	<u>22,890</u>	<u>19,468</u>	
	<u>1,046,372</u>	<u>951,910</u>	
GRAND TOTAL			
Guaranteed and Non-Guaranteed	1,136,828	1,042,366	91.69%

Suggested Decision:

1. The Report be received.

KAI IWI MISSION ESTATE

During the last three years the Trust has been allocating the income pursuant to the Resolutions of the 1988 Conference. The mortgage fell due on 15 October 1991 and the Trustees have agreed to extend the mortgage for a further three year period.

Availability of grants and scholarships from the Trust is slowly getting out to likely applicants. The Trustees consider that the distribution of income having been fixed by the Conference for three years should be reviewed and any time limitation removed. It is considered that with access to a greater amount of the income, then further provision for grants and scholarships can be made.

It is proposed that the Reserve Fund be stabilised at \$150,000.00 and that income distributed as set out in the suggested decisions.

As to the future of the Trust, now that the mortgage has been extended for a further three year period, that will give more time in which to decide and make recommendations as to the use of the capital funds.

Suggested Decisions:

1. That the Reserve Fund for the Trust be stabilised at \$150,000.00.
2. That the nett annual income from the \$150,000.00 and the other investments of the Trust be allocated:-
 - (a) \$10,000.00 p.a. as a grant to the Maori division.
 - (b) The balance to be used for grants and scholarships under a scheme called "George Stannard Fund" for:-
 - (i) Descendants of Maoris residing on or whose tribal area is the West Coast of the North Island to assist Secondary School pupils and Tertiary Students.
 - (ii) Persons not of Maori descent residing within the Wanganui District Council area to assist Secondary School pupils and Tertiary students.
 - (iii) Persons engaged in social work or educational pursuits.

ROBERT GIBSON METHODIST TRUST BOARD

The dairying season for the trust farms was a disappointing one.

In this area where our farms are located we suffered severely from bad weather conditions in the Spring, followed by an unusually dry Summer and Autumn. The end result, being therefore, that at a time when increased production would have been so vital for the farms to maintain a balanced cashflow, production of milkfat dropped 8.59% or 7,210 kgs on what was produced the previous year.

The highest payout for milkfat was in 1990 when \$6.45 per kg was paid. For the year under review, however - 1991 - the final price paid during our accounting year was \$4.79 - a minus of 25.7% per kg on that year. The figure of \$4.50 per kg for milkfat has been projected for the coming season and we have accordingly set our budgets on this figure. Also we have budgeted for an increase in production - from 81,412 kgs to 90,000 kgs of milkfat.

The net income to the trust was down from \$193,664 for the previous year to \$102,519 for this year. A reduction of \$90,945.

We began this year with a cash surplus amounting to \$49,884.

We repaid our mortgage amounting to \$44,660 and after paying grants and other costs we ended with a cash deficit amounting to \$20,156.

The following grants approved by the conference were made during the year.

Wesley College	32,750
Other Secondary Schools	6,300
Polytechnic Students etc	7,000
University Students grants	31,925
Manaia Property Committee	7,500
Youth Education of Methodist Church	24,000
Child Care of Methodist Church	4,500
Special grants	750
	<hr/>
TOTAL GRANTS PAID	114,725
	=====

A record of the history of the Trust was written by Mr Chairman and has been published. Copies are available from the Public Trust Office of Hawera.

Recommendation

1. That the report be received.
2. That grants and bursaries for the year 1991-92 be allocated as follows:

Wesley College	27,000
Other secondary school students	4,500
Polytechnic Students	5,000
University Students	26,000
Manaia Property Committee	4,000
Youth & Education Dept	20,000
Child Care (M.S.S.A.)	3,500

TOTAL GRANTS	90,000
	=====

3. That the financial statements for the year ended May 31 1991 be received and adopted.
4. That the Board for 1991-92 be:-
Connexional Secretary, Chairperson for the north Taranaki, Wanganui district, Reba Hunt - John P. Harding J.P. - Alan Hughson J.P. - Bruce Duthie - Vic Morgan - Preston Bulfin - Geoff Marx - Bill Yateman - Presbyter of Manaia Parish - Rev Len Willing - Rev Wilf Ford.

J.P. HARDING
Chairman
12.8.1991

THE BOARD OF THE WELLINGTON METHODIST
CHARITABLE AND EDUCATIONAL ENDOWMENTS

ANNUAL REPORT TO THE 1991 CONFERENCE

The Board has approved the following grants during the last financial year:

Maori Division - 25 Anniversary Scholarship,	
Educator's Salaries and Youth Ministry	50,000
Education Division - Youth Ministries and	
Children's Resource Publication	15,500
Masterton Christian Child Care Committee	15,000
Whare Manaaki Inc. (Porirua Womens' Refuge)	9,000
YWCA - Wellington - Nydia Bay Camp	7,500
Wairarapa Women's Refuge	5,000
Wesley Social Services Trust Board	
- Porirua Family Worker	5,000
Samoan Advisory Committee - Youth Consultation	2,500
IHC Society - in recognition late Jack Kellow	500

As reported last year, the Board's principal income is from the New Zealand Methodist Trust Association. The ability of the Board to sustain its grants is therefore dependent on the returns received from the Association. The Board has moved to spread its exposure to the Association, by placing funds received from the sale of property during the year with a finance company.

During the year the Board has sold the former staff house adjoining the former Masterton Children's Home to St Lukes Parish. Only two small sections remain in Masterton to be sold.

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, and the Board of Administration.

In September the Wellington Land Commission drew our attention to a pending claim by Te Atiawa before the Waitangi Tribunal, which will focus on 53 acres of land now forming part of the Wellington Botanical Gardens. The land is part of that owned by the Board from 1852 to 1865, and the sale of the land to the Provincial Government in 1865 provided the assets on which the Board is based. The Board has agreed to consult with the Land Commission and Maori Division as soon as possible, to assess the implications of the Te Atiawa claim.

During the year, the Board noted the passing of its former Secretary, Mr Jack Kellow, who had served the Board from 1937 to 1974. Both Mr Kellow's father and grandfather had served on the Board before him, his father having been appointed as trustee in 1904. The Board made a donation to IHC in recognition of Mr Kellow's wishes (consistent with the objectives of the Board), and as a mark of respect to the outstanding service given by Mr Kellow to the Board.

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 TO CONFERENCE METHODIST CHURCH OF NEW ZEALAND INVESTMENT BOARD

The matters referred to the Investment Board during the year while less in number were of major importance to the Church.

Investment Property Approvals.

The Investment Board had a major involvement during the year with the Auckland Central Mission in their endeavours to re-lease the Jack Court property in Whangarei and the 360 Queen Street and 3 Wakefield Street buildings in Auckland. The Mission was faced with a particularly difficult problem in that it needed to protect its ability to deliver social services while its major rent producing assets were vacant and as well provide capital funds for the refurbishment of the properties to enable them to attract tenants in a very competitive market. A wide ranging series of concepts were considered by the Mission and referred to the Investment Board for discussion before the Mission sought and received specific consents to a staged refurbishment for the properties and marketing proposals to obtain lessees. Whilst full occupancy is still some distance away the Mission have done extremely well with the take-up of space in the three properties.

The Board was also involved with the Dunedin Regional Mission on ongoing discussions on Kawarau Falls Queenstown, and on discussions leading to the consent to sell the Mission's Octagon property should the Board of the Mission decide to proceed to a sale.

Ethics of Investment.

The Board commented in its previous report on discussions with the Joint Public Questions Committee. No further matters have been referred to it by the Committee but members of the Investment Board, in association with the New Zealand Methodist Trust Association, met with representatives of the Presbyterian Church Property Trustees to discuss a wide range of investment questions including the use of Church funds for socially responsible investment and "cutting edge investment".

Sharing of Resources.

The Board directs a number of staff (employed through the Board of Administration) with particular knowledge and skills relating to investments in general and particularly property management.

The Board provides management services for commercial property owned by the Pitt Street Trust Auckland, Papakura Parish Papakura, Wesley Social Services Wellington, and a residential property on behalf of Wesley College, Auckland.

The level of service varies depending on what is required by the various Church groups responsible for the property with the fees charged commensurate with the service provided. The Board is happy to discuss with any other commercial property owning group within the Church the possibility of providing management services for their property.

The Board was also asked through its Auckland office to provide

oversight for the staged refurbishment of the Grafton Halls of Residence which is a joint Methodist Presbyterian and Congregational University Hostel in Auckland.

Auckland Property Manager.

Reference was made in last year's report to the impending retirement of Mr Graham Keightley as Property Development Manager for the Board based in its Auckland office. Graham's service to the Church concluded in December 1990 and the Board wishes him well in his retirement. The new appointee as Auckland Property Manager for the Board is Mr Russell Sykes who brings a depth of experience in commercial property management to the position.

R J Fraser - Chairperson

S G West - Secretary

G D Wright - Executive Officer

Suggested Decisions:

1. That the report be received.
2. That the Board for 1992 be:

PACT 2086 TRUST ANNUAL REPORT TO CONFERENCE.

The year to March 1991 has been a year of consolidation for the Trust.

Property.

The Trust has not purchased additional property during the year although two carparking licences in the Poynton Terrace property were bought back from the licensees.

The Trust is fortunate in maintaining 100% occupancy of its properties and rental flow for the year totalled \$784,410 an increase of just over 7.5%.

Property expenses excluding interest on borrowings increased slightly from \$196,700 to \$206,700. Net income from property for the year was \$577,641 an increase of some \$46,000 over the 1990 year. Interest on deposits was also up by \$72,000 to \$189,097 giving total investment income net of investment expenses of \$766,738. General Expenses including interest were significantly lower than the previous year at \$454,694 (previously \$601,211) which meant that the Trust for the year had an excess of income over expenditure of \$312,044 up \$264,500.

PACT 2086 Trust exists solely to manage the lessor's interest in the Queen Street property and to build up a capital sum against the eventual return of the property to the Church. Excess income is added annually to the accumulated funds of the Trust which as at 31st March 1991 totalled \$7,219,495.

The Trust has accumulated funds and reserves with a net value of \$8,399,366 and these are principally represented by property and fixed interest investments with a total book value of \$10,667,500, and call deposits of \$253,000 with liabilities centring around a secured mortgage advance from the Bank of New Zealand of \$2,700,000.

Staff.

Mr Graham B Keightley retired in December 1990 as the Investment Board's Auckland Property Development Manager. In his capacity as Property Manager Graham managed the Auckland properties of PACT 2086 Trust and the Board expresses its formal appreciation to him for his efforts and endeavours over the years and wish him well in his retirement.

R J Fraser - Chairperson

S G West - Secretary

G D Wright - Executive Officer

Suggested Decisions:

1. That the report be received.
2. That the annual accounts to 31st March 1991 be received.
3. Membership.
That the Board for 1991 be:

NEW ZEALAND METHODIST TRUST ASSOCIATION.

ANNUAL REPORT TO CONFERENCE 31st MARCH 1991

Introduction.

Trading conditions in 1991 have continued to be difficult for New Zealand business and the commercial property market has moved deeper into recession. Forced property sales continue to drive down property values to levels similar to the early 1980's.

The impact on the Association's commercial properties has been two-fold:

- The expected realisable value of the Association's properties has dropped significantly.
- A small number of tenants have failed, causing a loss of expected rental income. This has been compounded by an inability to re-let the resulting empty space.

The Board of the Association resolved to revalue all its properties (with one minor exception) as at 31 March 1991, to bring values back to a realistic and sustainable level. The book value of the Association's property portfolio dropped nearly 20%.

The revaluation exercise and its impact on depositors funds will be discussed later in this report.

The Association's fixed interest investments however continued to perform well and provided satisfactory returns on short term investments.

Accounts - 31st March 1991.

Income and Expenditure.

Gross Income for the year increased to \$8,142,328. This was largely due to an increase in rental income of \$661,670 brought about by leasing the balance of the Mayoral Drive property.

Expenses were largely unchanged at \$2,177,171. Land tax was a major expense, increasing \$85,000 to \$251,000. The Association will benefit significantly by the decision to abolish land tax after the September 1991 payment.

The provision for doubtful debts was increased from \$75,000 to \$100,000 in the March 1991 accounts, recognising the difficult environment faced by most of the Association's tenants. It is intended to increase this provision further in the March 1992 year.

To date provisions for doubtful debts have been sufficient to cover all known defaults by tenants. There has been only one major tenant failure. A close watch is kept over all rental payments to minimise the impact of defaulting tenants on the Association.

Distribution to Depositors.

Distributions for the year increased from \$5,363,191 to \$5,965,135. Distributions for short term depositors rose by \$252,000 to \$1,822,319 and rose \$350,000 to \$4,142,816 for long term depositors.

Rates closely followed prevailing money market returns for short term investors, and long term rates reflected the rental income received from the Association's properties.

Property Revaluations.

Investment in commercial property, mainly Church owned property, has formed the base of the Association's investment policy.

With the significant and rapid slump in commercial property values during 1989 and 1990, the Association decided to revalue all its properties, and continue to revalue them each year in future. In the past properties have been revalued every three years.

The result of the revaluation has been a reduction in book value of the Association's properties of \$11,816,902, or just under 20%. Book values were revalued down from \$58,992,441 to \$47,525,050.

The write-down on capital has been allocated to long term depositors in the same manner as a rise in capital had been distributed previously, i.e. based upon investments with the Association over the last three year period. Long term depositors however will still receive about the same income distributions as they enjoyed previously.

The Association obtained independent market value assessments from registered valuers on all its property except the Tauranga property (that was under offer for sale). New book values were set at 95% of the valuation figures provided.

Government moves to restructure the New Zealand economy following the 1987 sharemarket crash, and the drive to lower inflation, have dampened internal demand to previously un-thought-of levels. The result has been property values New Zealand wide have dropped for three years or more.

Economist Murray Weatherston says Fund Managers are all revising capital values downwards. Those that did not do so last year are now revising values down by up to one third. Weatherston says Fund Managers who took a realistic approach last year are still having to revalue down by between 5% and 10%.

John Jackson, Director of Bayleys Financial Services, says the figure to describe this year's drop in valuations is more like 9% to 10%.

Other managers are leaving property in their books at cost price, with a footnote of the current Government Valuation where this is recent. Others are returning to the earlier practice of ten years ago of using a discount off Government Valuation, for example 90% of GV.

Obviously the Board of the Association is not happy reporting such a significant drop in the value of its properties. The Church has in the past experienced property value adjustments of a similar magnitude, but recognises the long term benefits of investment in selected property.

The Board believes sustainable book values have been established by striking property values at a discount from the valuer's assessment. If the commercial property market does not deteriorate further it is likely property values will hold current levels or perhaps increase modestly over the next few years.

Future Long Term Distribution Rates.

Long term depositors can look forward to receiving about the same income distributions they have previously, despite the lower capital deposit brought about by the revaluations. This is because the rental flow received by the Association has not been affected by the revaluation of properties. This means the properties will return a higher yield to depositors. Previously the Association's property had an average gross return on book value of 8.45%. Following the revaluations average gross return is now 10.02%.

With the move to annual revaluations from March 1991, future capital movements will be allocated on the basis of each long term depositor's investment with the Association during that year.

Investments.

The Association has continued its policy of only maintaining investments approved by Conference and which meet the established guidelines for socially responsible investment.

Fixed interest investments are largely in bank deposits or government and local body stock including state owned enterprise issues.

The majority of long term funds are held in commercial property investments throughout New Zealand.

The value to the Church connexionally of the redevelopment of property such as the Probert site Auckland, Hinemoa Street Rotorua, Riddiford Street (Lychgate Wellington) and Cambridge Terrace Christchurch has been immense. Many thousands of dollars are released each year for the on-going work of the Church.

Grafton Heights.

The particular position with Grafton Heights and the Conference resolution "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" was commented on in last year's report. The Association continues in discussions with the Land Commission and other interested Church groups on the Grafton Heights property. Considerable progress has been made and it has been agreed that there are no objections to the title acquired by the Crown from the original Maori owners or the title transferred to the Church. Questions still remain regarding the adequacy of the Church's current response to the original intention of the Fitzroy Grants. The Trust Association is not involved in these questions other than as the current owner of the property. It is possible that the main buildings at Grafton Heights property may become vacant at the end of 1991. Whilst the Association primarily seeks a commercial return it would be interested in hearing of possible Church based uses for the site.

Presbyterian Church Property Trustees.

Following resolutions at earlier Conference and Assembly, the Association met with the Presbyterian Church Property Trustees to consider areas of mutual interest and the provision of services that overlap. Both groups have areas in common, but there are major differences in the way

they undertake their activities. For example, the Presbyterian Church Property Trustees hold title to Church land, while, in the Methodist Church, this is undertaken by incorporated Boards, Model Deed Trustees, or (most commonly) the Board of Administration.

The meeting however, was useful and a number of areas were established for future discussion.

Staff.

Comment was made in last year's report of the upcoming retirement of Mr Graham Keightley as Property Development Manager for the Investment Board of the Church. Graham finished his service with the Investment Board in December 1990 completing over 10 years of exceptional service to the Church in that position. The Association wishes Graham well in his retirement.

The Future.

The Association and its depositors have benefited through twelve years of growth and increasing earnings. The year to 31st March 1991 has been a period of sharp reversal shared by most in the commercial community.

In the next two or three years it will be difficult to maintain rental income in a stagnant capital market.

However, the Association remains well positioned to benefit from any uplift in the economy. It retains a solid core of well selected investments which meet the Church's requirements and guidelines. In the meantime, the Association will continue to provide positive returns to depositors.

R J Fraser, Chairperson
S J West, Secretary
G D Wright, Executive Officer

Suggested Decisions:

1. The report be received.
2. The Annual Accounts to 31.3.91 be adopted.
3. The Board for 1992 be:

P.A.C. DISTRIBUTION GROUP Report to Conference

THE GALLOWES CART

The Group met three times and was assisted by many letters and stories covering a wide range of worthy projects in the Church and Society.

As we considered this year's gifting, the current economic policies and their impact weighed heavily on our minds. We worked with the President's Theme of "Riding the Gallows Cart" and realised the importance of stopping the Cart. Poverty and economic injustice were seen to be the priority concerns. We considered these issues in the light of Biblical teachings relating to the use of money, Wesley's Sermon on Wealth and the use of money and our commitment to the Bi-cultural Church and Society.

RIDING THE GALLOWES CART

We heard many stories of people who are being oppressed. We also heard good things about groups standing alongside in support of them. *Therefore an important part of this year's distribution is for funding or initiating projects/groups that are engaged in supporting and empowering those suffering under current economic policies, or acting to bring about economic justice.* These Groups and projects will be funded through the District Synods who will act as Stewards of the Gift. We have shared examples of stories we heard with the Synods. The Distribution to Synodal Areas is as follows:

	\$
Northland	150,000
Auckland	125,000
Manukau	125,000
Waikato-Bay of Plenty	100,000
Taranaki-Wanganui	50,000
Hawke's Bay-Manawatu	100,000
Wellington	100,000
Nelson-Marlborough	50,000
North Canterbury	75,000
South Canterbury	50,000
Otago-Southland	75,000
	<u>\$1,000,000</u>

Because people are hurting now we anticipate that Districts will have distributed the Gift by June 1993.

STOPPING THE GALLOWES CART

Poverty and injustice must be challenged. The Gallows Cart must be stopped. Some of the Groups/Projects being funded through Districts will focus on this.

Another important part of this year's Distribution is funding

'A CALL FOR ECONOMIC JUSTICE'

A Call for Economic Justice would involve:

- commitment to Te Tino Rangatiratanga.
- collating and sharing Theology, information and analysis which unmask current economic ideologies.
- assessing in depth the social implications of the 1991 Budget.
- using these insights to challenge the Government and Churches and encouraging alternative systems which are based on economic justice.

The Conference of Churches Aotearoa-New Zealand is being invited to co-ordinate this Call for Economic Justice and the allocation for this purpose is \$175,000.

* * * * *

EPWORTH BOOKSHOP

A Gift of \$125,000 has been made to Epworth Bookshop to enable its on-going Mission.

ENDOWMENTS:

	\$
Archives Research Endowment	
Connexional Archives	15,000
Rotorua Parish	700
St Paul's Hamilton	3,000
 Resource Person/Christian Education Endowment	
Development Division - Parish consultants	8,000
Auckland Youth Ministries - Music and Education resource material	2,000
Okato Co-operating Parish	250
Rotorua Parish - Development of music	1,000

* * * * *

GROUP MEMBERS

Members of the Distribution Group for 1991 have been: Garth Cant, Margaret Ellen, Margaret Hamilton, Barry Jones, Marion Kitchingman, Sarah Laurensen, John Salmon, Troy Sugrue, Stan West. Marion, John and Barry are now retiring and we record our thanks to them for their valuable contribution.

Suggested Decisions:

1. That the Report be received.

BOARD OF ADMINISTRATION

Report To Conference

In preparing this report to Conference the Board of Administration is increasingly aware of the economic and Budget restraints placed on many people. This in turn has had a marked effect upon the financial viability of Parishes, and the way in which the Divisions are able to carry out their responsibilities. With this in mind the Board is aware of its responsibility for the careful management of the Funds and Properties so as to maximize their creativity and usefulness to the whole Church. As part of that management we must not only be aware of the present needs of the Church, but also to provide for the future.

PERSONAL

During the year the Board has reviewed the position of Finance Manager, which in the last 7 years has been filled by Mr Dick Yates as, acting Finance Manager. Dick indicated his intention to retire from this position and we wish to place on record our grateful appreciation for the gracious and skilled way in which he has carried out his responsibilities. He has always made himself available, and willingly shared his skills and knowledge with the Church. (*See Suggested Decision No. 2, page 234*)

The majority of the work that was previously undertaken by the Finance Manager has gradually interrelated into the work of the executive Staff of the Connexional Office and for this reason the Board does not at this time intend to fill the position.

The Board also records its congratulations to Dr Denis Janus, who this year was honoured by Pope John Paul II, when he received the Papal Knighthood of St Gregory the Great. Denis stands among very few people in New Zealand to receive this honour, which recognises his service to Church and Community. (*See Suggested Decision, No. 3, page 234*)

A. MINISTRY

STIPENDS

The Stipend Review Committee of the Board of Administration faced a dilemma in recommending to the President the level of stipend which might be adopted for the year commencing 1 July 1991. One factor was the general economic conditions prevailing in New Zealand which had resulted in many hurting people within the community. Another was that many awards within the community saw increases of between 1.5% to 2.5% whereas the application of the formula approved by Conference 1988 would have increased the Stipend by almost 3.4%.

The President asked District Superintendents to consult with people within their Districts as to what change in Stipend might be expected, and time was given to share the findings during May General Purposes Committee. The guidance given to the President was that there should be no increase in the Standard Stipend. It was agreed however, in line with the

process which had been established for many years, that the Standard Reimbursing Allowances be increased by 4.5%, in line with the movement in the Consumer Price Index, and as approved by the Inland Revenue Department.

PRESBYTERS DEACONS AND LAY WORKERS LOAN FUND

Changes are in the air! This Fund and its predecessor the Transport Board Inc. has served the needs of Ministry for many years, providing initially low interest loans for ministers to enable them to purchase vehicles to assist them in their ministry. This year a decision has been made to amalgamate the deposits and loans into one account, which may be either in debit or in credit, paying interest or receiving interest. The date of implementation will depend on when the necessary administration procedures are set in place. The main reasons for the proposed changes are:

- (a) that under the present system interest is being charged on the loan, and at the same time interest is being credited on the deposit, with tax being paid on the latter, but tax allowance not now being available for the loan interest costs.
- (b) the current relationship between interest paid on deposits and interest earned from loans cannot be sustained.

The Board of Administration has also decided that it is necessary to sharpen the definition of those to whom the Fund is to be available. In future the Fund will be available only to those who are engaged in ministries and receive that Standard Stipend or less and either:

- (a) Stationed by the Conference
- (b) Employed in a Church related position
- (c) Final year students at Theological College
- (d) Training in the Home Setting.

There has been a 3.73% decline in the deposits during the current year, with a 30th June total of \$116,835.

Interest-free loans are granted to those in their final year at Theological College, and most students take advantage of this facility. The interest component on such loans being picked up by a grant from the Thorndon Trust.

During the current year 27 interest-bearing loans have been advanced and 6 interest-free loans.

At the 30 June this year the total value of Loans outstanding was \$347,595 with deposits standing at \$116,835. This can be compared with the 30 June 1990 when the total value of Loans outstanding was \$234,500 with deposits standing at \$121,362.

Donations and Bequests

The Fund acknowledges with grateful thanks a number of donations and grants received during the year.

SUPERANNUATION

At the time of writing this Report the Triennial Actuarial Review has not been completed. A Supplementary Report will be prepared for Conference.

REMOVALS

This Fund always has the difficulty of assessing its financial requirements in budgeting for the ensuing year in order to set the requisite levy. For the year ended 30 June 1991, there was a short-fall of around \$12,500. The May meeting of the Finance & Stewardship Committee, who are charged with the responsibility of overseeing this Fund, chose not to recover the short-fall in this year's levy but is seeking alternative funding.

The meeting also agreed that the following limits be placed on payments from the Removal Fund:

- (i) Being aware that the size of an "average" household removal is around 25 cubic metres, that a limit of 35 cubic metres would be paid by the Fund. Any excess will be the responsibility of the family moving. In exceptional circumstances the General Secretary may exercise a discretion to enable the Fund to meet payment for a larger volume. (*See Suggested Decision No. 4, page 234*)
- (ii) Transit Insurance cover to the value of \$38,000 be met from the Fund, with any excess being charged to those moving. It was agreed that this amount be monitored and researched so as to be "reasonable" to both parties. (*See Suggested Decision No. 5, page 234*)

Work is proceeding on revising the Information Leaflet on "Removals", which includes upgrading the Transit Insurance forms.

TRAVELLING ALLOWANCES

During this year the Board has been aware that the Inland Revenue Department seem to have been increasing their vigilance of employers' management of pay-roll systems and the correct deduction of tax from wage and salary payments. One matter that has been voiced by the Inland Revenue in the public arena is the use of Public Service Mileage Rates, as adopted by the Methodist Church, as the basis of calculating the expense reimbursement for the use of a private motor vehicle.

The Inland Revenue have now announced:

- Public Service Mileage Rates may be used as a basis for calculating the tax-free reimbursement for the use of a motor vehicle.
- The correct tables for the c.c. rating of the motor vehicle must be used although the use of tables for a smaller vehicle c.c. rating would be accepted.

- A properly completed vehicle log book must be maintained.
- Where a copy of a correctly completed car log book, showing church-related distances, is given to the Treasurer, a claim can be made for the one-ninth GST content of the travelling allowance payment.

The Inland Revenue requirement for a motor vehicle log book is not new and the Administration Division has on previous occasions circulated details of this requirement. In order to offer more assistance to Presbyters in this matter, the Administration Division is in the process of preparing a vehicle log book for distribution to all Presbyters. This log book will contain instructions on the Inland Revenue requirements.

Where a Presbyterian does not maintain a car log, or is paid a travel allowance on a basis other than the distance of church-related travel as recorded in the vehicle log book (for example the payment of a minimum travel allowance), the difference between the actual allowance paid and the distance recorded in the car log book must be returned as taxable income by the Presbyterian when completing their Inland Revenue annual return of income (IR5) form.

B. PROPERTIES AND FUNDS

METHOD OF HOLDING PROPERTY TITLE

In our report to Conference last year we indicated that the Solicitor General holds the view that the Methodist Church may be in error in Holding title to Methodist property in ways other than under the Model Deed. Conference gave its approval to the Board to take steps to rectify this matter.

During this year the Board has begun the process of preparing an Act of Parliament that will widen the ways in which properties may be held and thereby resolve any possible errors. In due course the Hon David Caygill will present the Bill to Parliament for consideration. In making these changes the Board is not proposing a new direction, rather affirms the decisions of the 1981 Conference. Once the Act of Parliament is passed it will then be possible for the titles to Methodist properties to be held in one of the following ways:

- Trustees under the Model Deed.
- A Board incorporated under the Charitable Trusts Act and approved by Conference such as the Board of Administration.
- Any other manner that Conference may approve.

In undertaking the preparation of the Act of Parliament the Board wished to ensure that if Title was held by other than under the Model Deed

then all the responsibilities given to Trustees are carried over into the Laws and Regulations of the Methodist Church and are thereby part of the responsibility of the Parish Meeting. In this respect it was determined that matters relating to John Wesley's Sermons and Notes to the New Testament (Model Deed Section 5) were not clearly recorded as the responsibility of the Parish Meetings, and accordingly we asked the President to approve the following change to the Law Book.

Section 3

5. 3 (r) *be responsible for worship services in the parish and ensure that no person shall maintain, promulgate or teach any doctrine or practice on Church property which is contrary to scripture and to what is contained in the Standard Sermons of John Wesley and his Notes on the New Testament.*

5.3. (s) *The old (r) now becomes (s).*

Section 7

3. 1 (h) Seeing that property in the Parish is not used for any purpose forbidden by the Laws of the Church or for any purposes, entertainments or amusements which conflict with the purpose for which the Church was called into being *or contrary to what is contained in the Standard Sermons of John Wesley and his Notes on the New Testament.*

The Board has circulated the text of the Act and other material to Synods and Parishes giving full detail about the steps that are being followed.

CHURCH BUILDING AND LOAN FUND

Loans and Finance

The year ended 31st May 1991 saw 6 loans advanced to a total value of \$340,000, compared with 10 loans and a total value of \$443,990 in the year to 31st May 1990. The maximum value of individual loans, has been raised to \$85,000, subject to the Parish's ability to service the loans, still repayable over a 10 year period. A policy has been formulated, whereby interest on loans has been set at 1.5% below the rate being charged by Trustbank Canterbury on Home Mortgages, and this has resulted during the past year, in several reductions in the interest being charged to Parishes.

The capital of the Church Building and Loan Fund at the 31st May, 1991 was \$1,770,023 compared with \$1,662,668 for the year ended 31st May 1990, an increase of 6.46%. Property realisations deposits from Parishes totalled \$1,569,174 at the 31st May 1991 a significant increase of 45.62%, from the \$1,077,600 at the 31st May 1990. These funds provide the resources for financing the loans made, which at the 31st May 1991, totalled \$1,517,076 up from \$1,414,560 at the 31st May 1990, an increase of 7.25%. Interest paid on the deposits totalled \$118,185, while interest received totalled \$178,747.

During the year ended the 31st May, 1991 the Fund achieved a surplus of \$90,964 which resulted in an addition of \$45,482 to the Development Funds - Property. Of this 20% was added to the Capital and the balance is available for grants, as recommended by the Development Division.

It is always necessary to retain a significant amount of funds in a liquid form to ensure that there are resources available for depositors who need access to their funds for approved major maintenance or capital projects. Apart from monies on loan, the balance of the funds are deposited as short term deposits in the Methodist Trust Association, and bank deposits at Call. They are therefore, readily available, if required.

Financial assistance is still being given to Parishes during the first two years after a new building development has been undertaken, by reducing charges on their loans, resulting in monthly instalments being only 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. We are prepared to re-negotiate instalments at the expiry of the 'relief period', where there is significant principal still owing. Early repayment of loans is accepted, with charges ceasing from the month the final payment is made.

Development Fund - Properties

The Church Building and Loan Fund has continued to finance the Development Fund - Property which provides a resource from which the Development Division is able to recommend grants to Parishes for various property related developments.

Grants totalling \$73,966 have been made during the year; compared with \$10,816 during the year ended 31st May 1990. The Income Account has benefited from a further \$65,256 during the year. The capital of the Fund stands at \$288,925 compared with \$273,263, last year.

Parsonage Requirements

Concern has been expressed about the suitability of certain types of houses as parsonages. It must be realised that a parsonage is primarily a private home, and must therefore meet the needs of the individual family that is currently required to live in it. Parishes should be open to the possibility that they may have to consider obtaining a new place to meet specific needs of the parsonage family. It is preferable for the parsonage to be single storey, but if this is not possible, at least one double bedroom with adequate bathroom and toilet facilities should be on the ground floor, together with the living facilities. Consideration should be given to the needs of disabled family members. If a presbyter's office is provided at other than the parsonage, there need to be facilities in the home for people to be interviewed without disruption of the family's continuing activities. If the presbyter's office is in the Church complex, it should not double as a secretary's office, or be used by any other people.

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 encouraging to know that in several Districts the Property Advisory Committee now meets regularly, and special "on site" visits can be made. When a change of ministry is pending, a District inspection of the parsonage is encouraged to ensure that the residence is up to standard for the new incumbent.

It is apparent that in many of the Districts, Union and Co-operating Parishes are unaware of the procedures that they should be following in seeking approval for projects that they propose to undertake. On the other hand, it is necessary for us to be sensitive to the added difficulties that are experienced by Churches that have to deal with up to 12 different groups to obtain approval to proceed with such a project.

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. We would again remind Synods, that they 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. Consideration also needs to be given to the differing cultural groups within a District, age and gender.

Property Realisation

This year has seen a significant increase in the value of Property Realisation Deposits, resulting from several properties having been sold without a subsequent simultaneous purchase. This is reflected in the schedule of property transactions.

Difficulty continues to be experienced in maintaining a balance between availability of funds for the ongoing 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 utilized, except 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 half for new and innovative forms of ministry on a national basis, administered by the Development Division and half for use within the District from which it has been contributed.

For many Parishes this is not seen as a way of assisting new and exciting forms of ministry to be developed, but rather as a levy or tax imposed on them, and therefore the contributions made are usually of a minimal amount. On the other hand very few Districts seem to consider using this resource that they may have available in developing new and

innovative forms of ministry.

Schedule of Property Movements

Included with the report of the Church Building and Loan Fund, a detailed schedule of all property purchased, sold, or developed during the year is recorded. We question the usefulness of this information to the Conference and we seek approval for its discontinuation for the future. (*See Suggested Decision No. 6, page 234*)

Donations and Bequests

The Church Building and Loan Fund again acknowledges with grateful thanks the bequests and donations received during the year, from members and former members of the Church.

	\$
Estate N B Gilmour	722
Buttle Estate	1,904
F W Walters Estate	8,743
Cardno Estate	1,449
Woodward Estate	2,384
M E White Estate	29,586
H A Neville Estate	14,691
Estate D M Burnet	<u>500</u>
	<u>59,979</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 1991. If not acted on by 31 May 1992, consent expires. As some agreements for which consent was given prior to 31 May 1991, 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:

- (1125) Wellsford Co-op. - Gittos Church property at Wharehine. \$20,000
(1511) Tai Tokerau - old parsonage site at Waima - return to family of original owners

AUCKLAND:

- (2021) Auckland Methodist Mission - freeholding of 36 Rowan Road.
\$55,000
(2012) Auckland Central - parsonage, 50 Kitemui Ave, \$197,000
(2600) Development Division - parsonage, 53 Fife St, Westmere
\$150,000

MANUKAU:

(2452) **Taukau Union** - 4 Sections

WAIKATO-BAY OF PLENTY:

(3141) **Matamata Union** - Church of Christ Manse, \$60,000

(3281) **Taumarunui** - Presbyterian Manse

(3520) **Rohe Potae** - 3 Gladstone Rd, \$47,500

TARANAKI-WANGANUI:

(4091) **Wanganui** - land for roading Wanganui City Council

HAWKES BAY-MANAWATU

(5041) **Gisborne**

(5081) **Woodville** - sections

(5103) **Palmerston North** - Trinity Church \$300,000

(5121) **Rangiwahia** - return of land to descendants of original owners

(5141) **Rongotea-Sanson Co-op.** - Section

NELSON-MARLBOROUGH:

(7071) **Blenheim** - Parsonage, 54 Leefield St, \$125,000

(7031) **Richmond** - land acquired Tasman District Council, \$18,000

(7040) **Motueka-Moutere Hills Regional Co-op.** - gift of property to descendants of original Maori owners (Wakatu inc.)

Wellington:

(6006) **Camp Elsdon** - vesting of land in Porirua City Council

(6031) **Wellington South/Lyall Bay** - property cnr Mersey and Clyde Sts \$180,000

(9303) **Wellington Charitable & Educational Endowment Board** - 31 Kiwi St, Masterton \$115,000

NORTH CANTERBURY:

(8006) **Leigh Camp** -

(8011) **Christchurch Methodist Mission** - property 96 Harewood Rd, \$78,000

(8154) **Weedons Cemetery** - transfer to Selwyn County Council for control and maintenance.

(8191) **Rangiora** - parsonage, 246 King St, \$116,000

(8193) **Waikuku property** - \$20,000.

(8900) **Board of Administration** - 49A Tannadyce St, Wellington \$175,000

SOUTH CANTERBURY:

(8352) **Nukuroa** - \$6,000

OTAGO-SOUTHLAND:

(9112) **St Peter's, Invercargill** - vacant section \$12,500.

PURCHASES

AUCKLAND:

- (2131) **Devonport** - property 11B Albert Road, \$210,000
(2340) **Auckland Manukau Tongan Fellowship** - Dominion Road
property \$1,100,000
(2820) **Trinity Theological College** -
- 63 Castledine Cres, Glen Innes, \$113,000
- 1/31 Bonnie Brae Rd, Meadowbank, \$128,000
- 1 Epping St, Glen Innes, \$125,000
- 10 Jefferson St, Glendowie, \$139,000
- 1/3 Epping St, Glen Innes \$85,000
- 3 Kapua St, Meadowbank, \$130,000
- 3a Kapua St, Meadowbank, \$150,000

WAIKATO-BAY OF PLENTY:

- (3071) **Cambridge Union** - Opportunity Shop \$48,000
(3106) **Tamahere Eventide Home** - land \$400,000
(3171) **Rotorua** - property 189 Old Taupo Rd, \$90,000

HAWKES BAY-MANAWATU:

- (5101) **Palmerston North** - Property adjacent to Church \$130,000

WELLINGTON:

- (6190) **St Luke's Union** - 31 Kiwi St, Masterton, \$120,000

NORTH CANTERBURY:

- (8017) **Christchurch Methodist Mission** - 1 Rutland St, Picton, adjacent
Wesley House \$325,000
(8191) **Rangiora** - parsonage 125 West Belt \$191,000

BUILDINGS

- (E) Erections (A) Alterations/ Additions

NORTHLAND:

- (1011) **Kaitaia** - additions to church property (A)
(1071) **Hikurangi** - additions to Church (A)

AUCKLAND:

- (2032) **Lynfield** - proposed addition (A)
(2820/4) **Wellspring** - upgrading facilities (A)

WAIKATO-BAY OF PLENTY:

- (3051) **Te Aroha Co-operating** - church lounge extension (A)
(3085) **Melville** - extension Church buildings (A)

WELLINGTON:

- (6013) **Wesley Wellington Social Services** - Development and upgrading
Constable St, Newtown, (A & E)

NELSON-MARLBOROUGH:

- (7031) **Richmond** - redevelopment of Church Buildings (A)
(7121) **Hokitika** - alterations (A)

NORTH CANTERBURY:

- (8011) **Christchurch Methodist Mission** - change of use
54 Chester St, (A)
- refurbishing Aldersgate Cafe (A)
(8122) **Upper Riccarton** - alterations to lounge (A)
(8152) **Hornby Hall**

SOUTH CANTERBURY

- (8307) **Staveley Campsite** - addition to Laundry and Store room (A)

INVESTMENT BOARD

There were no sale or purchase consents.

LOANS APPROVED

- (2161) **Glenfield**
(2340) **Auckland Tongan Fellowship, Grey Lynn**
(2340) **Auckland Tongan Fellowship**
(2370) **Auckland Samoan Parish**
(3171) **Rotorua**
(2131) **Devonport**

BOARD OF ADMINISTRATION INSURANCE FUND

The Fund was set up as a result of a report to the 1978 Conference, page 183. The issues raised in the report included:

- proper risk management,
- good service to those insured,
- adequate financial loss protection at lowest possible cost compatible with ability to pay.

It was understood that this was achievable with:

- all Methodist property being insured,
- one master Policy,
- one premium payment by the Fund,
- simplified procedures for the Administration Division,
- more cover for the same premium,
- reduction of the perceived under-insurance,
- overall simplification with commensurate cost reduction;

With the passage of time there are now many Parish personnel and congregations who are not aware of the original intentions in setting up this Fund. Therefore, we bring to Conference a Resolution confirming the 1978 intentions. (*See Suggested Decision No. 7, page 234*)

That day-to-day running of the Fund is regularly reported to the

Board of Administration. The Board considers it is an appropriate time to review the purposes and achievements of the Fund, and has set this process in place.

The annual renewal at 16th May, gives the opportunity to review covers, including special needs and circumstances that have arisen during the previous year, as well as taking opportunities offered within the insurance market. At the 1991 Renewal additional cover was added to protect the Fund from unexpected claims "blow-out", computer break-down, as well as increased Public Liability to \$5m.

The financial year end for the Insurance Fund was changed from 31 May to 30 April so that the finances of the Fund can be completed prior to the renewal on 16 May each year. The financial statements to 30 April 1991 therefore cover an eleven month period. Premiums collected totalled \$710,556, an increase of 3.2% over the previous 12 months, and over 37% of these premiums were paid on in government levies. The total costs of claims met by the Fund rose dramatically totalling \$169,254 for the eleven month period as compared \$91,883 for the previous twelve months. This has meant that expenditure for the eleven months exceeded income by \$10,024.

Reflecting a hardening in the insurance market, the rate charged to Parishes for the year commencing 16 May 1991 was increased to 9.25 cents per \$100 of cover, from the previous year 8.75 cents. This reflects an increase of 5.7% which is considered a very reasonable rate in the light of the very comprehensive level of cover provided. It needs to be stressed that the open market of insurance is not available to the Church because of the constraints imposed by its policy of avoiding any South African association. *See Suggested Decision No. 8 page 234)*

Risk Control Questionnaires

Prior to the 1991 renewal requests were made for a Schedule of Inventories and completed Risk Control Questionnaires, from those who had not responded.

It is evident that awareness has been raised, and matters of Insurance have been brought to the attention of those responsible for the Church's property. However, we must accept that we can never quantify what losses have been avoided or prevented by our attention to Risk Control!

The Church's involvement in insurance is in essence "reflective". In seeking appropriate cover, it reflects its strategy; in facing claims it reflects the current state of society.

CONNEXIONAL FIRE INSURANCE

We reported to last Conference that this Fund would grant a three year loan from its capital reserves to assist Trinity College make housing provisions for our theological students. We are pleased to report that the loan has been arranged and the College has been able to purchase suitable housing. We affirm that the loan is for three years, and is seen as a way of giving the Church a breathing space, while the review of theological education is being undertaken.

This Fund is an investment fund. For the 11 months to the 30th April 1991 income totalling \$89,567 was added to the capital of the Fund. This capital which is represented by the loan and other principal, stands at \$1,449,220.

GENERAL PURPOSES TRUST FUND

The General Purposes Trust Fund exists as a vehicle whereby the Church can hold legacies and other monies which have a specific or designated purpose. In its administration of the Fund the Board of Administration seeks to ensure that the defined purpose for each deposit continues to be properly carried out. For this reason we have a process of review for each of the deposits. At the 30th June the General Purposes Trust held deposits totalling \$22,199,600. These deposits are invested in the Methodist Trust Association and had to accept its share of the Capital Decretion suffered by the Trust Association which has resulted in a reduction of capital. For those deposits for whom it is appropriate, we have continued to follow the practice, of adding 20% of the income earned back into the capital.

The Winstone Memorial Fund Deposit

The purpose of this deposit is to give support to ministry, assistance to supernumeraries or their widows, and provide assistance in cases of special need. This year \$20,460 has been provided to assist Parishes who have been unable to meet the full costs of their ministries. Assistance totalling \$7,784 has been paid to supernumeraries or their widows.

The Walters Family Trust Deposit

During the course of this year, Mr W Walters expressed the wish that the present emphasis for the distribution of income from the W F Walters Trust should not be changed for at least 25 years after his death. Rather than recommending a change to the Deed, with Mr Walter's consent, we bring a suggested decision to Conference, that will bring into effect his wishes. (*See Suggested Decision, No. 9 page 235.*)

In 1982 it was reported to Conference that Mr W Walters had constituted the William Walters Family Trust No. 2. He subsequently created the William Walters Family Trust No. 3, with the intention that it should replace the No. 2 Trust. We report that the No. 2 Trust has never been settled and it is now his instruction that this No. 2 Trust should be discontinued. (*See Suggested Decision, No. 10 page 235.*)

The F W Walters Trust and William F Walters Trust together provide a significant resource for our Church, which is available for the benefit of the Church and the Community. The following Grants have been made from the Trusts:

F W Walters Trust	\$15,895.50
William F Walters	\$31,000.00

Bequests and Legacies

During this past year the Church has benefited from the following legacies and bequests:

(1) Council for Mission and Ecumenical Co-operation:

Est. of	Norma Graves	\$ 3,000.00
	E A Dillon	464.56
	N N Buttle	1,600.04
	E M Priske	830.00
	J V Fogo	1,000.00
	J Hetherington	1,000.00
	M E White	11,834.42

(2) For the general purposes of the Methodist Church of New Zealand:

Est. of	Norma Graves	\$3,000.00
	Anonymous Bequest	\$ 500.00

CONNEXIONAL BANKING ARRANGEMENT.

The operation of the Connexional Banking Arrangement is one of the more visible expressions of connexionalism in the life of the Methodist Church where with a little additional work for local treasurers and at no cost to the Church, significant sums are available for the benefit of the Church both locally and connexionally.

Following the transfer of Church bank accounts to the BNZ Christchurch the total value of the Church's business with the Bank was recognised by the Bank of New Zealand and it was possible to increase the offset account to 1.4 million dollars. This has increased the earning ability of the special account even allowing for the drop in interest rates during the year, so that the surplus in the account for the year to 31st March 1991 totalled \$66,598 which was 8% over the 1990 figure.

The Board of Administration has determined that 75% of the balance in the Appropriation Account at the end of each year is to be made available towards the Connexional Budget for the next ensuing Connexional year. This means that the surplus from the operation of the Special Account for the twelve months ending 31st March 1990 funds the grant towards the Connexional Budget for the year ending 30th June 1992 (a grant of \$62,000) and the surplus in the Appropriation Account at 31st March 1991 (which totalled \$87,196) enabling a grant of \$65,400 towards the Connexional Budget for the year ending 30th June 1993. (*See Suggested Decision, No. 11 page 235*)

In addition to the income benefits available to the Church, loans to parishes and Church groups totalling \$306,215 were outstanding as at 31st March 1991 and the fund had invested, through the New Zealand Methodist Trust Association, \$488,000 in deposits with the Trustbank operation throughout New Zealand which has served to qualify a large number of parishes and Church groups for grants from the Trustbank operating in their local area.

C. GENERAL

GENERAL SECRETARY

JOB DESCRIPTION - PERSON PROFILE

Our Church's mission in Aotearoa/New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing partnership and will guide how we undertake mission.

JOB DESCRIPTION

The following are the functions of the General Secretary, as based on the Law Book, Section 9-1.5:

There shall be a General Secretary who shall be an Executive Officer of the Board of Administration, appointed by the Conference, and shall be responsible to the Board of Administration and the Conference.

He/she shall be nominated to the Conference by the Board of Administration. On matters where in terms of this Law Book he/she is responsible to Conference, he/she shall be accountable directly to the Conference, but on all other matters he/she shall be accountable through the appropriate Board or Committee to the Conference.

The General Secretary may be a Minister or lay person, and shall:

- (a) act as Secretary of the Conference and carry out its decisions;
- (b) act as General Secretary of Church Property and Authorised Representative and Custodian of Deeds and early Church Records;
- (c) act as Secretary of such Boards, Committees or Funds as may from time to time be determined by Conference;

- (d) exercise a pastoral ministry on behalf of the Conference to the ministry of the Church in their relationship to the Funds and Boards of the Church.

In addition the General Secretary

1. exercises in a pastoral way, a co-ordinating, facilitating and consultative ministry in the life and continuity of the Connexion, working closely with the President, Districts, Divisions and other groups.
2. exercises a role in fostering communications within and beyond the Connexion, and in building Ecumenical relationships and contacts with other Churches in New Zealand and overseas.
3. works closely with the Connexional Boards, Committees, and the Methodist Trust Association.
4. works closely with the Board of Administration, seeing to the effective management of its duties and functions, and seeking to follow the directions and priorities of the Conference as it responds to what the Spirit is saying to the Church.

The Board of Administration will provide the General Secretary with personal and professional support and also with appropriate opportunities for training.

PERSONAL PROFILE

The General Secretary shall be a presbyter or deacon of the Methodist Church of New Zealand or a lay person who is a member of that Church, in good standing. In the event of a lay person being appointed, conditions of employment such as: salary, allowances, leave, superannuation, etc. will be negotiated with the Board of Administration

The following attributes shall be taken into account:

THE CHURCH

- A commitment to the Church's Bi-cultural Journey, and a sound working knowledge of the Treaty of Waitangi and its implications for the Methodist Bi-cultural Journey, with an understanding Te Reo Maori and Tikanga Maori and a profound ability to relate well to the Maori Division.
- An expression of a Christian commitment through a bi-cultural Methodist Church and the wider Ecumenical movement within and beyond New Zealand.
- An openness to the possibility of extensive change in the structure and outworking of the Church's life and witness.
- Sensitive to and support of important movements in the life of the Church such as, the search for a just and peaceful world; the building of a Church community which values the contribution made by women and men together, by youth, and by the diverse cultures and theological positions represented in the life of the Church.
- A pastoral approach to the work of the Administration Division and the Conference.
- An adequate experience of Parish life and leadership, and the connexional nature of the Church.

MANAGEMENT

- Ability in leadership to work in a team setting within the Administration Division and related structures and with the other Divisional officers.
- Communication skills.
- Ability to work in an open, consultative style and be sensitive to issues concerning the use and abuse of power.
- Proven administration capacity and be able to manage and relate pastorally to an office and staff of employed and voluntary helpers.
- A broad understanding and competence in the area of finance and a clear understanding of the ethical stance of

the Church in the area of finance and investment.

- An ability and experience to be a decision-maker and confidence to delegate responsibilities.

PERSONAL

- A person of spiritual maturity.
- A person of experience and self confidence to undertake the task.
- A suitable supporting environment and circumstances which allow travel and mobility throughout the Connexion and beyond.
- A person of good physical and mental health.

(See Suggested Decision, No. 12, page 235)

EMPLOYMENT CONTRACTS ACT

The Employment Contracts Act which came into force in mid-May 1991, will have significant ramifications for the national Church, Church organisations and Parishes. The Church nationally is a large employer not only through the obvious group such as Methodist Social Services or the Divisions, but through parishes and other local Church groups.

A survey of approximately 50 parishes was undertaken to determine the scope and nature of parish employment and also to ascertain how formal the employment procedures were within the Connexion, e.g, letters of appointment, schedules of duties etc.

With lay employees the Church's obligation to complete employment contracts with its employees is quite clear and the Administration Division has forwarded to parishes guidelines for contracts with a suggested format. It has been recommended to parishes that individual contracts of employment be completed and that while these do not legally have to be set out in writing, it is preferable that they be set out in written form for the benefit of both parties.

The larger employers (especially the Missions), have moved to establish employment contracts with their staff in line with the appropriate standards applying to their areas of work and service.

Consideration has also been given to the implications of the Act with regard to Presbyters in stationed positions around the Connexion. The State Services Commission have advised that they believe the previous Inland Revenue Department acceptance of Presbyters of the various denominations, as being in a unique employment relationship with their Church is continued under the Act. However, the passing of the new legislation has raised a number of issues which the Board believes deserve serious consideration.

The Board has established a sub-committee including a solicitor,

independent of the Church, experienced in Employment Law to consider the implications of the Employment Contracts Act on the Church's stationing and employment procedures for Presbyters as well as lay employees. The committee has undertaken considerable research and has determined that there were four positions to be considered:

- (i) Presbyters
- (ii) Supply
- (iii) Self-Supporting
- (iv) Lay employees

(i) PRESBYTERS

It was noted that in the original Wesleyan Society authority was vested in and remained with John Wesley. He appointed his assistants and helpers and determined their stationing. In 1784 the Declaration of the Legal Hundred gave power to Wesley's named successors to determine the employment and stationing of the ministry. This power has devolved to Conference and it is only in comparatively recent times that lay people within the church have, through Conference, had input into the final decision-making on matters of stationing and stipends.

Presbyters are Treated as:

Self Employed for:

Church Law
Redundancy

Employees for:

PAYE
Superannuation
A.C.C.
G.S.T.
Holidays
Reimbursing Allowance
CPI adjustment of stipend - formula

An initial question was whether the Ministers were currently under a contract for service, i.e. self-employed, or a contract of service which would make them employees. There were two standard tests to be considered. One was the question of the Ministers' income tax position and it was noted that the Ministers were paid under the PAYE system, plus reimbursing allowances, and that they were not registered for GST. The second test, was whether or not the person was under the discipline or control, and to what extent, of an employing or governing body. On both tests it was felt by the committee and supported by Church law that the Presbyters were employees of the Conference.

A clear distinction was seen by the committee between the Conference and the Parish. Ministers are under the discipline of and are directed by the Conference and their services are made available by Conference to the Parish. This is what happens currently in stationing. If a Minister was to be considered self-employed and therefore under a contract for service the Minister, because gross stipends and allowances pass the

threshold for GST registration, would need to provide for the return of GST. Self-employed people need to make provision for provisional tax payments and also need to keep extensive records to enable them to claim the deductability of their employment costs. It was considered by the committee that the ministry would not be served by having to be treated as fully self-employed with all of the tax ramifications that this suggested.

It is clear from the historical information, the predominant tax treatment of Ministers, the authority and discipline of Conference which is accepted by Presbyters, and the exigencies of modern tax and superannuation practises that the ministry of the Methodist Church of New Zealand would be best served by being employed in the fullest sense of the word by Conference. The practical and philosophical effects of this was not considered to be significantly different from the present position.

Understandings:

It was the understanding reached by the committee that Presbyters should be employees employed by Conference and that there should be a Contract of Service entered into which would include standard contractual terms but each Presbyter would have an individual Contract completed between the Presbyter and the Conference through the Board of Administration. These Contracts would cover all those stationed by Conference and accordingly would be completed by students before they take up their probationary appointment. Home setting students, before Ordination, could be dealt with as lay employees of the Church (Parish).

This raised the ancillary question as to when people were received into Full Connexion with Conference. It is noted that they are under the authority and discipline of Conference from the time of their probationary appointment and are also obliged to become Members of the Supernumerary Fund from that time. Is it appropriate therefore that they be received into Full Connexion at the time of graduation from the Theological College?

THE EMPLOYMENT CONTRACT

The Employment Contract should include as part of the standard conditions the following:

- Leave Provisions - annual holidays, long service, study, sickness, parental and special.
- Engagement/Termination Provisions - fixed term contracts, no redundancy, retirement.
- Superannuation Provisions
- Disputes/Discipline/Personal Grievance Provisions - c.f. Law Book provisions on Appeals, etc.
- Salary
- Itinerancy
- Employment Year
- Sexual Harassment Policy.

The Employment Contract would be between Conference and the Presbyter as it is Conference that stations the Presbyter in a Parish. Clearly

there needs to be a relationship between the Presbyter and the Parish which covers the matters that are now generally dealt with in the pre-stationing profiles prepared by the Presbyters and by the Parishes and in a number of Covenants that have been prepared and completed between Presbyters and their Parishes.

It is considered that the Contract should include a provision for minimum terms of service (i.e compliance with set performance criteria) but the practice of a Covenant being completed between the Presbyter and the Parish setting out more fully the expectations of each party should be encouraged and completed as early as possible in the appointment to the new Parish.

It was noted previously in the discussion that one of the legal tests of employment was the deduction of PAYE tax. Whilst there is no firm evidence it is expected that most Parishes show the employer as "the Methodist Church-Parish" or just "the Parish". It is considered that in future Parishes be instructed that the employer should be shown to be either the "Conference of the Methodist Church of New Zealand" or the "Board of Administration of the Methodist Church of New Zealand" with the local Parish Treasurer acting solely as paying agent on behalf of the employer.

The committee considered the question of whether Ministers should be paid centrally by use of the Bank's direct debiting facilities or whether payment should remain with the Parishes. It was decided that this was a matter that would benefit from further consideration.

In Union and Co-operating Parishes it was considered that the denomination responsible for making the stationing appointment would have its procedures for dealing with employment contracts followed. A Methodist appointment would be subject to a contract of employment as determined by the Methodist Church, a Presbyterian appointment by whatever means the Presbyterian Church determines to respond to the Employment Contracts' Act. This is in common with the superannuation provisions currently in place for Union and Co-operating Parishes.

Letter of Appointment

The Committee considered that a Letter of Appointment should be given by Conference (Board of Administration) to the Presbyter when they are stationed to a new appointment and the Letter of Appointment, referring to the standard employment conditions and the Law Book and Regulations of the Church would form the basis of the individual Contract. The Contracts should be for a fixed term with the ability to vary the Contracts, such variation only being permitted in writing and not effective until signed by both parties. The committee also considers that a letter of reconfirmation of appointment should be forwarded to Presbyters at the beginning of each Connexional year as, strictly speaking, all stations are confirmed by Conference each year.

The question of termination of appointment was considered under two headings:

(a) **Termination by effluxion of Time:**

With a fixed term contract the contract determines on a nominated

and agreed date, and while there may be an expectation of reappointment elsewhere by the Presbyter, there is no legal obligation on Conference to reappoint. As employees, the Presbyters may previously have been entitled to redundancy, although it is noted that the Employment Contracts' Act provides that:

1. unless there is a specific reference to redundancy, redundancy is not a standard payment to employees under employment contracts;
2. contracts may expressly exclude redundancy.

(b) Broken Term Terminations:

It may be that the Presbyter or the Parish has not fulfilled the other's expectations and Conference moves to reappoint elsewhere, or the Presbyter wishes to move into other forms of ministry or indeed out of ministry entirely. The contract must provide for the ability for both parties to move to seek early termination and for procedures to be put in place for this to be resolved. Where the Presbyter then moves to other employment, such as chaplaincy, it must be clearly established that the employment contract with the Methodist Church of New Zealand has terminated and notwithstanding ongoing Membership of the Supernumerary Fund and remaining in Full Connexion with Conference, employment by Conference will only recommence when a new employment contract has been completed and new stationing appointment provisions completed.

The committee believes that the processes as outlined above are not significantly different in effect from the processes that are presently followed in the appointment and stationing procedures of the Church, except they are spelt out in different terms. The Law Book states that Ministers are not employed but are in "an unique relationship with Conference". It is the committee's belief that such wording was established largely for secular reasons and the benefit of the distinction is probably long past. The English Parfitt case established that, in terms of the UK Conference, Presbyters were not employees and therefore not entitled to redundancy. Such provisions can now be dealt with in the Terms of the Contract. It is noted that the judgement in the Parfitt case states:

"A fortiori - it would be possible to draft a legally binding offer and a legally binding acceptance between the minister and the circuit which invited him, with enforceable clauses as to the stipend and the manse and its contents and an enforceable obligation on the part of the minister to hold a particular number of services on particular days and a right in the minister to defined holidays in each year.

"That again, however, was not the arrangement before the court in the present case; a binding contract to achieve such objects would look very different from what the court had to consider."

The advantages of treating Presbyters as employees of the

Conference (administered by the Board of Administration) now seem to clearly outweigh any advantages previously perceived of their being treated as self employed people.

(ii) **SUPPLY MINISTRY**

The committee saw two types of Supply -

(a) Full-time Supply, predominantly overseas personnel:

The committee believed that an employment contract was essential in this regard which would follow the standard provisions (with minor variations as appropriate) provided for Presbyters in Full Connexion. It would be the Development Division's responsibility to negotiate the contract which would be completed on behalf of the Methodist Church by the Board of Administration, such document being completed before Supply Ministers depart their country of origin. It is too late for the document to be completed when the Minister is in New Zealand and in the Parish.

(b) Part-time Supply, e.g. Supernumerary Ministers:

It was considered that part-time Supply would again be covered by the basic employment contract but varied to suit the lesser hours worked, with reference either to percentages of stipend, the provision of housing, allowances, etc.

(iii) **SELF-SUPPORTING MINISTRY**

Full Self-Supporting Ministers were not seen to be covered by an employment contract because in fact they were not employed - there is no remuneration. It was envisaged that a Covenant would be completed between the Parish and the Self-Supporting Minister to cover the pastoral matters germane to the arrangements between the Self-Supporting Minister and the Parish.

Partially Self-Supporting was seen to be in an employee relationship with the Church and would be employed by the Conference with a similar contract for itinerant Presbyters varied as necessary for the proportions, percentages, etc.

N.B. The ecumenical dimension must be carefully considered before the Church reaches any conclusion as our stance will affect the other denominations.

(iv) **LAY EMPLOYEES**

"Lay employees" were seen to cover not only all obviously lay employees in the manifest employment areas of the Church but would also cover ordained Ministers who were working in non-stationed appointments. The test was the nature of the work, not the ordination or lack of it of the person.

Three major employing groups were seen within the Church:

- (a) **Methodist Mission Aotearoa (MMA) -**
MMA, through their membership of New Zealand Council of Christian Social Services, was working to complete an employment contract document to cover those employed in their facilities, i.e. nurses, domestics and others, and a second generic document for social services. MMA were being assisted by people experienced in the employment market. It was the belief of the committee that MMA were well served and dealing in a specific area of employment which was not common to the rest of the Church and so should be left to pursue their own contractual arrangements. It was noted that MMA employed approximately 1200 people.
- (b) **The Divisions -**
The Divisions were seen as employing between 50 and 70 people, largely in clerical positions, although with some trades people and other general workers employed. It was noted that individual contracts would need to be completed, again with general standard conditions and terms and that any employee covered by the Clerical Workers' Union Award could rely upon that document as the basis of future negotiations.
- (c) **Parishes -**
It was reported that a survey of a number of Parishes had elicited a response that they did not employ people, even though it was apparent to the Connexional Office that in fact they did. A more comprehensive survey of 50 selected Parishes setting out the definition of employment as "PAYE deductions" has shown that most Parishes do in fact employ people on a part-time basis for a variety of services ranging from secretarial and cleaning to social work, medical, Opp. Shop management, etc. It was noted that these were Parish appointments and it was felt that the Church should provide the Parishes with standard letters of appointment and general forms of contract that the Parish could then vary to suit individual circumstances and have completed. It was noted that the liability under the contracts of employment for damages or any other awards must lie with the Parish, not with the Church, and that this

must be included in the contracts. It was further noted that the Parishes were not legal entities and the responsibility or liability for any claims that may be encountered could possibly be personal to the Parish officers who signed the contract or made the appointment. The appointment process and documentation must clearly spell out that the claim of any individual employee is limited to the Parish and not its officers or the Conference.

PROCESS:

The committee believed clearly this is a matter which affects the rights of the laity and ministry and would need to be brought to two Conferences. The matter should be referred to Synods and Parishes in the 1992 year and taken back to the 1992 Conference for final consideration.

It is noted that all employees have a Contract of Employment currently. It may be that the contract is not written down, nor is it necessarily based upon a current or expired Award, but in terms of the Act the Employment Tribunal is able to infer from the conduct of the parties an Employment Contract. Awards, even though they may have expired, continue to provide the basis for ongoing employment contracts and conditions. It is considered that Presbyters' Contracts will be based around the actions of each party and the understanding of the relevant positions of each party, including the reference to the Laws and Regulations of the Church.

It is not considered that the provision of Employment Contracts for lay employees need wait for the two year process as this is not a matter which affects the rights of the ministry and laity, but is a responsibility of the Church as a responsible employer of lay people. *[See Suggested Decisions, Nos. 13 and 14 pages 235 and 236.]*

ARCHIVES

The Archives Departments in Auckland and Christchurch continue to be extremely busy facilitating research over a wide range of topics and providing a valuable pastoral outreach to the wider church and community.

Decisions as to the best way of copying and preserving our written, oral and audio visual records are not made without research, consultation and guidance so this is proving a long process as we move forward with care.

Some concern has been felt recently as we have worked with people writing thesis that there is much material being lost. For example, in Conference reports there may be reference to a seminar but nowhere is there a report filed, or a paper has been presented at a special gathering but a copy has not been kept. Researchers are increasingly wanting to know the mind of the Church on certain subjects at particular times.

To assist us in this area we need to begin gathering together the archival material of all Connexional Committees.

Accessions during year have included:

- Original letters of Rev. Gideon Smales

- Life Story and photograph albums of Miss May Graham.
(See *Suggested Decisions*, No. 15, Page 236)

STATISTICS

With modern computer technology much more use can be made of statistics. The jargon-word of today is "massaging" the data. Hence there is an increased call for statistics compiled from data that is accurate and comparable.

The field of Statistics is one area where we are able to act in co-operation with our partner Churches. It is sufficient at this stage to report a continuing liaison with our negotiating partners: in the forms that are used, their distribution and collection, and the collating and usage of the material so gathered. To this extent we are furthering the ecumenical journey. (See *Suggested Decisions*, No. 16 page 236)

MATTERS REFERRED FROM CONFERENCE

Conference referred a number of matters to the Board which have been dealt with under the various sections of the report, but in addition we report on:

Size of Conference Reports (1990 Minutes, p.687)

During the year the Connexional Office wrote to each of the groups who report to Conference encouraging them to reduce the size of their report to Conference.

Farewell speeches (1990 Minutes, p.687)

In responding to this resolution the Board was mindful of the setting, the nature of the speeches, and the individual way in which they were presented to the Conference. The time spent in summarizing, editing, typing and the significant number of additional pages that would be required, could not be justified and the Board therefore does not intend pursuing the matter.

Grafton Hall of Residence (1990 Minutes, p.687)

The Board believes that the accountability and oversight of the "Grafton Hall" properly remains with the Auckland District. As this Notice of Motion primarily requests Conference support to publicise this valuable asset, in which the Methodist Church is a partner, this means that the Auckland District are best to attend to matters such as publicity, membership, etc.

Long Leave, (1990 Minutes, p.656-658)

The Division prepared a paper about the possibility of establishing a Long Leave Fund, which was reported as requested to the October General Purposes Committee. In essence we believe it would be administratively difficult and costly to make provision for such a Fund, and would take a number of years before there would be sufficient funds to make it operable. We therefore did not recommend pursuing the matter further.

The provisions relating to travelling allowances and reimbursing allowances as set out in the report to the 1990 Conference are appropriate because to follow any other course would incur taxation implications.

CONTINUING WORK/FUTURE DIRECTIONS

- Employment Contracts
- General Secretary Appointment
- Retirement Housing
- Superannuation
- Taxation

Suggested Decisions:

1. The Report be received.

PERSONAL

2. Conference's appreciation to Mr Dick Yates for the significant contribution he has made to the Methodist Church, while he has filled the position of Acting Finance Manager, is recorded.
3. Conference's congratulations to Dr Denis Janus in receiving the papal knighthood of St Gregory the Great, is recorded.

REMOVAL FUND

4. Approval is given for payment from the Removal Fund to be limited to a load size of 35 cubic metres, with the cost of any excess being the responsibility of the family moving. Exceptional circumstances will be referred to the General Secretary who may exercise discretion to enable the Fund to meet payment of a larger volume.
5. Approval is given for the premium for Transit Insurance cover to the value of \$38,000 per household being met from the Fund, with any excess being charged to those moving. These limits be monitored annually.

CHURCH BUILDING AND LOAN

6. Approval is given to discontinuing the detailed schedule of property movements as part of the Board of Administration's annual report to Conference.

INSURANCE

7. Conference affirms the intent of the 1978 Decisions that all property vested in the Methodist Church of New Zealand or for which the Methodist Church has assumed responsibility be insured within the Board of Administration Insurance Fund.
8. Following the changes taking place in South Africa the Public Questions Committee be asked to prepare a statement setting out an

appropriate relationship for our Church to have with South Africa at this present time.

GENERAL PURPOSES TRUST FUND

- 9(a) Notwithstanding that, following the death of the Settlor and in accordance with Clause 9 of the Deed of Trust dated the 10th of March 1964 Conference may absolutely determine the distributions to be made from the income of the Trust, Conference acknowledges the interests, concerns and emphasis for assistance evidenced through the distributions approved by Mr Bill Walters over the last several years and directs the General Purposes Trust Board as Trustee that for the 25 year period following the death of the Settlor:
- (i) So long as the Ecumenical Development Co-operative Society (EDCS) U A Trade Register No. 20744, incorporated in and operating from the Netherlands, continues to exist an annual sum of up to NZ\$9,000 shall be paid to the Society firstly as to NZ\$3,000 for the purchase of shares in the Society and secondly the balance as a grant to the Society for the purposes of the Society's work for the aid and advancement of women and children in need.
 - (ii) the balance of the annual grants from the income of the Trust shall continue the emphasis and direction established by agreement between the Settlor and the Trustee over the last several years.
- (b) Conference undertakes not to change the provisions of the Trust Deed for a period of 25 years after the death of the Settlor.
10. That the Trust (known as William Walters Family Trust No.2), constituted by a Deed dated the 9th September 1982, having not been settled, be wound up.

CONNEXIONAL BANKING:

11. Conference acknowledges the appropriation to the Connexional Budget 1992-93 of \$65,400 from the Connexional Banking Arrangement.

GENERAL SECRETARY

12. The Job Description and the Personal Profile for the General Secretary be approved.

EMPLOYMENT CONTRACTS ACT

- 13(a) The concepts contained within the report are endorsed by Conference;
- (b) As the rights of ministry and laity are affected by this matter, so Conference accepts this as the first year of the two year process which is required for final approval;
 - (c) The report be referred to Synods in 1992 for study and response.

14. That Conference:
- (a) appoint the Board of Administration as it's agent in matters relating to the administration of Employment Contracts; and
 - (b) requests the Board of Administration to draft and distribute to the Church, Employment Contracts for use in appropriate circumstances.

ARCHIVES

15. Conveners of all Connexional Committees are required to send records no longer in use to the Connexional Archives, Christchurch.

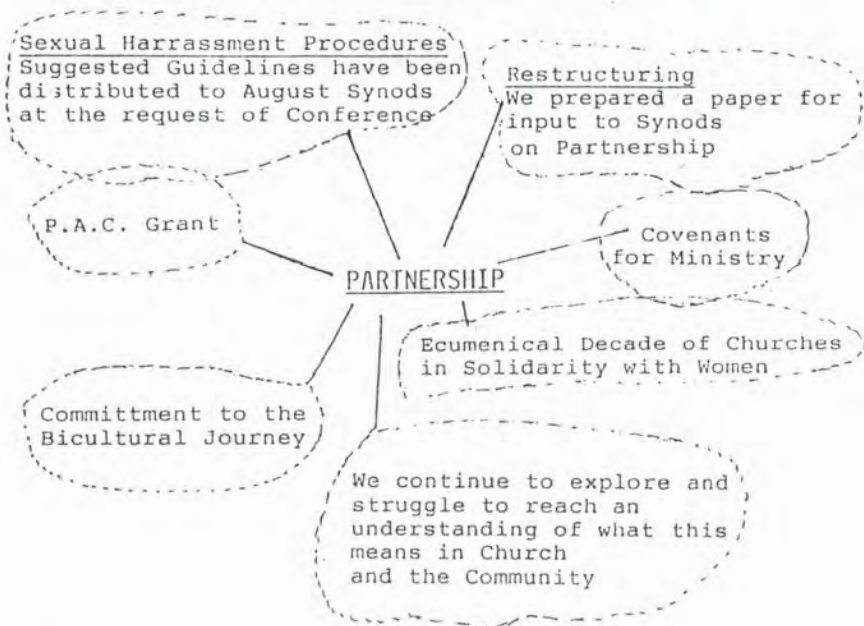
STATISTICS

16. The Administration Division is encouraged to continue to work towards common statistics, with negotiating partners.

GENERAL

17. Membership of the Board of Administration be: (as reported to Conference)

THE COMMUNITY OF WOMEN & MEN IN CHURCH AND SOCIETY



P.A.C. Grant

The Community received \$50,000 in 1990 for Theology in Aotearoa.

In receiving this unexpected gift we find the responsibility that has come with it a challenge, a privilege as well as requiring our time and energy.

Covenants for Ministry

Deacon June Gibson - After seven years, June is retiring this year from the Diaconate. She has been an ongoing integral part of the Community over these years.

Rev Sue Paterson - Sue is living in Wellington, and she continues her Covenant with the Church in Contemplative Ministry. She offers her Ministry to the whole Connexion. Sue is also this year doing work on Theology of Aotearoa, supported by some of our P.A.C. money.

The Ecumenical Decade of Churches in Solidarity with women
1991 Theme : Family

A Resource is available from the Presbyterian Committee on Women in Church and Society, c/- 3 Duke Street, Dunedin.

1992 Theme : 'Women and Violence'

Resources will be available.

Communication

We see this as fundamentally important. With 'Warp & Weft' and our Corresponding Membership, we are in contact with approx. 120 people. It is good that we can make contact with so many, mainly from the grassroots of the Church.

"God has yet more light and truth to break forth from the word"

Relocation

The Community has been located in Palmerston North/Wanganui/New Plymouth/Masterton region for five years. We are seeking to change the location in 1992.

The current membership is:

Ann Pritchard, Sylvia Olsson, Troy Sugrue, Amelia Takau, Dawn Wright, Joyce Coss, Lynette Green, Gillian Thornley, Bertha Zurcher, June Gibson, Helen Wright, Scott Thompson, Margaret Drake, Russell Rigby, Pat Jacobson, Anthea May Thomas, Wendy Conwell (Co-ordinator - 48 Jickell Street, Palmerston North)

DEALING WITH SEXUAL HARASSMENT IN THE METHODIST CHURCH

The resolution of Conference 1990 regarding sexual harassment in the Methodist Church was referred to the Welfare of the Church committee and the Community of Women and Men. The following guidelines were prepared by the Community, in consultation with Welfare of the Church and Synods. We appreciate responses from Wellington, Nelson/Marlborough/West Coast, Taranaki/Wanganui, Manukau, Manawatu, Auckland and offer this proposal as a way forward for the church to begin dealing with sexual harassment.

Sexual harassment can happen to anyone, female or male. If a person says they feel harassed, while this is subjective, it is up to others to respect that feeling. Although women are most often sexually harassed by men, the reverse can occur. Same-sex harassment also occurs. Presbyters, Deacons and lay people can be both the victims and the perpetrators of sexual harassment. It can also occur within these groups.

Sexual harassment usually means any objectionable or offensive emphasis on the sex or sexual orientation of an individual or group of individuals. Sexual harassment includes both physical and verbal conduct, often with an underlying element of coercion or threat. It is behaviour which creates an intimidating, hostile or offensive environment

Sexual harassment can include:

- * inappropriate touching
- * comments emphasizing sex or sexual orientation
- * offensive jokes and/or names
- * leering
- * compromising invitations
- * misuse of power or position
- * misuse of pastoral or counselling situations
- * demands for sexual favours
- * sexual assault

It is important that all cases of sexual harassment be settled as quickly and as informally as possible. This means:

- that the sensitivities of the person alleging harassment be respected,
- that the person whose behaviour is causing offence be given adequate opportunity to stop,
- that both parties be protected on the one hand from victimisation and on the other hand from unwarranted accusation during the course of any inquiry.

We suggest that the following procedure be adopted:

1. A first step is to let the person whose behaviour is causing offence know that their behaviour is unwelcome and must stop. This could be done alone by the person alleging harassment, or where this is difficult or not appropriate, with/by a trusted support person.
2. If the unwelcome behaviour persists the matter is to be brought for resolution and without delay to a designated Contact Person for the Synod (see below), in writing if preferred.

3. If the matter is still unresolved, the Contact person shall consult with the Synod Superintendent to set up an ad hoc committee to hear and rule on the complaint. The committee should consist of a minimum of 4 people; an independent counsellor should normally be included, with an appropriate balance of gender, culture, lay and ordained.
4. Counselling and support is strongly recommended for both parties while they are in this process.
5. An appeal by either party against the finding of this committee may be made to the Pastoral Committee of the Methodist Church, whose decision would be final.

N.B. In any approach confidentiality must be maintained.

Contact People

To assist those who for some reason feel unable to use this procedure by themselves Contact People shall be appointed by Synods on recommendations from the congregations. There would need to be a minimum of two or three for each District appropriately trained for this role. The Contact Person's main function shall be to receive the complaint, make an initial assessment and seek to resolve the issue as informally and speedily as possible. If necessary the Contact Person will support the complainant in taking the matter further.

Suggested Decisions

1. That Conference adopt this procedure for dealing with allegations of Sexual Harassment.
2. That appropriate steps be taken to implement this procedure.
3. That awareness of the issue and the procedure be raised in the congregations by means of appropriate publicity material.

COMMISSION ON THEOLOGICAL/MINISTERIAL EDUCATION

Report to Conference 1991

In 1990 Synods were asked to consider ways that the need to provide accommodation for students at Trinity College could be met. At several meetings concern was expressed at committing a large sum of money for this purpose without making sure that present educational provisions were adequately meeting the needs of the Church as it approaches the 21st century. Is the theological education currently provided by Trinity/St John's appropriate for the 1990s and beyond?

Arising from this concern the May General Purposes Committee established a Commission to examine current procedures followed to train theological students and to see if changes should be made.

The terms of reference of the Commission are as follows:

1. To review the present theological/ministerial education undertaken within the Methodist Church of New Zealand both within St John's/Trinity and the Maori Division, identifying both the positive strengths and limitations of the current training
2. To identify ways in which theological/ministerial education needs to prepare people for ministry and to undergird the mission of the Methodist Church as expressed in its Mission Statement.
3. To look at alternative models of theological/ministerial education which could either supplement or replace the present models, to cost these, and to make suggestions regarding their validity to our present mission.
4. To make recommendations concerning the future of theological/ministerial education within the Methodist Church of New Zealand and to make practical suggestions regarding their implementation, resourcing and funding.

After bi-cultural consultations, the then President of Conference, Barry Jones, appointed a Commission of seven lay-people and eight clergy, selected not to represent particular divisions, committees, or official bodies, but to bring a wide spectrum of experience and interests to the task.

The membership is: Mavis Ambler, Opononi; Robyn Brown, Auckland; Mary Caygill, Takapuna; Nik Cree, Wellington; Frank Hanson, Auckland; Pat Irving, Whangarei; Bronwen Olds, Petone; Aso Saleupolu, Auckland; John Salmon, Auckland; Kenneth Smith, Rangiora; Diana Tana, Hamilton; Jennifer Taylor, Wellington; Ann Thomas, Upper Hutt; Fletcher Thomas, Upper Hutt; David Thorns, Christchurch. Ann and Fletcher Thomas were appointed as Co-conveners of the Commission.

The Commission has held three Friday night/Saturday meetings and one Friday night to Sunday afternoon meeting. The Commission concentrated first on interpreting and defining its Terms of Reference, and assessing the shape and size of the task before it. It has begun the task of evaluating some of the immense body of published material relating to theological education. It has also spent some time identifying and defining the essential elements of education and training for lay and ordained ministry

in Aotearoa/New Zealand in the last decade of the 20th century and beyond. It has made a start on reviewing the education currently provided by Trinity College.

The Commission has sought contributions to assist it in its work from people and groups throughout the Connexion. A considerable quantity of material has been received and is being evaluated. The Commission has also made contact with bodies in other churches with similar interests. Several individuals and groups have asked to meet the Commission to explore and share ideas. During the early part of 1992 members of the Commission will attend District Synods and meetings if requested. This will give individuals and groups opportunities to express collective concerns and share ideas, dreams and hopes.

The Commission recognises the extent of the challenge before it, and appreciates the need to balance a sense of urgency about the task against the need to proceed with care. It is determined to complete its work in a timely and satisfactory way.

Suggested Decisions

1. The Report is received.

Media and Communications Committee

After a break of a year the Committee returned this year to the practise of holding a Media Consultation inviting representatives from groups within the church which focus on different aspects of Communications. This proved to be a very useful event for the Committee and highlighted on-going areas of concern regarding effective communication within our church; not the least being the difficulty of tackling these tasks without any staff or a Director.

Consultation

The committee is in the process of working through the recommendations from the Consultation.

Issues included:

- Presbyterian Media Audit
- Crosslink
- Fieldworkers
- New technology
- Environment issues
- Communication Fund

The Consultation affirmed the need to encourage all areas of the church to be responsible in the use of paper and so avoid wastage. The use of recycled paper is encouraged.

The Consultation also suggested that it may be necessary to look again at the guidelines for the Communication Fund to see if these continue to be appropriate. It is proposed that this will be a major item of discussion at next year's Consultation.

Crosslink

Crosslink continues to develop its ability to serve the church as the basic source of news and information to all Methodist, Presbyterian, Union/Cooperating Parishes and their wider communities. Since last Conference the paper has won another award from the Australasian Religious Press Association. In 1990 Ian Harris won the Award for the Best Editorial and in 1991 Anne Manchester won the award for the Best Devotional article.

The biggest issue facing *Crosslink* is how to encourage the widest possible distribution of the paper by local parishes. The advertising revenue is at risk when we fail to deliver the paper into every home under pastoral care. The inability of parishes to ensure that every home under pastoral care receives a copy has effectively reduced the readership by 10,000 in the past twelve months. The reducing number of

copies taken by many parishes reflects the decline of the local church.

A readership survey conducted by *Crosslink* shows that 84% of the readers like the paper. That finding alone should give parishes the confidence to implement a delivery system.

A number of parishes do not receive *Crosslink*. *Crosslink* research indicates that cost is a contributing factor. It is recommended that all parishes receive a minimum number of copies and that the extra copies the parishes require - to deliver a copy to every household - be 'paid' for by the parishes at a rate they can afford. The gross cost of *Crosslink* is 50 cents per copy. The cost to the Connexional budget of the paper is 16 cents per reader.

The most significant development in the life of *Crosslink* since last Conference is the widening of the ecumenical connection. The March edition was a landmark in New Zealand religious publishing. Six denominations: the Anglican, the Associated Churches of Christ, Baptist, Lutheran, Roman Catholic and the Society of Friends, joined our readership. For that edition the potential readership was 250,000!

The experience of working with the *Crosslink* team on the March issue has raised again for the Anglican Church of the possibility of joining the Publishing venture. After consultation with the General Secretary of the Methodist Church and the Presbyterian Director of Communication, the Editor issued a formal invitation to the Provincial Board of Communication of the Anglican Church to consider entering discussion on the issues involved in including the Anglicans in the Partnership.

Following discussions at the Media Consultation in May the Media and Communication Committee expressed reservations about widening the Partnership. We would like discussion to continue with the Presbyterian Church but with the awareness of our reservations namely;

1. the concern's of the Maori Division.
2. Our own identity within a wider partnership.

Churches Broadcasting Commission

It has been a busy and interesting year for the Commission. Dr Brian Edwards appointed Communication Officer in September last year had has proved of great value to the Commission. Several programme proposals have been made to TVNZ and one is being discussed further at present. Dr Edwards has also provided valuable media assistance to the churches particularly in the areas of training and access to the media.

His presence has assisted CBC to clarify its roles and to become more aware of the tensions and difficulties we face not only from the competitive and changing world of the media

but also as we seek to find a common ecumenical position from which to work. The Presbyterian Church is hosting a major Conference in September entitled "Signals" to facilitate discussion between those involved in media and communications policy within the churches.

Suggested Decisions.

1. That the report be received
2. That Conference encourages all parishes to distribute Crosslink to every household under pastoral care.
3. That 20 copies of each issue of Crosslink be supplied free to every parish and that all parishes be invited to make a direct contribution to the cost of production of other copies they may order.
4. That there be discussion with the Presbyterian Church on the nature of our partnership in Crosslink and on any possible dialogue with the Anglican Church.
5. That the Committee for 1992 be Bill Wallace (Convenor) Joy Wright, Doug Rogers, Anne Olsen, Joan Ellicot, Brian Turner.

WESLEY HISTORICAL SOCIETY (NZ)

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1991

ADMINISTRATION:

The most important change to note amongst the VIPs of the Society is that our treasurer, Rev. Richard Waugh, resigns at the end of this year, though he will remain as a committee member. We will be pleased to welcome Rev. R. Widdup as the new treasurer. Rev. John Silvester has become a vice-president resulting vacancy on the committee has been filled by Mr. Ivan Whyte. We also remember two prominent members who died during the year - Rev. George Carter, a vice-president, chairman 1982-86 and author of several of our proceedings: and, looking back to an earlier era, Mr. E.P. Salmon who was a committee member from 1946 to 1962.

PUBLICATIONS:

- 1) Issued during the year were (a) "RETURN TO MANGUNGU" (vol.55), an account of the weekend commemorating the 150th Anniversary of the signing of the Treaty of Waitangi there: (b) "JOURNAL '90" (Vol.56) featuring the 1989 Annual Lecture by Rev. John Roberts on the Te Aro Mission at Wellington: (c) "A PIONEER MISSIONARY - RAGLAN TO MOKAU 1844-80" (Vol.57) being the biography of Rev. Cort Schnackenberg by George Hammer, an Anglican, retired secondary principal with an interest in Methodist history.
- 2) Possible future issues include (a) "JOURNAL '91" which the editor is currently preparing: (b) the secretary is still working on the 60 year history of the Society - now 61!: (c) a research essay on 'events and issues influencing the attitudes of the Methodist & Presbyterian Churches of N.Z. towards South Africa from 1947-87' is being considered: (d) Rev. John Dawson is reasearching Methodist attitudes to various Public Questions from 1900 onwards.

ANNUAL MEETING:

This was held at the Mornington Church, Dunedin on Saturday 17th November, 1990 at 10.30 a.m. with an attendance of 42. The annual lecture on Rev. James Watkin was delivered by Rev. Donald Phillipps and revealed considerable research on this pioneer Otago missionary. It was well received. After this, the lunch was due in 20 minutes and possibly a record was achieved in the amount of general business covered in that time. It included a tribute to the late Rev. George Carter. With the meal we had a 60th birthday cake made by Mrs. Verna Mossong.

SOUTH PACIFIC REGIONAL CONFERENCE - TONGA:

A small committee to plan the programme for this 1992 Conference has been set up under the convenorship of Rev. W.J. Morrison. A recent message from Rev. Dr. A.S. Havea in Tonga has set the dates at 29th August to 3rd September.

MEMBERSHIP:

Even though 7 members had died during the year, membership at 30th June stood at 332, 3 higher than last year, and we welcome those new members who thus ensure the continuance of the Society. Of that total, 252 are in the North I., 60 in the South I. and 20 Overseas. 32 are libraries. In addition, 16 copies of each proceeding issued go to those on the 'free list'. To the best of our knowledge, we are the largest and most active historical society of any church in N.Z.

FINANCIAL:

As at 30.6.91, the main funds of the Society were as follows - (a) General Funds - \$3588: (b) South Pacific Regional Conference Fund - \$3557: (c) Gilmore-Smith Memorial Fund (with M.T.A.) - \$15,844. The Memorial Fund was lower than reported last year due to the loss of \$2886 under the heading of 'Capital Decretion', a situation that will need to be considered by the executive. On a happier note, we record with gratitude the donations from descendants of Rev. Cort Schnackenberg totalling \$1700 towards the cost of vol. 57 (see above). To this was added \$560 from the M.T.A. Funds that had grown from earlier donations from the Astley family for such a publication. Without these gifts, the General Funds amount shown above would have been \$2260 less.

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

SUGGESTED DECISIONS -

That the report be received.

EPWORTH MANAGEMENT TRUST BOARD

ANNUAL REPORT

The Epworth Management Trust Board is pleased to present this report to Conference 1991.

Attached is the President's Task Group Report which provides a thorough account of the Epworth Operation and present situation. The Trust Board wish to acknowledge the work and expertise of the members of that Task Group and thank them for their detailed and fair presentation of Epworth's position. The Board wish to acknowledge and affirm the Church's response through the General Purpose Committee to the Task Group's Report and are aware of the difficulty this situation places upon Church members.

Board members wish to acknowledge and thank the Pitt Street Trust for their generous grant which enabled Epworth to recently expand their computer facilities. The bibliography service this will provide is almost complete and we're hopeful that in the near future a more comprehensive mail order service will be available to customers.

Over the last three years major changes have been made in the operation of the Bookshop. Substantial losses were being made and the Epworth Management Trust Board continues to address the issue with a view to reducing and hopefully eliminating future losses.

The financial operation was isolated from other parts of the Church so that true costs could all be recognised. The Auckland Branch was closed, the accounting function was centralised with a Chartered Accountant and accounting procedures were modified. While regretting the closure of Epworth Auckland, the Board acknowledges that the stewardship of resources and the survival of Epworth Bookshop necessitated that decision. The current financial statements show that this decision was correct.

Almost all of the one-time costs associated with making these changes are now past. The Bookshop continues to expect to operate with a loss equivalent to not more than one Minister's stipend. We acknowledge the significant contribution over the last ten years from PAC Trust and other church Funds which have contributed to the running costs of Epworth approximately equivalent to a minister's stipend per year. The Finance & Stewardship Committee in recognising the Bookshop as part of the mission strategy of the church have now placed this level of support within the connexional budget.

Crucial to this recovery plan is the injection of \$125,000 which will cover a major portion of the losses of the last three years. When this is done the interest at present being paid on borrowing to cover these losses will be largely eliminated.

With realistic annual funding and the introduction of funds mentioned, the Bookshop will have been financially reorganised and streamlined to operate efficiently and in a manner approved by Conference.

The Board are committed to supporting the Epworth staff and management to secure a strong secure trading position in the future. Our success is dependent largely on Methodists and in particular those in ministry giving their support.

SUGGESTED DECISIONS

1. This Report be received.
2. That Conference affirms Epworth Bookshop as an integral component of the mission strategy.
3. That Conference urges all ministers and members to purchase their books from Epworth Bookshop.

METHODIST CHURCH OF NEW ZEALAND

EPWORTH BOOKSHOP

Report of Task Group appointed by the President

C O N F I D E N T I A L

HISTORICAL BACKGROUND

In Wellington, Epworth Bookroom grew out of the activities of the Methodist Youth Department. Bible Class syllabi, Easter Camp and Leadership Schools studies, programme ideas from the Committee on Recreation and Leisure, and material to supplement the Graded Lessons used in Sunday Schools formed a stock of printed and duplicated publications. From the 1920's these were promoted through contacts with local churches and successively through the work of the Bible Class Travelling Secretaries, the Youth Directors and Christian Education Directors.

This function of supplying materials and books recommended as resources for the local church and its lay and ministerial leaders led to the development and strategy of Epworth, Wellington.

The policy was thoroughly reviewed when the activities of Dept. Christian Education and Bookroom outgrew the adapted Primary Room of Wesley Church, Taranaki St. The Dept. was fortunate to have on its Board and Bookroom Committee the late Mr. Tom Kennedy, then Sales Manager and Director of A.H. & A.W. Reed, and an active local church leader in youth work. The outcome of that review was not to seek premises on a street but to continue to specialise in meeting the needs of churches throughout New Zealand. The policy could be summarised:

Identify your target market; carefully select stock which those customers can depend on as the best and most suitable in meeting their needs; maintain that reputation; direct your advertising specifically to that market; customers will come to you, wherever you are, in person or by mail. If you are on the street casual customers will divert you from your main function and that specialist function will become blurred.

That policy was the key to the subsequent progress. Other churches gradually recognised and used this specialist service. Bookstalls for local church and district gatherings were readily supplied. Christian Education staff in their frequent travels always carried a selection of books and materials relevant to the groups they would be visiting. This was seen primarily as promoting the

Department's objectives, and secondarily as increasing Bookroom trade. A further key to the success of the Bookroom in those years was having managers who knew their stock, their customers and could speak about the contents and merits of their books.

In Auckland, the Literature and Colporteur Society was a development of the Methodist Home and Maori Mission and Church Extension Department. It was first initiated as a base for the operations of a travelling agent and literature van. As the years went on this developed into a vital ministry in rural areas until the wartime restrictions on benzine and book imports meant the cessation of van work and concentration on the mail order and shop sales. Over the years it has been generously supported in the provision of premises either at nominal rent, or rent free, by the Auckland Central Mission and latterly Pitt Street Trust.

In 1960 there were Bookrooms in Auckland, Wellington, Hamilton and an agency in New Plymouth. They were part of the strategy of the church. In Auckland, an arm of mission and evangelism. In Wellington, an integral part of the life and work of first the Youth Department and later a development of Christian Education. Epworth Bookshops, while owned and operated by the Methodist Church, sought to be ecumenical in their character and clientele.

EPWORTH'S MISSION

Epworth Bookshop has an important function in resourcing the Church's serious commitment to Biblical and Theological Scholarship, providing resources for Worship, the Devotional Life and Public Worship.

In 1991 Epworth Bookshop must express the Mission Statement of the Methodist Church. Our commitment to biculturalism, the presence of different Pacific cultures, the place of women in church and society and the cooperative nature of our ecumenical relationships will be reflected.

Theologically, while stocking a wide range of religious literature, the emphasis has been on the 'liberal/radical' and 'middle of the road' side of the theological spectrum. There are a number of bookshops dealing in Christian literature and there is a need for Epworth to target needs, although it has always provided a service to order any book required. Today there is a growing pluralism within the church and this needs to be reflected in the service provided.

There is benefit in affirming some other aspects of philosophy of the management.

- Because of their importance for quality of life, Epworth will stock books on human relationships, spirituality, the environment.
- Because of the multicultural nature of the mainstream churches and their bi-cultural commitment, it will stock books on Maori-tanga, New Zealand history, and the language and cultures of other peoples, particularly those from the Pacific Islands.
- Because of the ecumenical commitment of the mainstream churches it will stock books which emanate from the W.C.C. and the Conference of Churches in Aotearoa, and their agencies, and Church Union and other ecumenical discussions.
- Because Epworth is the New Zealand agent for the Joint Board of Christian Education it will, in the light of joint negotiations and agreements from time to time, stock and resource the LIVING FAITH, KERYGMA, RELIGION IN LIFE, etc. and other JBCE resources.

In the past, the clientele has ranged widely. From local churches to camps, schools, seminars, synods and conference; the total preparation for ministry programme committed to the Theological College in residential and home training through to continuing education for lay and ordained. Service agencies such as Lifeline and Marriage Guidance, as well as schools, also used the specialist resources provided. Although Church and Sunday School rolls have diminished there is still a good need for an informed people equipped for mission in a pluralistic and secular 21st century.

RECENT REVIEWS

As recently as 1989 Conference passed resolutions acknowledging "the historical emphasis in the Methodist tradition of the place of learning and the promotion of the Gospel through books and literature, and

- a) confirmed that Epworth Bookshop is part of the strategy and mission of the Methodist Church of New Zealand and is considered to be an important component for the implementation of the Church's strategies in the communication of the Gospel."

The Task Group believes that this reflects a commitment of

the church and stands as its current position.

Conference also noted the significant mail order nature of Epworth Bookshop. Currently mail order is the prime nature of the business. Management has accordingly recognised that the operation can be most effectively carried out from one central base. It is acting responsibly in implementing a policy designed, using a computerised system to provide efficient service to the whole country.

In the 1989 Resolution, Conference encouraged Epworth to seek financial and practical commitment from the Methodist Church, and elsewhere, for the building of its capital base and for promotional purposes.

Within the difficulties of a religious bookshop operation and the marginally profitable Joint Board materials, Epworth Trust has done everything possible to produce a satisfactory result. The Connexion and the generous support of Pitt Street Trust and the Auckland Methodist Central Mission have enabled the Bookshop to be sustained to this time. However, it ought to be recognised that the Trust has a very onerous commission from the church to build a business which provides an essential service to the whole church and which financially at least pays its way. This is the prime task of Epworth Trust and it really cannot be expected every year to spend an incalculable time canvassing every available Methodist Trust in the country to sustain the operation.

Currently Epworth Trust has excellent professional accounting advice. The true position with reliable projections are provided and form the base for forward planning.

The operating loss in 1989, prior to any grant, was \$97,767 and in 1990 \$84,087. With the consolidation in one outlet, and the consequent changes taking place, the reliable budget deficit for the current year to 30th June is \$31,793. This is a very positive and hopeful sign. Of that figure \$16,000 is interest on a special loan of \$60,000 from the Administration Division and a debt of \$65,000 owing to the Joint Board. If this debt were to be repaid then the current year deficit would be reduced to \$16,000.

It could take the operation a few years to generate the additional sales required to operate on a break even basis. Some form of subsidy would be required on a continuing basis to sustain the service.

EPWORTH'S FUTURE

The Task Group is encouraged by the signs of improvement, and the positive outlook being generated. It is convinced of the need for, and the place of, Epworth Bookshop in the life of the church. It encourages Epworth Trust to continue its work in implementing the mail order system, using the computer and software already in place. Subject to a funding proposal being approved by the church, it also encourages investigating the use of an 0800 line to facilitate ordering nationally.

The Task Group emphasises the crucial importance to Management of at least four factors:

- a) Thorough knowledge of the books available.
- b) To know the clientele and understand the priorities of the church.
- c) Thorough understanding of mail order marketing.
- d) To excel in the service provided.
- e) For personal relationships to be of the highest order.

These factors have been discussed at depth with the Trustees who share their importance.

Several proposals have been canvassed, including:

1. An individual operator working with the Joint Board.
2. Sale to another bookshop.
3. Partnership with another bookshop.
4. The Education Division reverting to the original partnership with the Joint Board.
5. Closure of the operation.

The Task Group is not convinced of the viability of any of these options. Given the priorities of the Methodist Church of N.Z., to franchise out the operation would result in the church losing some control. An owner/operator would be forced to lean towards the "popular" resources of bookshops. Reversion to the Education Division partnership with the Joint Board is the situation that gave rise to the development of Epworth Bookshop in Wellington as outlined above.

Closure of the bookshop would involve financial cost and a

number of unresolved problems. On the basis of the 30 June 1990 balance sheet, the official estimate of cost of closure is in the vicinity of \$115,000 after allowing for the realisation of stock, the sale of fixed assets and the recovery of debts. This would need to be found by the church to terminate the operation. The decision then leaves unresolved:

- a) the distribution of Joint Board education material.
- b) the provision of the range of resources, and the implications for education outlined above.

The options, in the opinion of the Task Group, are less than satisfactory.

We are convinced that the provision of essential resources through Epworth Bookshop is so important as to warrant support such as would be accorded a specialist ministry. The equivalent in financial terms of a full stipend and allowances is not unreasonable and would ensure the work continues.

The time has now come for the church to accept the responsibility of making the finance available and relieving Epworth Trust of an impossible task.

The need is clear:

1. An injection of \$125,000 which will be used to repay the special Administration Division loan, the debt to the Joint Board and will, as a result, ensure a level of working capital necessary to continue operation.
2. An annual subsidy equivalent to one stipend and allowances to safeguard the operation and enable essential printing and distribution of bibliography to a wide constituency.

The Task Group has received assurance from Epworth Trust that with this assistance no further calls on the church would be made.

RECOMMENDATIONS:

1. Conference reaffirms the Epworth Bookshop resolutions of 1989:

"Conference acknowledges the historical emphasis in the Methodist tradition of the place of learning and the promotion of the Gospel through books and literature, and

- (a) confirms that Epworth Bookshop is part of the strategy and mission of the Methodist Church of New Zealand and is considered to be an important component for the implementation of the Church's strategies in the communication of the Gospel,
 - (b) notes the significant mail order nature of Epworth Bookshop,
 - (c) encourages the development of information resources relating to its books and materials, and
 - (d) encourages Epworth to seek financial and practical commitment from the Methodist Church, and elsewhere, for the building of its capital base and for promotional purposes.
2. Conference affirms Epworth as a Connexional resource.
 3. Conference affirms that the current indebtedness of \$125,000 should be liquidated to facilitate the restructuring already in progress.
 4. That the President consult with the General Purposes Committee with the intention of providing the resources of
 - (a) \$125,000 to liquidate the debt, and
 - (b) a continuing Annual grant, equivalent to one stipend and allowances, to support this essential specialist ministry.

4th April, 1991.

Wilf Ford
 Frank Hanson
 Robyn Brown
 Jack Penman.

LAW REVISION

The task of the Committee is to deal with any changes required in the Laws and Regulations of the Church, either necessary as the result of decisions of Conference or referred to the Committee.

The work handled by the Committee during 1991 includes some additional provisions regarding Deacons, study leave provisions, long service leave, some definition of what constitute Connexional Appointments, looking at the property provisions, dealing with the Methodist Mission Aotearoa Constitution and its effect on the previous provisions in the Law Book relating to the Methodist Social Services Association, some matters relating to the Church Union Committee and a number of matters arising out of the promotion of the Private Members Bill to parliament dealing with Methodist land holding.

This item of work was referred from the Board of Administration which has responsibility for promotion of the Bill, and arose out of discussions within that Board as to whether the existing Laws and Regulations adequately include all the safeguards which are present in the Methodist Model Deed of New Zealand 1887.

Considerable time was spend within the Committee on this issue and in order to safeguard the provisions of the Model Deed an amendment to the law was referred to the President for approval during the year. It resulted in some minor changes to Section 3, clause 5.3, inserting a new sub-clause (r), and in Section 7, clause 3.1, an addition to sub-clause (h).

The Committee had referred from Conference 1990 the issue of what constitutions should be printed in the Law Book. That issue has been studied and there are some changes reflected in the changed law presented to the Conference.

In accordance with past practice, the work of the Committee will be checked by the Conference Law Revision Committee meeting just prior to Conference, and the changes in the Law as approved by that Committee, will then be received at an early session of the Conference to allow it to be available for any member of Conference wishing to check changes to do so prior to adoption of the changes towards the end of Conference.

All members of the Committee are thanked for their contributions to its important but, at times, somewhat tedious work during 1991. All existing members are available for re-appointment and, in view of the efficient operation of the Committee no changes are suggested in membership.

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 on Conference in terms of Resolution 2.
4. The Committee for 1992 is: Norman Brookes, Edgar Hornblow, Alan Woodley, Jan Tasker, David Smith, Geoff Peak (Convenor) and the General Secretary (Secretary).

HUMAN SEXUALITY AND THE CHURCH

Response from General Purposes

During 1991 Synods, Parishes/Circuits, Boards and Standing Committees have had the opportunity to study and make comment on the issue of Sexuality, the Church and Ministry. The responses received have been collated and summarized in the attached report. In addition, the 1984 Statement of the Faith and Order Committee is printed for information.

The General Purposes Committee has heard the responses of the Church and acknowledges that opinion in the Church is divided. The opinion of the Fijian, Samoan and Tongan Advisory Committees is and the weight of opinion of the Parishes who responded would appear to be:

- * that a person's sexual orientation, whether homosexual or heterosexual is not in itself a bar to membership in the Church;
- * that sexual orientation has repercussions for a person in leadership positions and is therefore a bar to accepting a homosexual person into Full Connexion and Ordination within the Methodist Church of New Zealand.
- * that the Rev. Dr David Bromell be not received into Full Connexion.

However, the General Purposes Committee has heard many positive affirmations from the wider Church on its stand (the statement above on membership is one of these). In particular, the Committee has heard from people who are of a homosexual orientation, and from their families, a deep sense of appreciation and gratitude for the decision that the General Purposes Committee made in 1990. In the light of that and acknowledging the deep division within the Church, the General Purposes Committee, while not unanimous, brings the following suggested decisions:

- (a) that a person's sexual orientation whether homosexual or heterosexual is not a bar to membership, Ordination, or Reception into Full Connexion within the Methodist Church of New Zealand.
- (b) that the Rev. Dr David Bromell be received into Full Connexion at this Conference.

HUMAN SEXUALITY AND THE CHURCH

The Responses to the 1991 Study

The Study Booklet

Conference 1990 recognised "the need for wide discussion of the issue" of sexuality, church and ministry within the Methodist Church prior to the Conference 1991 considering the principle 'that homosexuality is not a bar to membership, ministry, ordination or reception into Full Connexion with the Methodist Church of New Zealand.' (1990 Minutes, pp. 661-2)

A study, 'Human Sexuality and the Church', was prepared and made available to the membership of the church. Additional material was sent to the Synods. A response was requested by 30th June, 1991.

Some parishes described the study as "one-sided, biased and unbalanced", while others commended the study for its helpfulness and as a good introduction to the subject. These opposing points of view were about equally divided. In one parish some were "totally opposed to the admission of homosexuals on scriptural grounds and that they were so sure of their views that they had not attended the discussion groups because this would have been a waste of time...."; another person "had been totally opposed but after reading the study booklet became convinced he was wrong and is now fully accepting."

From a number of places came the comment that many people had not had to confront the issue before and they found it difficult to come to terms with such a complex subject, especially within a limited time frame. Some people see the need for further discussions on human sexuality.

The 'Response Form'

As the result of a number of requests for a common 'response form' using questions which did not require a double negative response, the President and Vice-President circulated to Parishes the following "Response Form" for optional use in reporting to the General Secretary the results of local discussions:-

RESPONSE FORM

May be used by Parishes, Synods, Boards, etc.

1. Homosexual people may be accepted as members of the Methodist Church of New Zealand.
YES
NO
NO STRONG OPINION
2. People who declare their homosexuality after having been accepted as members may continue as members of the Methodist

Church of New Zealand.

YES

NO

NO STRONG OPINION

3. Homosexual people may be ordained and received into Full Connexion (i.e. exercise their ministry within the Church) in the Methodist Church of New Zealand.

YES

NO

NO STRONG OPINION

4. People who declare their homosexuality after having been ordained may continue to exercise their ministry within the Methodist Church of New Zealand.

YES

NO

NO STRONG OPINION

5. In Questions 3 and 4, should a distinction be made between people who declare their homosexuality but choose to be celibate, and those who do not choose to be celibate?

Question 3 YES

NO

NO STRONG OPINION

Question 4 YES

NO

NO STRONG OPINION

The covering letter clarified the differences of wording on pages 3 and 32 of the study and pointed out that the Methodist Church of New Zealand was not conducting a referendum on the matter. It noted, "Conference will make its decision on the basis of the collective understanding of the Members of Conference, under the guidance of the Holy Spirit".

The 'Response Form' included three questions which had not been raised directly in the Study. Questions 2 and 4 asked whether people who declare their homosexuality after acceptance as members or ordained could continue in that role. Question 5 focussed on whether celibacy should be a distinguishing factor. As the form arrived after many study groups had met, it is of some concern whether these questions received adequate reflection.

The substantial majority of the parish reports received were presented in the wording of the forms, or with a variety of amendments to the form. Clearly some Parishes wrote their reports before seeing the

form, and made response in other ways. In some cases actual 'Response Forms' were sent to the General Secretary. Many of these were altered to indicate their acceptance only of "repentant" or "celibate" homosexuals.

The Response from Parishes

Parishes were not instructed how they were to discuss homosexuality and ministry. They were free to respond, or not, to the proposed Conference resolution. 127 parishes, about 63% of the total number, forwarded comments to the General Secretary. These came from about 183 groups. Some of these responses came from official meetings (e.g. Parish Councils, Leader's and Quarterly Meetings). Some were more informal, being from study groups etc..

In addition there were 55 "individual" responses, with more than half of these being forwarded separately, and the remainder coming as part of a parish response. Some of these were signed by a number of people; some were petitions supporting the parish response, or contradicting it.

One Presbyterian Parish responded through its UDC; there were submissions from the 'Community of Women and Men in the Church and in Society' and the Metropolitan Church in Christchurch.

There was a wide variety of methods of responding on this issue. Some confirmed or denied the 1990 Conference resolution; some gave detailed, or overall statistics concerning voting; or reported percentages of those voting for the various options; while others responded "Yes"/"No" to the questions. In some cases where an endeavour was made to poll parish members it was reported that a significant number of people declined to express an opinion.

The key questions on the 'Response Form' that arise directly from the 1990 Conference Minutes (pp. 661-2) are "Question 1. Homosexual people may be accepted as members of the Methodist Church in New Zealand." There was substantial support for this principle.

"Question 3. Homosexual people may be ordained and received into Full Connexion (i.e. exercise their ministry within the Church) in the Methodist Church of New Zealand." There was a substantial rejection of this recommendation.

Support for the Question 1 roughly equalled the rejection of the statement in Question 3.

Voting covered a wide range of opinions. There were parishes that unanimously rejected or strongly disagreed with the Conference recommendation. A presbyter and four others expressed "deep concern and anger that the Church should even contemplate a person's sexuality as being an issue." They say the only criteria is a sense of call and a concern to do God's will and proclaim the love of Christ. Almost one third of the responses dealt only with the question of ordination and ignored membership.

"Question 2. People who declare their homosexuality after having been accepted as members may continue as members of the Methodist Church of New Zealand." This received roughly the same support as Question 1. There is substantial support for continuing

membership with the Methodist Church for people who declare their homosexuality after having been accepted as members.

"Question 4. People who declare their homosexuality after having been ordained may continue to exercise their ministry within the Methodist Church of New Zealand." Those who favoured the ordination of homosexuals basically favoured the continuation in ministry for those who declared their homosexuality after ordination and vice versa.

"Question 5. In Questions 3 and 4, should a distinction be made between people who declare their homosexuality but choose to be celibate, and those who do not choose to be celibate." More people declined to respond to these questions than to the others. It would appear that, for a number of people, celibacy would make a difference to their acceptance, or not, of a homosexual presbyter. However, overall, the prime objection seems to be homosexuality as such.

Some Comments from Parishes

Over half of the parish responses make no comment on the nature of the discussion. The remaining reports contained comments on the homosexuality issue, extra material circulated in the parish etc.. The following were some of the issues raised.

Some Parishes affirmed God's love to homosexuals, and acceptance of them as persons deserving of a compassionate ministry. They stressed the power of Jesus Christ to forgive, and the Holy Spirit to transform the lives of all involved in a homosexual life-style. It was stated that homosexual acts were sinful according to the Bible. Some asserted that a practicing homosexual, or one who promotes homosexuality as an alternative lifestyle, should not be received into the Methodist ministry, or be received into communicant membership.

There was some criticism that the studies made no reference to Exodus or similar groups who claim to be able to "heal" homosexuals and stressed the need for such change. Others maintained that for the great majority of homosexuals, change of orientation is not possible, however much they may desire it.

A number of parishes affirmed that the ordained presbyter is a role model for Christian living. The particular type of role model is not always spelt out, but is a person "to be looked up to". Someone who sees homosexuality as sin or a deviation, cannot see a gay presbyter as a role model for family life. Gay presbyters are not the only ones who fail this test. There is some concern that such an attitude is contrary to the concept of "every member a minister", or the "priesthood of all believers". One presbyter challenged the assumption of a "higher" standard being required of ordained people in ethics or life-style. "All Christians are called to high and appropriate standards of personal and professional conduct".

Some people found the negative form of the General Purposes Committee resolution "That homosexuality is NOT a bar to membership..." "deliberately confusing". A number of parishes who used this resolution to express their mind on the subject, dropped the "NOT" and voted on a positive statement to avoid using a double negative. One suggested re-

wording of the resolution as follows:

- (a) Membership of the Methodist Church is open to all people, irrespective of age, race, sexual orientation or political persuasion;
- (b) Any member of the Methodist Church who earnestly demonstrates Christian concern, leadership, knowledge and responsibility, may, after suitable training, be ordained as a presbyter.

Many expressed concern at the division already evident in the Methodist Church because of the homosexuality debate. They feared the further divisions that are likely to develop whatever Conference decides. Some people's "faith in the Methodist Church would be shattered" by a negative vote. Others doubt whether they would stay in the Methodist Church if Conference accepted a positive vote. Some acknowledge that they voted against the proposal when their conviction was in favour of it because of their deep concern at the expected division in the church.

At the heart of this debate there is the further issue of the meaning and relevance of the Bible. There was a clear diversity in the way people use Scripture. In some places a degree of intolerance of other views was shown.

One parish, while affirming that homosexuality should not be a bar to ordination, considered that it is a matter to be taken seriously when selecting candidates for the ministry, bearing in mind the extra pressures in ministry such a person would have to face. Some parishes indicated that they would be opposed to having a homosexual pastor appointed in their parish, and believed that their stationing could be a difficulty in the future.

Some indicated their conviction that Conference 1991 must make a decision on the issue, even if to do so Conference has first to set aside its consensus decision making procedures.

The Presbyterian Church also sent out studies on homosexuality and ministry to its own parishes and the co-operative ventures in which they are involved as partners. One of them comments, "For Union and C.V. parishes the need to engage in two unilateral decision making processes must be counter-productive in terms of future integration and hopes for Union."

Responses from Boards and Standing Committees

The only response from a Board or Standing Committee was from the Community of Women and Men in the Church and in Society. They stated that over the centuries the church has ordained people without questioning their sexual orientation. They saw no reason to change this long-established practice of respecting an individual's privacy. Today's changing climate and clearer acknowledgement of homosexuality reflects Christ's compassionate acceptance of people as they are. The Community made the following affirmations:

We acknowledge the risks homosexual people are taking in their openness.

While affirming honesty and openness in personal relationships we are also aware that some people may not wish to disclose their sexual orientation and we respect their right to privacy.

We affirm those who choose to exercise a celibate ministry, whether they be heterosexual or homosexual, and acknowledge the loneliness of their ministry.

We recognize the contribution that a partner can make to the support and wellbeing of a person in ministry.

We believe that a homosexual person in a committed and loving relationship who has fulfilled the training and requirements of ministry should be accepted for ordination.

RESPONSES FROM SYNODS

Northland U.D.C.

The Synod response was recorded on the 'Form' and no comments were included. The results of the opinions they presented were:

- a 'divided' opinion on membership (Question 1), and,
- a 'divided' opinion on ordination (Question 3), included.

Manukau

The Synod reached a 'common mind' on the following seven points:

- (1) Membership of homosexual people is welcomed.
- (2) That avowed and practicing homosexuals should not continue (in ministry).
- (3) Celibate and/or non-confessing homosexuals may continue in ministry. It was noted that they may not be supported by the Parishes. (This item was not of a 'common mind')
- (4) All Parish response are to be taken into account in arriving at a Conference decision.
- (5) A definite vote to be taken at Conference notwithstanding the 'consensus procedure'.
- (6) The Conference should note the clear opposition of the Tongan, Samoan and Fijian communities.
- (7) The congregations represented at Synod were unanimous they would not accept a homosexual presbyter.

Waikato-Bay of Plenty

The Synod did not see its role to debate the issues, but to summarise Parish responses. There was strong support for homosexuals as members and an equally strong response against ordination. On celibacy division as to whether a distinction be made between those who choose to be celibate and those who do not.

Concern at way issue presented to Conference. Original resolution unsatisfactory. Any change should be in Conference Agenda. Will debate be under normal Standing Orders or under consensus model? Latter too unwieldy or open to manipulation for large group.

Taranaki-Wanganui

The Synod recorded a consensus that homosexuals may be members of the Methodist Church. But there was no consensus on the question of 'ordination' and 'ministry'. Many present felt that they would accept a homosexual minister, but they noted that many parishes would be unhappy if a homosexual was appointed.

Hawkes Bay-Manawatu

The Synod was unable to reach consensus on the issues, but the question of homosexual people being accepted as members (Question 1) drew a majority affirmation.

Wellington

Almost all the parishes discussed the issue, but not a large proportion of members took part. Half of the groups reported a fruitful exchange of honest views. More parish members voted than discussed. Methodists are always divided on social issues. There was difficulty in finding a process to adequately reflect the varying viewpoints.

Wairarapa UDC

Sexual orientation need not be a bar to membership of ministry, provided the presbyter is not a practicing homosexual or in a heterosexual relationship outside marriage.

Westland-Buller UDC

Homosexuals may be members but not presbyters.

North Canterbury

The Synod used the form to indicate their opinion on the questions, but with no comments attached. Their response to the question on 'membership' was a clear 'yes'. But the question of 'ordination of homosexual persons' had a 'divided' opinion

South Canterbury

The Synod used the form to express their opinions, but no comments were included. There was a unanimous 'yes' to accepting

homosexuals as members, but a 'divided' opinion on the ordination of homosexual persons.

Otago-Southland

The Synod presented their report in three sections:

- (1) The Synod unanimously accepted that homosexual persons may be members and that they continue as members if they declare their homosexuality after becoming members.
- (2) The Synod was evenly divided on the issue of 'ordination' and 'Full Connexion' and also they were divided on the issue of a distinction being made of being 'celibate' or 'not'.
- (3) The Synod felt that Conference should make a decision this year and not leave this issue 'on the table'.

Conclusion

Conference issues discussed at the local church level usually receive very limited attention. It is clear from the responses that there has been a considerable discussion on human sexuality and the church. The Committee was pleased to see that the Conference request was taken seriously and recognized the amount of time and energy that was given to the task. The Committee acknowledges the struggles within parishes and districts in dealing with this matter. There will be need for wisdom in handling an issue on which we are so divided.

Committee appointed by the President.

Colin Clark (Convener), John Mabon, Fletcher Thomas, Irene Girven, Russell James, Don Biggs, Peter West, Doug Rogers.

September, 1991

A DISCUSSION PAPER

THE CHURCH AND HOMOSEXUALITY

The 1984 Methodist Conference requested the Faith and Order Committee "to examine and report on the church's theological and biblical position in relation to lesbianism and homosexuality and the consequences of that position." (Res. of Conf. 1984 p.641, No. 18)

The Resolution arose out of a concern expressed at the Women and Ministry Conference in August 1984. The Faith and Order Committee asked for this paper to be prepared as part of its response. Since that process began, discussion of the issues surrounding homosexuality have been focused by the Homosexual Law Reform Bill. This paper has been written against a more general background of the Church's attitude towards homosexual men and women. The Faith and Order Committee now offers it to the Church as a contribution to thinking and discussion, and hopes it will be discussed widely. The Committee would welcome any responses.

Reaction to 1961 Report

In 1961 the Public Questions Committee brought a statement to the Auckland Conference entitled "Factors involved in legal toleration of homosexual practices". Care was taken in making the distinction between illegal and criminal behaviour on the one hand and immoral behaviour on the other. The clear implication of the report is that homosexual behaviour, though it should not be regarded as a crime punishable by imprisonment, is nevertheless sinful. For example, the report states, "To say that in certain circumstances homosexual behaviour should not be a criminal offence is not to condone or encourage private immorality...".

The statement, while clearly advocating legal toleration, still wants to employ judgemental language regarding homosexuality, describing it variously as an 'abnormality', 'peculiar handicap', 'private immorality', and 'vice'. Without doubt the report was a significant step forward in appreciating the injustice of the threats of legal action. However the committee did not seek at that stage to address the scriptural and theological questions that are necessarily raised.

Going Beyond the 1961 Statement

In going beyond the restricted scope of the 1961 statement we believe that a fundamental change has taken place in public attitudes that is in part due to the light new knowledge has shed from the disciplines of physiology, psychology and sociology. Sexual orientation and attraction is now recognised to be on a continuum. Some persons fall at the extreme ends of the continuum but most fall between the extremes.

Neither can we say that homosexuality is 'unnatural', or 'abnormal'. Statistics collected in many cultures reveal same-sex attraction to be a very widespread phenomenon. Kinsey in his researches discovered that approximately 4% of males are exclusively homosexual.

The 1961 report noted that it is wrong to confuse those who molest young children with homosexuals. In fact the vast majority of paedophiliacs are heterosexual. This needs to be stressed.

Social pressure has forced many homosexuals into marriage relationships because this has been regarded as the only recognised form of expression for sexuality. This has been cruel when the spouse has discovered that their partner is not attracted to them, or when the point is reached when one party is not able to pretend any longer.

Clearly there is need to enquire into the complex causes of homosexuality. What we do know is that while there are many theories, no consensus exists at this stage. Masters and Johnson in their "Homosexuality in Perspective" (1979) conclude that we need to know much more about the origins of heterosexual behaviour before being in any position to start to analyse the origins of homosexual behaviour.

The Church's Traditional Attitude

We believe that the church has been responsible for much pain and hurt experienced by the homosexual community. By continuing to insist that such behaviour should be condemned, tremendous guilt has been placed on people, forcing them into a form of bondage. Many have been required to choose between their church and the expression of their sexuality. The church has given respectability to hostile attitudes. In the light of this we believe that a repentant attitude is called for. A willingness on the part of the church to listen and learn, together with a humble spirit, should characterise the church's encounter with those of a homosexual orientation today.

Homophobia - The Real Problem

The alarming incidence of 'homophobia', the fear of homosexuals, is a cause of grave concern. A key contribution that the church might make is to address the origins of this fear, which is so destructive, preventing both growth in understanding and acceptance. We need to appreciate the results of such intolerance and bigotry on the lives of many homosexuals.

Biblical Perspective

Often justification for harsh attitudes is sought from the Bible. In reading the relevant passages of scripture violence is done to the text when the social and historical context is not taken seriously. The Joint Public Questions Committee has issued a statement 'Biblical perspectives on Homosexuality' which is helpful in respect to the historical setting. "The reference in Deuteronomy 23:17-18 is primarily directed at homosexuality in the context of cult prostitution, and not homosexuality per se. Leviticus 18:22 and 20:13 directly condemn male prostitution."

Much the same thrust is present in the New Testament. Both Paul and Timothy were writing against the cultural background of the Greco-Roman world. Young boys were frequently enslaved for sexual enjoyment by older men. Along with male prostitution which was widespread, and pederasty, it is clear from this historical context that the writers are referring to the e 'relationships' characterised

as they were by exploitation and slavery. This is the conclusion that a recent study by Robin Scroggs, Professor of New Testament Studies at Chicago Theological Seminary arrives at. In his "New Testament and Homosexuality" (Fortress, 1983) he claims that in that society, pederasty was what homosexuality meant.

Biblical writers lived in a time when it was assumed that everyone was heterosexual, and that therefore homosexual behaviour truly was a deviation. Now, whether we follow the continuum or some other theory, we know from psychology that not everybody is by nature heterosexual. Therefore, whatever biblical writers had to say about homosexuality as they understood it (a deviation from the norm), we cannot apply this with our new knowledge of human personality.

We must conclude that there is no discussion in scripture of homosexual relationships as we know them today in our society. Relationships of trust and commitment, of love and fidelity, as many homosexuals have entered into, are radically different from those that scripture pronounces upon. While we would want to adopt the biblical attitude that child and male and female prostitution are sinful, and that those who engage in pederasty need understanding and assistance to change their unacceptable behaviour, homosexual relationships cannot be seen to be in the same category. The biblical passages traditionally used to condemn homosexual relationships cannot therefore apply to the relationships that are common in our time.

Towards a Theological Response

If it is no longer possible to appeal to specific biblical texts on the subject, it is necessary to develop a Christian response in the light of major themes in scripture and our theological understanding of God's will for human fulfilment. The theological affirmation that Jesus Christ calls us to be our true selves needs to be given careful consideration. With little understanding of homosexual orientation, the church has been declaring for generations that all sexual expression outside marriage is sinful. This has meant in respect of homosexuals that the church has been insisting that they must be other than what they know their deepest selves to be. This of course has sounded like bad news. We cannot discover our true selves in isolation from our sexuality. By virtue of the fact that a majority of people will be heterosexual, they must not define self-realisation for all people. We must be prepared to allow people to become their true selves, even though that may mean something different from the majority. When the church insists on the validity of only heterosexual expression, then it is denying the personhood of a very significant minority.

Moreover, human beings are created for communion with God and our sisters and brothers. Deep within us, our sexuality propels us out of ourselves, enticing us into relationships. Beyond procreation, sexuality can be seen to foster God's purposes by celebrating our need for others and their need of us. 'Our lives are shaped by those who love us and by those who refuse to love us.' The discussion of sexuality must always take place in the broader context of relationships. The heterosexual will be attracted to members of the opposite sex, while the homosexual will wish to follow the promptings of attraction to their own sex. In both cases it is the quality of the relationship that will be of ethical importance. In both cases, relationships can be loving and tender, enabling the other to be

affirmed and valued for who they are. What we are wanting to say is that in heterosexual relationships and in homosexual relationships, where love and respect is the guiding principle along with commitment and fidelity, then the relationship is within God's purposes.

All relationships, of course, are open to exploitation, to being twisted and pursued out of self-interest. Then, whether they are heterosexual or homosexual, we would want to say that they are unhealthy. We cannot say that an honest and mutually satisfying loving relationship between two homosexuals is any less acceptable to God than a heterosexual relationship characterised by these attitudes.

Human sexuality is a gift from God to be received with gratitude. Where the gifts of God are denied, and described as 'abnormal' or 'unnatural', then 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 into cold storage. Spiritual wholeness depends on the integration of the various aspects of our deepest selves - emotional, intellectual and physical. If male and female homosexuals are denied sexual self-expression, their human development will be restricted. Our understanding of human beings that accepts our need to love and be loved, and our appreciation of relationships that may plumb the depths sexually, requires that we accept the validity of male and female homosexual relationships.

Sexuality which is itself expressive of our desire for communion, is best enjoyed in relationships of commitment and fidelity, of respect and mutual acceptance. In heterosexual relationships this is expressed in marriage. Though marriage is not open to male and female homosexuals, yet it would seem that relationships of commitment and fidelity, respect and mutual affirmation can be lived out with integrity. If such permanent bonding relationships are to be socially recognised, social pressures which have worked against this will need to be transformed.

Where any relationship is exploitative, violates the freedom of another, or humiliates them, there needs to be reconciliation. Though all relationships are open to abuse, yet we are called to live with the risks of expressing our love responsibly.

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 enquire into the roots of homophobia within its own life, thereby liberating male and female homosexuals from the effects of ignorance and the projection 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.

NOTE:

Technically the word 'homosexual' refers to attraction by members of one sex (male or female) to members of the same sex. It comes from the Greek 'same', and not the Latin 'man'. Thus the word 'lesbian' has not been used in the text.

CHURCH COUNCIL

28th MAY MEETING

President Bruce Scammell welcomed 47 persons making up this meeting, recognising the far-reach decisions that would be made in the series of Connexional Meetings.

SOCIAL AND ECONOMIC IMPLICATIONS FOR THE CHURCH ARISING FROM CURRENT GOVERNMENT POLICY.

The morning was given over to four presentations arranged through John Mabon's associations in Wellington through I.T.I.M.

1. Chris Wood, Supervisor of Lower Hutt Foodbank

Chris titled her presentation: "Reality", and shared examples of people affected by current policy:

- compared experience of "front door" entrants to Competition Festival events, and "back door" entrants to the Foodbank;
- level of theft increased in a cold, wet spell;
- humiliating experience where calculation of the waiting period for unemployment benefit where there had been redundancy paid, took no account of mortgage and rental payments;
- single parents affected by the unemployment benefit not being available to those under eighteen;
- the concept of "work ready" of a child carer when the child becomes seven years old, with no consideration of the cost of after-school care;
- the effect of a compulsory "stand-down" period on those newly separated who have dependent children.

Members of Church Council were asked to consider priorities: where would food be placed? and remarking that for many, it was on a lower priority than mortgage payments, power, and existing HP commitments. Chris recalled the formerly fashionable "Bread Diet" (on alternate days, eat nothing but bread), which is used by some young people to enable them to manage financially.

Those who turn to foodbanks usually do so as a last resort, with those who are giving out feeling good, and those receiving feeling bad: it is like begging. Those caught in the "poverty trap" experience feelings of isolation and despair.

Chris suggested that among the implications for the Church is to avoid responding emotionally, so that we feel good; and to be aware that Foodbanks can create problems and actually be unhelpful: for example, one parcel in six months is quite

inadequate; and regular parcels to six families can create total dependency.

Consideration needed to be given as to how to assist people who were disadvantaged with inadequate resources: people need help in retaining control of their own lives, such as providing "Cooking on a Budget" courses.

Poverty in New Zealand is now on an increase, and Government policy was transferring dependency on the State to the community, who was not yet ready to cope in skill, in finance, or in resources.

Some further practical experiences:

- the tutor of a "Cooking on a Budget" course was more important than the recipe book;
- the policy of distribution from a Foodbank should avoid long-term support, and provide a low-key interview process;
- people did "shop" from one Foodbank to another and this could be prevented by net-working;
- it had proved better that local efforts were centralised, with one group covering the community, and it was important that the community "owns" the Foodbank;
- foodbanks do purchase food, and community-wide organisation enables the tapping in to community resources.

[see also "Crosslink", June 1991, Vol. 5, No. 5, p.12 for a feature on Lower Hutt Foodbank.]

2. **Rev. Des Cooper - family trying living four weeks on the Unemployment Benefit.**

Des shared their family experience, arising from an idea from the Synod, trying to live on the unemployment benefit with two children - a total \$362.88 per week. He indicated that any redundancy payment is divided by the unemployment benefit, to set the period **before** any benefit available.

Des described the budget the family worked out, which assumed no assets, no Hire Purchase, no school fees or uniforms, no car, and shelving all bills. That budget left \$80 for food, which was not enough to feed five: they therefore "robbed" other categories, for example, clothing.

They received plenty of advice: such as "buy in bulk"; but this was just not possible on the limited budget. They experienced emotional tensions in their experiment, and the media attention was unexpected, and unwelcome to some of the family.

Des commented from his experience:

- pumpkins and advice are **not** needed by beneficiaries;

- a lunch of "bread and cheese" is **not** available - cheese too expensive;
- there is a noticeable "benefit bashing" approach abroad, especially from politicians, speaking from theory;
- the media interest seemed to reflect an interest in someone concerned enough to actually try;
- poverty has always been with the community, and the community has been told so, but it has hardly believed;
- there is a job for the Church in re-education, where the general perception and attitude has been of a **gradual** increase in standard of living;
- while there is some abuse of the system, there are many who do not complain, and just struggle on.
- there is, in the community an attitude **against** beneficiaries, for example an article in a current "North and South", especially the tone of the language used.

[see also "Crosslink" June 1991, Vol. 5, No. 5, p3, for an article on "The benefit - too little to live on". It might also be noted that TVNZ seemed to be particularly interested in the Cooper's experiment, which was featured at least once on the "Holmes' Show".]

3. Michael Reddell, Manager, Monetary Policy at the Reserve Bank

Michael indicated that he was speaking personally; he was a member of the Wellington South Baptist Church; and that nothing in his address should be taken in any way to represent the views of the Reserve Bank of New Zealand.

He suggested, with the title of his presentation as "An Economist's View", that these, his personal comments would be another aspect of "reality". He and referred to "Chasms of mutual incomprehension" when the community considered economics and suggested the application of insights of the Scriptures to the concerns of the day as being the valid task of the Church which would involve reacting with technical experts (who often disagreed among themselves) as there were radical changes in basic hard choices.

He referred to the economy evolving, and the strands of policy, including:

- elimination of the deficit,
- spending decreases rather than tax increases,
- flexibility and productivity in employment
- high tariff levels,
- privatisation and corporatisation, with "stabilisation" and "liberalisation" in less Government control. Changes were occurring against an economic background of general discontent.

Michael acknowledged that the process of change is taking longer than expected, partly because some of the deeper changes are only recently being dealt with. He suggested that in broad terms we are "on track" with the directions the economy is taking, and indicated some of the gains which have been made:

- inflation is beaten;
- mortgage rates have reduced, 22% to 12% and money is now available from banks;
- many services are now cheaper and better, including clothing and shoes, as examples;
- there is pressure to provide:
 - higher degrees of innovation,
 - more staying in education,
 - reining in of Government deficit,
 - priority of living within means,
 - closing of taxation loopholes.

It was recognised that while there are gains to the community as a whole, there are costs in the adjustment process. Michael indicated other factors:

- unemployment has not yet peaked - influence of world economy;
- balance of payments remains large - but rather incurred by public companies;
- more competitive industries;
- social concern needs the acknowledgement that major change is costly, especially with it having been delayed so long;
- death of non-competitive industries;
- the adjustments in Eastern European countries are much greater than ours;
- we are distant from markets, perceived to be producing goods no-one wants;
- we cannot overspend for ever;
- will wages sustain social services?
- skills' levels are rising;

Other countries are in similar circumstances and their economies are recovering: there is a reasonable basis for hope in the future.

With all the reforms, what are the implications? With "cuts", the funding of Church work gets harder, demands are greater, and there is uncertainty of security.

Christianity is not a cheap option; recall John Wesley's "earn, save, and give all you can". In times of great change, to think hard, critically and independently, is the task of the Church; not ever to be superficial. The community has real respect for quality of input. There needs to be the ability to identify the essence of concerns: for example, given reforms to the Welfare State, what is the core goal of welfare? What is the role of family? of Church? of State?; and, considering local and overseas aspects of policies, what about a job destroyed here, creating a job

overseas?

The circumstances highlight the Church's attitudes to wealth and to market processes: distribution, creation; market or Government initiative. Governments are not good at creating wealth, and tend to distribute to those "who squeak loudest." Incentives can be either "carrot" or "stick", and wealth is not of itself a bad thing; and are the rich rich because the poor are poor? Likewise, market economy is not inherently a bad thing; trade and industry are not value-free, and share honesty and trust, with markets not always treated as an "end".

Congregations need reminding that the market has no concept of justice; that profit is not the sole purpose of business. Christian employers need reminding of their moral obligations to workers, with a readiness to stand up for the rights of others with also the obligations to others.

Church Council was reminded of the call as guardians of the cause of justice, comparable to the Old Testament prophets: to stand against structural deficiencies. The Church's strength lay in the knowledge that all human systems are flawed, and that it had prophetic words to society; among economic issues, the long-term purpose of life need to be explored and advocated.

During a time of questions and response with members of Church Council, some of the points raised were:

- the Church needs a dose of hard realism, Utopian socialism is not viable;
- a change of a whole world view is very difficult to deal with: such as the Government being viewed as "enemy" rather than "partner";
- Society is nearer "family" than "economic machine", but in a family the members usually trust one another, where in society there is a sense of ripping off one another; what are the options in a different value-base;
- within basic assumptions and values, what is a well-ordered society?
- Some (a minority) market theories are based on selfishness; there needs to be care not to re-inforce tendencies of selfishness. If the reality is that people are selfish, that is not an argument for this model. Rather than exploiting selfishness in contrast to love and generosity, discipline selfishness through the market system.
- A standard of a fair return on a fair product rather than what the market can stand: was this amoral? There are purchasers and producers.
- Egalitarian society used to be a pride for New Zealand; now momentum is on finance and wealth, with an unhealthy focus on economics. The Church has espoused egalitarianism since the Exodus, an alternative to the power of the Pharaoh. The challenge for the Church was to move people's concerns; to focus on distribution rather than

creation. It was in the corridors of power where the decisions on power, on Government, and on spending take place.

4. David Caygill "Comments from a practising politician"

David proposed three things happening to the New Zealand economy:

internationalising, polarising, secularising.

- (a) **Internationalising:** services and industries are turning to dependency on international trade.

David believed this opening up of the New Zealand economy was healthy, and while we could choose to be insulated, standing outside of the process, this could be done only for a while, because the whole world was becoming more "international:" as each was becoming involved with others' affairs. We could get left behind, both physically and intellectually. In trying to provide our own needs for ourselves we could become like Albania.

Even limited protection, for whatever reason, involved a loss of earning capacity; and a benefit conferred to one sector was at the expense of another sector: protection involves a net cost. In New Zealand, many are unsure this is right, and this unease affects the conviction for change.

Nations specialise in what "comparative advantage" they have. The classical example, quoted by David Recardo was of England and Portugal in textiles and wine trade. Comparable was Australia and New Zealand in carpets and cars.

What could a small country, like New Zealand, do to help "Third World"? From David's political experience, developed nations needed to open up to allow other nations to improve, observing that textiles are the key industry for developing countries.

- (b) **Polarising:** as protections are removed, in industrial and other areas; for example the waterfront being uncompetitive; railways and post office are affected; distribution of income is affected.

What about people being left behind? Ten percent unemployed is not much different than in other places. It is not possible to internationalise culture and to forbid movement (Note: for example, Japanese tight immigration). Every country is looking at the skills of its workforce, so that education becomes the most important factor in obtaining a job, and also improved participation in

change.

The ability to afford assistance to people falling behind is dependent on the national income available, which is in turn lessened by having to pay interest. It is possible to reduce debt by earning more, or liquidating assets.

Living standards affect people: in New Zealand about 7% on health is less than a number of countries, and suggests that as a country's income rises, so more is spent on health, and a static income makes it difficult to provide more resources for health or education. Japan spends less in proportion, which reflects cultural differences, for example diet.

In areas for the protection of people - health and education - our present changes are ideological - they are unproven, and made, not by watching what others have done, and so considered "right", but by an act of faith, ideologically. So, our industrial relations are now at an extreme.

(c) **Secularising:**

- (i) as compared to "secular change"
 - the fundamental change that takes a long time to come through; and in contrast to ordinary attention on the immediate, short-term, dramatic changes: for example, in people becoming better educated, something that doesn't happen quickly, but is rather, slow and deep. Economists' models tell the "how" about changes but not how quickly. With human decisions some change at the margin results in altering the balance.
- (ii) scepticism of some things previously regarded as "truths".

The four presenters were offered the warm thanks of Church Council, for the thoughts and feelings they offered, for their concerns for people and the whole community, and for their understandings of what is happening to us and our community, making the Council aware of the particular and peculiar contributions the Church can make.

REGIONAL YOUTH MINISTRY

Troy Sugrue, the Regional Youth Policy Development Worker in the Education Division offered a lively and racy presentation, reporting on Regional Youth Ministry.

He called to the remembrance of Church Council members their experience as "youth", and compared what was offered and expected in "those days" - socialising, meeting people, being there with the family, all

within "church", - which now is all done better by the world in its expectations of society; and what the church can offer now, that the world does not - to walk beside, to sit beside, and to love young people.

In visits Troy had already made in his task of visiting all Districts, he found problems and things that were not working:

- there are no structures to provide regular intentional support of leaders;
- there is no training, or encouragement to attend, so there is a ministry of "good intentions" where things need to be learned;
- local Churches do not know - who, what, is doing and happening.

Youth Policy seeks to establish the importance of Youth Ministry, with adequate training and opportunities for a career.

There is a need to see regional Youth Ministry happening, with youth groups being seen as apart of the Church community, so that there is a growing out of the youth group into the Church: Youth leaders letting the Church know what is going on, the family into which they are growing, and the young people need to know something of the Church into which they are growing, best done by getting them involved, and feel welcomed.

There are three bodies for young people giving food, shelter and nurture:

- the local church family,
- the young people in the region gathered together,
- different cultures.

FURTHER IMPLICATIONS FOR A CHURCH ON A BI-CULTURAL JOURNEY.

This part of Church Council was led by the Wellington Bi-cultural Work Group, and was conducted by a series of questions which were discussed in groups, and reported back. The theme was to explore the implications of being a bi-cultural church, which means that the priorities of Maori are at least as important as the priorities of tauiwi. The questions were:

- Share what we hear the Maori community saying of the effect of the Government's economic and political policies;
(the latest statistical material about Maori concerns in employment, incomes, health and education from the Ka Awatea report, were shared: which confirmed that current policies effect profoundly the Tangata Whenua with very significant flow-on effects.)
- What are the mechanisms for hearing of concerns in the Maori community?
- Examples of local/parish initiatives that are helping the Church's bi-cultural journey;
- What Synod/District initiatives are helping the bi-cultural journey?
- What Connexional initiatives have helped the bi-cultural journey?

The Reports to the questions from the groups have all been recorded.

In reflecting on the reports from the groups it was suggested that structures are still basically Pakeha; and it was commented that in a team ministry the team is re-formed at every change, therefore maybe the Church needed a radical new start. It was questioned as to whether there was careful enough listening to the partner.

Regular stocktaking was considered to be important, and it was suggested by members of Church Council forming up on a continuum that while organisationally the bi-cultural journey had progressed, local attitudes showed little change; and that in significant power sharing there were some examples nationally and institutionally, locally there was but little.

REPORT ON THE WORLD COUNCIL OF CHURCHES ASSEMBLY, CANBERRA.

The three Methodist delegates: Catherine Jones, Te Rua Turner, and Barry Jones, shared with Church Council memorable impressions of their experience.

Their vivid presentation provided Church Council with some share in what was a significant part of the faith journey for each of them.

Looking to the next Assembly in 1998 they commented on how well the delegates this time worked together, and the value it would be for all the Churches to choose a unit that would work well together; and because of possible participation in the Central Committee which involves a seven-year commitment, it would be wise to talk about who New Zealand wants, before delegates are chosen.

The three expressed deep appreciation for being enabled to attend.

3 OCTOBER MEETING

As part of the October group of Meetings, Church Council convened on the afternoon of Thursday, 3rd October, 1991.

Te Tino Rangatiratanga

Church Council considered the following resolution of the Waikato-Bay of Plenty Synod:

"Given that as the Conference Resolution 6, page 666, 1989, expressing support for 'Te Tino Rangatiratanga' made no reference to its application to the life of the Church, Synod ask that Church Council be requested to consider again the whole decision making process in the light of Te Tino Rangatiratanga at all levels, with a view to giving due weight to all points of view, and recommend a process to achieve the greatest possible degree of agreement and consideration of minority or opposing view points before decisions are made."

It seemed that Conference may well have passed the original Resolution without recognising the implications for the life of the whole Church. The Public Questions Committee produced a booklet, sent in the

October 1990 Connexional Mailing, as a help. It was acknowledged that the General Purposes Committee itself had experienced difficulty in operating in this new way; and, further, that the whole Church needed to grapple with the issue: there was no easy way. All parts of the Church were seeking to find ways forward.

Some Synod representatives offered examples of how they were working on the issue. It was suggested that "caucusing" was more than buzz-groups and help was needed in making it effective.

It was suggested that the Bi-cultural Committee could offer appropriate ways of restructuring meetings to assist in ensuring the effectiveness of Te Tino Rangatiratanga; and that the various groups in the Church's life could help one another in understanding what was happening.

Economics and Social Change

President Bruce Scammell shared a hope he had had for his year, arising from a conversation with Selwyn Dawson. The hope was that the main-line Churches would have something to say about what the Government was proposing and doing. A group that had been envisaged appeared not to be involved in the task. So, if a group of the Churches could not do it, maybe the Methodist Church could.

A booklet, "A Better Way? Where are our economic and social policies leading us?" prepared from a series of conversations, by Selwyn Dawson and made available in the September Connexional mailing, was vigorously commended to Church Council.

President Bruce felt that something dear to his heart was not going to happen.

It was hoped that somewhere in the Methodist Church's life would be taken up the very real challenge of people who were hurting in society and looking for hope; that Gospel people would be prepared to stand alongside, and to bring resources to bring about change.

Church Council was advised that the P.A.C. Distribution Group had taken seriously "riding in the gallows cart", and had made one million dollars available to Synods to be stewards in working for economic change. A further \$175,000 had been made available to "stop the gallows cart" by enabling the call for economic justice".

It was suggested that the things the President hoped for were beginning to happen.

Some Synods shared stories of what was happening in their Districts such as "There is another way" being high in facts and low on emotion which exploded myths of the present operation of Government and Treasury.

There was a request that detail of these happenings be passed on to other Synods.

There was also the avenue of theological reflection: sharing insights to help one another; issues for the Church in time of social change: matters such as works, jobs, and vocation; the church on the margin.

Suggested Decisions:

1. That the Report be received.

FINANCE & STEWARDSHIP COMMITTEE MEETING Report to Conference

29TH MAY MEETING

The Vice-President, Fletcher Thomas chaired the meeting of representatives.

Undesignated Legacies: it was agreed that a list of Undesignated Legacies; indicating the titles, some indication of their background and the capital involved, be available at the next meeting. Meantime, it was agreed that the income available, \$8,000, be part of the Connexional Budget resource.

Mission Audit: it was reported that the planned arrangements had not been undertaken, but would proceed.

Policy Decisions: there was considerable discussion on the role of Finance and Stewardship Committee, and the setting of policy. It was generally agreed that the task of Finance and Stewardship did not include policy-making: and that "policy by default", resulting from cutting off supply was not good practice.

There were questions raised as to the monitoring of fundings which were begun with an intention of being short-term (and which seemed to remain, once begun).

The Committee had no final, definitive suggestion as to the place of the Finance and Stewardship Committee in policy making; although there were later considerations such as:

- (a) what determined the Church to disband a Commission.
- (b) how to restrain the growing cost of meetings such as Church Council.
- (c) how to justify amounts requested from Connexional Expenses.
- (d) how to ensure that as an item is added to the Budget, something is taken off.
- (e) how to monitor the contribution, the "value for money", of agencies receiving Connexional Budget support.

Budget Setting: in seeking to assist the Committee in dealing with the difference between the preliminary "askings" of \$1,200,610; and the Connexional resource of \$1,074,145 from Special Account grant, Connexional Legacies, and the amount indicated as being available from Districts, those present divided in groups of about ten persons, and "dreamed and brainstormed". Each group shared its results.

After reviewing District offerings, and further intensive consideration of the material provided in support of the "askings", the Committee agreed that the following be the Connexional Budget 1991/92.

Educational Ministry	135,704
RESPONSE	26,100
Churches Education Commission	12,000
Development Division	175,020
Fijian Fellowships	4,100
Samoan Advisory Committee	9,000
Tongan Advisory Committee	7,000
Negotiating Churches Unty Council	14,000
Tertiary Chaplaincies	12,500
Te Tahi Maori	13,019
Te Runanga Whakawhanaunga	2,720
Trinity Theological College	119,000
Media and Communications	48,765
Council for Mission	198,730
World Council of Churches	4,500
Program Combat Racism (WCC)	1,075
Christian Conference of Asia	1,100
Pacific Conference of Churches	1,060
WCC Central C'ttee Travel	650
Programme on Racism (CCA-NZ)	10,750
Travel & Study Fund Grant	8,200
World Methodist Council	620
CCA-NZ (Conf. of Churches in Aotearoa-New Zealand)	20,724
WCC 7th Assembly Canberra 1991	0
Overseas Aid 2%	21,483
Board of Administration	0
Epworth Bookshop	30,000
Connexional Expenses	<u>196,325</u>
Total	<u>\$1,074,145</u>

to be funded from:

Special Account Grant	62,000
Connexional Legacies & Other	8,000
Parishes	<u>1,004,145</u>
	<u>\$1,074,145</u>

DISTRICTS' ALLOCATION TO PARISHES

1000	Northland	17,000
2000	Auckland	233,000
2400	Manukau	77,004
3000	Waikato-Bay of Plenty	157,000
4000	Taranaki-Wanganui	50,957
5000	Hawkes Bay-Manawatu	79,000
6000	Wellington	130,000
7000	Nelson	50,364
8000	North Canterbury	140,700
8300	South Canterbury	37,320
9000	Otago-Southland	<u>31,800</u>
Total		<u>\$1,004,145</u>

Future working of the Committee.

Concern was expressed over the inadequacy of some of the material provided, and it was agreed that, in future all requests be made on a standard form, with supporting documents including a Balance Sheet, also on a standardised form, to include surpluses, and reserves and their purposes.

The Meeting also favourably considered the benefits of a small group, with expertise and in sympathy with the Connexion as a whole, doing preparatory work on the material provided: asking for clarification as necessary, and generally working interactively with the "askers".

Removal Fund: the paper before the Committee indicated a deficit in the Fund of \$11,124 from 1989/90 and 1990/91.

In endeavouring to set the levy to provide the projected need for 1991/92 of \$72,739, consideration was given to the statistical membership (30/6/90) of 12,224, and the current economic climate and demands on Parishes.

It was agreed that the levy be set at \$6.00 per member. In considering the expense of removals, it was agreed to be appropriate to set limits on what the Fund provided: 35 cubic metres; and the Board of Administration to investigate a reasonable figure for meeting Transit Insurance Premium. It was the intention that those moving would be asked to meet the costs above the limits set by the Fund.

3 OCTOBER MEETING

As part of the October group of meetings, the Finance and Stewardship Committee convened at 9.00 a.m., Thursday, 3rd October, 1991.

Report on Statistical & Financial Returns

Ruth Le Couteur, in presenting her comprehensive report, highlighted:

- unemployment is a serious issue in society, with no sign of relief; indications being that the present 10.1% could rise to 11%; and this was only registered unemployed;
- the serious, long-term effects of unemployment on the young people in the community;
- a 1% decrease in total disposable income; some of this decrease being the result of the fall in available overtime;
- the spending capacity of the average New Zealander has declined;
- the decline in building continues;
- the Government economic policy gives the expectation of weak growth;.

- only a small wage increase (2%) can be expected;
- exports match or exceed the previous year, even with lower unit cost, and imports are weakening;
- a downward movement in interest rates as the only positive indicator in the last nine months, with the 90-day bill rate having fallen about 40%;

within the Church:

- a giving increase of 3.82%, which is more than inflation;
- total income has fallen, constraining Parishes' work;
- RESPONSE programmes generally provide a significant increase in giving;
- ministry costs are a greater proportion of spending, not because of increased stipend, but because of the reduction in available resource;
- wider work received less from Methodist parishes than the previous year, although it was an increased percentage of income; again as a result of a decline in resources available;
- half the Methodist parishes show a shortfall in income over expenditure.

It is helpful to consider attendance, rather than membership, as an indicator of strength. The age-spread is difficult to determine from our statistics, but deduction from census figures suggests an ageing constituency. The present proposed changes in National Superannuation affecting about 25% of our membership, and with those between age 40 to 60 (making up 26%) needing to attend to their own future and superannuation, along with "user pays" for education and health, there is every likelihood of church income from offerings being reduced by as much as 10% - or more.

The Church needs to be continually encouraged to see the Connexional Budget not as a "levy", but as the ability to achieve collectively what is not possible individually. Stereotyping, by way of a national formula for Budget allocating, is not a conceivable possibility.

It is suggested that this Report can be valuably and creatively used in Districts, and could be used as a basis for discussion with Parish Stewards and ministers.

Analysis by itself does not change anything, and there is no explanation of local particularities in the data.

It was observed this Report is a Tauwiwi document.

Second Mile Giving:

Dr Lourdino Yuzon, Joint Secretary of the Council for Mission, presented a proposal for "Second Mile" Giving.

He suggested that in such a matter it was wise to "ask not the

financier, nor the statistician, but the philosopher".

The reasons for the proposal was a recognition of the haemorrhaging of the church's financial resources into "faith missions", whose programmes and theology were different from the standard. While such missions gave a "face", such as someone local supported overseas, such a "faith mission" could run counter to established mission practices and create a dependency relationship. There could also be created a double sense of loyalty: a sense of duty rather than love; "duty" rather than "grace" giving.

The Council for Mission would promote the programme, doing all the production, helping the understanding of mission.

The parameters would be:

- Parishes already giving to allocated wider-work in full, would be the only ones approached;
- any project would have a maximum ceiling of \$15,000 and for twelve months;
- activities circulated would not duplicate any of those of the MWF or APW;
- Accountability to Methodist and Presbyterian Churches.

Finance and Stewardship Committee recognised that such a proposal had been discussed with some hesitation some years ago. It was suggested:

- some discussion possible with other Divisions to float projects;
- a concern that only 100% Parishes would be approached; some less-than 100% are supporting "outside:" mission.

The "face-to-face" concept was commended - some parishes see the Church as having NO mission because everything is in the Connexional Budget. There was need to consider "local" mission; that is, not all mission is "beyond".

There was a clear need for growth in understanding of MISSION beyond just sending someone from "here" to "there". **Support** of a human resource rather **sending or building**.

A danger was seen in that if this idea was extensively widened, the uses of all resources could be made at a congregational rather than a Connexional level.

Support, and caution that the Connexional Budget not be put in a position of low priority, were offered. It was possible to check with the Uniting Church in Australia who had operated Second Mile Giving for some time, on maintaining loyalty and support for the Connexional Budget.

The Council for Mission was encouraged to proceed with its offered suggestion, to consult with Synods, and to bring the idea to Conference.

RESPONSE: Ashley Sedon, Director of RESPONSE, reported.

There is much activity going on at present in this department of the Church.

Do Parishes know why they exist? More and more, it generally seems not, and ways are being identified to develop a process to lead a Parish to its answer. "RESPONSE" can now work with any Parish who wants to

take this up. It is also working out ways to break out of monocultural attitudes and processes.

Finance and Stewardship Committee members were supplied with a Statement on "Stewardship in a 1990's Economy".

- * Individuals need not face their future alone. The church is a community of mutual caring.
- * Our giving will need to be placed in priority with other calls on our income, including retirement saving.
- * Deferred giving may become a more significant means of supporting the mission of the church.
- * Those who 'have' are invited to give more generously to support Christian caring to those who don't have much.

The Committee shared local experiences of deferred giving, noting that until now, bequests were usually very specifically targeted.

There was a need to help Parishes work on their priorities: to respond by careful forethought rather than re-action to the implications of persons having to provide for health care and education.

The critical question now arising was not "how to raise money", but "how to do Mission". It was suggested that hospitality, which involved sharing in a community of faith and beyond, could be a useful image in stewardship.

Mission Audit:

The suggestion previously made was being taken up; the Development Division would be the first, soon after Conference; and it was hoped that within the next two years the other five Divisions would be so "audited".

Suggested Decisions:

1. That the Report be received.



REPORT OF METHODIST MISSION AOTEAROA

Welfare in the Market Place

The date of the Minister of Finance's Budget, 30th of July 1991, falls outside the year under review, but that document represented the culmination of policies which had been foreshadowed for well over six months. The Hon. Ruth Richardson referred to "the transformations we as New Zealanders will undergo" and among many other rhetorical flourishes spoke of a future "society that is prosperous, confident, and paying its way in the world." It would seem that, on reflection, altogether too much has been sacrificed on the altar of national solvency.

The Budget made little change to benefit levels announced in the December economic statement. In February the Auckland Methodist Mission made submissions to the Parliamentary Social Services Select Committee on the Finance Bill. Those submissions represented, as well, the mind of the MMA Executive. Nothing has happened since to alter the fact that the changes made at that time represented, as the submissions stated, further discrimination and disadvantage to tangata whenua, since Maori are disproportionately represented among the unemployed and other beneficiaries. While it was recognised that there needed to be savings in the welfare budget, such savings had to be balanced against the social costs incurred by individuals and families. It has certainly been the experience of all voluntary and welfare agencies that they are under enormously increased pressure from people who simply have nowhere else to go for necessities.

Churches, for example, have responded wonderfully to the call for food supplies and at both Parish and Mission level, for example, literally thousands of people are being helped daily to find material resources which their significantly reduced incomes are unable to afford. Through the New Zealand Council of Christian Social Services, Methodist Mission Aotearoa has been involved in a New Zealand wide strategy to address the growing poverty which is being found in New Zealand. The Council's main approach is to generate awareness of the issues and public debate by reflecting the realities of poverty for agency clients. A report on a pilot survey of low income people is being completed. Council has also promoted the development of a non-government poverty-line measure and is networking in this instance with Poverty Action

and other relevant groups. MMA has also provided some funding for a nationwide research project being undertaken by the Lower Hutt Parish's Foodbank. Mention has already been made of the use of such operations and their combined data will form an essential part of the ongoing critique of Government policy.

The July Budget's implications are still to be thoroughly understood. The lack of clarity in some of the Government's statements borders on the irresponsible. The plight of superannuitants, for example, is but one example of major social policy change being instituted by means of Government-initiated financial restructuring without any realistic opportunity for public debate.

While some of the proposed changes in the delivery of health services are to be encouraged, the cost to the ordinary consumer is a matter for real concern. At the organisational level, the prospects for the immediate future are of a positively horrendous process of negotiation of contracts for health care in a cost sensitive market environment where quality of service may not be the most important consideration.

Another major problem created by the Budget relates to accommodation and this will affect many New Zealanders drastically. The quite doctrinaire adoption of free market economics means that many individuals and families who have been the beneficiaries under a system of state subsidised housing will now have to face unaffordable increases in rentals. MMA has been associated with the New Zealand Council for Christian Social Services in submissions which relate to the provision of community housing.

Finally, comment must be made on two other more general facets of the Government's economic policy. One is what is called "targeting" the vulnerable and this seems likely to lead to systems which identify those in need in such a way that self respect and privacy are adversely affected. Secondly the Government is determined to perpetuate a definition of "family" which is now quite unrepresentative of today's society, and to make the family, for example, responsible for young people far beyond what has been for generations seen to be an appropriate age of independence.

MMA along with its sister organisations is monitoring the development of the so called welfare structures very closely. In concert with many other groups it will continue to advocate for the deprived, to offer sound evidence of inappropriate or unfair management, and to offer realistic alternatives in line with the Christian ethic.

Constitution

During the year matters relating to the establishment of the Constitution of MMA have been addressed. The document in its final form, as approved by Conference, has been submitted to the District Registrar of Companies in Auckland for registration under the Charitable Trusts Act 1957.

In the debate at Conference last year a question was asked about how the principles of te tino rangatiratanga will be affected and respected in the new constitution, particularly with regard to policy-making. One very significant event during the year under review was a hui at Whakatuora with Komiti Whaiti modelling methods of making policy biculturally with youth and unemployment particularly in mind.

Questions were also asked about the way in which the MMA Executive would carry out its mandate. Some of these questions had already been addressed in the final amendments to the constitution with the increase in Executive membership from eight to ten so that the balance lies with those six members appointed by Conference.

Partnership matters in relation to the Treaty of Waitangi and to the Parish were also questioned at the time. Reference to the first will be made in the section of this Report dealing with our Bicultural Journey.

Insofar as Parish relationships are concerned there has always been a responsibility laid on MMA to be involved on behalf of the Methodist Church in the development of social and community services at Parish level. The oversight and co-ordination functions specified in the new constitution cannot in any way override parish autonomy in such matters, nor is it intended that they should. MMA cannot do it all and is excited at the initiatives being taken at parish level. In our Connexional model of Church government some degree of confusion in the exercise of responsibility is almost inevitable. What is important is that there is appropriate accountability at both District and national levels.

One of the matters which has been discussed at length by the Executive has been the encouragement of regional forums. While, on the one hand, District Synods are an appropriate place where Parish experience is shared, the Missions have a regional responsibility which extends, from a geographical point of view, more widely than present District boundaries. Oversight and coordination, therefore, needs to be carried on at both points.

Bicultural Journey

In another longer paper offered to the Church as an appendix to this report we describe in some detail the bicultural journey in which the MMA Executive has been involved. One of the purposes of this brief document is to underline the Executive's commitment to this journey and to indicate that it is a dynamic and demanding process which is clearly not going to be completed, in our judgement, for some time yet.

Parish Initiatives

This year there will be no detailed report, as has been the case for the last two years, on work being undertaken in parishes. The Development Division in line with its own functions, has a natural interest in parish development and we have supported the steps it has taken to look at parish consultancies, and two people who have been or are working from a Mission base have made a significant contribution to this process. Some reference to parish initiatives will be found in the Mission reports.

Industrial Relations

Another piece of legislation with far-reaching implications for the Church, for social service organisations, and for social justice, is the Employment Contracts Bill. For example, staff in the major aged care institutions have up till now been covered by a number of union awards, and negotiations have been the responsibility of the employer and employee agencies.

An initiative taken by the New Zealand Council of Christian Social Services has been the development of documents which will regulate the relationships between social service agencies and their employees. This is a detailed and demanding process which must be completed by the end of this year.

Given the present employment climate where employers may be in an advantaged position, one of the underlying purposes of the NZCCSS initiative is to put in place in any documents it produces sound Christian principles of equity and justice rather than means of reducing the real cost of labour.

New Zealand Council of Christian Social Services

Reference has been made on several occasions to this Council, of which NZMSSA was a founding member. We have two representatives, the Rev's Alan Woodley and Donald Phillipps. The council meets five times a year and is made up of the principal Christian groups who provide a wide range of social services throughout New Zealand: Anglican, Baptist, Presbyterian, Roman Catholic, Salvation Army and Methodist.

The Council's Executive Officer, Shaun Robinson, and his staff are located in Wellington. They have a growing role in advocating on behalf of the Council with senior Government officials and Ministers, and a very demanding co-ordinating responsibility for the provision of information and for the setting up and operation of particular task oriented groups, such as industrial relations and aged care. It is the MMA Executive's belief that the role of the Council will become more significant in the near future, especially as the full effects of the present Government's social policy becomes evident, and the need for coordinated critique and advocacy becomes even more evident.

Youth and Unemployment

During the year under review much consideration has been given to the ways in which the special grant from PAC to MMA might be used. As has been mentioned, a major discussion was held with Komiti Whaiti in April. The process which has been put in place to follow up this consultation will involve the formation of a national strategic plan for employment creation based on proposals from the Missions. These will themselves reflect consultation with their own Treaty partners on principles and concepts. When this national plan has been developed it will be shared again with Komiti Whaiti to determine whether it is in line with those policy guidelines laid down at the April hui and it will then be implemented.

We are not able to report at this stage on the national programme, each of the Missions still being engaged in assessing what is the best way of using the resources made available to us by the PAC grant.

Aged Care

The provision of services for the elderly is, as has always been the case, the major enterprise of the Missions, whose involvement goes back 60 years and more. Radical changes are in the air, and it is an exciting time to be planning for the future. At the end of April, Wesley Wellington hosted a national conference of Methodist Aged Care staff and administrators to study recent developments and to look at future challenges. Such conferences provide an excellent opportunity for colleagues to meet and share experiences, and we were greatly helped by the quality and variety of the contributions made by a well-chosen panel of speakers from many disciplines. It should be said that the agenda was not only built around what better services might be implemented but also what principles should underlie them.

As has already been indicated the effects on the elderly of present Government policy are both significant and, in some ways, alarming. While there may be changes in the way in which present institutional care is offered,

it seems more likely that the growing edge will be in the provision of home-based services. At the present moment there is a great deal of talk about the desirability of such a change but no real indication from Government that funding will be available.

There has been, quite obviously, a too easy assumption made that the provision of home-based services will allow the possibility of substantial savings when compared with institutional care. This is most unlikely, and it will simply be the case of making the present dollars go further, while trying to maintain quality services both in private homes as well as in rest homes and hospitals.

Property

The MMA Executive on behalf of the Board of Administration has been involved in social service strategy questions in many parts of New Zealand. At the beginning of 1991 Wesley Wellington took over Ewart Hospital under contract from the Wellington Area Health Board. Currently Wesley Wellington is developing a low income housing project and social service centre for the elderly in Newtown; Christchurch Mission is looking at a major redevelopment of its institutional care of the elderly at Picton; Tamahere Rest Home near Hamilton is considering significant changes in the use of its property.

Immigration

MMA was invited to make submissions on the Immigration Amendment Bill 1991 and invited the Rev'd Keith Taylor to do this, particularly knowing his experience as Director of the former Inter Church Commission on Immigration and Refugee Resettlement. That submission has now been made, with the support of MMA, and the particular stress of the submission is on the status of the Treaty of Waitangi as the foundation immigration document, and on the involvement of Maori people in the making of immigration policy.

A question has been addressed to the Working Party on the social consequences of present immigration policy and whether any attempt has been made to calculate the results of proposed policies. As has been said, "Aotearoa is not just a free for all."

Mental Health

A considerable amount of work has been done during the year arising from proposals first made by the Rev'd Ian Ramage three years ago with regard to the establishment of Psychotherapeutic Residential Communities. Christchurch Methodist Mission undertook to explore what is involved in

establishing such communities and is in the process of seeing what first steps it can take to put a programme into operation.

It is not at all clear in the present economic climate that substantial finance for residential care will be available. However just as the elderly need particular services in their homes, so it may be possible to develop a community mental health programme which is not institutional and which provides all that is needed in some other way in terms of refuge and safe environment, of therapy, and of material support. Such a programme is referred to in the Dunedin Mission report.

Executive

During the year the approval of the President was sought and gained for the appointment of three members of the Executive and in addition the Executive decided that it would assist its work for there to be an Executive Secretary particularly associated with the work of the regular meetings which are held every second month.

I offer my appreciation for the interest and the contributions of Mrs Kathleen Rowe, Mrs Jennifer Moor, Mrs Yvonne Dasler, Mr Geoff Hill and the Rev'd Andrew Doubleday, the nominated executive members; for Alan Bettany's work as the secretary of the Executive; and for the support of my fellow Superintendents.

Particular reference must be made to the departure of the Rev'd Keith Taylor from his work as Superintendent of Wesley Wellington since 1981. The last year has been by way of an additional year for reasons of stationing, and Keith has been his usual challenging and supportive self, addressing as always the basic issues of Christian social services within a bicultural framework. The Executive has always been challenged by his keen grasp of theological first principles. Over the last two or three years in particular he has been at the heart of very considerable changes in the delivery of Methodist Social Services in the Wellington urban area in particular. He goes to his new appointment with the affectionate greetings of his colleagues and the appreciation of the Connexion as a whole.

Donald Phillipps

CONVENER

DUNEDIN METHODIST MISSION

The year under review has been dominated by the effects of the change of Government and the implementation of doctrinaire policies in respect to the delivery of health, education and welfare services. Dunedin Mission is just one of the many agencies around New Zealand who are suffering from the uncertainties and the distress caused by cuts in funding and major programme changes which make forward planning almost impossible.

The Anglican Methodist Family Care Centre, situated in the heart of Dunedin, finds itself in the unwanted position of being busier than ever, with its programmes stretched to the limit and no certainty that they can all be maintained. Anglican and Methodist Parishes around the city have responded most generously with provisions for the food bank. This is necessary since the number of people seeking emergency assistance is about double the number in the same plight over the past two years combined! About 2/3 of the Centre's clients are seeking material assistance.

There is in all this enormous frustration for the Centre's staff. They recognise that what they are doing is merely maintaining people in poverty. A survey to see how benefit cuts and lower incomes are affecting people has been trialed by the Centre and used throughout New Zealand as a pilot scheme to help establish a national poverty measure. The Centre's budget counselling service has naturally been in greater demand than ever.

Much attention has been given to property matters. The need to ensure that the Mission's resources are maximised for the provision of social services is paramount. In these hard times it is essential for the Mission to have as much "uncommitted" funding of its own as possible.

Over the past few years changing attitudes towards institutional mental health has meant the return to the community of many who still need a wide variety of rehabilitative services. Rata House in Invercargill, a project of the Parish, runs a Day Centre for upwards of 30 clients. Separate groups for younger and older meet throughout the week and proposals are being considered for a major extension of the work. Referrals are made from Southland Hospital and Rata House provides both domiciliary psychiatric nurses and occupational therapists who work with their clients listening to problems and quietly instilling confidence until that person feels ready to take her or his place back in society.

A great deal of attention is being given nationally to the provision of home based services for the elderly. The Mission carried out a major survey of the needs of the elderly in South Dunedin and awaits with interest to see whether Government rhetoric is matched by adequate funding.

The Mission is not alone in all this and is increasingly working alongside its colleague agencies to maintain quality social services through effective advocacy especially at regional level.

AUCKLAND METHODIST MISSION

The Auckland Methodist Mission, along with all other Methodist Social Service agencies, has been affected by and will continue to face enormous changes resulting from the restructuring of Government welfare policies and the effects of the Benefit Cuts and July 1991 Budget.

In its Aged Care services the Mission has continued the growth of community-based services and increasingly provides the means by which the elderly can maintain an **independent life** in their own homes for as long as possible. This includes the care of the mentally and physically frail, many of whom later make their home in the Mission's residential homes and hospitals.

The recent Government changes have seen a marked increase in the number of people seeking assistance from the Inner City Ministry, the **Drop-in Centre** now averaging 100 each day. The Mission's ministry amongst those who live on Auckland's streets includes night shelter accommodation, Court advocacy and support and liaison with other Social and Community Workers. The Drop-in Centre provides a place for people to rest, relax and share breakfast and dinner, which the participants are responsible for preparing. The Centre is at present being enlarged and refurbished to include space for relaxation, meals, laundry and showers and the social work support team. The Aotea Chapel is firmly established as a focal point of worship in the city and is increasingly used for major events within the city.

The ongoing changes that all religious and welfare social service agencies are faced with continue with the Mission being increasingly dependent on **funding** and to this end have continued to seek and build a solid base of donors and bequests.

The Auckland Methodist Mission is nearing the completion of a **major refurbishment** of its largest commercial investment on the corner of Queen and Wakefield Streets. It is essential to retain stable and income-producing tenancies with which to fund the ever increasing demand for social services within the Mission's region of responsibility.

In the year that lies ahead the Mission will continue to review its policies and priorities. Wide consultation in the region will be appropriate as we chart the way forward in the post welfare state era.

CHRISTCHURCH METHODIST MISSION

REPORT TO CONFERENCE

In a year marked by fundamental social change the Mission has continued to respond to the challenges of poverty and need.

In spite of the clearest signals to date from government that they have no intention of comprehensively funding social services the Mission has continued to grow, while rejecting the ideology that says there is no alternative to dramatic reductions in state social spending. The Mission remains pragmatic. In a little over 40 years we have become the South Island's most comprehensive social service agency, and our very existence is testimony to the belief that caring for our neighbours is not just the responsibility of government.

While it is difficult to briefly convey the scope of our work, the year's highlights have included:

Emergency Relief

In a year when 'benefit cuts' and 'user pays' have dominated the media, life for families on low incomes has become increasingly grim. Some choose between medical attention for children, and food. An unexpected cost for these families can make the difference between just enough and going hungry. For many families food is the one item on the weekly budget that can be cut without risking serious debt.

In the wake of the April cuts the Mission faced increases of up to 300% in the numbers of people seeking emergency help. The Mission, with support from parishes and the wider community, has continued to provide food parcels, budget advice, clothing and furniture to people in need. Responding adequately to people trapped in a vicious cycle of poverty and dependence remains one of our sternest challenges.

Te Roopu Manaaki O Rehua

This Marae-based Care/Manaaki social work service has grown significantly this year. At once a complement to our work with children and families and to a lesser extent aged care, this service provides social work services under te kaupapa Maori. The Mission's partnership with Rehua Marae extends back many years and it is very pleasing to expand this partnership to include the provision of culturally appropriate social services. The Mission will continue to provide a significant and expanding level of resources for Te Roopu Manaaki.

Child and Family Services

Our work with families struggling to cope with the stresses of poverty, relationship breakdown, violence, and unemployment has been strengthened this year. Families with more complex needs will be catered for following an increase in social work resources at the Eastling Family Support Centre - a three month support and education programme that incorporates a twelve day residential stay. Non-residential parenting programmes, therapeutic play, social work services, therapeutic pre-school facilities and foster care provide workers with a comprehensive range of interventions.

Parish Resource Work

A significant addition to our staff has been the appointment of Lyn West as Parish Resource Consultant. Meeting local needs challenges the Mission to work with parishes in new ways and challenges parishes to consider their strengths and to understand their community. Through Lyn, the Mission provides resources to help parishes develop community services. A number of joint Mission-Parish programmes are emerging from this grass roots work.

Services for Older People

Recently we've taken the time to try and better understand the experience of residents of aged care institutions, and we've rediscovered the significant losses involved with living in a rest home or hospital. Losses of independence, possession, dignity, and self determination.

We now understand that these losses are so significant that we are being forced to completely re-think our approach to the residential care of the elderly. We've realised that no matter how professional and committed our staff are, no matter how comprehensive our residential programmes are, no-one wants to live in an institution. They have become places of last resort. A large rest home or hospital is no substitute for home.

The challenge before us is to find ways of continuing to provide large numbers of older people with the security and levels of care currently found in our homes and hospitals, while providing an environment that is a home. We hope to be able to provide aged care facilities based on stand-alone apartments. Services for residents, no matter what level of care they require - it might be anything from help with shopping to 24 hour nursing care - will be literally provided within the person's own home. Instead of moving to an institution when a person can no longer care for themselves, the services the institution provides will be brought to the person.

This is one of the most exciting and important changes the Mission has made to the way it meets older people's needs. It will involve major changes to buildings and property, but more importantly to the way we see older people and work with them to meet their needs. It will mean that we continue to provide aged care facilities that will meet the increasingly sophisticated expectations of older people.

WESLEY WELLINGTON MISSION

Report to Conference 1991

1991 was a year of significant change and rapid expansion for Wesley Wellington Mission, the name now adopted to cover both Parish and Social Services and to reflect our partnership in Methodist Mission Aotearoa.

In the area of Services for Older People we have:

- (a) Established a new management team.
- (b) Leased from the Wellington Area Health Board, Wesley Ewart, a 52 bed continuing care hospital.
- (c) Appointed a Community Co-ordinator to establish community and home based services for older people in the greater Wellington area and in the lower half of the North Island.

The development of a new policy for Services for Older People (previously called Aged Care) has supported these changes.

The policy states that Wesley Wellington Mission provides services and facilities which promote personal growth and are designed to give the individual a sense of dignity, well-being, purpose and independence.

We are now establishing several new services including 6 supervised, low-cost housing units in central Wellington and a pilot home-care options programme based at the new Wesley Newtown Regional Social Services Centre.

A feature of the year has been the development of links and joint ventures with local Parishes including the establishment of a Golden Gate Club with Trinity Union Parish, an examination of development possibilities with Wellington West Parish and support for the Lower Hutt Parish's foodbank and research programmes.

In the area of Community Services we have:

- (a) Appointed a Community Services Development Manager to address key social concerns.
- (b) Expanded our existing community services in central Wellington and Porirua where significant development of specialist services is also planned focussing on women and children at risk.
- (c) Developed the Wesley Church centre in Taranaki Street as a base for the Wesley Wellington Mission programmes

Our objective has been to move from being a somewhat passive and narrowly focussed Mission to a much more active service delivery and advocacy organisation, so enabling us to target areas of need and to make better use of resources.

The relocation to a new Management Centre has completed the process of management restructuring. Efficiency has been enhanced through the development of a local area computer network, with all Wesley Wellington information systems now being held on the central computer.

All these changes are the result of three years intensive planning, restructuring and management under the leadership of the present Superintendent in partnership with the new Wesley Wellington Mission Board. Increasingly Wesley Wellington Mission is becoming a key regional social services resource.

With the forthcoming change in Superintendency Wesley Wellington will continue to expand its role in meeting emerging social needs.

OUR BICULTURAL JOURNEY

For the past three years, the Executive of Methodist Mission Aotearoa has been seeking to give more definite expression to its commitment to the bicultural goals of Te Haahi Weteriana o Aotearoa. It has engaged in this task, at three levels: through theological reflection, through an exercise in policy-making with Komiti Whaiti and through individual and group contacts with Maori Division and other bodies.

Methodist Mission Aotearoa, as the co-ordinating body for the delivery of the Church's social services, believes that a significant place for the working out of the principles of Te Tiriti o Waitangi is in the allocation of resources to the meeting of human needs. We believe that Maori Division shares this view and, therefore, made itself available for consultation and dialogue.

What we offer now is our contribution to the whole Church's bicultural journey, with the clear understanding that this is an ongoing journey. If what follows is at variance with some of the emphases of the Connexion's Bicultural Committee, that will simply reflect the different experiences and understandings of the MMA.

Weteriana

At every stage of our encounter with Maori Division, in individual discussion and, at various hui, we have been reminded that we are Weteriana. Methodist Mission Aotearoa has its roots in Wesleyan Methodism and it finds its present identity within that same tradition. Such a history is unique in its own way, and is too precious to set aside lightly. Weteriana is a taonga, a treasure, whose essence is to be nurtured and developed, and not watered down or diminished through inappropriate restructuring.

Our first task was to look at the Treaty itself. The centrality given to it in the Church's Mission Statement is not in question, but the nature and the content of the document itself need clarification - it stands for more than the sum total of its words. The Treaty cannot be said to be a blueprint for the delivery of social services, which is the motivating centre of MMA. However undefined such words as 'principles' and 'spirit' are, we have sought to discover what is the wairua of the Treaty in order to bring the world of Methodist social services firmly within the purview of the Treaty.

Covenant and Partnership

In our reflection, the ideas of both "covenant" and "partnership" have been explored. We have felt uneasy about too simplistic a comparison between biblical ideas of covenant, which are most significantly between God and God's creation, and are not between equals. Covenant as a more broadly based

expression of "sacred trust" seems nearer the mark, theologically speaking. The commitment of MMA to the continuing provision of services in increasingly difficult times is an expression of that sense of trust, and, therefore, of covenant.

The idea of partnership, too, seems to us to be in danger of being replaced by such a degree of autonomy for one of the partners so as to make the word meaningless. 150 years and more of pakeha dominance demands, for reasons of justice and love, a radical redressing of the balance. That will not be achieved, in our judgement, by a reversal of the dominance model. Partnership and balance have, in our view, a great deal to do with each other.

Equity of Outcome

We have reminded ourselves on many occasions that the Church's bicultural commitment arose nearly 10 years ago out of an examination of our power structures. Partnership and power also have a great deal to do with each other. It is the daily experience of Methodist social services to work with the powerless, and when they are Maori but not necessarily part of Weteriana, they are nevertheless our Treaty partner in that situation.

In exploring this latter issue we were greatly helped by the contribution made by Lorna Dyal and Jocelyn Keith to the MMA's aged care conference in April. These two people had made a major contribution to the Royal Commission of Social Policy in 1988. The objective of their April paper was to provide guidelines for Methodist social services in the removal of barriers which prevent people from fully participating in or accessing our services. They also addressed the need to achieve equity of outcome for those groups in our communities which are currently disadvantaged. In their research for the Royal Commission they found that New Zealanders essentially want **voice** - mana o te reo, kia tangata; **choice** - he orite te tangata; and **safe prospect** - hauora. By safe prospect is meant guardianship of the people resource, of the physical resource and of the nation.

Waitangi Tribunal

Our search for understanding has also led us to engage in dialogue with two men closely involved with the Waitangi Tribunal. One of those was Buddy Mikaere, the Tribunal's Director, and the other was Brian Easton, a well-known economist, and a consultant to the Tribunal. We believe that in the Tribunal's developing understanding of the Treaty there is a wisdom and an insight which offer a lead to the whole of New Zealand Society. Our dialogue has meant that we have come to accord an authority to the Tribunal's judgements, particularly in respect to the tribunals integrity in its role as a key developer of a bicultural legal regime. In this respect we would underline the importance we placed on our meeting with John Salmon and Peter Glensor

of the Bicultural Committee where issues of sovereignty were the focus of our dialogue.

On the one hand, the Tribunal accepts that both historically and pragmatically, the Treaty recognises the need for kawanatanga, or governance. The making of policy and the allocation of resources are basic expressions of governance. With this in mind, the Executive met with Komiti Whaiti to model bicultural policy-making earlier this year. We believe that the result proves that governance within Methodist social services, can be biculturally shared, without it becoming a burden in terms of time and personnel.

Te Tino Rangatiratanga

Naturally enough, a major area of debate within MMA and the Church as a whole as well as within the Waitangi Tribunal relates to te tino rangatiratanga. Our developing historical understanding of te tino rangatiratanga raises some questions about the appropriateness of the idea of total sovereignty and suggests instead the notion of regional governance as more accurately reflecting the understanding of te tino rangatiratanga in 1840. Chieftainship at that time more properly refers to regional authority. We wonder whether the issue is not confused when we speak of sovereignty in too absolute a way.

In spite of this we recognise that te tino rangatiratanga carries with it meanings of autonomy and independence which reflect the experience of the past 150 years and which are not limited to a debate on the words of the Treaty and its meaning. What we have come to recognise is that the Treaty never, in any sense of the word, affected the mana of the tangata whenua. We believe that it is mana that stands as much at the heart of being Maori, as does te tino rangatiratanga. It is with this in focus that we continue our bicultural journey within MMA.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP

ANNUAL REPORT FOR THE YEAR ENDED 31 AUGUST 1991

*Yesterday is affirmation
Today is opportunity
Tomorrow is hope*

It is with a deep sense of privilege and gratitude that we present the 28th Annual report of the New Zealand Methodist Women's Fellowship.

WEAVING THREADS was the theme of the 1990 Convention held in Whangarei. It was a special time of inspiration and warm fellowship. We, the weavers, continue on weaving together the threads that create the fabric of the Methodist Women's Fellowship in New Zealand.

TRIBUTES

We honour the memories of Laura Boniface, Joyce Brown, Nussy Jamieson and Rita Price. We give thanks for their effective service loyalty and inspiration. We catch their vision and it continues to spur us on.

MEMBERSHIP

It is difficult to report accurately on membership statistics. Forms have again been inconsistently completed. Numerically we have seen little growth, but we have continued to show God's presence in the place where we live. MWF members are the active edge of the church in the community.

Details of membership supplied by the Districts show:

<u>Methodist</u>	Fellowships	144
	Groups	96
	Total Membership	3 314
	Total Average Attendance	2 073

<u>Union or</u>		
<u>Co-operating</u>	Fellowships	70
	Groups	100
	Total Membership	1 960
	Average Attendance	1 255

Total membership would therefore be 5 274

NATIONAL EXECUTIVE

Our first year in office has seen a considerable work load for us all. Our monthly executive meetings consist of full agendas and the rural setting in which we live necessitates extra time and travel. We are constantly aware of the need to be practical and economical. We met with the National Executive of the Association of Presbyterian Women in January 1991 and valued the opportunity to meet together and clarify more clearly the areas in which we are now working. Lorraine Qualtrough and Betty Buchan attended the APW Study Conference in April. Secretary, Myra Caldwell travelled to Christchurch to consult with COMEC and the APW National President in connection with the 1991/92 Special Project. As

National President, Elaine Diprose has attended Church Conference and Church Council. These are valuable experiences which enable MWF to be an integral part of the Methodist Church. I value the opportunity to communicate with all members through the President's Letters and we continue to encourage communications by dispensing information in News Bulletins to districts and individual fellowships.

FINANCE

The total contributed to the Stamp fund was \$5903 and to the Medical and Educational fund was \$3510.

The amount Fellowships gave through Parish Treasurers to Connexional or Outreach Budget was \$24 032; to help local Churches with their activities \$49 390; to Church Social Services \$8 194 and to other organisations was \$28 170, a total of \$109 786.

Kurahuna

We note with gratitude that this is the 20th Annual Report submitted by the Kurahuna Committee and we thank the Committee for their dedication and diligence. Forty four grants were made to Maori girls and young women requiring assistance to attend a full range of educational institutions, from Form 3 to University and coming from areas right throughout New Zealand.

Smethurst

The Smethurst fund assisted 56 women and made grants totalling \$26 578.66. Convener Ruth Bilverstone and Secretary Ruth Blundell have recently completed their term. We acknowledge their commitment and contribution to the Smethurst Committee with appreciation. The National Executive acknowledges the grant made for travel to Convention 1990 at Whangarei at the commencement of our term of office.

Friendship Scholarship

Three applications totalling \$1500 were processed and allocated at the conclusion of the first year of this Annual Scholarship. With the prospect of increasing the capital amount of this fund by the addition of 20% of the 1991/92 Special Project, the Friendship Scholarship will now become a permanent and valuable resource. It is our hope that many South Pacific Island girls resident in New Zealand will benefit from this fund in the future.

SPECIAL PROJECTS

The 1990/91 combined MWF/APW Special Project was 'Creating a Caring Community'. Whilst this project was a completely different concept, it gave opportunity for Fellowships to seek out and research local needs. The combined total was \$87 143 and we thank you all for this great effort. So many people and many organisations will be helped in such a caring way. Each nominated project is receiving \$1600 and Turakina College \$20 000.

The 1991/92 combined MWF/APW Special Project is Community Health Services through Christian Hospital Jagadhri. Eighty per cent (80%) of the amount raised will assist health services in Jagadhri and

20% will be added to the capital amount of the Friendship Scholarship. This will increase the availability of funds for disbursement to Pacific Island girls resident in New Zealand who wish to continue their education and gain higher qualifications. After much thought and deliberation, and being aware of the opinions of the wider MWF members, we decided that the Friendship Scholarship was worthy of further support.

DISTRICT COUNCILS

Visits to Districts throughout New Zealand remain a high priority. President Elaine Diprose has visited five districts during the year and participated in a three-district rally closer to home. The responsibility and privilege of being a servant and encourager to districts and individual fellowships is a special joy and opportunity for which I am grateful. Wanganui and Manawatu are negotiating to join together at District level. The total MWF Districts will then number 18.

Reading the Annual Reports from all districts throughout New Zealand has given us a very wide picture of all that has been achieved in the name of MWF. So much work and loving service faithfully given. In an age when the spiritual and social needs of the people are greater than ever, women are called to ... "hold the Christ-light ... we are here to help each other, walk the mile and bear the load."

LIAISON OFFICER

This position was created five years ago. At the conclusion of our first year in office, we are very aware of the added dimension that the role of Liaison Officer brings to the National Executive and the wider MWF. Lines of communication are strengthened in this reciprocal role between the National Executive and District Councils.

COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION

We value the close co-operation that we have with COMEC and have appreciated their helpfulness and guidance. Missions Convener, Betty Buchan is a member of Unit 2 and we are aware that other MWF members are serving on the various units.

WORLD FEDERATION OF METHODIST WOMEN

We record our gratitude at the completion of Margaret Gordon's five year term as President of the South Pacific Area. Margaret played a major role on the world Executive and gave much encouragement and courageous leadership to members in the South Pacific area. Noting New Zealand Methodist Church's response to the human rights situation in Singapore, and in accordance with the recommendation that was passed at the 1990 MWF Convention, no representatives of MWF attended the 8th World Assembly of the WFMW.

Two Sub-Regional gatherings have been held in Takapuna and Papatoetoe during the last ten months. These gatherings have done much to enthuse and encourage participants as the themes 'Faith Sharing' and 'Building Unity' were developed.

We are delighted that Dr Edith Loane of Ireland has been elected World President for the next Quinquennium. Joan Stott of Australia is the newly elected South Pacific Area President and is the Editor of the 'Tree of Life'.

TE ROPU WAHINE AND OTHER CULTURAL GROUPS

"Coping with Change" was the theme for Te Ropu Wahine Huihuinga held at Whakatuora in July. It was a stimulating and enriching experience for the four National Executive members who attended. We have met with other cultural groups at the two WPMW Sub-Regional days and our hope is to build on these contacts.

DIAKONIA

We appreciate the links we have with Deacons. Dianne Hight and Selina Walker attended Convocation at Tangihua Lodge, Northland. The 'community facing ministry' offered by the Deacons is of vital importance in this day and age and is, we believe, a growing facet in the life of the church.

BICULTURAL COMMITTEE

MWF values the link that we have with the Bicultural Committee through Margaret Gordon. We need to be continually aware of the Methodist Church's commitment to a Bicultural Church and further pledge ourselves to the justice and peace issues in Aotearoa/New Zealand. True side by side partnership needs to be our ultimate goal as we journey on as the people of God.

NATIONAL COUNCIL OF WOMEN

This is a vital link which gives us a voice at central government, by way of input to NCW submissions. In these times of widespread recession, we need to be continually aware of the needs of families and communities and to ensure that our responses are effective.

NATIONAL PROGRAMME COMMITTEE

Our thanks to Pal Climo and the Programme Committee who complete their term in October 1991. Their creative innovativeness and dedication to the task has lead to many varied programmes being available to Fellowship groups. A yearly programme pack is now distributed annually at Council/Convention to each district at the cost of \$10.

JOINT COMMITTEE OF WOMEN'S ORGANISATIONS

This Committee meets annually and in March 1991 we reviewed the role of JCWO and looked ahead to the possibility of restructuring. Present members felt the need to keep alive the original vision of JCWO and the current vision of the Negotiating Churches Unity Council which is promoting unity (one church) and ecumenism (working together). NCUC Executive Officer Clare Morrison challenged members to find a way to continue and expand the work of JCWO. Difficulties in distributing statistic forms are still being experienced. A message from the National Presidents to the women's groups in the Negotiating Churches on the theme 'Caring Together' has been prepared and circulated.

* * * * *

We look forward to National Council in October 1991 which will mark the end of our first year in office. The theme is JESUS CHRIST, STRENGTH FOR TODAY - HOPE FOR TOMORROW.

Our prayer for us all is a strengthening faith, a widening vision and the commitment to continue the ministry we each have been called to.

It is helpful at times to walk through life facing the past and using it as a guide to the future and being open to the inspiration of the lives and words of those who have journeyed before. We share with you extracts from the Methodist Women's Missionary Union handbook printed for the Conference in 1941. Fifty years on, the words and actions of those women still have a relevant message for us today. They kept the faith and with the fragrance of their lives inspiring us, we journey on.

- ... Participants at the opening Communion Service were charged with the words 'Love so amazing, so divine, demands my life, my soul, my all'.
- ... Fay Inchfawn shared these words. 'I like to think of each day's occupation as a journey. Something to be prepared for and undertaken in a spirit of adventure and not as a dreary trudge merely traversed as a duty because it happens to be Hobson's choice'.
- ... National President Mrs I Taylor implored the Conference attendees to 'Trust God more, pray more constantly and love more deeply'.

She also shared a little story of a new church being built in the Solomons in a surprisingly short time. The minister expressed amazement and asked "However did you do it?" To which the (native) leader replied, "We all pulled together and it was done". Herein lies the secret of all successful work for the Master. Let us all 'pull together' as we go forth into another year of service.

Another year is dawning:
Dear Master, let it be,
In working or in waiting
Another year for Thee.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days

Elaine D Diprose	-	National President
Myra Caldwell	-	National Secretary

BOARD OF ADMINISTRATION SUPPLEMENTARY REPORT.

PERSONAL

In considering the membership of the Board for 1992, Mr John Goffin advised that he would not be available to serve on the Board. We take the opportunity of recording our appreciation for the seven years he has served as a member of the Board, and the five years as its Chairperson. John has willingly given of his time and skills and made himself available for the responsibilities involved. (*See Suggested Decisions No.18, page 318*)

FINANCIAL ACCOUNTABILITY

In responding to the Conference request, that consideration be given to finding ways of reducing the size of the Conference reports, the Board circulated all Synods and groups reporting to Conference, with the suggestion that financial statements would not be printed as part of the reports. Instead one copy would lie on the table of Conference, two copies be made available to each Synod, and an opportunity for those so desiring to receive a copy. In addition those groups reporting to Conference were asked within the script of their report give some indication of their financial situation. The Board in following this process for this Conference has and will continue to monitor the changes, so as to insure that adequate financial accountability is present. We will be reviewing the effect of the changes during the next year.

Parish Accountability

During the course of the year we have become aware of financial management within Parishes, that have left a great deal to be desired. In particular, one Parish engaged in a large building programme discovered that a large number of cash cheques were issued ostensibly to meet building costs, but it would now appear that significant sum may have been misappropriated. In any event GST refunds can not be claimed as no invoices were received and many thousands of dollars of additional costs incurred. We cannot stress too strongly the importance and responsibility of each Parish meeting and treasurer, to have in place clear lines of accountability and reporting. In addition the Board stresses that each Parish or group within the Church must fulfil the requirements of Church Law and have their accounts Audited. In view of the situation outlined above the Board of Administration will monitor more closely the financial returns from each Parish to ensure that a copy of the signed auditors certificate has been completed and this will be reported by the General Secretary to Conference. The Parish meeting itself has the responsibility to ensure that those smaller funds reporting to it are carefully managed and audited. The Board intends to seek Synod response to a new requirement, that an audited copy of all Church accounts be forwarded by 30 September each year to the General Secretary and that the Parish returns include confirmation from the Superintendent that all returns have been made.

While for some these measures may seem strong, we believe that if we ask people to give their time acting in the capacity as treasurer, then we must also protect them in their work. (*See Suggested Decisions No.19 to No.20, page 318*)

SUPERANNUATION.

ACTUARIAL
REPORT
to
MEMBERS
of the
SUPERNUMERARY FUND OF THE
METHODIST CHURCH OF NEW ZEALAND
as at
31 JANUARY 1991

Prepared by
William M Mercer-Eriksen Limited
in
CHRISTCHURCH

October 1991

This report to members is based on the results of our actuarial examination of the Fund's financial position as at 31 January 1991. Should you have an interest in more detailed financial and actuarial information, a copy of my full report to the Trustee, as required under section 15 of the Superannuation Schemes Act, is available from the Secretary of the Fund.

Purpose

The purpose of the actuarial examination is to investigate the financial status of the Fund primarily with the view of ensuring that benefits can be sustained and that the level of contributions is adequate. Legislation requires that valuations be carried out at not more than three-yearly intervals. The previous valuation was made as at 31 January 1988.

In this report, I set out to inform you on the nature of the Supernumerary Fund, the soundness of its financial position, how this compares with other schemes and the trends emerging from the Fund's experience over the past three years.

History of Fund

The Supernumerary Fund was established by deed with effect from 1 July 1913. It is therefore one of the longer established funds of its type in New Zealand. The Fund presently operates under a deed effective from 1 February 1990 and is registered with the Government Actuary in accordance with the Superannuation Schemes Act 1989.

Membership

Fund membership has increased over the past three years both in respect of active members and pensioners.

Had it not been for the relatively large number of new members admitted during the valuation period, our previous prediction that, by 1991, pensioners could well outnumber members, would have been proved correct. We still expect this to eventuate in the near future, making your Fund a mature superannuation scheme.

Pensions in payment amount to \$435,993 per annum at present rates and the Trustee has made a total provision in the Fund of just over \$5 million for the continued payment of these.

Investment Performance

In my previous report, I remarked upon the exceptionally good investment returns experienced by the Fund during the 1985-88 valuation period.

Regrettably, but predictably, those very high rates have not been sustained over the 1988-1991 period, this being due almost entirely to reductions in property values. The net average annual rate achieved over the three years ending January 1991 was 4.93% after tax and expenses.

Also, as at 31 March 1991 there was a significant writedown in the value of properties held by the Methodist Trust Association fund in which the bulk of the Supernumerary Fund is invested. The effect of this is a reduction in assets of just under \$1.7 million and, as a result, it is anticipated that the Fund will show only modest returns over the next three years, but these should keep up with inflation during that period.

Actuarial Valuation

As mentioned in our previous report, the actuarial valuation of the Fund involves the working out of the actuarial present values of all benefits expected to be paid and the balancing of these against the present value of the Fund and the present value of future contributions expected to be made. If the value of the Fund plus the value of future contributions exceeds the value of benefits, then the Fund is said to be in a "surplus" situation.

In order to arrive at the various values it is necessary to use a set of assumptions about the future taxation and economic environment and also about future Fund membership movements.

The main financial assumption used was that the rate of future investment returns, net of tax and expenses, will exceed the rate of future benefit increases by 2% p.a. Membership assumptions were derived from our experience with your Fund and with other similar schemes.

Valuation Results

Our 1991 valuation shows that despite the reduced returns experienced, the Fund remains in a satisfactory financial position, provided contributions continue to be made to the Fund both by members and the Church at the same rates as at present.

Benefits

Your Trustee's policy of continuous review of benefits was maintained during the valuation period and the level of retirement benefit per year of contribution now stands at \$196.66. This represents an average annual increase of 7.5% over the past three years, a figure 2% p.a. higher than the average inflation rate over the same period.

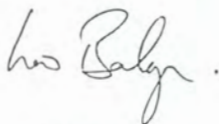
As we mentioned in our previous report, benefit improvements of this type and magnitude are very costly and this is why very few private sector schemes protect pensioners' living standards to the extent your Fund does.

In addition to making improvements to retirement benefits, the Trustee also improved the vesting scale for withdrawal benefits and is currently considering other, but more modest, benefit improvements.

Conclusion

Our actuarial valuation reveals that the Fund has continued to maintain steady, although not spectacular, growth during the valuation period. Its financial position is actuarially sound and it currently exhibits an actuarial surplus although this is not as large as was revealed in 1988.

Your Trustee is keeping all benefits under review and, as mentioned earlier, further improvements are contemplated. Also, in light of recent changes to rules governing trustee investments, your Trustee is currently reviewing the Fund's relatively high exposure to investments in the property sector.

A handwritten signature in cursive script, appearing to read "Louis Boulanger".

Louis Boulanger
Fellow of the New Zealand Society of Actuaries

for WILLIAM M MERCER-ERIKSEN LIMITED

(See Suggested Decisions, Nos. 21 to 23, page 318)

RETIREMENT HOUSING

The following matters on retirement housing were referred by Conference to the Board of Administration.

DECISION 5 (Refer page 686)

Recognising the difficulty the Church has in responding to 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.*

DECISION 13 (Refer page 688)

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.

In responding to these matters the retirement housing sub-committee through the Board wish to restate to Conference some principles on which the recommended decisions have been based:

1. The responsibility for the provision of housing in retirement rests with the Presbyter and not with the Church. This principle recognises that the standard stipend approximately equates to an average wage within the wider community. It also acknowledges that the Church does not have the financial resources from which to provide retirement housing from Presbyters.
2. As with all other matters the Church seeks to exercise a pastoral concern to all its Presbyters and staff in matters of retirement

housing believing this is a responsibility to be exercised through its District Superintendents.

3. The benefit entitlement from the Supernumerary Fund, which should be seen as a means of supplementing retirement income, is a separate matter from the issue of funding for retirement housing. Therefore, Presbyters should be discouraged from expecting to use their Supernumerary Fund entitlements to assist in the purchasing of retirement housing.

In the light of these principles the Board makes the following responses to matters on retirement housing referred by Conference:

As stated in our first principle the provision of retirement housing does not rest with the Church but is the responsibility of the Presbyters.

There is a Conference principle that housing will be provided for its Presbyters while in active Ministry, as borne out by the housing provisions within the Laws and Regulations of the Church which relate to provision of accommodation for Presbyters. Each Parish is responsible to ensure that housing is available for the Presbyterian or has a capital reserve from which a house can be purchased when it is required. The Laws and Regulations therefore, do not have any direct impact upon the provision of housing in retirement.

Although the methodology of stationing has changed in recent years and is likely to undergo more changes in the future, Conference will continue to exercise authority within the stationing process. The participation of Presbyterian and Parish in the stationing process has increased and is likely to increase further. However, itinerancy of Ministry will continue to allow Conference the right to appoint a Presbyterian to a Parish. The principle of itinerancy would to some extent be undermined if Presbyters were required or encouraged to live in their own homes.

Supernumerary Fund entitlements are provided to supplement retirement income. The provision of housing in retirement should have been provided by the Presbyterian from other sources of Capital, built up during working years.

The question of the housing allowance is a matter which contains many variables.

- The housing allowance is essentially a matter of remuneration rather than an issue concerning retirement housing. When reviewing the amount of Stipend it is appropriate that the Board also consider the value of the housing allowance payment.
- The present formula of one sixth stipend was established in 1975 after lengthy research and discussions. The value of the Housing Allowance is set as a percentage of Stipend, therefore with the increases in Stipend, there has also been a corresponding increase in the value of the Housing Allowance.. The Board considers that the one-sixth formula is not in need of revision at this time. (*Suggested Decision, No. 24 on page 318*)

Suggested Decisions:

PERSONAL

18. Conference Records its appreciation to Mr John Goffin for his contribution to the Methodist Church as a Member of the Board of Administration and as its Chairperson.

FINANCIAL ACCOUNTABILITY

19. All Parishes are reminded of the requirement to prepare audited Annual Accounts, and that the signed Audited Certificate be forwarded each year to the Connexional Office.
20. The Board of Administration be requested to refer to Synods, the proposal that audited Accounts for all Church funds be forwarded each year to the General Secretary.

SUPERANNUATION

21. The Annuity Rate be increased each year, for the next three years, to the extent of the rate of inflation with a maximum of 3% in any year.
22. The Annuity Rate from 1 February 1992 be increased by 2.5% to \$201.58 for each year of contribution to the Fund.
23. That the interest rate credited on contributions for the calculation of withdrawal benefits be:
- | | |
|---|----|
| to 31 January 1988 | 8% |
| from 1 February 1988 to 31 January 1990 | 6% |
| from 1 February 1990 | 5% |

RETIREMENT HOUSING

24. In view of the Board of Administrations consideration of the matters on Retirement Housing referred by Conference, no change be made to the current retirement housing provisions or housing allowance payment.

CHURCH UNION COMMITTEE
Report fo Conference 1991

The Church Union Committee has met twice during 1991, including a meeting with the equivalent bodies of our partner Churches in the Act of Commitment.

Three members of the Committee have also played an active part in the life of the restructured Negotiating Churches Unity Council. Two members of the Committee have met with representatives of the Congregational Union and Churches of Christ.

There are two major issues that need to be reported to Conference. These are:

1. Mutual Availability of Ministry
2. Towards an Ecumenical Synod.

1. Mutual Availability of Ministry:

Following an in-depth discussion during the General Purposes Committee last May, and some practical concerns that have emerged since in relation to the Stationing Process, the Church Union Committee believes that both the Methodist and Presbyterian Churches need to make clear to their ordained presbyters/ministers that "no presbyter/minister shall make themselves available for a call through the Presbyterian Church and for stationing through the Methodist Church concurrently". To ensure that this is the case, the Committee suggests that District Superintendents obtain a written guarantee to this effect from any Presbyterian minister in the area of their District who may seek a Methodist Stationing appointment. The Committee also suggests that the Presbyterian Church be invited to convey to their ordained ministers a similar understanding, and require of any Methodist presbyter seeking a "call" a similar guarantee.

The Committee has also noted the General Purposes' recommendation that any Presbyterian minister serving the Methodist Church under these procedures be received into Full Connexion. The Committee supports this and brings a suggested decision to Conference.

Discussion is also taking place with the Associated Churches of Christ and the Congregational Union in relation to the Mutual Availability of Ministry proposal. There is no clear decision to report at this stage. The Anglican Church is represented by an observer at these discussions.

2. Towards an Ecumenical Synod:

The Committee was involved in a discussion with partner churches early in the year, which focussed on Co-operative Ventures and their relationships with the denominational Churches. A suggestion was made that each Co-operating Parish be allocated to one or other of the denominations for say a five year period, after which time

they would relate to one of the other denominational churches for a similar period.

The Church Union Committee believes this proposal would find no favour with Co-operative Ventures, and consequently rejects the proposal. This view is also affirmed by partner churches. Instead, the Committee is hopeful that a discussion paper entitled "Towards an Ecumenical Synod" might lead to a more creative way forward. This discussion paper is to be reviewed by the Joint Church Union Committees in February 1992 and then will be forwarded to all Co-operative Ventures, Synods and Maori Division for discussion and response.

Norman E. Brookes,
Convenor.

Suggested Decisions:

1. The report is received.
2. Conference recommends that no presbyter shall be available for Stationing and for a Call to a Presbyterian appointment concurrently.
3. Conference agrees that all Presbyterian ministers appointed through the Methodist Stationing process shall be received into Full Connexion for the duration of their Methodist appointment.
4. The Church Union Committee for 1992 shall be:
Elizabeth Kolhase, Rua Rakena, Ken Russell, Jill Richards, Len Schroeder, Norman Brookes.

DEVELOPMENT DIVISION - GRANT-IN-AID

Schedule for 1991-92

Noting the criteria agreed to by Conference 1989, namely that first preference, in terms of Grant-in-Aid, be "given to requests for funding to ensure ministry needs are met in isolated or depressed areas", the Development Division recommends that the following be the Grant-in-Aid schedule for 1991-92:

	<u>Denomination</u>	<u>Methodist Share</u>
Bay of Islands	M/P	\$1,500
Balmoral/Roskill (Dominion Rd.)	M	\$4,000
Waihi/Paeroa	M	\$3,500
Tokoroa	M	\$6,000
Turangi	A/M/P	\$1,000
Bell Block	A/M/P	\$700
Ashhurst/Bunnythorpe	M	\$3,000
Dannevirke	M	\$5,000
Plimmerton/Paekakariki	M	\$6,000
Reefton Union	M/P	\$2,000
Buller Union	M/P	\$1,000
Lyttelton Harbour Union	M/P	\$1,250
New Brighton Union	M/P	\$1,000
Brockville	M/P	\$1,750
Dunedin Mission Parish	M	\$6,000
Bluff/Greenhills	A/M/P	\$1,000
		<u>\$44,700</u>

NOTE:

1. Parishes are asked to note that the figures as set out in the schedule are subject to the availability of funding. Should the total amount of funding required not be available then a pro rata reduction will be applied across the board.
2. All grants are in aid of stipend. When no stipend is being paid no grant will be made.
3. All parishes on Grant-in-Aid are requested to initiate a Response Stewardship Programme.
4. Parishes, on Grant-in-Aid long term, are encouraged to explore other strategies for ministry in consultation with the Development Division.

Norman E. Brookes,
Superintendent.

STATIONING COMMISSION

Report to Conference, 1991

The Stationing Commission has met on two occasions during 1991, to carefully check and evaluate all aspects of the present stationing procedures. The Commission was helped in this task by a wide range of responses received from presbyters and parishes that had participated in the process over a two-year period. The vast majority of these responses were favourable to most aspects of the new process. In particular they strongly supported the 'openness' which the revised procedures introduced. Presbyters and parishes now feel that they have a real part to play in the process, while recognizing that it is ultimately the Connexion that makes appointments.

In the light of this, and the detailed discussion of all aspects by the Commission, it became clear that there was only one major area of concern. This was the length of time given to the process, i.e. from February through to November. The Commission has looked at this and responds with three options. Two options are printed herewith. The third option is to stay with the status quo. The Commission believes that there is virtually no support for staying with the present time frame option and strongly commends the first of the two options printed. On reflection, the Commission believes that the second option is unrealistic as it stands, given a strong commitment to consultation and to the use of the profiles in the new procedure.

The Commission believes that it is neither necessary, nor good stewardship, to involve approximately fifty people meeting three times a year in the stationing process. In particular, this seems unnecessary in the October meeting when our experience over the last four years indicates that normally this meeting is less critical than the Provisional Matching Meeting. The Commission therefore recommends a smaller meeting in October and lists out the members in the time frame for its preferred option. The Commission would be open to the possibility of a reduction in the size of the other two meetings as well, given the present economic climate. However the Commission believes that any such reduction should not affect the rights of presbyters on the move and parishes seeking an appointment to be present at the Provisional Matching Meeting as observers.

The Commission is aware that the Committee on Ministry is recommending that candidates for ordination be interviewed by the October meeting and is open to the possibility of the meeting being enlarged slightly for this purpose if the Committee on Ministry believes that to be necessary.

Given that the Church needs to carefully evaluate the cost of the meetings of its Connexional committees, and that this has implications for the size of the meetings and how often they meet; and given the fact that the Committee on Ministry has also been asked to reflect on its proposals with regard to the meeting of probationers with a view to cutting costs; the Commission believes that its time frame proposals should be delayed for implementation in 1993, pending clarity on these other matters. In the meantime the Commission proposes to carry out the following fine tuning of the stationing procedures:

Profiles: Presbyter - that the profile question re itinerancy be changed to read "Are there any factors which may affect your mobility?"
 Presbyter - that Presbyter profiles set out previous work experience in reverse order, starting with what the person is doing currently.
 Presbyter - that the Profile include the following: "During my next appointment I hope to develop my ministry in the following ways:"
 Presbyter - after 'Priorities for Ministry' please rank, in order, your first five priorities for ministry.
 Presbyter - after 'Theological Emphases' add: "It is recognised that a person may hold several theological perspectives".
 Parish - that Parish profiles include a precis outlining goals for future mission.

District Synods: Synods are requested to look at the District strategy question (i.e. in terms of which appointments are to be given priority in their District, and why) before coming to Stationing. Synods are requested to ask of each profile (parish or presbyter) "is this profile realistic?"

District Superintendents: No District Superintendent may approach a Presbyter in another District prior to the Provisional Matching Meeting.
 Need to exercise Pastoral care for Presbyters present at the Provisional Matching Meeting whose names do not appear amongst the Parish preferences in the first instance.

Development Division: The Development Division prepare a Stationing Work Sheet, indicating preferences. This is for distribution to members of the Stationing Committee.

Connexional Appointments: Connexional Appointments are to be made by 20th May, even if the Provisional Matching Meeting is not held until August (as suggested in the Time Frame Options). This will give a parish or other appointment left vacant time to deal with their own stationing requirements.

General Purposes Committee: The General Purposes Committee is requested to give guidance to the Church with respect to the following situation: "What process applies and who is responsible if a Parish, whose Presbyter is the District Superintendent, seeks a change of Presbyter and the District Superintendent wants to remain?"

THE PROCESS - SOME TIME FRAME OPTIONS

Nov.
Prev.
Year

April May June July August September October November Mid-Nov.

OPTION 1

<u>Step 1.</u> Decision about the Pastoral tie to be made no later than the 1st May.	<u>Step 2.</u> If Presbyter is moving, then Parish sets goals for future mission.	Profiles processed by Dev. Div. early June.	District Supers. forward Presbyter and Parish Preferences to the Dev. Div. by 20th July for the Stationing Work Sheet.	District Synods finalise Stationing strategy by 14th Aug.	Face-to face consultations completed by 20th September and reported to Dev. Div.	<u>2nd Reading</u> Matching Review Meeting. (Reduced Membership): Pres./V.P. Gen. Sec. Maori Div. Dist. Sups. or Lay Reps. (one only) D.D. Super. Trinity Col. Council Rep. Elders, as appropriate.	<u>3rd Reading</u> Conference Stationing Comm. Meet. Other Connex. Committees	C
<u>MAY</u> Connex. Committees, except Stationing, meet between May 20th - 30th	<u>Step 3.</u> The Parish Meeting prepares Parish Profile.	All profiles mailed by 20th June to: Parishes Presbyters Dist. Supers. Lay Reps.etc.		<u>Mid-August</u> 1st Reading Provisional Matching Meeting (May act as G.P. or Church Council if required)	In consultation with Dev. Div. Super. further action may take place.		Final Stationing Prepared	O
	<u>Step 4.</u> All Profiles to Dev. Div. by 31st May.	Preferences selected in consult. with Dist. Super. or Lay Rep.					Conference affirms the Stationing Sheet.	N
								F
								E
								R
								E
								N
								C
								E

OPTION 2

Parish sets Strategic planning goals	Finance Comm. only (Small)	Parish Meeting Advised by 10th if Presbyts wanting to move	Responses to be with District Super. by July 20th.	1st Rnd. Connex. Committees	Face-to face Consultations	2nd Rnd. Connex. Committees	3rd Rnd. Pre-Conf. Meetings	
Parish Profiles Updated		Profiles to Devel. Divn. by 20th June	District Synod Strategy Late July	Provis. Matching Mid August.		Meeting Mid Oct.		

The Commission believes that two new aspects contained in these proposals should be noted. First, the intention to ask parishes and presbyters to indicate their goals/hopes for the next period of their life on the respective profiles. This will give the profiles a forward looking dimension previously absent. Secondly, the Commission wants to encourage the Districts to take a stronger role, e.g. by looking more closely at their strategy and planning for ministry, and by assessing the realistic nature of all profiles produced in the District.

Pat Teague,
Convenor.

Suggested Decisions:

1. The report is received.
2. Conference notes that the Commission recommends the introduction of a new time frame for Stationing in 1993 once other issues raised in the report have been resolved.
3. Conference agrees that the Commission may meet once during 1992, should the dialogue with the wider Church require this.

REVIEW OF STRUCTURES CO-ORDINATORS

Report to Conference 1991

Many New Zealanders, particularly those in the Public Service, are suffering from 'restructuring burnout'. Imposed organisational changes prompted by doubtful motives are usually experienced as destructive.

As a Church we still have the niggling feeling that changing the way we operate is inevitable, even desirable. The Church will continue to change whether we like it or not. The issue is whether we are willing to manage the change processes.

The team charged with co-ordinating the review of our Church structures is struggling to find a way of helping the Church re-assess its direction and shape, pushing against structural inertia, and coping with conflicting expectations. We still firmly believe in the potential for our Church to more effectively use our rich wealth of resources (people, spiritual, material) to "reflect and proclaim the transforming love of God". So we continue to encourage and facilitate restructuring.

Review Consultation

Some significant steps towards more co-ordinated and helpful connexional structures were taken at a Consultation in October 1991. Representatives of the Divisions met with two of the Review Co-ordinators and the President-Elect. With the expert facilitation of Methodist Management Consultant Ron Gibson, the group commenced an analysis of the environment we work including the strengths and weaknesses, opportunities and threats facing the Church in general and the Divisions in particular.

We identified the complexity of our structures, which involve overlapping areas of work and a great number of groups communicating with each other and with Parishes simultaneously.

We began to look at some new models which could be helpful to local Parishes and faithful to the Treaty of Waitangi.

Next Steps

A further Consultation will be held in April, and we intend that some new possibilities will emerge there that will go out to the Church (Church Council, Synods, Parishes, Conference) for discussion during 1992. Other reviews, including the Commission for Theological and Ministerial training, the restructuring of the Education Division and a Mission Audit of the Divisions, are important parts of this process, and will feed in to it.

Mission Statement Poster

With the help of the Bi-cultural Committee and the Methodist Mission Aotearoa we have attractive Mission statement posters available free to Churches (through District Superintendents) and extras for sale. We hope that every local Church, Methodist or Co-operative, will proudly display our Church's Mission Statement where it is clearly visible.

The Co-ordination Team

Our deep thanks go to Helen Wright who has given a great deal to this process over the years. She has resigned as a Co-ordinator.

Suggested Decision:

1. That the Report be received. 326

GREY INSTITUTE TRUST

ANNUAL REPORT

1990-91

The Grey Institute Trust meets regularly in buildings and on land that remind us of the 150 years of Tau Iwi settlement of this area, and of a much deeper heritage stretching back many generations.

The Kohanga Reo that uses this property every day is a significant face for the real kaupapa of both the buildings and the "100 acres" that surround it, and are now covered with New Plymouth houses.

The Trust has responsibility for management of that "100 acres" of largely residential land - and also now for what was the "Rangiatea Hostel" in South Road.

Rangiatea was established 50 odd years ago for the education of young Maori people. Changing times and changes in Government policy altered the use of that Hostel over the years, and in 1989 made it necessary to close it down.

This year has seen the usual range of management concerns and decision making being handled. However some particular things stand out:

- New Request For Freeholding Of Sections In The 100 Acres

Last November Lessees called a further public meeting to pressure the Trust to allow land to be freeholded. This was a continuance to the upset caused by the 21 year revision of leases in 1986-87. The matter was raised again with the Ngati Te Whiti people, but as of early July the request had been turned down again. We understand the need for that.

- Kaumatua Flats

Earlier this year the decision was made to build flats for people of lesser financial resources, and these should be opened in December 1991.

- New Use Of Rangiatea

Late in May 1991 a proposal was received from a Methodist group to develop the South Road property (Rangiatea) for a new use. This resulted in an alternative proposal also, both of which are now being given serious consideration. We hope a decision will be made that serves both the kaupapa of Rangiatea and maybe wider interests.

I would like to thank the Members of the Trust for the solid work through the year, and our Secretary Mrs. Pauline Lockett, for her work and leadership. There are some significant edges to Grey Institute responsibilities for both the North Taranaki community and for the Methodist Connexion, and the Trustees carry those responsibilities with good care and attention.

RECOMMENDATION:

That the Trust for 1992-92 consist of:

Mr. J. Ahie Senior
Miss J. Bishop
Rev. M. Couch
Mrs. D. Erueti
Mr. J. Fawcner
Mrs. R. Fenton
Mrs. P. Haigh
Mr. J. Honeyfield
Mr. G. A. Hutton
Mr. L. J. Fordyce
Mrs. R. King
Mrs. N. Krogseter
Rev. H. Pate
Mrs. I. Pate
Mr. E. R. Tamati
Mrs. K. Rangi
Rev. R. Rigby
Rev. J. Roberts
Mrs. M. Sharland
Mr. D. Te Awhe
Ms. T. Wetere
Rev. L. Willing

REV. R. G. RIGBY
CHAIRMAN

KOMITI FALE'I MA'AE KAKAI TONGA
Tongan Advisory Committee
Report to Conference 1991

Tapu mo e Palesiteni, Tokoni Palesiteni, Sekelitali mo e Konifelenisi kakato, kae 'ata kiate au ke u fakahoko atu 'ae Fakamatala fakata'u 'ae Komiti Fale'i ma'ae kakai Tonga ki he Konifelenisi 'oe ta'u 1991.

'Oku ou faka'apa'apa kiate kinautolu kuo nau to tau 'i he fononga'anga mei he ta'u kuo hili ki he ta'u ni. Kuo nau pulia mei hotau ha'oha'onga, ka 'oku ongo le'o lahi mai 'a 'enau ngaahi ngaue.

It is not easy to report in detail the tasks which were carried out by the twenty-eight Fellowships throughout the past twelve months. I shall attempt to briefly report to you their work, starting from the South Island. South Island : The revival of the monthly combined service has done a big improvement in the work of the South Islanders, namely Oamaru, Dunedin and Christchurch Fellowships, Though they are small in numbers when we compare them with the other Fellowships, their unity is a strength to their work. Last year, they hosted the Conference. Everyone who was there will remember the enjoyable time, feast and entertainment they shared with members and friends at Conference. Melesitina Kaufana (Oamaru) and 'Inoke Siulangapo (Christchurch) were authorised to administering the sacraments. Visits by presbyters from other District were arranged but finance is a problem. 'Inoke Siulangapo is in training as a local presbyter.

Wellington District : At the end of last, Rev. Sione Kiteau Saafi's term of ministry came to an end. So he left the District for Tonga. 'Epeli Taungapeau came to Petone to carry on the work left by Sione. Since his induction, 'Epeli has worked hard to fulfill the requirements of Conference / congregation. The five Fellowships in the District, Petone, Porirua, Upper Hutt, Wesley and Levin are scattered in the vast area that travelling is matter of concern. However, the preaching plan is set to meet the needs of all the Fellowships, regardless of the distance. They have met once a month with their christian friends from the Catholic church, Seven Day Adventist church, Free Church of Tonga and the Tokaikolo Fellowship. This union in Singing Fellowship and Worshipping have helped the Tongan community at large.

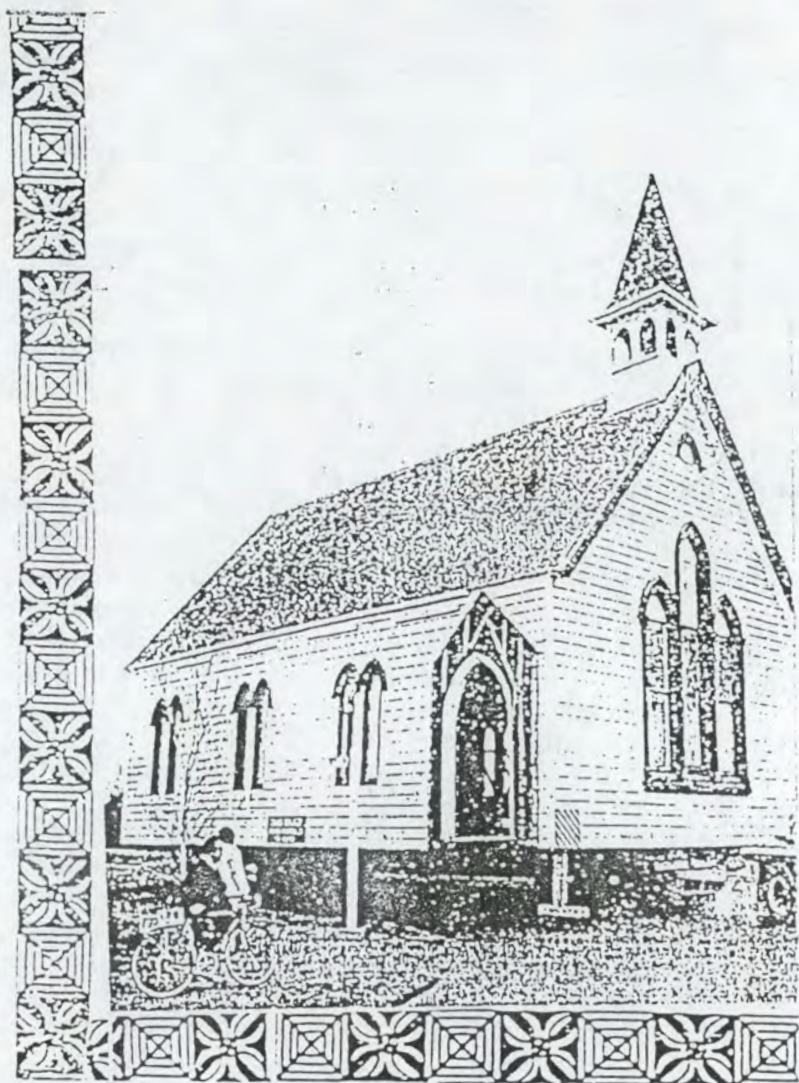
Hawkes Bay / Manawatu District : There are two Fellowships, namely Gisborne and Palmerston North. The distance between the two places does not impede them from having a combined Easter Camp or Service on special occasions. After Conference last year, they welcomed home the President. It was a enjoyable time of feasting and singing. The Fellowship has grown in numbers from the casual workers who reside temporary in Gisborne. The Palmerston North Fellowship has run classes for women in "study skills" programmes.

Bay of Plenty / Waikato : Maunganui, Rotorua and Hamilton Fellowships have something in common, they seem to like travelling. They visited each Fellowship for worshipping. With

Rev. S. Tavake Tupou stationed in Tauranga, it is very handy for them to call on him for help. We have discussed the need for a presbyter for Rotorua to help to programme the work over there and assist the Steward, but this will be finalise later when all parties meet to discuss the matter.

Auckland / Manukau Circuit : There are 15 Fellowships now in the Auckland and Manukau Districts. All Fellowships are under the pastoral care of the Suprintendent Minister, Rev. Dr. 'Alifaleti Mone and the two local Presbyters, Rev. Vaikoloa Kilikiti and Rev.P. Mafi Ta'ufo'ou. The Circuit is also fortunate to have many visiting Presbyters from Tonga who also assisted our ministry. The Glen Innes Tongan Methodist Fellowship run out of finance. They wanted to complete their building project but not enough money. Thanks for the financial assistance from the Onehunga and Ellerslie Fellowships and also the grant from the Development Division that put on track to complete the project. The church was bought from the Presbyterian church of Panmure and moved to the site at Maybury Road, Glen Innes.

The "Loto Fale'ia Tongan Methodist of Mangere has cleared all their debts from their annual "Misinale." They paid the lenders the total amount they owed plus a "koha". The Kingsland and Dominion Road Tongan Methodist Fellowship Trust has agreed to extend the term of renting their building to Bos' for further period of two years. The rent money has helped them to repay their loan from the Bank. They continue to fund raising each month.



The Presbyterian Church before it was moved to the site in Maybury Road. They were very pleased with the work done to the old church and and to carry on using it as a house of prayer.

A group of about ninety-seven from Auckland attended the Easter Camp in Los Angeles, USA. Another small group attended the Evangelical Camp in Sydney, Australia. The Choirs from the Fellowships including the visiting Choir Hamilton, all took part in the " Singing Competition " in Auckland which was won by New Lynn Choir, Group I, and Henderson Choir took the 1st prize of Group 2. The Onehunga Choir won the Air Polynesian Choir Competition.

Tongan Advisory Committee : Representatives gathered together at "Loto Fale'ia Centre" to welcome the President and Vice President to the annual Meeting. One of the Highlights of this meeting, was the presence of Her Majesty Queen Halaevalu Mata'aho of Tonga who kindly accepted our request to address the meeting. The Executive Committee has met in Auckland and the recommendations will be forwarding with the report to Conference.

Officials elected for 1991/92 :

Convener - T. Kilifi Heimuli ; Secretary - Tevita Finau and Salesi Takau ; Interpreter - Rev. Tavake Tupou ; Treasurers = T.K.Heimuli and Kepu Moa.

Representatives to Conference 1991 :

Tevita Finau and Sione Fatafehi Tonga.

Representatives to Development Division Board

:Rev. Dr. 'Alifaleti Mone ; T. Kilifi Heimuli

Representative to Church Council :

Rev. Dr.'Alifaleti Mone ; Rev. Taniela Moala.

Youth Representatives to Conference 1991 :

Miss. Sesimani Taufa (Wellington)

Mr. Kava Fisi'ihoi (Gisborne)

Committee on Ministry :

T. Kilifi Heimuli and Rev.Dr.'Alifaleti Mone

Women's Fellowship Representatives to 1991

Conference : Mrs. Tafa Siulangapo (Chch.)

Mrs. Viena Moala (Auck.)

Ministry : Recommendation was forwarded from T.A.C. to the 'Board of Studies' that Lisiate Manu'atu and Salesi Takau have completed their training, and to consider ordaining them at Conference 1991.

Iki L. Pope = a candidate for general ministry was interviewed by the Candidate Assessment Committee (Tongan Executives) and a recommendation was forwarded to the Committee on Ministry and Synod was notified.

Tongan Youth Policy : This is the kind of structure that the Committee has proposed :

1. Definition : Takanga - 'a- Fanau.

Option 1 : Group Grading

A 1 - 21

B 17 - 40

C interested participants

Option 2 : A. 1 - 14 ;

B. 15 - 17

C 18 - 21

Objectives : To nurture Christian and Biblical with Methodist context.

Strategy : 1. Sunday School programmes.
2. Young people's programme
3. Wesley classes.

Task :

1. Uniform Sunday School programmes based on Living Faith etc.
2. Youth Camps - Regional camping but on 4 year period to have a National Camp.
3. All ages programmes - Family, Wesley class, cultural programmes.

Education Curriculum :

A. Christian education	rituals/ceremonies
- Worship rituals	Sunday School
- Liturgy	Culture

- Theology in Aotearoa ; Church Structure
 - Wesley Class Leaders
 - Lay-preacher's training
 - Leadership training.

B. Personal Development :

- self esteem ; cross cultural awareness ;
- education ; employment ;
- sports and recreation
- political and social awareness ;
- law and order ; equal rights ;
- appearance and standard ;

C. Mission : - personal ministry;

- public meeting ; community;
- overseas,
- christian witness.

1. Structure :

Tongan National Youth Co-ordinator.

(Connexional Appointment)

Resource Group :

Local Youth Leaders ; others.

2. Finance : i. N.Y.Co-ordinator

(Connexional Appointment)

- ii. Local Youth Leaders.(local)

- iii. Material Resources - TAC.

3. Recommendation : That a request be put to

Conference to appoint a National Youth

Co-ordinator for the Tongan Youth

Ministry in Aotearoa - New Zealand.

In line with needs of the young people, TAC feels that a " School of Theology " for the ministers and their spouses should be held. Rev. S. Tavake Tupou is to convene this and advise those who would like to attend. (Date : 24 March to 27 March 1992)

1992 Easter Camp : T.A.C. was infavour of holding regional Easter camp in 1992 :

- | | |
|------------------|---------------|
| 1. Tauranga | 2 Oamaru |
| Rotorua | Dunedin |
| Palmerston North | Christchurch. |
| Gisborne. | |
| 3. Wellington | 4. Auckland |
| Petone | Manukau |
| Upper Hutt | Hamilton. |
| Porirua, Levin | |

Materials for this forthcoming Camp are to be prepared in Auckland. Leaders are to be trained in Auckland before the Camp.

T.A.C. totally disagreed to having a homosexual presbyter in the church. T.A.C would like to know what will happen to the churches which voted against homosexuality if Conference support it.

T.A.C. Next Meeting : March 27 - 29, 1992
Venue = Auckland/Manukau.

Chairperson : President Bruce Scammell;
Vice President Fletcher Thomas

Convener : Tevita Kilifi Heimuli.

Recommendations :

1. That the report be received.
2. That the following persons be authorised to administering the Sacraments :
T. Kilifi Heimuli = Covener of T.A.C.
Sione Fatafehi Tonga = Auck/Manukau
'Uha'one Metuisela = Auckland/Manukau
Melesitina Kaufana = Oamaru
'Inoke Siulangapo = Christchurch
Samui Taufa = Wesley, Wellington.
Siosifa Latu = Petone
Taniela Funaki = Porirua
Sione Manu = Upper Hutt.

3. That the Tongan Youth Policy be received and refer by Conference to the National Youth Co-ordinators to meet with T.A.C.
4. That the T.A.C. members for 1992 :
President, Vice President, Superintendent of Development Division, T.A.C.officials, six members from Auckland/Manukau and one representative from each of the Fellowship, one representative from every District Synod where there is a Tongan Fellowship, and Tongan Ministers who are on Connexional appointments in Aotearoa-New Zealand.
5. That Conference accept the recommendation for a "School of Theology / Stewardship" for Tongan Ministers and their spouses, and \$2,500 be allocated for this work.

REGULATIONS FOR THE ADMINISTRATION OF THE 25TH KORONEIHANA SCHOLARSHIP

1. **The Purpose** of the scholarship is to provide scholarships for tertiary/theological studies for Maori. The studies can be taken in any tertiary institution and applicants can come from any tribal area.
2. **The Fund** shall consist of grants from Church Trusts, Boards, Funds and other Charitable Trusts; gifts from Pakeha Parishes and from individual Methodists and other interested persons.
3. **The Fund** will remain open for contributions until the end of 1991. All monies received for the Fund will be deposited in the Methodist Trust Association (M.T.A.) to be invested and administered by the Koroneihana Scholarship Fund Committee through the Connexional Office.
4. **The Fund** shall be totally disbursed within a period not exceeding ten years from the date of the 1991 Methodist Conference, provided always that the period may be extended by the authority of the Conference of the Methodist Church of Aotearoa/New Zealand.
5. **The Koroneihana Scholarship Fund Committee** will administer the Fund. The Committee will be appointed by the Methodist Conference on the recommendation of the Maori Division in consultation with Te Arikinui Te Atairangikahu. The Committee will be comprised of 6 people, one of whom will be a Rangatahi. All members will have an understanding of Kinitanga. The Committee will appoint its own Convener after being called together in the first instance by the Tumuaki of the Maori Division. If a Committee member dies then the President of the Methodist Conference will have the authority to appoint a replacement after consultation with the Maori Division and Te Arikinui.

The Committee will keep accurate records of all applications received and decisions made.

The Committee will decide on the content of the Application Form, after consultation with Te Arikinui and the Maori Division.

6. **The Function** of the Koroneihana Scholarship Fund Committee will be to give general oversight to the administration of the Fund and in particular:
 - (a) To publicise the availability of the scholarships.
 - (b) To select from applicants, suitable persons who match the criteria.

- (c) To authorise payment of grants.
- (d) To review the progress of Scholarship holders.
- (e) To report to the Methodist Conference and Te Arikiniui on relevant matters re the administration of the Fund.

7. **The Criteria**

The Criteria are as follows:

- (a) Applicants are to be Maori from any tribal area.
- (b) Applications will need to be taking papers in Religious Studies at a tertiary level in the particular year of their application, although not necessarily toward a theological degree.
- (c) The papers taken will be at an institution within Aotearoa.
- (d) Applicants should be supported in their application by their Whanau and Haahi.
- (e) Scholarships are available for one year only. Applicants would need to re-apply

N O M I N A T I O N S
FOR
PRESIDENT
AND
VICE-PRESIDENT

NOMINATIONS FOR PRESIDENT

Russell E James	Northland District Union Council
John C F Mabon	Hawkes Bay-Manawatu District
B Keith Rowe	Manukau District Nelson Marlborough West Coast District South Canterbury District Otago-Southland District

NOMINATIONS FOR VICE-PRESIDENT

Wendy Conwell	Wellington District
Barbara Lawrence	Manukau District
John C F Mabon	Hawkes Bay-Manawatu District
Ross T Lawn	North Canterbury District

NOMINATIONS FOR PRESIDENT

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 Experience

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 Information

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.

JOHN C F MABON

Marital/Family Information

John is 58

Married to Marilyn, who is the Senior Biological Services Technician at Wellington Polytechnic. He has four adult children: Craig, married to Maryclare, Helen Katherine and Michael, and two grandchildren.

Ministry or Work Experience

Trinity Theological College 1955-1957.

Appointments - Stoke 1954; Johnsonville 1958-61; St Leonard's (Hastings) 1962-64; Invercargill 1966-70; Waiwhetu 1976-79; Stokes Valley, Avalon, Taita 1991-

From 1971-1975 served as N.C.C. Chaplain at Wellington Prison (Mt Crawford). During that time he was Secretary of the New Zealand Prison Chaplains' Association and Editor of its magazine. Currently he is a member of the interim Prison Chaplaincy Advisory Board.

From 1980-1990 he was Director of I.T.I.M. (Wellington) at a time of rapid expansion and growth in Industrial Chaplaincy. During those 11 years chaplaincy hours increased from 120 hours per week to over 1,000 hours per week. A most significant development was that of lay chaplaincy, whose numbers grew from 1 to over 180. National Chairperson for I.T.I.M. N.Z. 1985-87.

Currently John is Co-Superintendent, with Fletcher Thomas, of the Wellington District. Serves on Unit 3 of C.C.A.N.Z., is a member of the N.C.U.C. and attends meetings of the Wellington Bi-cultural Working Group.

General Information

The two main thrusts of his ministry have been:

- quality caring for people;
- social justice issues (was Convener, Methodist/Presbyterian Joint Public Questions Committee 1971-1981).

His experience with I.T.I.M. (Wellington) has convinced him of the effectiveness of lay ministry, and he looks forward to developing that in his present appointment.

He has been active in many community organisations: Home and School Associations, School Committees, etc. Currently is a member of the Stokes Valley Community House Management Committee. An active Rotarian. Hobbies are Cricket and British Steam Locomotives.

B KEITH ROWE

Marital/Family Information

Aged 53 and is married to Kathleen. They have two adult daughters, Karen and Sherilyn.

Ministry or Work Experience

Keith has served as Presbyter at Manaia, Stratford, Manurewa, and Pakuranga 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. Currently Superintendent of Manukau District and of Manukau North Parish. 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 care groups, is leader and initiator of the local Hardship and Poverty Group and member of Manukau Healthy City Work Group.

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, and has good links with local iwi.

He has a doctorate in theology and other degrees in history, divinity and theology.

Districts nominating Keith highlight qualities they see him bringing to the Presidency:

- effective pastor to staff, lay leadership and people.
- leads from the front while encouraging leadership of others.
- theological and biblical breadth.
- clear perception of issues facing Church and society at this time.
- communication skills as teacher, preacher, writer.

NOMINATIONS FOR VICE-PRESIDENT

WENDY CONWELL

Married/Family Information

Born in Christchurch in 1946. Grew up in a strong Methodist family. Married to Rendall. We have 3 teenagers - David 19, Louise 17 and Thomas 15.

Ministry or Work Experiences

Registered Nurse, Mother, Playcentre Supervisor.

My paid work at the moment is through an Ecumenical, Feminist, Christian, Womens Collective in Palmerston North doing Basic Footcare.

I have been involved in Leaders' Meeting and Parish Council and as a Lay Pastoral Visitor.

My local Church priorities are in the Social Justice and Bi-cultural Working Groups and in supporting others in Ministry. Nationally, I am Co-ordinator of the Community of Women and Men in Church and Society, and have been on Church Council as a Lay Woman Representative for the last two years.

General Information

In the past 10 years I have been greatly challenged, influenced, and encouraged by the Womens Movement and Feminist Theology. This has greatly deepened my personal Spiritual Journey, understanding of the Christian Tradition and the Church. I have a strong commitment to looking at ways the Church can move forward, embracing and being strengthened by diversity.

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 44 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 Chairman of the Board of the Christchurch Methodist Mission. 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.

BARBARA LAWRENCE

Marital/Family Information

Born in Whangarei 1931. Married to Kevan with 5 married children.

Ministry or Work Experiences

Primary School teacher - taught at Hora Hora, Onerahi, Waiuku, Pukeoware. Lived in Waiuku since 1954.

Deep involvement in Waiuku Methodist Church including Parish Steward since 1984. Significant leadership through Methodist Women's Fellowship including 1987-90, President of Manukau District Methodist Women's Fellowship, member of National Programme Committee.

Sunday School teacher 20 years, convener Parish Finance Committee and past convener Education Committee, Secretary Leaders' Meeting.

Member of Synod, Joint Regional Committee, M.T.A. Board, Investment Board, P.A.C.T. 2086.

Community involvement over the years through School Committees, Mayoress of Waiuku and of Franklin District Council, foundation member Franklin Memorial Hospital Auxiliary, President of local Hospice Committee, Rotary Youth Exchange Committee.

General Information

Barbara is a natural leader yet works with a quiet and unassuming manner.

Her support of successive Presbyters at Waiuku has been outstanding. Within Manukau District her wisdom and commitment to the Church and the way of Christ in every sphere of life is greatly appreciated.

Ecumenically she contributed to the formation of the Franklin West Co-operating Parish. Her sensitivity to the needs of others has been an important factor in the success of this venture.

Barbara's leadership through Methodist Women's Fellowship is outstanding.

She is an encourager, a pastor, a teacher, above all she has spiritual depth which makes her a natural encourager of faith in others.

JOHN C F MABON

Marital/Family Information

John is 58

Married to Marilyn, who is the Senior Biological Services Technician at Wellington Polytechnic. He has four adult children: Craig, married to Maryclare, Helen Katherine and Michael, and two grandchildren.

Ministry or Work Experience

Trinity Theological College 1955-1957.

Appointments - Stoke 1954; Johnsonville 1958-61; St Leonard's (Hastings) 1962-64; Invercargill 1966-70; Waiwhetu 1976-79; Stokes Valley, Avalon, Taita 1991-

From 1971-1975 served as N.C.C. Chaplain at Wellington Prison (Mt Crawford). During that time he was Secretary of the New Zealand Prison Chaplains' Association and Editor of its magazine. Currently he is a member of the interim Prison Chaplaincy Advisory Board.

From 1980-1990 he was Director of I.T.I.M. (Wellington) at a time of rapid expansion and growth in Industrial Chaplaincy. During those 11 years chaplaincy hours increased from 120 hours per week to over 1,000 hours per week. A most significant development was that of lay chaplaincy, whose numbers grew from 1 to over 180. National Chairperson for I.T.I.M. N.Z. 1985-87.

Currently John is Co-Superintendent, with Fletcher Thomas, of the Wellington District. Serves on Unit 3 of C.C.A.N.Z., is a member of the N.C.U.C. and attends meetings of the Wellington Bi-cultural Working Group.

General Information

The two main thrusts of his ministry have been:

- quality caring for people;
- social justice issues (was Convener, Methodist/Presbyterian Joint Public Questions Committee 1971-1981).

His experience with I.T.I.M. (Wellington) has convinced him of the effectiveness of lay ministry, and he looks forward to developing that in his present appointment.

He has been active in many community organisations: Home and School Associations, School Committees, etc. Currently is a member of the Stokes Valley Community House Management Committee. An active Rotarian. Hobbies are Cricket and British Steam Locomotives.

**TRIBUTES TO DECEASED
PRESBYTERS, DEACONS
AND LAYPERSONS**

SIAUALA TEVITA AMITUANA'I

The sudden death of Siauala Amituana'i on 10 December 1990 deprived the Church of a leader who had made a considerable contribution to its life, and to the Samoan people in particular.

Siauala was born on 14 March, 1931. He was educated at Maluafou College, George Brown College and Piula College, before attending Teachers Training College. After completing his education he married Mafelina Areta in 1959, and was appointed a teacher at Weseliana School. Lina and Siauala are parents of five children, Temukisa, Silaulelei, Lalakai, Junior and Sam. In 1960 he studied his L.Th. at Piula and worked as a Parish Minister for seven months. After this he taught at George Brown High School for three years. Between 1966 and 1970 he studied at Pacific Theological College at Suva, where he graduated B.D.

On returning to Samoa, Siauala became a lecturer at Piula College before working for the Bible Society as a translator.

In 1973 Siauala came to New Zealand on secondment from the Samoan Conference. His task was two fold, to assist in reconciliation between Samoans who were members of the Samoan Conference and those who were members of the New Zealand Conference, and to help New Zealand Ministers who ministered to Samoan people in the New Zealand Conference. He was based at the Development Division.

In 1977 an additional task was added to Siauala's programme. He was appointed to serve part-time at St John's, Ponsonby where there was a large Samoan congregation. He continued in this dual role until 1981 when he returned to his original task of giving leadership to Samoan people throughout New Zealand. During this period he transferred from the Samoan Conference to the New Zealand Conference.

In 1987 Siauala was appointed to minister in the Otara congregation, and he served there until August 1990, when at the request of the Church he moved to an appointment at the Auckland Samoan Parish where the wisdom and leadership he display was sorely needed. His sudden death only four months after taking up this appointment was a severe blow to the work of that congregation, and work among Samoan people in New Zealand.

The New Zealand Church asked a great deal of Siauala, and he always responded to the best of his ability. When asked if he would undertake a difficult task his response was, "I am a servant of the Church, if that is what the Church requires of me, I will do it."

The early years of Siauala's ministry in New Zealand were very difficult, and often unhappy. He was attempting to chart uncharted waters, and there were many reefs. He did not understand the New Zealand Church, and the New Zealand Church did not understand him. However understanding gradually developed, and with it trust. Siauala grew in stature and in wisdom, and he became the leader and father of the Samoan people in the New Zealand Church. His guidance was valued by the wider community as it sought ways to bridge the cultural gap which exists between the New Zealand community and the Samoan people who have settled in this country.

Lina, and members of her family have lost a loving husband and father. The Samoan community has lost a father in God. The wider Church

has lost a person of commitment to Christ and the Church. His wisdom and guidance will be sorely missed. Tofa Soifua.

MAXWELL LAWRENCE BRUCE

Max Bruce died of a heart attack on 1st December 1990, following a short spell in hospital. For these final weeks he had been adjusting to life in a wheelchair having become paralysed from the waist down. He was aged 54.

Max was a faithful and committed servant of Christ and a devoted pastor and priest to the people amongst whom he served.

He was born in Christchurch on the 4th November 1936, the first son of Phyllis and Laurie. He attended school at Windwhistle, Methven, Woodend, Rangiora and Bay of Island College. Upon leaving school he worked for Skellerup Industries, Christchurch, and began study towards a B.Comm. degree which was completed at Auckland University.

As a young man Max was greatly influenced by the Rev. Norman Larsen with whom he shared in the beginnings of the Bryndwr congregation. Following an awareness that he was called to ordained ministry Max served a year as a Home Missionary Supply at Green Island before entering Trinity College (1961-63). It was in College that he met Audrey Highnam who had been a nursing sister in the Solomon Islands, and who returned there during the years 1962-63. They were married in 1964 after a courtship by correspondence.

Max was appointed to 5 New Zealand Parishes and also served in the Solomon Islands. Following 3 years as a Probationer in North Hokianga (1964-67) he was appointed to Richmond (1967-69). An invitation from the overseas Missions Board to serve in the Solomon Islands gave Max and Audrey the opportunity to follow their interest in mission and ministry beyond New Zealand. They served in Keesu in Teop Circuit (3 1/2 years), and at Arawa (3 years) when the Church asked Max to move to Kieta as Church Business Manager, (1 year). On the family's return to New Zealand there were appointments in Onehunga (4 years), Franklin West Co-oeprating parish (9 years) and Pukekohe (1 year).

Max's untimely death has robbed the Church of a faithful, caring and efficient minister of the Gospel. As Parish Minister he was known as a careful preacher and a diligent pastor. Words that best describe Max are words like reliability, faithfulness, dependability, quiet strength. There were two sides to Max. There was Max the lover of nature and of tramping, teaching Boys' Brigade members how to observe and appreciate the beauty of the bush and how to enjoy abseiling and canoeing. Then, there was Max the organiser, administrator, accountant. The two sides found their meeting place in his love of God in Christ. Each offered ways of serving God and the Church of Jesus Christ. Boys' Brigade was a great interest and many young men remain grateful for his work.

In the wider community Max was a Rotarian and Treasurer for a School Committee. He was for some years a most efficient Secretary of the Manukau Synod. Max believed in the unity of the Church and, while

Minister of a Co-operating Parish, played his part in the life and work of the South Auckland Presbytery and the Joint Regional Committee.

We as a Church express our love to Audrey and to Donald, Ian and Miriam and to Phyl, Max's Mother. We, with them, give thanks to God for the life and ministry of Max Bruce.

DAVID ROGER GROUNDS

The Church suffered a great loss with the death in tragic circumstances of David Grounds on 26th April, 1991.

David, a son of the Parsonage, was born in Kaitaia, the twin son of Audrey and Ted Grounds, on 8th September, 1947. He was educated at Aramaho Primary School, Marchwiell Primary School, where he was Dux, Timaru Boys High School and in his seventh form year at Auckland Grammar.

On completing school he commenced work with the Reserve Bank, and at the same time studied for a B.Comm. Degree at Auckland University.

In 1972 David married Ann Hubbard, and they are the parents of two daughters, Sharleen and Heather. In the same year David joined an Accountancy practice, later becoming a partner in the practice. David developed considerable skills in computer technology as applied to accountancy. He was the first Accountant to have a computer tax package accepted by Inland Revenue. He conducted workshops for Accountants in computer technology, and at the time of his death he chaired the Accountants Computer User Group.

David was a man of many talents which he used unsparingly in the service of the Church. He and Ann worshipped at the Te Atatu Union Parish, where they made a tremendous contribution to the life and work of the Parish. David was at different times youth leader, organist, treasurer, and member of the Parish Council. He took a leading part in planning to build a new Church in Te Atatu. This work is now near fruition with the foundations being laid in August.

David offered his skills to the wider Church. For ten years he was District Financial Secretary. He was instrumental in the District devising a system for the allocation of the Connexional Budget among Parishes which has received universal acceptance. He served as District Representative on Church Council and related committees, and when his term on these committees expired he attended the Budget Committee where his contribution to the work of the Committee was incalculable. David was a member of the Wesley College Trust Board, and at the time of his death was convener of the Finance Committee, a position in which his skills were used for the benefit of the College and the students. Auckland Tongan and Samoan people benefitted by his expert advice and patient tuition on matters to do with finance.

David had other interests. For many years he was an active member of the Wesley Harrier Club, and he was an active canoeist. For eight years David and Ann and their children attended Methodist Family Camps, and

they had taken responsibility for organising the 1992 Family Camps.

The Church mourns the death of a committed Christian, a sensitive gracious person, who used his gifts in the service of others without thought of cost. We join in expressing to Ann, Sharleen and Heather, his parents, Audrey and Ted, his twin brother, Brian, and his mother in law, Gladys our gratitude for David's life, and our sorrow at his untimely death.

IAN HUGH McKENZIE, M.Sc., B.D.

Ian died on 27th November, 1990 just a few days after the conclusion of the Dunedin Conference where he had been present and spoken. He was born in 1932, the eldest child in a family of four and brought up on a farm at Wayby Valley near Wellsford.

His intellectual capacity soon became evident. He did well at school and gained a University National Scholarship. He graduated M.Sc. with honours from Auckland University. After a period of Secondary School teaching, a call to the ministry was followed by three years at Trinity College.

On leaving College Ian married Valerie Jupp. Together they have shared life, bringing joy to each other and to their three children, Janet, Murray and Raewyn. They gave of themselves unstintingly in service and love in the Church to which they have both contributed so much.

Ian had an interesting and effective ministry, particularly in some special appointments.

In 30 years of ministry Ian served at Otautau in Western Southland; Dundas Street, Dunedin; Chaplain at Wesley College; New Lynn and Green Bay; service with the Methodist Church in Samoa, Epsom/Mount Eden and Epsom/Panmure, and finally at Whiteley, New Plymouth.

Ian was a good servant of the Connexion taking more than his full share of important District and Connexional responsibilities. He had a great sensitivity to people of other cultures and those with special needs. In a Communion Service Ian would always dispense the elements to a person of another culture using that person's own language. He had a concern for an appropriate and correct use of the Maori Language through his strong commitment to the Bi-cultural Journey. Ian was closely involved with ministry to the deaf.

In his last year, conscious that time for him was running out, his words took on a new intensity and meaning.

His address at the service at Whiteley Church, New Plymouth on the last day of 1990 was his personal testimony.

At the August Synod Communion Service in Auckland last year he reminded the people that any theology which doesn't have at its base the love of God is unsound if not heretical. He said, "In communicating the Gospel there must be love itself in communication, in being sensitive in correct pronunciation of their languages and for people with impaired hearing."

Despite the anxiety, discomfort and loss of sleep for Ian and the family, his last year was a precious time for them all.

During those day he said, "I've been preaching the Grace of God is sufficient for all our needs for over 30 years and now I have to prove it in my own life."

And he did.

RITA PRICE

Rita was born and educated in Christchurch where she excelled at school. At Canterbury University she became one of the early women to gain a Bachelor of Commerce degree. One memory she shared was of being the only woman student sitting examinations in the Great Hall.

In this early part of her life she belonged to a tramping club, played tennis, badminton and hockey. Right through her years she had a love for flowers and of gardening.

Rita was deeply involved in church life and leadership from Bible Class days, on through her local M.W.M.U and then as District Treasurer for the Missionary Union. When the M.W.F. was formed she was on the inaugural executive in North Canterbury in 1964, becoming District President from 1967-70. Her quiet strength and wide interests made her an obvious choice for National President and she served in this capacity 1972-74. Her skills in finance were an added bonus.

In 1966 she was a representative on the Women's Committee of the National Council of Churches, a reporter to the Press, Star, the New Zealand Methodist and to Fellowships not represented at meetings. She was also part of the organising team for the successful Conference in Christchurch of the South Pacific Area of the World Federation of Methodist Women in 1974.

Rita served the North Canterbury Synod as District Financial Secretary and was also a member of the Board of the Administration Division for a period.

Rita married Walter Price and for 47 years they shared in a loving partnership with many wide-ranging interests. Especially important to them both was their mutual love of church and classical music, and the growth of the family business. For 17 years she was secretary to one of the Riding for the Disabled programmes.

Their son and daughter, Neville and Alison, together with their marriage partners and grandchildren, all experienced tremendous support from Rita. As one grand-daughter said recently, "She was really interested in all of us."

Rita travelled widely in New Zealand and overseas, and loved hosting guests in her home. She maintained friendships and took a real joy in seeing friends often, and keeping in touch by letter and telephone.

Rita was a caring sensitive person with a strong Christian faith. She always faced life with courage. She experienced the pain and anxiety of cancer many years ago and was especially concerned to help other cancer patients through the years.

Rita died in Wesley Hospital, Christchurch, on 23 March 1991, her interest in people and the daily news lively to the end. While we mourn her

passing we rejoice in Rita's life of Christian love and service.

To Neville and Alison and their families the Church extends its sympathy and love.

FRANK MARMADUKE SOUSTER

Frank Souster was born in Birkenhead on 23rd February, 1913 and attended the local primary school and later Mount Albert Grammar. As a child and youth he was associated with the Northcote Methodist Church where his parents were active members. Frank served his time in the building trade and was well known in Auckland as a Master Builder.

He gave a great deal of time to business and community interests and was a long time member of Rotary and the Masonic Lodge where he rose to the Thirtieth Degree.

Frank Souster was a member of and active worker in the Auckland Methodist Central Mission for almost all of his adult life. When Frank was 20 Everil Orr, who had recently been appointed to the Mission, invited him to come over from Northcote to assist in the Mission's work.

Despite many other interests in Church and Community, Frank gave of his best to the Mission.

He served as Church organist, giving way to Avis Braithwaite who became his wife, and who continued as organist for over fifty years. Avis and Frank had one daughter and four sons. Undoubtedly Frank was Everil Orr's right hand man during Everil's unique ministry and he continued to serve during the next decade of Superintendency, until ill health caused Frank's retirement.

Frank served the Mission as a Sunday School teacher, Sunday School Superintendent, and became an acceptable lay preacher. He used his considerable skill as a master builder in advice and practical overseeing for both the Mission and the District.

The Trust and Mission Board of Management had the benefit of his experience for 50 years and he saw long service as Circuit and later Parish Steward.

Frank was a member of the Trinity College Council, Auckland District Property Committee, the District Synod and Probert Trust. He represented the Mission at Conference for many years and in 1962 assumed the office of Vice President for the ensuing year.

In December, 1990, after living alone for almost two years after Avis's death, Frank became a resident of the Everil Orr Home and Hospital. He found a warm place in the hearts of staff and residents there until his death a few months later.

A strong simple Christian faith and hope was the driving force in Frank's life nurtured by regular worship. As health permitted for almost all of his life he was regularly at morning and evening worship.

The Church is grateful to God for Frank's witness and service over many years.

BETTY YEARBURY

Betty Yearbury was born in 1919.

To know Betty was to love her. Betty had an inner peace that reflected out to others, and her life was that reflection of her deep personal faith in Christ.

Betty's faith carried over in her love and service for others, and in total enjoyment of life, she was a busy happy person, a joy to be with and to work with.

The intention of the Deaconess Order motto, of service for others was lived out through the years in the Maori work of the Methodist Church, and on into her very active retirement in Rotorua, and in all of Betty's life.

Betty's commitment to work in the Church and Maori Mission began in her early teens as a Sunday School teacher to Maori children in her home area of Hawera. The glad fulfilling of that commitment continued on in her Circuit appointments as a Deaconess in Taranaki and Rohe Potae.

Betty had the gift of making friends, of being able to relate to people of all ages and in particular to young people. She was able to accept people as they were. Above all Betty loved people, she loved them for Christ's sake and she loved them because of the love of Christ in her own life. Betty's ministry was deeply pastoral, she knew each family in her care so well, in their homes as she visited and in the many occasions spent at the local Marae and particularly when there was a Tangi. Those were the times when tears were shed with others and then the shared understandings, the comfort, the laughter.

Betty had the gift too, of letter writing, letters that helped and encouraged many. For 10 years, members of the Diakonia Fellowship were blessed with Betty's quarterly letters, written in her friendly happy way and packed with information.

Betty died 3rd September, 1991. Her funeral was from her Church in Rotorua on Friday 6th. Warm tributes were paid by Maori, Pakeha and Tongan friends.

Her love will live on in the lives of many.

R LESLIE GEORGE

Born 23 December 1924, Died 20 August 1991

Les George's passing will leave a gap in many people's lives.

He was one of those people whose gifts made a contribution to the lives of those around him, and without whom life loses some of its colour.

Les was a balanced person, having the cartoonists wry view of life. That view which sees clearly the foibles of the people around him. But this view was balanced by a pastoral concern for people which tempered the recognition of flaws, with concern and affection.

His love of classical music and singing was enhanced by a love of the outdoors, tramping and the native bush.

Les was born in Auckland and lived through the depression in New Lynn. He was apprenticed to Leighton bookbinding where his desire to do the job perfectly came into conflict with the commercial need to push the job through, resulting in much frustration.

From Bible Class and Lay preaching, he moved on into the Ministry where he served all the remainder of his life, first in Frankton, then in Island Bay, Northland/Thorndon, Waihi, Apiti then Foxton. Taita Union Parish followed, then Newlands Union, and finally Turangi Co-operating Parish.

He retired in Turangi in 1984, suffered a stroke in 1987 from which he made a good recovery, and in 1990 moved to Otaki to be near his family.

Les's art was used by the Church. His cartoons appeared from time to time. He spent the year at Foxton illustrating "God Alive" by Alan Richards. He illustrated children's stories, did layouts, particularly for youth pamphlets, sang in choirs, and sang solo.

He will be remembered fondly by family and friends. Les is survived by his wife, Aileen, and his children, Bronwyn, Narelle, Elissa, Kelvin, and Quenton.

HARE TOHU CASSIDY

Charlie, as he was more widely known, died peacefully on the 27th October, 1991 in Rawene.

He was born in 1927 and grew up to live and farm within the Hokianga, especially Waima, and because of marriage, at Omanaia. Both he and his wife, Mere, descend from well-known Weteriana lineage - Hauraki and Tawhai of early Waima Mission Station days.

He was among the first to take the course of studies for Maori Lay Preachers and Home Missionaries set up in 1964, and when regular wananga commenced ten year's later, became a consistent attender and contributor.

Tohu's invaluable service in the name of the Methodist Church and Taha Maori, in particular, began in 1972 when he became a Minita-a-iwi. In 1975 Tai Tokerau Circuit appointed him a Board representative, and whether as an official representative or not, he seldom missed the opportunity to be at a Board or Komiti Whaiti meeting, often including Rangatahi on his van to encourage their participation. For the past three years he was chosen to be the Board representative at Conference.

Out of a wide ranging knowledge and experience of his own Te Mahurehure and Ngapuhi-nui-tonu traditions, Tohu brought exceptional gifts into the life and programme of Taha Maori.

In struggling to discover and realize a more authentic "Maori response" to Jesus Christ, Tohu was especially helpful, and in indigenous theologian in his own right. We are extremely grateful that some Rangatahi around him have been able to benefit accordingly in recent years.

We thank God for his life and ministry, and pray the spirit of Christ will empower and sustain Mere and family throughout their time of bereavement and adjustment.

*Koutou e Tohu kua riro atu;
Haere nga kaiwhatiwhati kii;
nga kaiwhatiwhati koorero;
Nga aweawe nui o te rangi.
Tupea mai kia piri;
Tupea mai kia tata;
Ka whiti rere a manu;
Ka mate au;
Ka tangi au;
Ka ngaro au, e i.*

JAMES HEKE EKETONE

*Ko te wehi ki a Ihowa te timatanga
o te whakaaro nui
Whakahonoretia a Te Atairangikaahu
e noho nei i te torona o tana matua, o
nga tupuna hoki
Ma te atua tonu a ia hei manaaki, hei tiaki
i nga wa katoa.*

Heke remained a firm supporter of Kingitanga and the Waikato-Maniapoto traditions in which it found expression. His employment with the Department of Maori and Island Affairs, first at Tokoroa and then Hamilton until retirement two year's ago, was partly in recognition of the language and cultural skills Heke had acquired over the years, and during his years in the Army. At the time of his death, he had made decisions to enable more regular contact to be made with his own people's marae at Waingaro, so that his knowledge and skills could be passed on.

Heke's family has Methodist roots stretching back to early Maori Mission days, where the name of Hone Eketone is associated with the 1860-1863 Mission Station at Mokau.

It was not surprising, therefore, that during the Ministry of Heremia Pate at Tokoroa, Heke should offer to serve as kaikarakia and subsequently be recommended by the Region and Circuit to be a Minita-a-iwi in 1984.

On Sunday, 20th October 1991, Heke suffered his second major heart attack and died at home. He was 62 years old. He is survived by his wife, Duxie, and children, Janise, Eleanor and James.

Our sympathy and aroha to them.

Kia kaha, kia manawanui.

PUKERAU TOM RANGITUTIA

Until his death on the 21 July, Pukerau was our longest serving Minita-a-iwi, having come on to the Maori Mission Staff as Honorary Home Missionary in 1951.

His ministry over the entire forty years found expression among his own extended family of Aotearoa, and Ngati-Raukawa ki Wharepuhunga iwi as they met to celebrate life and death events on the Aotearoa Marae.

The farm and marae complex remain a testimony to Pukerau's life commitment and dedication.

He survived his wife by several years, and leaves a grown family of ten and many mokopuna.

*Te mea u tae noa ki te mutunga,
he oranga tonutanga tona.*

*Haere e koro e Pukerau,
Haere hoki ki te kainga tuuturu
mo tatou, mo te tangata.*

WILLIAM FRANCIS WALTERS

Bill Walters was born in Hamilton in 1911, lived his early years in Springdale on the Hauraki Plains, and then in his teens moved with his family to Rangiatea, east of Otorohanga. He spent the rest of his life there and in the neighbouring settlement of Maihihi, apart from service in the Air Force Construction Unit during the Second World War.

In 1939 Bill married Joyce Stobie, and they raised three daughters who all still live in the Rangiatea area. Bill was widowed in 1973.

Following the example of his parents Bill was always involved in the local Church and the Otorohanga Parish, being a Sunday School teacher and superintendent, provider of transport to gather the children, lay preacher, member of the Quarterly Meeting and the Trust, and a representative to Synod and Conference of many years.

It was this involvement with the wider Church that led to a number of activities on behalf of the Church.

Bill was one of the original members of the Tamahere Eventide Home Trust Board, and continued as a member until this year. He was keen on this work, regular in attendance, and made a valued contribution.

Bill's parents, Frank and Christine Walters, had been devoted Church members, and gifted to the Church a farm at Elstow, Te Aroha, under the Walters Farm Trust. Likewise Bill, in 1963, gave to the Church a farm at Waitoa, the income of which was to be used in the support of married students accepted for theological training, for missions, and other Church work local, national and international. As a trustee Bill took an active interest in the various projects these farms helped to support, as well as the management of the farms themselves.

It was by Bill's initiative and generosity that the Waikato Cancer Research Foundation was established. He was its first chairman, and remained so until his death.

Bill was a man of definite opinions, and he presented them strongly. But he remained loyal to the Church even when it was doing things and making statements with which he disagreed. This loyalty and devotion to the Church over many years, coupled with his hard work and generosity, made Bill a valued member of the local parish and the Methodist Church of New Zealand.

RECORD OF SERVICE
RETIRING PRESBYTERS
AND DEACONS

WILF J CABLE

While he is blessed with dramatic flair, Wilf Cable is a person who is entirely without pretence. His ministry has been graced with quiet humility and dedicated purpose.

After a brief clerical career Wilf offered as a candidate for the ministry from Dunedin North (Maori Hill) in 1951. He served a pre-collegiate year in Gisborne and, following theological education at Trinity College, was appointed to Invercargill Central (North) and Edendale. He was ordained at Palmerston North in 1957.

As a parish minister Wilf has shown diligence in attention to pastoral detail and administration. He is clear about the priorities for the Church as a worshipping community and has led his congregations in the search for relevance as changing social structures and values impact upon the Church's life. This has been specially evident in the language and concepts characteristic of his worship and preaching where theology and reality are integrated in a sensitive blend of creativity and simplicity and his own integrity of belief. He has sought to keep equipped with contemporary ideas and resources for communicating the gospel in new and interesting ways. Wilf has always valued the contribution of music in worship and has remained alert to new developments while appreciating the role of tradition.

After 5 years in Southland Wilf served in Wellington West (Northland and Thorndon) for 8 years, Hamilton East and Chartwell Co-operating Parish for 9 years, Te Awamutu 7 years and Timaru-Temuka (Woodlands Road and Temuka) 7 years.

Throughout his ministry Wilf has maintained an interest in drama as a means of presenting the gospel. He is an accomplished actor and through his skill as a producer has drawn out the talents of others, helping people to discover new potential within themselves and encouraging them to develop their gifts.

Wilf's skills as an administrator have found ample scope as Secretary of Synod (4 years Wellington and 13 years Waikato-Bay of Plenty), Associate/Assistant Secretary of Conference 17 years, Convener - Conference Arrangements Committee on 3 occasions and Superintendent, South Canterbury District 6 years.

Wilf's entire ministry has been shared with Betty who has made her own contribution to both church and community with enthusiasm and commitment. As a nurse, Betty is sensitive to human need and her interest in, and care for, people is obvious. She has provided leadership within MWF, including 2 years on the National Executive in Waikato, and within the National Council of Women and youth groups within the church. Both Betty and Wilf are interested in achieving maximum co-operation between churches and have been ecumenically involved wherever possible.

The ministry which Betty and Wilf have given has been characterised by reliability, integrity, good humour and the nurturing of people. They will undoubtedly find continuing opportunities for fulfilment as they move to their own home in Lower Hutt.

ENID JESSIE BENNETT

Enid Bennett has been nurtured in the fold of the Methodist Church from birth. Born in Waihi in 1931, she shared in a home where parents Walter and Edna Slaney were both very active in the life of the local Church. Childhood years in Auckland, Coromandel and particularly Te Aroha found Enid immersed in the familiar church pattern of the day. She gladly acknowledges her great debt to leaders in Sunday School, Bible Class and the Crusader movement at Te Aroha District High School. Her musical interest which has led her to be part of choirs for most of her life, was first evident when she and her sister joined the local choir in their early teens.

After two years at Auckland Girls Grammar, she attended Auckland University from 1950-53 and graduated M.A. with first class honours in English. During this period, she was a keen member of Pitt Street Choir and a Bible Class Leader.

Enid was on the Executive of the Auckland S.C.M. while at University and her attendance at two Dominion Conferences stimulated her life time interest in Ecumenism, which she has consistently championed.

After graduating from Post Primary Teachers College in 1954, she taught for two years at Mount Roskill Grammar, and then spent two years in Britain, one of them teaching at Bath.

While subsequently teaching at Tauranga Girls College she was deeply involved in the life of the Tauranga Methodist Church. Here she studied for and passed the Lay Preachers exams and was encouraged to offer for the ordained ministry. Candidating in 1963, she attended Trinity College 1964-66, completing her B.D. studies in the process.

From 1967-72, she was appointed to the Palmerston North (St Paul's) Parish and in November 1967 married Gordon Bennett. This proved to be a rich and creative partnership. Together they established a home where generous hospitality was seasoned with much wit and wisdom. This union also brought her into close association with Gordon's business - Bennett's Book Shop was a household name in Palmerston North. This was a great satisfaction to a book-lover, and moreover a training ground in the harsher realities of the business world.

From 1973-76 Enid was appointed to the rural Sanson-Rongotea Circuit, where she proved herself as much at home as in the urban setting. Her compassionate people-centred ministry together with her informed and thoughtful preaching and administration claimed the full confidence of the people.

Her life then took an unexpected turn with an approach from the recently formed Department of Religious Studies at Massey University. After teaching in the department part time in 1978, in which year she completed her Dip. Ed., she assumed a Junior Lectureship there from 1979-85. During this period she was much involved in public issues, maintained a pastoral link with the small Aokautere congregation, served on the Christian Education Council (Bible in Schools) as well as District Education Committees, and was Synod Secretary for the Hawkes Bay-Manawatu District for two years.

In this period, there was further development of Enid's consuming

interest in the role of women in church and society, resulting in her pioneering a course at Massey on Women and Religion (now a regular component of the course). Stimulated by such occasions as the Women's Studies Association Conferences, she has been constantly aware of the wide spectrum of women's needs and their contribution to the wholeness of humanity. Within the church and beyond she has brought new perspectives and biblical insights to bear on the contemporary scene. A three month study leave in 1989 gave opportunity to make a special study of "Sophia", Wisdom personified as Woman. Her findings have been the basis for workshops on this theme in many places.

For the last six years of her ministerial career Enid has taught Systematic Theology as Wesley Lecturer at St Johns - Trinity College. She has brought to this task the intellectual dedication and openness of mind which have assisted many students in their own theological thinking. As a valued member of the Faculty, she has contributed in full to the College life, to the care of women students and to issues such as inclusive language and feminist theology. Enid has been pastorally very supportive of students and staff members and will be genuinely missed in the College setting.

We trust that retirement will give Enid opportunity to put together her writings and continue her unique contribution on behalf of women to the wider membership of both church and community.

GEORGE BENNETT

George Bennett superannuates at the conclusion of a ministry which has been characterised by reliability, commitment, loyalty and hard work. The Church has cause to be grateful for all he has done.

George was born in 1932 at Te Kowhai where his parents owned a small farm. From the beginning, Christian faith was part of the air he breathed, and not surprisingly he soon became active in specific Christian work. Along with others of the small Bible Class, George led Sunday School in 3 small Maori settlements, a work supported by Princess Te Puea. An interest in the then Maori Mission led to a year in the Order of St Stephen in 1951 working in the mission at Pukekohe under the supervision of Sr Jean Miller. Persuaded by G I Laurenson to enter Home Missionary work, 1952 was spent as a Home Missionary Supply at Timaru South. It was here he met Hazel McCone to whom he was later to be married. It was a natural progression to offer for the ministry and George was student in Trinity College 1953-55. Here a country boy's simple faith was expanded and new horizons of thought and of Christian living were opened up.

George and Hazel have served in 5 appointments and in each are remembered with affection. Ohura (1956-1959) was hard work - 56 members and 10 preaching places and living in the tiny bach without hot water. Seven years at Wanganui West (1959-1966) were followed by 6 years at Paraparaumu (1966-72) and 10 at Pukekohe (1972-1982). In 1982 the Manukau District was formed and George became the first District Superintendent. In that same year he commenced ministry at Papatoetoe and as Superintendent of the newly formed Manukau North Circuit. District and

Parish are grateful for the 7 years of hard work and decisive leadership George offered during the years 1982-88.

In each appointment George's ministry has been associated with building projects, usually with a high voluntary labour component. During his time at Pukekohe, as Chairman of the Camp Morley Trust, George gathered a group of highly committed and competent people who together developed what is now a wonderful, Connexional and District asset.

Over the years George has borne his share of Connexional responsibilities - Conference Minutes Secretary for 12 years, membership of the International Affairs Committee, Committee on Ministry and in the District as Candidate Convener. he has been a local District and Regional Chaplain for Girls' Brigade.

An acute social conscience and a Christ formed sensitivity towards the underprivileged and nature of injustice has meant involvement in a variety of protest movements, training of Tongan men in horticultural skills at a time when this was an unpopular thing to do, membership of the Children's Board of the District Court and a very strong advocacy of C.W.S. Christmas Appeal.

Pastoral Care has always had a high priority for George and he is an effective and thoughtful preacher. His ministry to people at a point of crisis has been outstanding. Parish officials have often been concerned at the cost to George and his well-being, of his faithful devotion to ministry and to people. George has never sought to avoid the hard issues in congregational life.

Hazel Bennett has shared it all with George and has carried on her own ministry of support and encouragement of others. Sharon, Judith, Lynne and Peter have shared their father with the Church.

The Connexion gratefully acknowledges the ministry of George Bennett, gives thanks to him and his family and wishes to him and Hazel good years in 'retirement'.

ARTHUR WILLIAM DICKIE

M.Inst E, MIPENZ Chartered Engineer (England), Member Institute of Energy (London), Member of the Institution of Professional Engineers of New Zealand

Arthur Dickie was born in Dunedin in 1927 and attended the St Clair Methodist Church.

He served five years as an apprentice and three years as a mechanical engineering draughtsman at A & T Burt prior to entering Trinity College in 1951.

The first Parish he served was Ohura where he stayed two years (54-55) before being placed in the Whakatane area where he helped establish and build the Church at Kawerau. In 1960 he suffered the collapse of some vertebrae and was forced to withdraw from the full-time active ministry. He found employment in the paper industry as a mechanical engineer and filled in, as required, at the Kawerau Church for fourteen years.

He lived for a brief two and a half years in Wellington where he was

employed by SANZ as the Senior Technical Advisor in Mechanical Engineering. During that time he was associated with the Church at Miramar and served as Interim Pastor at Newlands and filled in at Ngaio and Karori. 1977 saw him back in full-time ministry and serving the Waihi and Paeroa Parishes and supervising the Coromandel Church. At this time he helped with the refurbishing of a number of Churches and buildings. During his last year in the area he shared in a Methodist Exchange Programme with an American United Church of Christ (Congregational) Pastor.

In 1984 he was invited by the Central Pacific Conference of the United Church of Christ to serve in White Salmon in Washington State and Cascade Locks in Oregon State. He served in the Columbia River Gorge Scenic area from February 1985 to January 1992. He attained retirement age while serving there.

Almost all his ministry was spent in rural areas. He had an unusual blend of pragmatic Christianity and practical engineering. He saw himself as an encourager and felt most at home when helping people with their problems.

In 1955 he married Catherine Burton who had been a member of Dundas Street Methodist Church. They have five grown children. Catherine, a nurse and a Local Preacher (since 1951) has been a great help to Arthur over the years of their partnership.

JUNE L GIBSON

June was born in 1927 into a Christian home in Oxford - church commitment began for her at the age of eleven years when she started Sunday School teaching. June and Loyal were married in 1952 - they have three children, Dawn, Mark and Ross, all now married with children. June always felt in partnership with Loyal's ministry and resolved from the start to support his work to the full, giving home and family needs priority. She served the churches they were appointed to through Sunday School work, Women's Fellowship, choir, Social Service involvement, committees and hospitality.

Moving to Auckland in 1975 with Loyal's Connexional appointment was a lonely time for June - children were leaving home and Takapuna became an important church home for her, where she began to expand her leadership skills in small groups. And Bronwen became part of their family .

Time for re-assessment with the move to Hawera and a call to do more - after 37 years of parsonage life, June offered for the Diaconate with a pastoral ministry for presbyters' partners within the Methodist Church. Living in Auckland again when Loyal became Director of Wellspring, June describes the next four years as "the most exciting years in my life - time for ME!" Training, and the opportunity to attend lectures at St John's was a rich and stimulating experience and June was ordained Deacon in 1986.

June's ministry was a pioneering one and the Community of Women and Men undertook to be June's sponsor and support group. June set herself a daunting task, making contact with women (and some men) throughout the

country and building a trusting relationship with them. She did this in person and by letter, by offering hospitality in her home and by running retreats. Her caring support was greatly appreciated by the people who did seek her out. Her ministry sowed seeds in that it raised Parish and Connexional awareness of partners' needs.

The focus of June's ministry has shifted now to pastoral work amongst elderly and shut-in people in the Palmerston North Parish, which she will continue when she retires as Deacon. We wish you well, June, and thank you for the way you have lovingly cared for people of all ages. God be with you.

KEITH C GRIFFITH MBE

Keith is a quiet rock. He never speaks at Conference, but does at Synod. He has helped our Church to grow in compassion and face up to major social issues.

Born in Wellington he was adopted by a farming family at Levin. The farm, alongside a large boy's training farm and a marae, gave Keith an amazing range of friends. Early in life he learned survival skills that helped him minister in areas few dare venture. His early working life was in Broadcasting and electronics and he shifted to Australia. His skills in designing and building precision equipment were used in cancer research. There he learned to care for hurting people and face pain and suffering in life.

He became a Christian while working in Melbourne. He trained and worked for the Victorian Methodist Church in slum and back country ministry. He later transferred to the New Zealand Church, and trained at Trinity College.

He served in Taihape, New Plymouth, Karori, Leicester-England and Hastings. He has been faithful and hard working, never afraid to confront hard issues. He helps people value their strengths and ministries. Keith helps congregations look beyond themselves to human needs around them. His ministry has been as much to people outside the Church as in it. Mixing with, and accepting a wide range of cultures and conditions of people, has always been part of his life and ministry. His pastoral work is so valued that sick and distressed people seek him out for the healing touch of Jesus carried by Keith.

His ministry relates the gospel to social issues. Marriage Guidance, counselling, Barnardo's, Public Questions. He became a leader in the adoption law reform movement. Keith's expertise in adoption became recognised in the community and professions, as a speaker, university lecturer, and his legal and court work. Work with the adoption law reform movement resulted in the Adult Adoption Information Act 1985. It led the way for major changes in adoption in New Zealand and overseas. He was awarded the MBE for his work and received international recognition. He has visited the USA and Canada three times as a Conference speaker, university lecturer and in radio and TV work. Last year he was keynote speaker at a Conference at Nottingham University, England. He is also an

author, his latest book is being published in Canada, and a French edition is under way.

Keith has been ably supported by Helen. Hospitality and an open home have been part of their ministry. Helen, a teacher, in special education is a gifted lay preacher and leader in intergenerational worship. They have raised three sons who carry their parents' commitment, compassion and understanding. Their family life has been enriched by their daughters-in-law, grandchildren and extended family. We thank God for the Griffith family!

HENRY W KITCHINGMAN

Henry Kitchingman was born on 6th March, 1931 in New Plymouth. Educated at a local primary school and later at New Plymouth Boys' High School, he then took up an apprenticeship as a joiner, which he completed in five years. Henry then continued working in the trade, with his father, for a further year. During this period, as a member of St Albans Church in the west end of New Plymouth, he trained to become a local preacher under the tutelage of Rev. C M Roberts (a Supernumerary), being received as a local preacher by Rev. E T Olds. He was also greatly helped through the contacts he made and through the conversations he had with the many "supply" ministers appointed to the New Plymouth circuit at that time - people such as Eric Eastwood, Owen Woodfield, Roger Nuttall, Peter Carter and Jim Cropp.

Henry's call to ministry seemed, for him, to coalesce around Lloyd C Douglas's novel "The Robe" - a dramatic portrayal of the ministry of Jesus in a life lived for others. It was, and still is, the profound simplicity of Jesus, reaching out to meet the deepest needs of people, that became in the end a clear call to "go and do likewise". Henry had known a formalised churchmanship up to this point, but it was the evangelical experience of finding faith in this real, down-to-earth Jesus Christ that both constituted a call to ministry and provided the dynamic to respond positively. This response meant he had to go back to school to gain the equivalent of School Certificate before he could complete his candidature. He then offered himself as a Home Missionary for one year, which he spent in the Gisborne circuit under the superintendency of Rev. E C Leadley - this was in 1953. During 1954 Henry was a pre-collegiate probationer in the Lower Hutt circuit, ministering to the Avalon and Epuni congregations. From 1955-57 he trained at Trinity Theological College. It was at this time that he met and, in 1957, married, Alexa Dawn Mitchell of Queensland, Australia. Their first appointment was to "the cradle of New Zealand Methodism" - the Kaeo-Kerikeri circuit - for three years. Henry was ordained in 1959.

From this time on, Henry and Lex have ministered in a number of different circuits and parishes: 1961-68 at New Lynn in the Avondale-Mount Albert circuit; 1969-78 at Papatoetoe; 1979-82 at Dargaville; 1983-91 at Glen Eden in the Waitakere parish. Throughout his ministry Henry has also served on a number of District and Connexional committees. While at Dargaville he was Chairman of the Northland District for four years. He

was also a member of what was then known as the Home and Maori Mission Department, and later of the Development Division. He also served, first as a member and then later as Convener, for four years, of the Committee on Ministry. Latterly, he has been Deputy District Superintendent for the western region of the Auckland District. Ecumenically, he has served on the Auckland J.R.C. and was a chaplain with I.T.I.M. for six years, as well as being a member of its Board for a while.

Henry has been ably supported by Lex, who has over the years developed her own ministry of friendship and practical compassion to people both within and beyond the congregation. She has also been able to develop her own working life in the community in the area of insurance and local body work, which has given her much fulfilment. They have two children - a son, Rex, who is married to Yvonne, and a daughter, Anne, who is married to Jeffrey Planner and now lives in Melbourne. Lex and Henry have known the sorrow of bereavement, when they shared with Anne the tragic death of her first husband, Robert Soole. They have also known the delight of being grandparents to four grandchildren, two girls and two boys.

For Henry, parish ministry has always been the basic ministry for an ordained presbyter. Its essence is seen in, expressed by, and related to the servanthood of Christ. Its message is that which has come to us through our Methodist Tradition - the universal Grace of God to all people. For these reasons the task of preaching the Gospel has been very important for Henry. He has been continually engaged in an on-going quest for the most effective ways of communicating the Gospel to people. This has been a calling which he has found truly fulfilling in the sense that it has called for a creative development and use of all his gifts, talents and abilities. In later years this has been particularly the case as he has been engaged in cross-cultural ministry.

Henry rejoices in the liberating love of God in Christ, which has enabled him to maintain a healthy independence within the fellowship of the Church and its ordained ministry. This freedom has enabled him to avoid what he feels to be a great deal of false piety as he has sought to carry out his work.

The Church says a warm and sincere word of thanks to Henry and Lex for a faithful and effective ministry, and wishes them good health and every blessing in their retirement.

H DAVID POND, ACIA ANZPOA

Born in London in 1921, David was educated at St John's Anglican Boys School. Enlisting in the Territorial Army and serving through the London blitz in 1943 he was transferred to the India Command. While assigned to jungle training, David contracted malaria, dysentery, typhoid and T.B. In hospital for two years he was eventually discharged in 1945 100% unfit. Over the following seven years David made full recovery and relinquished his pension.

It was during this period spent in South Africa that Rosemary, who was a Lieutenant in the Medical Nursing Service, and David met and were

married. Their three daughters are Valerie, Eileen, and Diane. By 1967 David had passed his Lay Preachers exams and was accredited. David served as Christian Citizenship Secretary for the Province of Transvaal, operated a free swimming school for disabled children and lectured in economics to Basuto business men. Rosemary and David have shared in their Christian faith and its outreach, Rosemary for many years in the Sunday School and now in New Zealand a councillor with Lifeline.

David was accountant (1975-1981) for the Overseas, Maori and Development Divisions. His own recovery to good health in the early 1950's prompted an interest in divine healing through the Order of St Luke the Physician, becoming a Chaplain in 1987.

David offered himself for the diaconate and was ordained in 1986. As his interest in the Healing Ministry developed with a strong sacramental emphasis he offered for training as a presbyter to be ordained to the ministry of Healing at the Nelson Conference 1987.

David's talents spread to the writing of poetry for the B.B.C. and short stories heard from the N.Z.B.C. and others published in the Listener.

For the last six years David has provided a unique ministry convened to participating Churches on the North Shore. He has exercised his ministry with discretion, constraint and effectiveness. His care of the sick and dying has been of the highest standard. Many people remember with appreciation the time he has given in ministering to them, sometimes with discerning words of guidance or through the laying on of hands with prayer and anointing with oil, the grace of our Lord Jesus Christ has been ministered.

David and Rosemary together have worked well, each with their own gifts, as they have responded to God's calling into the community. We wish them well as people in need still seek them out.

BRUCE SCAMMELL

Bruce Scammell will be long remembered not only in the place where he served so ably, but throughout the connexion for his sensitiveness and quality of his caring.

Bruce, a mainlander by birth, came into the ministry when 'Mac' MacDowell was st Timaru and in his thirtysix years served in just four parishes. After College, he and Rae, went first to Helensville for three years, then to Taumaranui for ten years, Fielding-Oroua for ten years, and last, but certainly not least, Gisborne for thirteen years.

In each of these places, people talk about the way he cared for them, his availability in their time of need, his sensitivity to them as persons, his practical common sense and the strong robust faith which undergirt the caring he gave. In all his parishes, Bruce worked well with people encouraging and enabling them to minister and to care.

His preaching too, reflected his pastoral care and congregations quickly came to appreciate Bruce's thoughtful, well prepared and relevant sermons which focussed on the needs of people and the Christ who cares.

Bruce is a faithful servant of the Connexion. His seven years as

District superintendent of the Hawkes Bay-Manawatu District, gave him the opportunity to use his undoubted gifts of leadership wisely and well, and many presbyters and their families appreciated the visits he made. They felt he always had time for them.

President of the Conference 1990-91, he will be remembered for his wise and firm leadership of the 1990 Conference, the lead he gave at Ministerial Synods on the pastoral care of each other and the many visits he made to Supernumeraries.

Another mark of his ministry was his active involvement in the community in so many practical ways. In Gisborne, in particular, his leadership within the Churches and the community after Cyclone Bola reflected that genuine compassion and practical help which has marked out Bruce's involvement with people.

And within all there was that gentle sincerity, that quiet humility combined with his delightful but rather dry sense of humour.

Bruce would be the first to acknowledge that all the thirtysix years of service would not have been possible without Rae. Her loyalty, care, friendship and support meant much to Bruce as together they sought to care, and in her own way she too had a significant contribution to make.

No tribute to Bruce would be complete without some mention of the innumerable motor-cycles, (how many is it Bruce, fifteen?), the family of Volkswagons, always driven at pace, the seemingly endless collections of spares and bits and pieces all to be used one day, and his 1936 Chevrolet Sedan.

All who know Bruce and Rae, wish them good health and a happy and busy retirement.

PATRICIA JOAN WEDDING

It is my pleasure to place on record the retirement of Joan Wedding who has served the Church she loves with commitment and devotion.

Her training as a teacher and involvement in a Church family equipped her with gifts, graces and skills that made her contribution to the life and work of the Church and community of tremendous value.

Joan was born in Remuera and with the death of her father when she was four, her family was to face the years of the depression in straitened circumstances. After Meadowbank Primary and Epsom Girls' Grammar Schools, Joan trained for the teaching profession. During these years she began her pilgrimage in Church, Sunday School and Bible Class and became involved in the many and varied lives of the congregation. In this she was able to clarify a need in herself to help bridge a gap she saw between the affluence of some and the deprivations of others. This was to become the focal point of her ministry. Thus her sense of call became clear - "to reveal the light of Christ in the darker places of human experience" and to encourage young and old to accept the hope and joy she herself found in Jesus Christ, and that no one was beyond the grace of God. Joan's strong sense of personal well-being equipped her also to be a person who could relate to those with little or no self esteem.

Opportunities to put her faith and vision into practical experience took full shape in Glen Innes where, in this particular community, she saw the real need of others. A growing sense of call to full-time ministry came while Joan worked among children and families of Glen Innes. Joan trained as a Deaconess and was able there to give shape to her call. Her full and fruitful ministry began in the Maori Mission of the Church at Tamaki and South Auckland. Here she discovered that the new arrivals into the urban sprawl were a real challenge to her love and concern. Later Joan was appointed to serve in Hokianga and then Opunake and filled a role among the Maori people facing social change and needing adequate housing. Her next appointment was to the Maori Girls' Hostel (Rangiatea), where she worked for seven years as Deaconess and Matron, and gained fresh insights into the teenage mind.

At her request, Joan then took leave and returned to teaching for two years. An appointment to Pitt Street, Auckland was a success story of ten years working among Samoan, Tongan and Fijian people as part of the growing church of Pacific Island people. Joan was able to give her energies to the needs of many people with whom she lived and worked. Her warm sense of humour and friendly nature endeared her to all. Joan completed her ministry back in Opunake, where as a Presbyterian, she served for five years. Uncompromising honesty was the hallmark of her commitment to what she believed. She acknowledges her upbringing in home and Church, and appreciates the Methodist Church which gave her the opportunity to serve others.

We wish Joan a long and happy retirement.

STATISTICS

THE METHODIST CHURCH OF NEW ZEALAND

General Statistical Return for the year ended 30 June 1991

CONNEXIONAL TOTALS:

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991 Metho- dist Member- ship	OR Union Member- ship	Total Member- ship 30/6/90
1000	Northland	43	29	8	221	1453	2164
2000	Auckland	183	16	30	2383	1205	3442
2400	Manukau	92	6	16	1440	472	1832
3000	Waikato-Bay of Plenty	315	18	66	1438	4792	5556
4000	Taranaki-Wanganui	69	5	2	839	1001	1815
5000	Hawkes Bay-Manawatu	87	28	11	1270	811	2084
6000	Wellington	157	2	6	986	3007	4093
7000	Nelson	40	1	13	682	775	1481
8000	North Canterbury	84	12	13	1811	955	2920
8300	South Canterbury	23	2	5	408	657	1120
9000	Otago-Southland	46	11	16	760	1415	2448
	Totals	1139	130	186	12283	16543	28955

NORTHLAND DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991 Metho- dist Member- ship	OR Union Member- ship	Total Member- ship 30/6/90
1010	Mangonui County Union	5	7	-	-	150	150
1020	Kaikohe Union	1	-	2	-	61	56
1030	Bay of Islands Co-op.	-	-	3	-	53	52
1040	Kaeo-Kerikeri Union	4	-	1	-	121	160
1050	North Hokianga Community	-	-	-	-	68	60
1060	South Hokianga Co-op.						114
1070	Hikurangi Union	1	8	-	-	100	90
1086	Onerahi	-	-	-	-	96	98
1087	St Andrews	13	9	-	-	200	222
1088	Ngunguru	1	1	-	-	106	95
1090	Dargaville	4	-	2	130		130
1100	Ruawai Co-op.	3	1	-	-	100	460
1110	Paparoa	-	-	-	91		84
1120	Wellsford	1	-	-	-	90	85
1130	St Johns/Raumanga Co-op	3	3	-	-	218	208
1140	Kamo St Paul's Co-op	5	-	-	-	90	100
	Totals	43	29	8	221	1453	2164

AUCKLAND DISTRICT

Ref. No.	Parishes Name	Infant Baptisms	Adult Baptisms	Confir- mations Member- ship	30th June 1991 Metho- dist ship	OR Union Member- ship 30/6/90	Total Member-
2010	Auckland Central Parish and Mission	8	-	-	251		255
2030	Balmoral-Roskill	10	-	-	131	-	-
2032	Lynfield	10	-	-	-	123	
2040	Auckland East	26	-	4	239		286
2060	Orakei	2	-	6	245		226
2070	Glen Innes Co-op.	16	-	1	-	147	-
2080	Mt Albert	3	-	-	159	-	163
2090	Avondale Union	21	2	10	-	217	212
2100	Waitakere	36	2	5	248	-	261
2120	Te Atatu Union	4	-	-	-	68	71
2130	Devonport	1	-	-	89	-	97
2140	Takapuna	6	-	-	241	-	244
2150	Birkenhead	3	2	-	144	-	138
2160	Glenfield-Albany Co	14	-	-	-	87	71
2180	Northcote	1	-	4	98	-	99
2270	South Kaipara Co-op	16	-	-	-	500	700
2280	Whangaparaoa	4	-	-	157	-	156
2290	Mahurangi	-	1	-	120	-	119
2300	St Austells Co-op.	2	-	-	-	63	63
2310	Waterview	7	-	-	60	-	64
2320	East Coast Bays	3	9	-	201	-	217
	Totals	183	16	30	2383	1205	3442

MANUKAU DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
2410	Manukau North	49	-	8	776	-	818
2420	Manurewa	11	1	2	103	-	110
2430	Papakura	4	3	3	437	-	231
2440	Pukekohe	3	-	-	124	-	110
2450	Tuakau Union	4	-	-	-	31	34
2460	Franklin West Co-op.	14	2	3	-	79	79
2470	Bucklands Beach Co-op.	7	-	-	-	362	450
	Totals	92	6	16	1440	472	1832

WAIKATO-BAY OF PLENTY DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
3010	Thames Union	4	1	3	-	186	190
3020	Hauraki Plains Co-op.	7	-	9	-	315	320
3030	Paeroa	-	-	-	43	-	42
3040	Waihi	-	-	-	43	-	34
3050	Te Aroha Co-op.	14	1	3	-	167	168
3060	Morrinsville	7	-	-	107	-	111
3070	Cambridge Union	15	-	-	-	327	333
3080	Hamilton	22	1	16	287	-	290
3090	Raglan Union	-	-	1	-	61	59
455 3100	Hamilton East	4	-	-	136	-	148
3110	Chartwell Co-op.	16	1	4	-	435	500
3120	Ngaruawahia Union	8	-	-	-	70	75
3130	Huntly Co-op.	1	3	-	-	137	159
3140	Matamata Union	18	-	-	-	113	114
3150	Putaruru Co-op.	22	2	-	-	597	-
3160	Tokoroa	2	-	-	36	-	44
3170	Rotorua	13	-	-	125	-	136
3180	Taupo Union	7	-	-	-	148	225
3190	Western Bay of Plenty	4	2	1	347	-	340

WAIKATO-BAY OF PLENTY DISTRICT continued.

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
3200	St James Union Parish Greerton	3	-	-	-	90	71
3210	Te Puke	5	2	5	102	-	105
3220	Whakatane Co-op.	22	2	5	-	835	519
3230	Kawerau	-	-	-	13	-	13
3240	Opotiki Union	8	-	-	-	127	134
3250	Te Awamutu	4	-	3	135	-	136
3260	Otorohanga	3	-	-	64	-	59
3270	Te Kuiti	-	-	-	-	-	12
3280	Taumarunui St Paul's Co-op.	13	1	-	-	94	101
3290	Turangi Co-op.	24	-	-	-	80	80
3330	Hillcrest Co-op.	26	-	4	-	290	296
3340	Pio Pio-Aria Mokau Co-op.	7	2	-	-	250	235
3350	Omokoroa Co-op.	7	-	-	-	152	152
3360	Dinsdale, Parish of						
	St Clare Co-op.	11	-	-	-	107	105
3380	Welcome Bay	1	-	-	-	70	-
3390	Bryant Park Co-op.	17	-	12	-	141	250
	Totals	315	18	66	1438	4792	5556

TARANAKI-WANGANUI DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
4010	New Plymouth	3	-	-	278	-	287
4017	Brooklyn	2	-	-	-	200	200
4020	Waitara	5	-	-	151	-	108
4030	Stratford	1	-	-	76	-	84
4040	Eltham-Kaponga Co-op.	3	-	1	-	140	141
4050	Hawera	4	-	1	108	-	112
4060	Manaia Union	4	-	-	-	49	49
4070	Opunake Co-op.	7	1	-	-	124	129
4080	Okato Co-op.	16	1	-	-	230	230
4090	Wanganui	2	-	-	226	-	239
4110	Inglewood Union	4	-	-	-	93	93
4120	Patea Co-op.	9	-	-	-	51	56
4130	Bellblock Co-op	9	3	-	-	114	87
	Totals	69	5	2	839	1001	1815

HAWKES BAY-MANAWATU DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
5010	Napier	10	9	5	276	-	279
5020	Hastings	-	-	-	207	-	204
5040	Gisborne	12	-	-	94	-	92
5050	Mangapapa Union	-	10	-	-	123	117
5060	Wairoa, Presbyterian- Methodist Parish of	6	-	2	-	94	94
5070	Dannevirke-Norsewood	3	2	-	49	-	61
5080	Woodville Union	-	-	-	-	53	56
5090	Pahiatua Union	3	-	-	-	92	99
5100	Palmerston North	19	1	2	433	-	445
5110	Ashhurst-Bunnythorpe	5	-	-	72	-	78
5120	Feilding-Oroua	5	4	2	94	-	87
5130	Marton	3	-	-	45	-	48
5140	Rongotea-Sanson Co-op.	6	-	-	-	125	125
5150	Foxton Union	3	-	-	-	70	71
5154	Shannon	4	-	-	-	38	37
5160	Tamatea Community	1	-	-	-	59	65
5170	Waipawa Co-op.	6	1	-	-	71	96
5180	Milson Community	1	1	-	-	86	30
	Totals	87	28	11	1270	811	2084

WELLINGTON DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
6010	Wellington Central	22	2	-	275	-	280
6020	Wellington West	2	-	-	59	-	61
6030	Wellington South-Lyall Bay Union	-	-	-	-	100	103
6050	Miramar Co-op.	2	-	-	-	83	90
6060	Ngaio Union	1	-	-	-	95	95
6070	Johnsonville Union	9	-	1	-	306	298
6080	Newlands Union	2	-	-	-	59	59
6100	Plimmerton-Paekakariki	2	-	-	112	-	112
6110	Tawa Union	12	-	-	-	412	400
6120	Lower Hutt-Petone	19	-	-	401	-	401
6130	Taita Union	-	-	-	-	12	12
6140	Upper Hutt Co-op	20	-	2	-	306	322
6150	Wainuiomata Union	4	-	-	-	82	76
6160	Greytown St Andrews Union	-	-	-	-	-	80
6170	Featherston Union	3	-	-	-	46	48
6180	Carterton Union	14	-	-	-	126	123
6190	Masterton St Lukes Un.	8	-	-	-	202	210
6200	Masterton, St James Un.	-	-	-	-	-	-
6210	Eketahuna Union	5	-	-	-	30	40
6220	Levin	7	-	-	139	-	146
6240	Kapiti Co-op.	12	-	1	-	287	312
6250	Hataitai-Kilbirnie Co.	7	-	-	-	611	640
6270	Brooklyn Co-op.	6	-	2	-	250	185
	Totals	157	2	6	986	3007	4093

NELSON DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991 Metho- dist Member- ship	OR Union Member- ship	Total Member- ship 30/6/90
7011	Nelson (St Johns)	1	-	-	145	-)	279
7012	Stoke	1	-	-	130	-)	
7020	Nelson, St Luke's Un.	-	-	-	-	37	42
7030	Waimea	3	-	-	132	-	128
7040	Motueka-Moutere Hills Regional Co-op.	5	-	-	-	206	208
7060	Murchison	2	-	-	13	-	9
7070	Blenheim	4	1	-	262	-	262
7080	Picton Union	7	-	12	-	100	96
7090	Reefton District Union	-	-	1	-	50	47
7100	Buller Union	7	-	-	61	87	
7110	Greymouth District Union	3	-	-	-	199	203
7120	Hokitika Union	7	-	-	-	122	120
	Totals	40	1	13	682	775	1481

NORTH CANTERBURY DISTRICT:

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
8010	Christchurch Mission	5	1	-	170	-	169
8020	Christchurch South	6	-	-	108	-	117
8030	Christchurch East	4	2	1	277	-	288
8040	New Brighton Union	-	-	2	-	103	102
8050	Sumner-Redcliffs Union	8	-	-	-	179	184
8060	South East Christchurch Union	-	-	-	-	58	57
8070	Lyttelton Harbour Union	2	1	-	-	55	54
8080	Opawa	-	-	-	151	-	164
8090	Beckenham-Sydenham	3	1	2	134	-	134
8100	Christchurch (Spreydon)	-	6	-	60	-	63
8110	Halswell Union	3	-	-	-	62	58
8120	Christchurch (Riccarton)	3	-	-	244	-	254
8130	Christchurch (St Albans)	9	-	1	239	-	252
8140	Christchurch North	6	-	-	217	-	246
8150	Hornby	-	-	-	27	-	37
8160	Lincoln Union	3	-	-	-	117	119
8170	Ellesmere Co-op.	6	-	-	-	112	112
8180	Kaiapoi Co-operating	12	-	-	-	83	165
8190	Rangiora	5	1	6	184	-	178
8200	Malvern Co-op.	6	-	-	-	126	106
8210	Oxford District Union	3	-	1	-	60	61
8220	Parklands Co-op.	-	-	-	-	-	-
	Totals	84	12	13	1811	955	2920

SOUTH CANTERBURY DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991 Metho- dist OR Union Member- ship	Total Member- ship 30/6/90	
8310	Timaru-Temuka	5	-	-	156	-	191
8330	St David's Marchwiell Union	-	-	-	-	88	91
8350	Waimate	-	-	-	46	-	55
8360	Geraldine Co-op.	1	-	1	-	210	206
8380	Ashburton	3	-	-	206	-	208
8390	Allenton Union	14	-	-	-	277	285
8400	Oamaru Union	-	2	4	-	82	84
	Totals	23	2	5	408	657	1120

OTAGO-SOUTHLAND DISTRICT

Ref. No.	Parishes' Name	Infant Baptisms	Adult Baptisms	Confir- mations	30 June 1991		Total Member- ship 30/6/90
					Metho- dist Member- ship	OR Union Member- ship	
9020	Dunedin Mission	3	-	2	396	-	412
9040	West Harbour United	3	-	-	-	37	39
9060	Corstorphine-Concord Un	-	1	-	-	70	71
9070	Grants Braes Union	6	5	3	-	94	93
9080	Tokomairiro Co-op.	2	-	-	-	163	183
9090	Balclutha	-	-	-	36	-	36
9100	Gore	-	-	-	31	-	31
9110	Invercargill	2	3	3	287	-	298
9120	Riverton Union	3	-	-	-	118	90
9130	Otautau-Waiono Union	7	1	7	-	98	164
9150	Bluff Co-op.	-	-	-	-	-	84
9160	Teviot Union	4	-	-	-	70	70
9170	Alexander-Clyde-Lauder Un.	5	-	-	-	425	448
9180	Port Chalmers United	-	-	-	-	-	87
9190	Flagstaff Co-op.	4	-	-	-	194	172
9220	Blueskin Co-op.	1	-	-	-	17	25
9230	Lawrence	-	-	-	10	-	11
9240	Kaikorai Union	2	1	1	-	93	91
9250	Brockville Union	4	-	-	-	36	43
	Totals	46	11	16	760	1415	2448



RESOLUTIONS

1991

CONFERENCE

WANGANUI

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

QUESTION 1--Who are Members of this Conference?

- (a) Presbyters in Full Connexion with the Conference and Ordained Deacons. 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 35.
- (b) **Representatives:** As printed in the Reports, pages 26f 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 35 together with any additions or deletions as recorded in the Journal.

QUESTION 3:

What candidates are now received as students in training?

- (a) **Deacon**
Francis E Westaway Home Setting
- (b) **Presbyter**
Peter Aislabie Residential
Faiva Alealu Residential
Elizabeth Cook Residential
Paul Tregurtha Home Setting
Fatuatia Tufuga Residential

QUESTION 4:

Who continue in training for ordained ministry?

- (a) **Deacon**
Stan Hunt Second Year Home Setting
Christine Wood Second Year Home Setting
Phyllis A Olsen Fourth Year Home Setting
- (b) **Presbyter**
Kevin Connole Second Year Residential
Siosifa Latu Second Year Home Setting
Mosese Manukia Second Year Home Setting
Kepu Moa Second Year Home Setting
Beverley Osborn Second Year Home Setting
Judith Parkes Second Year Home Setting

'Inoke Siulangapo	Second Year	Home Setting
Molia Tu'itupou	Second Year	Home Setting
Langi'ila Uasi	Second Year	Home Setting
June H Cooper	Third Year	Residential
Rosalie J Hoddinott	Third Year	Home Setting
Gloria Pitcher	Third Year	Residential
Suiva'aia Te'o	Third Year	Residential
M Anne Millar	Fourth Year	Home Setting
David Rolinson	Fourth Year	Home Setting
Susan J Thompson	Fourth Year	Residential

QUESTION 5:

Who are stationed by the Conference as

(A) Probationer?

(a) Deacon

Nil

(b) Presbyter

Brian R Dawson	First Year
Andrew D Donaldson	First Year
Iakopo Fa'afuata	First Year
Saimone Kolo'ofa	First Year
Brian C Peterson	First Year
Marion J Peterson	First Year
Audrey P Ancrum	Second Year
Kathy Clifford	Second Year
William J Clifford	Second Year
Saula Fifita	Second Year
Dianne Le Pine	Second Year
Kenneth W Olsen	Second Year
'Eveli Taungapeau	Second Year
Mike Yasa	Second Year

(B) Student in Training

(a) Deacon

Francis E Westaway	First Year
Stan Hunt	Second Year
Christine Wood	Second Year
Phyllis A Olsen	Fourth Year

(b) Presbyter

Peter Aislabie	First Year
Siosifa Latu	Second Year
Moses Manukia	Second Year
Kepu Moa	Second Year
Beverley Osborn	Second Year
Judith Parkes	Second Year
'Inoke Siulangapo	Second Year

Molia Tu'itupou	Second Year
Langi'ila Uasi	Second Year
Rosalie J Hoddinott	Third Year
M Anne Millar	Fourth Year
David Rolinson	Fourth Year
Paul Tregurtha	First Year

QUESTION 6:

Who are now admitted as Presbyter in Full Connexion with the Conference?

- (a) Andrew D Doubleday
Joanne A Durrant
Lisiate Manu'atu
Salesi Takau
- (b) **from another Church**
Warwick J Hambleton
Geoffrey G E Harding
Ian Millar

QUESTION 7:

Who are now ordained Deacon or Presbyter?

- (a) **Deacon**
David M Bryant
R Harvey Dalton
Brenda R N Fawkner
Lorna J Goodwin
Piula Unasu-Su
Elva M J Sulzberger
- (b) **Presbyter**
Andrew D Doubleday
Joanne A Durrant
Lisiate Manu'atu
Salesi Takau

QUESTION 8:

- (a) **What Deacon(s) is reinstated into the Diaconate?**

None

- (b) **What Presbyter(s) is reinstated into Full Connexion?**

None

QUESTION 9:

- (a) What Deacon(s) now cease to be recognised as a Deacon(s) of the Conference?

None

- (b) What Presbyter(s) now cease to be recognised as in Full Connexion with the Conference?

Falea'ana Kopelani 31 May 1991

Raymond P Nelson-Hauer 31 May 1991

QUESTION 10:

What appointments are authorised to provide remuneration at a rate less than Standard Stipend?

- A. For full-time Ministers requesting not to receive a full stipend. (the balance to be paid to Supply Ministry Fund).

- (a) Deacons

None

- (b) Presbyters

None

- B. For full-time or part-time Local Ministries (with no remuneration) with Ministry Covenant. (*Indicate full or part-time*):

- (a) Deacons

Shirley-Joy Barrow (Part-time)

David M Bryant (Part-time)

Margaret I Bryant (Part-time)

Airdre R Cochrane (Part-time)

R Harvey Dalton (Part-time)

Brenda R N Fawkner (Part-time)

June Fuller (Part-time)

Lorna Goodwin (Part-time)

Margaret G Hames (Part-time)

Valma E Hallam (Part-time)

B June Higham (Part-time)

Dianne C Hight (Part-time)

Desmond A Hill (Part-time)

P Anne Hunt (Part-time)

Stan Hunt (Part-time)

Jean I McInnes (Part-time)

Phyllis A Olsen (Part-time)

B Anne Ramsay (Part-time)
 Piula A Unasa-Su (Part-time)
 Rita J Reid (Part-time)
 Elva M Reynolds (Part-time)
 Elva M J Sulzberger (Part-time)
 Rachel A Tregurtha (Part-time)
 Edna E Webster (Part-time)
 Francis Westaway (Part-time)
 Kay Wicks (Part-time)

(b) **Presbyters**

Mavis Ambler (Part-time)
 Peter Aislabie
 William A Chessum (Part-time)
 Rosalie Hoddinott (Part-time)
 Vaikoloa Kilikiti (Part-time)
 Siosifa Latu (Part-time)
 Mosese Manukia (Part-time)
 Lisiate Manu'atu (Part-time)
 John D Meredith (Part-time)
 M Anne Millar (Part-time)
 Kepu Moa (Part-time)
 Nomani Noa (Part-time)
 Judith R Parkes (Part-time)
 Loraine J Reid (Part-time)
 David Rolinson (Part-time)
 Gillian M Richards (Full-time)
 Iosua L Sefuiva (Part-time)
 Eileen L Shamy (Part-time)
 Gwenda J Southward (Part-time)
 'Inoke Siulangapo (Part-time)
 Salesi Takau (Part-time)
 Peni Mafi Ta'ufo'ou (Part-time)
 M Fisiga Tiumaseve (Part-time)
 Paul Tregurtha (Part-time)
 Molia Tu'itupou (Part-time)
 Langi'ila Uasi (Part-time)
 Robyn E Westaway (Part-time)
 Raymond G Wicks (Part-time)

C. For part-time ministries (remuneration pro rata) with a ministry covenant:

(a) **Deacons**

Rona W Collins
 Ngaire P Slinn

(b) **Presbyters**

Marcia J Baker
 Clive H Chandler
 Lois R H Clarke

Kathy Clifford
William (Bill) J Clifford
Levao L Elisara
Beverley Osborn
Brian C Peterson
Marion J Peterson
Brian N Small
Gillian A Telford

QUESTION 11:

What Deacon(s) or Presbyter(s) is designated for service through the Council for Mission and Ecumenical Co-operation?

None

QUESTION 12:

What Deacon(s) or Presbyter(s) is transferred to or received from another Conference?

(a) Deacons

None

(b) Presbyters

Lesley M Shekleton transferred to the Uniting Church in Australia

QUESTION 13:

A. What Deacon(s) or Presbyter(s) formerly member(s) of the Conference is now exercising ministry in another Church(es) overseas, and has the right to return to the Conference on the completion of their overseas service?

(a) Deacons

None

(b) Presbyters

Saula Fifita
Stuart C Grant
William G Loader
Terence W Wall
Frederick E Waine
Graham H Whaley

B. What Deacon(s) or Presbyter(s) has Conference released to exercise ministry in another Church(es) within New Zealand, to have the right to return to the Conference on the completion of their service?

(a) Deacons

None

(b) Presbyters

Glenys R Anderson-Carter (Presbyterian Church Rotorua)

C. What Deacon(s) or Presbyter(s) has been received on secondment from another Church, to serve under the Conference, and after the completion of the secondment to return to the Church of their origin?

(a) Deacons

None

(b) Presbyters

Jioni Langi

Dr 'Alifaleti M Mone

QUESTION 14:

For what Deacon(s) or Presbyter(s) there is no appointment available?

(a) Deacon

None

(b) Presbyter

Taniela T Moala

QUESTION 15:

What Deacon(s) or Presbyter(s) are not available for stationing this year?

(All ministries recorded under this Question shall have prepared a Ministry Covenant)

(a) Deacons

Raewyn F Cubin

P Anne Hunt, I.T.I.M. Waikato

(b) Presbyters

Ashley I Corlett

Lindsay E Cumberpatch, Chaplain, University of Waikato

John B Currie, I.T.I.M. Wellington

Mervyn J Dickinson

Christopher J Dyson

Brian R J Eagle

William E Elderton

Henk Gerritsen

Peter C Glensor

C Brice Herbert, Family Health Counsellor, Northland Area Health Board

Roger J E Hey

Sifa Hingano, Chaplain, Middlemore Hospital

C Seton Horrill, Director, I.T.I.M. Canterbury/Westland

John S Hosking, Organist, St John's/Raumanga, Parish Consultant, Teacher

Colin G Jamieson
 Bruce E Mackie, Lifeline
 Brian J Malcouronne
 John I Manihera, Maori Tutor, Wesley College
 David S Mullan, Supply Ministry - Bay of Islands Co-
 operating Parish
 F Anne Olsen (Vaughan)
 David C Pratt, Wanganui Ecumenical Hospital Chaplain
 G Douglas Pratt, University of Waikato
 Donald F Prince, Hospital Chaplain
 Paul R Trebilco, Lecturer at Knox College
 W Geoffrey Tucker, Office Manager Maori Division
 Lynne J Wall, studying overseas
 Alan C Webster, Massey University

QUESTION 16:

What Deacon(s), and Presbyter(s) retire at this Conference?

- (a) **Deacon**
 June L Gibson
- (b) **Presbyters**
 Enid J Bennett
 George L Bennett
 Wilfred J Cable
 Arthur W Dickie
 Keith C Griffith
 Henry W Kitchingman
 David H Pond
 Bruce Scammell
 P Joan Wedding

QUESTION 17:

What Deacons, Home Missionaries, and Presbyters continue in retirement?

- (a) **Deacons (Deaconesses)**

Lesley H Bowen	A Joan Lawry
Rona W Collins	Lucy H Money
Grace M Clement	Dorothy Pointon
Evelyn Ellemore	Constance Sage
Atawhai George	Rita F Snowden
Arini Hobbs	Heeni Wharemaru
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
Trevor L Bennett
T Ralph Benny
Noel D Billingham
Edward P Boyd
Graham Brazendale
Amos W Burrough
Douglas H Burt
Restel A Burton
Leslie F Bycroft
W E Allon Carr
M Jackson Campbell
Bruce A Caygill
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
Wilfred G Eisner
Wilfred E Falkingham
Ludwig Felderhof
Wilfred F Ford
Irwin J Fowler
William R Francis
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
Allen H Hall
John R Hall
Alan Handyside
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
C Russell Marshall
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
Percy P Rushton
Elia Samusamuvodre
Leonard P Schroeder
Leonard Shapcott
Trevor Shepherd
Donald G Sherson
Brian W Sides
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
P Joan Wedding
Robert W Widdup
Leonard V Willing
Frank H Woodfield
Owen T Woodfield
J Henry Woolford
Jack Wright

QUESTION 18:

What Deacons, Home Missionaries, Minita-a-iwi and Presbyters have died since last Conference?

- (a) **Deacons**
Betty Yearbury
- (b) **Minita-a-iwi**
Hare Tohu Cassidy
James Heke Eketone
Pukerau Tom Rangitutia
- (b) **Presbyters**
Siauala Tevita Amituana'i
Maxwell Lawrence Bruce
R Leslie George
Ian H McKenzie

QUESTION 19:

What Laypersons who have given leadership in the Conference have died since last Conference?

David R Grounds
Frank Marmaduke Souster
Rita Price
William F Walters

QUESTION 20:

- (a) Are there any congregation 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	- Alan Bettany
Tai Tokerau	- Te Uru Heta
	- Te Waihoroi Tana (to sick & dying)
	- Para Livingstone
	- Waha Wiki
	- Hemara Hemara
	- Timaru Rogers
	- Winiata Morunga
	- Matiu Rakena
	- Rex Nathan
Tamaki	- Piriniha Tawhai
	- Huia Martin
	- Wiki Popata
	- Jean Wikiriwhi (Te Kopua Wairua only)
Waikato	- Heemi Rauwhero
Rohe Potae	- Stanley Gilmore
	- Phillip Te Uira
	- Barney Winikerei
Taranaki	- Hoani Heremaia
Otautahi	- Te Rangihiwiniui Couch
St John's/Raumanga	- George Bryant (Raumanga)
	- John Norvill (Titoki)
Bay of Islands	- George Barke
Hikurangi Union	- John Sowry
Paparoa	- Rodney Metcalfe
Auckland Hospital	- Elizabeth Cooke
Epsom & Wesley Mt Roskill	- Audrey Ancrum
Aotea Chapel	- Charlie Fenwick
	- Brian C Dawson
Mt Eden	- David Rolinson
St Austells Co-op	- Ivan J Hall, J P
Auckland Tongan Parish	- Sione F Tonga
	- Ula'one Metuisela
	- T Kilifi Heimuli
Tokoroa	- Alesana Letoa

Otorohanga	- Arthur Walters
Ohura	- Hazel Wilson
Te Awamutu	- Rona Collins
Paeroa/Waihi	- Ralph Vickers
Manaia	- Tommy Thompson
Waitara	- Lindsay Dickson
Eltham-Kaponga	- Kathy Clifford
	- William (Bill) Clifford
Napier	- Kenneth Olsen
Greenmeadows & Hastings	- Brian C Peterson
	- Marion J Peterson
Dannevirke-Norsewood	- Dianne Le Pine
Wesley-Wellington (Tongan)	- Samiu Taufa
Wesley-Wellington (Samoan)	- Iakopo Fa'afuata
Lower Hutt-Petone	- 'Epeli Taungapeau
Petone (Tongan)	- Siosifa Latu
Porirua (Tongan)	- Taniela Funaki
Upper Hutt (Tongan)	- Sione Manu
Reefton	- Graham M Gillespie
Motueka-Moutere	- Mikaele Yasa
Blenheim - Springlands	- Judith Parkes
Greymouth	- Ngaire P Slinn
Murchison	- Graham Harris
Christchurch Tongan Fellowship	- 'Inoke Siulangapo
Waimate & Oamaru Union	- Andrew D Donaldson
Oamaru	- Melesitina Kaufana
Otautau-Waiono Union	- Judith Day
Invercargill	- Beverley Osborn
Brockville Union	- Saimone Kolo'ofai

QUESTION 21--

- (a) Does the Conference sanction the amalgamation or Division of any District, Parish or does it originate any proposal having reference thereto.

Auckland Central Mission and Parish now includes Mt Eden

Auckland East Parish now excludes Mt Eden

Christchurch (Hornby/Ricarton) Parish (two Parishes combining)

Christchurch South now includes Christchurch (Spreydon)

- (b) What other Agreements affecting Parishes and/or Use of Buildings are approved by Conference?

Dannevirke Norsewood to Dannevirke Methodist Parish
Miramar Co-operating Parish to Miramar Uniting Church.

QUESTION 22--To what Parishes are additional Deacons, Minita-a-Iwi or Presbyters appointed?

Auckland Central Parish & Mission (Aotea Chapel) -
Presbyter
Auckland Central Parish & Mission (Aotea Chapel) Korean
Congregation Local Presbyter: Supply Rev. Oh
Matamata Union - Deacon.

QUESTION 23--From what Parishes are Deacons, Minita-a-Iwi or Presbyters withdrawn?

Orakei Parish - Presbyter withdrawn

QUESTION 24

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---Margaret E Burnett
Vice-President---Alan Bettany
Secretary---Stanley J West

+ + +

PRESBYTERS, DEACONS AND MINITA-A-IWI 1992

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 Presbyter first named is the Superintendent, except in the case of a Presbyter-in-training, in which instance the Superintendent of the District is Superintendent. The Superintendent and/or other Presbyter or Presbyters stationed in or appointed to the several Parishes or Missions is or are appointed by the Conference to preach and perform all acts of religious worship and the Methodist discipline in each and every one of the Methodist Churches already erected, or to be erected, in each Parish respectively during the Connexional Year, at such time or times, and in such manner as to him/her or them shall be deemed proper, subject nevertheless to the Superintendent and to the existing Laws and Regulations of the Conference.

1000 NORTHLAND DISTRICT

1010 MANGONUI COUNTY UNION PARISH

Christopher R Dombroski, LTh
Airdre Cochrane (Deacon) See Q10B(a)

1020 KAIKOHE UNION PARISH

Presbyterian Appt: A Clive Halliday, BA, BD

1030 BAY OF ISLANDS CO-OPERATING PARISH

One Wanted: Supply: David S Mullan, MA, DipEd See Q15b

- 1040 KAEO-KERIKERI UNION PARISH
Presbyterian Appt: Eric S Mattock, BTheol
- 1050 NORTH HOKIANGA COMMUNITY CHURCH
Anglican Appt:
- 1060 SOUTH HOKIANGA CO-OPERATING PARISH
Mavis Ambler (Local Presbyter) See Q10B(b)
Anglican Appts:
- 1070 HIKURANGI UNION PARISH
Presbyterian Lay Supply: Samuel Abplanalp
- 1080 WHANGAREI UNITING CHURCH
Presbyterian Appts:
J Grahame Drummond, BA (St Andrew's Uniting)
Bruce A T Hellyer, LTh (St James, Onerahi)
Geoffrey Skilton, BTh (Trinity Uniting)
- 1090 DARGAVILLE
Alexander (Lex) C Johnston
C Brice Herbert See Q15b
- 1100 RUAWAI CO-OPERATING PARISH
Presbyterian Appt: Alan D Hawksworth, BA, BTh
- 1110 PAPAROA
J Murray Peat, MusB, ACTL Dip
Margaret G Hames (Deacon) See Q10B(a)
- 1120 WELLSFORD CO-OPERATING PARISH
Presbyterian Appt: Fredrick W Bealing, BA, BD
- 1130 ST JOHN'S/RAUMANGA CO-OPERATING PARISH
Kenneth H Russell
B Anne Ramsay (Deacon) See Q10B(a)
John S Hosking, MA, DipMus See Q15b
Supernumerary:
John E Langley
- 1140 ST PAUL'S CO-OPERATING (KAMO)
Presbyterian Appt: Edward W Body, BCom, ACA
- 1510 TAI TOKERAU
Hana P Hauraki (Tumuaki-A-Rohe)
Samson N Toia, Q.S.M., J.P.(Sup)
Rex Nathan: Minita-a-Iwi
Hokianga Atawhai George (Retd Deaconess)

1510 **Tai Tokerau continued**

	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

John S Hosking, MA, DipMus

2000 AUCKLAND DISTRICT

2002 AUCKLAND HOSPITAL CHAPLAIN

Wendie Hansen

2500 MAORI DIVISION

Ruawai D Rakena, BA (Tumuaki)

2600 DEVELOPMENT DIVISION

Norman E Brookes, MA

2700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION

Alan J Leadley, BD, MA (See also 3700)

2800 EDUCATION DIVISION

Winifred Murray, - Co-ordinator Educational Ministry

2820 TRINITY METHODIST THEOLOGICAL COLLEGE

Methodist Staff:

E Francis I Hanson, B.A., B.D. Principal

John B Salmon, MA, ThM(Princeton), PhD, LTh, STh, ACA,
ACIS, Lecturer in Systematic Theology

Gillian M Watkin, LTh (2nd Class Hon), Fieldworker, Ordained
Ministry

Robyn Brown: Director, Wellspring

2010 AUCKLAND CENTRAL PARISH AND MISSION

One Wanted: Supply Graham Brazendale, MA, - Parish
Superintendent (Pitt Street)

Alan K Woodley. BA - Mission Superintendent

Barry W Neal, MA, DipEd (Kingsland shared ministry with
Dominion Rd, see 2030)

Brian R Dawson (Aotea Chapel) (who shall be supervised by
Graham Brazendale)

- 2010 **Auckland Central Parish and Mission continued**
 One Wanted: Aged Care Chaplain Supply D Bruce Gordon, CBE,
 MA (Sup)
 Edna J Garner (Ministry to the Deaf)
 Wendie Hansen (Hospital Chaplain)
 David Rolinson (Local Presbyter in Training) See Q10B(b)
 Kyoung-Soo Oh (Korean Ministry - Aotea Chapel)
Supernumeraries:
 Allen H Hall, MA, DipTchg,(NZ), PhD(Qld), DipTheol,
 ATCL.,
 Leonard P Schroeder, BA, BD (Melbourne)
 Peter A Stead, BA
 Robert Thornley MA, DipSocSc
 Airini P I Hobbs (Retd Deaconess)
 O Madeline Holland (Retd Deaconess)
 Dorothy Pointon (Retd Deaconess)
 Rita F Snowden O.B.E. (Retd Deaconess)
- 2030 **BALMORAL-ROSKILL**
 Barry W Neal, MA, DipEd (Dominion Road shared ministry with
 Kingsland 2010)
 Audrey P Ancrum, LTh., (Mt Roskill shared ministry with Epsom
 2040) (Who shall be supervised by Gillian M Richards)
 Mark D Cooper (Lynfield Community)
Supernumeraries:
 W E Allon Carr
 Edmund D Grounds
- 2040 **AUCKLAND EAST**
 Onehunga: Gillian M Richards (Local Presbyter) See Q10B(b)
 Audrey P Ancrum, LTh, (Epsom shared ministry with Mt Roskill
 2030) (Who shall be supervised by Gillian M Richards)
 Fereti Fa'afuata (Panmure)
- 2060 **ORAKEI**
 Michael W Greer, LTh
 Norman E Brookes, MA (2nd Class Hons) (Development Division)
 See 2600
 Roger J E Hey See Q15b
Supernumerary:
 J Wesley Parker, MA, BD
- 2070 **GLEN INNES CO-OPERATING PARISH**
 Anglican Appt: Glynn Cardy-Gates
 E Francis I Hanson, BA, BD, (Principal Theological College) See
 2820
 John B Salmon, MA,ThM(Princeton), PhD, LTh, ACA, ACIS
 (Lecturer in Systematic Theology . See 2820)
Supernumerary:
 W Selwyn Dawson

- 2080 MT ALBERT
Mervyn L Dine
Supernumeraries:
Gordon A R Cornwell
George H Goodman
Stanley R Goudge, BA
John A Penman, BA
Constance E Sage (Retd Deaconess)
- 2090 AVONDALE UNION PARISH
Presbyterian Appt: Judith F Bedford, BTh
Presbyterian Appt: Leao T Si'itia, LTh
- 2100 WAITAKERE
Warwick Gust, B.A., B.D.(Melb.) (who shall Superintendent the Parish)
Richard J Waugh, BA, LTh, STh, (Henderson)
Levao L Elisara, J.P. (Local Presbyterian) See Q10C(b)
Gillian M Watkin, LTh (2nd Class Hons), (Field Worker, Ordained Ministry)
Elizabeth Cook (Student Presbyterian)
Supernumeraries:
Irwin J Fowler
Leonard Shapcott
- 2120 TE ATATU UNION PARISH
Presbyterian Appt: Robert R Te Whaiti
- 2130 DEVONPORT
Ian C Norwell
Bruce E Mackie See Q15b
- 2140 TAKAPUNA
Mary E Caygill, DipSocWork, LTh
Supernumeraries:
Leslie C Clements, QSO
William R Francis, BA, BD(Lond.)
E Clarence Leadley
John J Lewis, MA, BD(Melb.), PhD(Lond.) Fellow of Trinity College
Athol R Penn
H David Pond
- 2150 BIRKENHEAD
Ronald H Webb
Supernumeraries:
John H Osborne, MA
Donald G Sherson, BA

- 2160 GLENFIELD-ALBANY CO-OPERATING PARISH
Anthony T Stroobant
Christopher J Dyson, BSc, LTh, DipSoSc. See Q15b
- 2180 NORTHCOTE
Philip F Taylor
Supernumerary
J Henry Woolford, MA
- 2270 SOUTH KAIPARA CO-OPERATING PARISH
Patricia A Jacobson, BA, LTh
- 2280 WHANGAPARAOA
David J Bush, BSc
Supernumeraries:
David Armstrong
M Jackson Campbell
Edward M Marshall, BA, DipEd
Frederick D Peterson
Frank S Rigg
Robert W Widdup
- 2290 MAHURANGI
Warwick J Hambleton, BE (who shall be supervised Philip Taylor)
Supernumeraries:
Barbara I Miller
Lane M Tauroa, BA
Neville Thornicroft
- 2300 ST AUSTELL'S CO-OPERATING PARISH -New Lynn
One Wanted: Supply: Ivan J Hall, J.P. (who shall be supervised by
Warick Gust)
- 2310 WATERVIEW Part-time
One Wanted:
Henk Gerritsen See Q15b
Brian J Malcouronne, BA See Q15b
- 2320 EAST COAST BAYS
David S Bell, BA, BD, MTh(Distinction)
W Geoffrey Tucker See Q15b
Peter Aislabie (Student Presbyterian)
Supernumeraries:
William J Morrison, MA
Charles B Oldfield

- 2340 AUCKLAND-MANUKAU TONGAN PARISH
 'Alifaleti M Mone See Q13C(b)
 Vaikola Kilikiti (Local Presbyter) See Q10B(b)
 Peni Mafi Ta'ufa'ou (Local Presbyter) See Q10B(b)
 Taniela T Moala, LTh, DipRE See Q14(b)
 Mosese Manukia (Local Presbyter in training, New Lynn Fellowship) See Q10B(b)
 Kepu Moa (Local Presbyter in training, New Lynn Fellowship) See Q10B(b)
 Molia Tu'itupou (Local Presbyter in training, Onehunga Fellowship) See Q10B(b)
 Langi'ila Uasi (Local Presbyter in training, Otahuhu Fellowship) See Q10B(b)
- 2370 AUCKLAND-SAMOAN PARISH
 Paulo Ieriko
 Iosua L Sefuiva (Local Presbyter) See Q10B(b)
- 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

Regional Superintendents

Philip F Taylor (Northern)
 Warwick Gust (Western)
 Gillian Richards (Central)

2400 MANUKAU DISTRICT

- 2830 WESLEY COLLEGE
 Alan R Upson (Chaplain)
- 2410 MANUKAU NORTH
 B Keith Rowe, BA, BD, STM(Union, NY), STD(San Francisco)
 (Howick-Pakuranga)
 Aso T Samoa Saleupolu, DipTropAgr, LTh (Mangere)
 One Wanted: Supply: Steve Emery-Wright (Papatoetoe)
 V Salafai Mika (Otara)
 M Fisiga Tuimaseve (Local Presbyter) See Q10B(b)
 Nomani Noa (Local Presbyter) See Q10B(b)
 William A Chessum, MusB (Local Presbyter) See Q10B(b)

- 2410 **Manukau North continued**
Sifa Hingano, L.Th(Melb.), STh (Hospital Chaplain) See Q15b
Supernumeraries:
Stanley G Andrews, MA, DipEd,
George L Bennett
Archibald W McKay
Percy P Rushton, BA, BD
John Silvester, MA Fellow of Trinity Theological College
- 2420 **MANUREWA**
Audrey N Dickinson, LTh
Supernumerary:
Henry W Kitchingman
Elia Samusamuvodre
- 2430 **PAPAKURA**
Edgar R Hornblow, LLB
T Tanielu Sa'o,
Supernumerary:
R Graham Bell, MA, BD, TheolM
- 2440 **PUKEKOHE**
Lynne O Frith, DipTheo
John I Manihera See Q15b
- 2450 **TUAKAU UNION PARISH**
Raymond G Wicks (Local Presbyter) See Q10B(b)
Kay Wicks (Deacon) See Q10B(a)
Supernumerary:
Edward Baker
- 2460 **FRANKLIN WEST CO-OPERATING**
David R Alley
Supernumerary:
Frederick J Climo
- 2470 **BUCKLANDS BEACH CO-OPERATING**
Anglican Appt: Jim Thornburrow, BA, LTh
- 2340 **AUCKLAND-MANUKAU TONGAN PARISH** (See Auckland District)
- 2510 **TAMAKI** (See Auckland District)
- DISTRICT SUPERINTENDENT**
B Keith Rowe, BA, BD, STM(Union, NY), STD(San Francisco)

3000 WAIKATO-BAY OF PLENTY DISTRICT

Phyllis M Olsen (Deacon in Training) Q10B(a)
Arthur W Dickie

3000 HOSPITAL CHAPLAIN: Roy M Alexander

3700 COUNCIL FOR MISSION AND ECUMENICAL CO-
OPERATION

Alan J Leadley, BD, MA (See also 2700)

3010 THAMES UNION PARISH

One Wanted: Supply: David Rice
R Harvey Dalton (Deacon) See Q10B(a)

3020 HAURAKI PLAINS CO-OPERATING PARISH

W J Douglas Wakeling (Exchange: Neil Lackey)

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)

Supernumeraries:

A Francis Attwood
Enid J Bennett, MA, BD, DipEd
John R Hall

3050 TE AROHA CO-OPERATING PARISH

Presbyterian Appt: Supply: Alice Hill
Dianne Hight Deacon See Q10B(a)

3060 MORRINSVILLE

Paul F Sinclair

Supernumeraries

Lucy H Money (Retd Deaconess)

3070 CAMBRIDGE UNION PARISH

Presbyterian Appt: W John MacDonald, B.Theol.

Supernumeraries:

Douglas H Burt
Restel A Burton, J.P.
Leslie T Norwell
Idris J Ruck
Harry I Shaw See 3160

- 3080 HAMILTON
 J Cedric Hay (Melville)
 K Desmond Cooper
 Alan J Leadley, BD, MA (Joint Secretary - C.M.E.C.)
 Lisiate F T Manu'atu (Local Presbyter - Tongan Ministry) See
 Q10B(b)
 P Anne Hunt (Deacon) See Q15(a)
 G Douglas Pratt, MA, BD, LTh(Hons), ASB, PhD(St And) See
 Q15(b)
Supernumeraries:
 H Mary Astley
 Wilfred F Ford, CMG, BA
 Charlie O Hailwood
 A Roger G Nuttall, BA
- 3090 RAGLAN UNION PARISH
 Roger M Gibson
Supernumeraries:
 Trevor L Bennett
 Wilfred S Gilbert
- 3100 HAMILTON EAST
 Robert S Andrews
 I Marie Greenwood, BTheol., Post Graduate Diploma in Theology
Supernumeraries:
 Grace M Clement (Retd Deaconess)
 Heeni T Wharemaru (Retd Deaconess)
- 3110 CHARTWELL CO-OPERATING PARISH
 Presbyterian Appt: David C Evans, BA
 * Anglican Appt: Diane Miller-Keeley
 * Bruce Keeley * Shared Ministry
 Edna E Webster (Deacon) See Q10B(a)
- 3120 NGARUAWAHIA UNION PARISH
 One Wanted: Supply: Robert D Short
- 3130 HUNTLY CO-OPERATING PARISH
 Presbyterian Appt:
- 3140 MATAMATA UNION PARISH
 Anthony N Bell, LTh
 Shirley-Joy Barrow (Deacon) See Q10B(a)
Supernumerary:
 Campbell P Lucas, LTh(Melb.)
- 3150 PUTARURU CO-OPERATING PARISH
 One Wanted: Supply: Robert Wiedrich

- 3160 **TOKOROA Part-time**
One Wanted: Supply: Harry I Shaw (Sup)
- 3170 **ROTORUA**
I W Les Ferguson, LTh
Supernumerary:
Alan Newman
- 3180 **TAUPO UNION PARISH**
J Allan Oliver, MSc, LTh
- 3190 **WESTERN BAY OF PLENTY**
David H Ansell
S Tavake Tupou, ThDip, DipMin(Sydney), LTh (2nd Appt)
Valma E Hallam (Deacon) See Q10B(a)
Supernumeraries:
Charles H Bell, BA
Ivan J Clucas
James H Conway
Hughan Craig
Wilf G Eisner, BA
Ludwig Felderhof
Trevor Shepherd
Brian W Sides
- 3200 **ST JAMES UNION PARISH, GREERTON**
Presbyterian Appt: Stephen G Horton
- 3210 **TE PUKE**
Stuart J Bowring, LTh
Supernumeraries:
Leslie F Bycroft
Ian D Grant
- 3220 **WHAKATANE CO-OPERATING PARISH**
One Wanted:
Anglican Appt: Eric Kears
Supernumerary;
Norman J Goreham, BA(B'ham), BD(Lond.)
- 3230 **KAWERAU**
Norman G Goreham to Supervise Parish
- 3240 **OPOTIKI UNION PARISH**
One Wanted: Supply: T Wesley Jeyaseelan

- 3250 TE AWAMUTU
One Wanted: Part-time Supply: Rona W Collins (Deacon) (ret'd
Deaconess) See Q10C(a)
B June Higham (Deacon) See Q10B(a)
Supernumerary:
Francis H Parker
- 3260 OTOROHANGA
Part-time Supply One Wanted:
- 3270 TE KUITI
See 3260
- 3280 ST PAUL'S CO-OPERATING PARISH (TAUMARUNUI)
One Wanted: Supply: Wallace C Chapman (who shall provide
pastoral oversight for Ohura)
Ashley I Corlett, See Q15b
- 3290 TURANGI CO-OPERATING PARISH
Anglican Appt: J Barrie Ingham
- 3300 OHURA (See 3280)
- 3310 KAWHIA
See 3520
- 3320 COROMANDEL
See 3030
Supernumerary:
Gordon Parker
- 3330 HILLCREST CO-OPERATING PARISH
Neil R Keesing, L.Th.(Melb.), S.Th.
Anglican Appt: Ross Falconer
Lindsay E Cumberpatch, See Q15b
- 3340 PIO PIO-ARIA MOKAU CO-OPERATING PARISH
Anglican Appt: Terry C Ellis
- 3350 OMOKOROA CO-OPERATING PARISH
Anglican Appt: David Hall
Supernumeraries:
Wesley A Chambers, MA
O McLennan Olds
David L Trebilco
- 3360 CO-OPERATING PARISH OF ST CLARE, DINSDALE
Gillian A Telford, M.A.N.D. (Local Presbyter) See Q10C(b)

3390 ALL SAINTS (BRYANT PARK) CO-OPERATING PARISH
Anglican Appt: Leslie Brockbank

3510 WAIKATO

Diana A Tana (Tumuaki Rohe)
Moke A G Couch, B.A. (Sup)
Heemi Rauwhero: Minita-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

4000 TARANAKI-WANGANUI DISTRICT

4010 NEW PLYMOUTH

* Russell G Rigby, BA(Hons.) * Team Ministry

(Who shall supervise Bill Clifford)

* Robyn D Goudge, BSc, BD (Who shall supervise Kathy Clifford)

* Brenda R N Fawcner (Deacon) See Q10B(a)

Elva M J Sulzburger (Deacon) See Q10B(a)

Supernumeraries:

Sydney J Spindler

Geoffrey T Gilbert

P Joan Wedding

H R Wright (HM.,)

Evelyn Ellemor (rtd Deaconess)

4020 WAITARA

Extended Supply: Teveita Talakai

Supernumerary:

Noel D Billingham

4030 STRATFORD

Doris E Elphick

Supernumerary:

William K Abbott

- 4040 ELTHAM-KAPONGA CO-OPERATING PARISH
 Kathy Clifford See Q10C(b) (Shared Ministry) (Who shall be supervised by Robyn D Goudge)
 William (Bill) J Clifford, BTh(Melb.) See Q10C(b) (Shared Ministry) (Who shall be supervised by Russell Rigby)
- 4050 HAWERA
 Margaret Springett, LTh (Who shall superintend the Eltham-Kaponga Co-operating Parish)
- 4060 MANAIA UNION PARISH
 Lay Supply: Tom Thompson
- 4070 OPUNAKE CO-OPERATING PARISH
 Presbyterian Appt: Bob Francesco
- 4080 OKATO CO-OPERATING PARISH
 Geoffrey G E Harding
 Desmond A Hill (Deacon) See Q10B(a)
- 4090 WANGANUI
 (With pastoral oversight of Taihape, Ohakune and Raetihi)
 Gary A M Clover, MA, BD, NZLS
 Andrew Doubleday
 David C Pratt See Q15b
Supernumerary:
 Alan O Jones
- 4110 INGLEWOOD UNION PARISH
 Presbyterian Appt: Peter Bristow
- 4120 PATEA CO-OPERATING PARISH
 One Wanted:
- 4130 BELL BLOCK LEPPERTON CO-OPERATING PARISH
 Bruno W Egli (Bellblock Shared Ministry)
- 4510 TARANAKI-WAIMARINO
 North Henare H Pate (Tumuaki Rohe)
 Ruanui North Leonard V Willing, BA (Sup)
 Ruanui South Hoani Heremaia, Q.S.M.: Minita-a-Iwi
- DISTRICT SUPERINTENDENTS (Team)
 Margaret Drake
 David C Pratt

5000 HAWKES BAY-MANAWATU DISTRICT

5010 NAPIER

Kenneth W Olsen, BTh(Melb.), (Trinity) (Who shall be supervised by R John Hamlin)

Marion J Peterson (Greenmeadows - St Marks) See Q10C(b) (who shall be supervised R John Hamlin)

Brian C Peterson (Greenmeadows - St Marks) See Q10C(b) (who shall be supervised by R John Hamlin)

Supernumerary:

Allan J Handyside

Howard C Matthews, BA

5020 HASTINGS

Niven G Ball

Fa'aoso Tugia

Supply: Marion J Peterson See Q10C(b)

Supply: Brian C Peterson See Q10B(c)

5040 GISBORNE

One Wanted: Supply: Aubrey Baker

Piula Unasa-Su (Deacon) See Q10B(a)

Supernumerary:

Basil J Hilder

5050 MANGAPAPA UNION PARISH

Presbyterian Appt:

5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA

Presbyterian Appt: Richard J Gray

5070 DANNEVIRKE

Dianne Le Pine, BTh (Melb.) (Who shall be supervised by William E Elderton)

5080 WOODVILLE UNION PARISH

Presbyterian Appt: T Malcolm H Wall, BTh, ANZIM

5090 PAHIATUA UNION PARISH

Awaiting clarification

5100 PALMERSTON NORTH

*

R Andrew Ferguson, MA, BA, LTh *Team Ministry

Wilfred W Carson (Exchange Ministry with R Andrew Ferguson until August 1992)

One Wanted: Supplies:

* Loyal J Gibson (Sup)

* Jack Wright (Sup)

* Alan C Webster, M.A., M.Div., Ed.D., Ph.D. See Q15b

5100 **Palmerston North continued**

* William E Elderton, M.A., A.N.Z.I.A., Dip.N.Z.L.S.,
L.Th. (Local Presbyter) See Q15b (Who will
superintend the Dannevirke-Norsewood Parish)

Salesi Takau, DipAcc,NZCC (Local Presbyter, Palmerston North
Tongan Fellowship) See Q10B(b)

Lorna J Goodwin (Deacon) See Q10B(a)

Supernumeraries:

G Basil W Bell (Sup.)

Amos W Burrough

Loyal J Gibson

George C Hopkins

Jack Wright

June L Gibson (retd Deacon)

5110 **ASHHURST-BUNNYTHORPE**

+ Part-time: Supply: R John Hamlin (Sup) (who shall
Superintendent the Napier Parish)

5120 **FEILDING-OROUA**

+ Greg A Hughson, ATCL, MSc(Hons), BD

Supernumerary:

Bruce Scammell

5130 **MARTON (Part-time)**

+ Clive H Chandler See Q10C(b)

+ *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, BA

5160 **TAMATEA COMMUNITY CHURCH**

Brian N Small See Q10C(b)

5170 **WAIPAWA CO-OPERATING PARISH**

Presbyterian Appt:

5180 **MILSON COMBINED CHURCH**

Anglican Appt: (Part-time) David J Kettle

DISTRICT SUPERINTENDENT (Team)

Jack Wright

Jan Robinson

6000 WELLINGTON DISTRICT

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
Co-ordinators Educational Ministry:
Margaret E Hamilton
Winifred Murray

6010 WELLINGTON CENTRAL

Brian H Turner. MA(Hons), DipRE(Melb.)
One Wanted: (Appointment not sought 1992) (City Ministry)
Jione Langi See Q13C(b) (Fijian Ministry)
Iakopo Fa'afuata (Samoan Ministry)
Raewyn F Cubin (Deacon) See Q15a

6020 WELLINGTON WEST

Bryant S L Abbott (Karori and Northlands)
Supernumerary:
Keith C Griffith, MBE

6030 WELLINGTON SOUTH-LYALL BAY UNION

Keith J Taylor, BA (two year appointment)
Brian R J Eagle, See Q15b

6050 MIRAMAR C-OPERATING PARISH

Presbyterian Appt:

6060 NGAIO UNION PARISH

Susan E Paterson, LTh

6070 JOHNSONVILLE UNION PARISH

Presbyterian Appt: Richard H Lawrence, BA,BD, M.Th., DPS
(Birm)
Glenn W J Livingstone (part-time see Newlands Union)
Supernumerary:
Edith J Little, J.P.

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
Supernumeraries:
 Edward P Boyd
 Colin D Clark, MA
 C Russell Marshall
- 6110 TAWA UNION PARISH
 Church of Christ Appt: Glynthia Finger
 Presbyterian Appt: Tom Etuata
 Porirua Hospital Chaplain: Ian Bayliss
- 6120 LOWER HUTT-PETONE
 Barry E Jones, BA (Laings Rd)
 'Eveli Taungapeau, BTh (Melb.), LTh, (Petone) (Who shall be supervised by Barry E Jones)
 Douglas I Rogers, LLB(Hons), BD (Hons), MTh (Waiwhetu)
 John C F Mabon (Stokes Valley shared ministry with Avalon and Taita Union. See 6130)
 Ashley J Sedon BTP, LTh(Hons) Director RESPONSE) See 6800
 John B Currie, BA See Q15b
 Peter E Glensor, BA See Q15b
 Gwenda J Southward (Local Presbyter) See Q10B(b)
 Siosifa Latu (Local Presbyter in training, Petone Tongan Fellowship) See Q10B(b)
 Margaret I Bryant (Deacon) See Q10B(A)
 David M Bryant (Deacon) See Q10B(a)
 Christine Wood (Deacon in training) See Q10B(a)
Supernumerary:
 Wilfred J Cable
- 6130 TAITA UNION PARISH
 John C F Mabon (shared ministry with Stokes Valley/Avalon see 6120)
- 6140 UPPER HUTT CO-OPERATING PARISH
 Ann M Thomas, MPS
 Presbyterian Appt: Douglas A Lendrum, BTh
- 6150 WAINUIOMATA UNION PARISH
 William L Wallace, BA
 F Anne Olsen, BA See Q15b
- 6160 GREYTOWN ST ANDREWS UNION PARISH
 One Wanted: Supply: Brian N Milford (shared ministry with Featherston Union. See 6170)

- 6170 FEATHERSTON UNION PARISH
One Wanted: Supply: Brian N Milford (shared ministry with
Greytown St Andrews Union. See 6160)
- 6180 CARTERTON UNION PARISH
Donald F Biggs
- 6190 MASTERTON ST LUKES UNION PARISH
Presbyterian Appt: J Scott Thomson, BA
- 6200 ST JAMES, MASTERTON UNION PARISH
Presbyterian Appt: Mark A C Farmer
- 6210 EKETAHUNA UNION PARISH (See 6260)
- 6220 LEVIN
Robert A Allan
Supernumerary:
Gordon V Thomas, BA
- 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, LTh
Supernumeraries:
M Alexander McDowell, DD(Mt Union, USA)
Frank H Woodfield
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH
Anglican Appt: Ian Bourne, BA, BD, LTh
- 6260 NORTH WAIRARAPA RURAL SUPPORT MINISTRY
Presbyterian Appt: Keith D Allen, BA (See 6210)
- 6270 BROOKLYN CO-OPERATING PARISH
Anglican Appt: Robert R Fulton
- 6510 PONEKE
John H Roberts, BA, DipCrim(Hons), LTh (Tumuaki-A-Rohe)
- DISTRICT SUPERINTENDENTS
John C F Mabon
R Fletcher Thomas

- 7000 NELSON DISTRICT**
- 7010 NELSON
Derek V McNicol (St John's)
Graham A Kane (Stoke)
- 7020 NELSON, ST LUKE'S UNION PARISH
Presbyterian Appt: Bruce Murray
- 7030 WAIMEA
Philip L Did-Dell, LTh
Supernumerary:
Beverley Pullar
- 7040 MOTUEKA-MOUTERE HILLS REGIONAL CO-OPERATING
Mikaele Yasa (Motueka) (Who shall be supervised by Derek
McNicol)
Presbyterian Appt: Brian N Wendelborn (Moutere Hills)
- 7060 MURCHISON (Part-time)
Lay Supply: Graham Harris
- 7070 BLENHEIM
James F Cropp
Judith R Parkes (Local Presbyterian in training) See Q10B(b) (who
shall be supervised by David Stubbs)
Supernumerary:
David G Stubbs
Lesley H Bowen (ret'd Deacon)
- 7080 PICTON UNION PARISH
Presbyterian Appt: Alistair McBride
- 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 Q10C(a)
- 7120 HOKITIKA UNION PARISH
Presbyterian Appt: John F Drylie, LLB
Elva M Reynolds (Deacon) See Q10B(a)

Nelson cont'd

DISTRICT SUPERINTENDENT

James F Cropp

Deputy District Superintendent

Stuart G Slinn

8000 NORTH CANTERBURY DISTRICT

'PASTOR-AT-LARGE' Presbyterian Appt:

'Inoke Siulangapo (Local Presbyter in training) Christchurch
Tongan (See Q10B(b))

Eileen L Shamy (Local Presbyter) Part-time: Special Ministry of
Spiritual well-being to the confused Elderly. See Q10b(b)

8700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION
Dr Lourdino A Yuzon, BD, PhD, BTh, STM(Boston)

8800 Margaret E Hamilton, Co-ordinator Educational Ministry

8900 CONNEXIONAL OFFICE and ADMINISTRATION DIVISION
Stan J West, General Secretary, Conference Secretary and
Authorised Representative.

8010 CHRISTCHURCH MISSION

Timothy J Langley, BTheol

Graeme M McIver, MA, (Durham St)

C Seton Horrill See Q15b

Stanley J West (Administration Division - See 8900)

Lorraine J Reid (Local Presbyter) See Q10B(b)

J Mervyn Dickinson, BA, BD, PhD See Q15b

Supernumeraries:

Robert H Allen, BA

Ian L Clarke, ACA

Norman W Olds

8020 CHRISTCHURCH SOUTH

Edwin B Clarke, MA, BD(Hons)(Melb), DipMgt

Lois R H Clarke, BA, LTCL, LTh, See Q10C(b)

Rosalie Hoddinott (Local Presbyter in training) See Q10B(b)

8030 CHRISTCHURCH EAST

G Clive Smith, LTh (Wainoni/Richmond)

John A Stringer, DipTheol(Melb.) (Shirley)

William R Rice (Richmond)

M Anne Millar (Local Presbyter in training) See Q10B(b)

Supernumeraries:

J B Dawson, BA

William R Laws, MA, BD(Melb.)

- 8040 NEW BRIGHTON UNION PARISH
Graeme R White, LTh
- 8050 SUMNER-REDCLIFFS UNION PARISH
G Jean Bruce
Supernumerary:
H Ian K Hopper, BA
- 8060 SOUTH EAST CHRISTCHURCH UNION PARISH
Presbyterian Appt:
- 8070 LYTTTELTON HARBOUR UNION PARISH
Presbyterian Appt: Iris Woods
Supernumeraries:
Wilfred E Falkingham, MBE
Phyllis M Guthardt, MA, PhD(Camb.), HonD(Waik.)
- 8080 CHRISTCHURCH (OPAWA)
Russell E James
Supernumerary:
Owen T Woodfield, BA
- 8090 BECKENHAM-SYDENHAM
Maxwell A Hornblow
Colin G Jamieson, DipRE(Mel.) See Q15b
Supernumerary:
Derek G Laws, FCA, ACIS
- 8110 HALSWELL UNION PARISH
Barry G Harkness, BA, BD
Supernumerary:
Alexander C Watson
- 8120 CHRISTCHURCH (HORNBY/RICCARTON)
John Bilverstone (Upper Riccarton)
Colin S Leadley (Clarence St & St Stephens)
Supply: Laurie Chisholm (Hornby)
June Fuller (Deacon) See Q10B(a)
Rita J Reid (Deacon) See Q10B(a)
Supernumerary:
E Raymond Le Couteur
- 8130 CHRISTCHURCH (ST ALBANS)
Stanley J Barnes, BA (Rhodes) (Rugby St & Edgeware Rd)
Jean M Waugh (St John's, Fendalton and Aldred)
Supernumeraries:
Gordon A Leary, J.P., MA, DipEd
Bruce A Caygill, BComm

- 8140 CHRISTCHURCH NORTH
 * Frederick J K Baker * Team Ministry
 * Marcia J Baker See Q10C(b)
 Eileen L Shamy (Local Presbyter) See Q10B(b) See 8000
 Donald F Prince, M.N.Z.A.P. See Q15b
Supernumeraries:
 Ernest Heppelthwaite
 Clifford J Keightley
- 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, LTh
 Rachel A Tregurtha (Deacon) See Q10B(a)
Supernumerary:
 Ian C E Ramage, BD, MA, MNZAP
- 8200 MALVERN CO-OPERATING PARISH
 Joanne A Durrant, L.Th
- 8210 OXFORD DISTRICT UNION PARISH
 Presbyterian Appt: James T Soper
- 8220 PARKLANDS CO-OPERATING PARISH
 Anglican Appt: John Flavell
 Heather Flavell
- 8230 ROLLESTON COMBINED CHURCH
 Presbyterian Appt: Ian Crumpton
- 8510 OTAUTAHU-TE WAIPOUNAMU
 Arthur Te Rangihwinui Couch: Minita-a-Iwi

DISTRICT SUPERINTENDENTS

John Bilverstone
 Heather Walls

8300 SOUTH CANTERBURY DISTRICT

8310 TIMARU-TEMUKA

Ian Millar

Robin J G Gray - shared ministry with St David's Marchwiel Union (See 8330)

John D Meredith (Local Presbyter) See Q10B(b)

8330 ST DAVID'S MARCHWIEL UNION PARISH

Robin J G Gray - shared ministry with Timaru-Temuka (See 8310)

8350 WAIMATE (Part-time)

Andrew D Donaldson BTh(Melb.), (shared ministry with Oamaru Union Parish. See 8400) (who shall be supervised by George M Hammond).

8360 GERALDINE CO-OPERATING PARISH

John E Bennett

8380 ASHBURTON

Graham E Hawkey

Supernumeraries:

T Ralph Benny

Owen A Kitchingman, BA

8390 ALLENTON UNION PARISH

George M Hammond (who shall Superintend the Waimate Parish and the Oamaru Union Parish)

8400 OAMARU UNION PARISH (Part-time)

Andrew D Donaldson, BTheo(Melb.), (shared ministry with Waimate Parish. See 8350) (who will be supervised by George M Hammond)

Jean I McInnes (Deacon) See Q10B(a)

DISTRICT SUPERINTENDENT

Graham E Hawkey

9000 OTAGO-SOUTHLAND DISTRICT

- 9020 DUNEDIN MISSION
Donald J Phillipps, BA, BD
Shirley V Ungemuth
Norman J West (Morningson/St Kilda)
Norma J George (Mosgiel/South Dunedin)
Supply: David J Bromell MA(Hons), BD(Hons), PhD
Paul R Trebilco, BSc(Hons), BD, PhD (Durham), (Knox
Theological College) See Q15b
Paul Tregurtha (Student Presbyterian)
Supernumeraries:
Andrew G Reid
Evan R Lewis, MSc, BA
- 9040 WEST HARBOUR UNITED PARISH
Methodist Supply: Robert R Geddes, BA
- 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
John B Nesbit (Central/St Marks)
Margaret E Burnett, BSc, DipAppSocSc (St Peters/Otatara)
Beverley Osborn (In Service training)
Stan Hunt (Deacon in training) See Q10B(a)
Supernumeraries:
A Joan Lawry (retd Deacon)
- 9120 RIVERTON UNION PARISH
Marian Emslie, LTh, 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, PhD, 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, MA
- 9230 LAWRENCE
Robyn E Westaway (Local Presbyter) See Q10B(b)
Francis E Westaway (Student Deacon)
- 9240 KAIKORAI UNION
Presbyterian Appt: W Donald Hegan, BA, BD
- 9250 BROCKVILLE UNION
Saimone Kolo'ofa'i (who shall be supervised by)

DISTRICT SUPERINTENDENTS

Margaret E Burnett, BSc, DipAppSocSc
Judith Day,
Norman J West

Question 27:

What is the report of Church Council?

CHURCH COUNCIL

pp 23-281

Decision:

1. The Report is received.

Question 28:

What are the decisions of Conference on matters relating to ministry?

COMMITTEE ON MINISTRY

Report pp 57-81

Decisions:

1. The Report is received with the following amendments:
 - (i) p. 58 'Diaconate' - lines 10/11 'Deacons exercise . . . prayer' is amended to read 'Deacons may participate in the leadership of worship.'
 - (ii) p. 58 'The Lay Vocation -
 - * Insert new opening sentence 'Every member of the church is called to ministry in the name of Jesus Christ'.
 - * Lines 1/2 are amended to read: 'Living in communion with God, in Christ, all are called to confess their faith and give account of their hope.'
 - * Line 4, after 'these gifts' insert the words 'in worship, work and witness'.
 - (iii) p. 59 Heading 'B' is amended to read: 'Selection Criteria and Process for Presbyter Candidates for Tauwi Ministry'.
 - (iv) p. 66 Sixth line from bottom of page is amended to 'Probationer - 2 years'.
 - (v) p. 71 Third line from bottom of page after 'year' insert the words 'in conjunction and back to back with the second year Probationers' gathering'.
 - (vi) p. 72 Heading 'October' Amend opening sentence to read 'Recommendations from the Residential Assessment event will be received by a Connexional Committee which will meet following the meeting of Church Council'.
2. Conference gives approval to the new Diaconate and Presbyterate Selection Criteria and Processes as set out in the Report, for

implementation in the Connexional year commencing 1 February 1992.

3. Conference affirms the section of the Report relating to Theological Education and Training of Students.
4. Conference gives approval to the new Ordination Criteria and Process as now amended, for implementation in the Connexional Year commencing 1 February 1992.
5. Conference requests the Committee on Ministry to consult with Synods and other groups in the life of the Church to establish an initial Connexional Pool of Assessors to be appointed by the President for 1992. Thereafter, the Pool of Assessors will be nominated annually by the Committee and appointed by the Conference.
6. Conference authorises the Committee on Ministry to make provision in future budgets for any costs of the new Ordination Process.
7. In the light of the new Ordination Process, Conference requests the Committee on Ministry to review the role of the District Assessor of Probationers and report to Synods and Conference 1992.
8. Conference affirms the section of the Report relating to Continuing Education and requests the Committee on Ministry to liaise with
 - (i) the General Secretary and the Superintendent of the Development Division with regard to Synod and Stationing questions and
 - (ii) the Field Worker in Ministry in the preparation of a Standard Covenant for Continuing Education.
9. Conference affirms the principles of Supervision as set out in the Report and requests the Committee on Ministry to further explore questions of training and availability of supervisors, funding, etc.
10. Conference agrees that the role of the Deacons' Warden be discontinued and Section 5.16.4.2 be deleted from the Law Book.
11. Conference records its warm appreciation of the work of the Rev. Audrey Dickinson during her term as Warden to the Diaconate.
12. Conference requests the Committee to reconsider the relationship to the Conference of Candidates and Students for Ordained Ministry, and to report to Synods and Conference 1992.
13. Conference congratulates the following on the attainment of academic and professional qualifications and agrees to the printing of these qualifications in the record:
Bachelor of Theology (Melbourne):
William Clifford, Andrew Donaldson, Dianne LePine, Ken Olsen, 'Epli Taungapeau.
Licentiate of Theology Aotearoa:
'Epli Taungapeau

Licentiate of Theology (Second Class Honours):

Gillian Watkin

Licentiate of Theology:

Audrey Ancrum, Adrienne Taungapeau

Diploma in Social Sciences (Psychology with Distinction):

Christopher J. Dyson

Bachelor of Arts:

Leonard V. Willing

Master of Theology:

Douglas I. Rogers

Batchelor of Theology, Post-Graduate Diploma in Theology:

Lynne Frith

14. Conference affirms that the primary relationship of its Presbyters is created by Reception into Full Connexion and is with the Conference, and requests the Board of Administration to take this into account in decisions concerning Employment Contracts and related matters.
15. The membership of the Standing Committee of Committee on Ministry for 1992 is as printed in the Year Book on page 19.

Question 29:

What are the decisions of Conference on matters relating to the Welfare of the Church?

WELFARE OF THE CHURCH

Report pp 181-183

Decisions:

1. The Report is received.
2. That the Convener of the MMA or his/her appointee be a member of Church Council and the General Purposes Committee.
3. Sexual Harassment.
The draft report from the Committee of Women and Men in Church and Society is approved.
4. Relocation of Standing Committee.
That the Welfare of the Church Committee be relocated at Conference 1992 - effective from January 1993.

NOTICE OF MOTION

Conference gives the approval to the formation of a Vice-Presidents Association of the Methodist Church of Aotearoa-New Zealand

5. The matter of a Vice-Presidents' Association is referred to the Welfare of the Church Standing Committee for consideration.

NOTICE OF MOTION

That because some ministers of the Church who resign on personal grounds, (especially to receive the benefits of their superannuation) may wish to retain a link with the Methodist Church, that a new question be worded, such as : "What Presbyters, Deacons, having resigned from active ministry, remain under the Pastoral Care of the Conference?"

6. The Notice of Motion is referred to the Welfare of the Church Standing Committee for consideration.

NOTICE OF MOTION

That,

- (1) *the present positions of President and Vice-President be discontinued at the 1993 Conference.*
- (2) *at Conference 1992 a joint Presidency be elected consisting of one ordained Presbyter and one Lay Person or Deacon.*
- (3) *the tasks undertaken by each be determined by*
 - (a) *their gifts and skills*
 - (b) *the distinctive nature of their ministry.*
- (4) *the Lay Person or Deacon not be licensed to administer the Sacraments.*

(Note: The practice of licensing a Lay person or Deacon to administer the Sacraments during their year of office as President or Vice-President continues to undermine the distinctive and significant roles of the laity and diaconate.

7. That the Notice of Motion be referred to the Welfare of the Church Standing Committee for consideration.
8. The membership of the Committee for 1992 is as printed in the Year Book on page 21.

REVIEW OF STRUCTURES

Report pp 236

Decisions:

1. The Report is received.
2. Conference expresses thanks to Helen Wright for the Service given as Co-ordinator.

HUMAN SEXUALITY AND THE CHURCH

Report pp. 259-271

Decisions

1. The General Secretary reported that while in Committee the Conference discussed matters relating to the question of Human Sexuality and the Church.

MEDIA RELEASE

The Methodist Conference meeting in Wanganui received and discussed the report of its General Purposes Committee about human sexuality, membership and ministry.

The Conference is working with a decision-making process that recognises the bi-cultural partnership of tangata whenua and tauwi in the Church. This requires the two Treaty partners to agree before a decision is made.

A feature of the 8 hour discussion was careful listening. Deep differences of opinion amongst Conference members were apparent, which were accepted with sensitivity and caring.

Tauwi were not able to reach agreement. Hence Conference has made no decision on the report.

Conference agreed to the following statement:

On the matter of the suggested decisions presented by the General Purposes Committee concerning Human Sexuality, Membership and Ministry, Conference acknowledged that it could not reach agreement, and consequently cannot make a decision. Conference further acknowledges that this means continuing pain will be experienced in our Church family.

There was a strong sense of continued commitment to the family of Te Haahi Weteriana o Aotearoa

Question 30:

What are the decisions of Conference on matters relating to the Lay Preachers?

LAY PREACHERS' ASSOCIATION

Report p184.

Decisions:

1. The Report is received.

2. The Membership of the Committee for 1992 is as printed in the Year Book on page 24.

Question 31:

What are the decisions of Conference on matters relating to the Women's Fellowship?

WOMEN'S FELLOWSHIP

Report pp 305-309

Decisions:

1. The Report is received.
2. Conference affirms Margaret Gordon's five year term as President of South Pacific Area of the World Federation of Methodist Women. Margaret played a major role on the world Executive and gave much encouragement and courageous leadership to members in the South Pacific area.
3. The National President of the Methodist Women's Fellowship be a member of the Stationing Committee of the Methodist Church of New Zealand.

QUESTION 32:

What are the decisions of Conference on matters relating to the Media?

MEDIA AND COMMUNICATION

Report pp 243-245

Decisions:

1. The Report is received.
2. Conference encourages all Parishes to distribute Crosslink to every household under pastoral care.
3. That 20 copies of each issue of Crosslink be supplied free to every parish and that all Parishes be invited to make a direct contribution to the cost of production of other copies they order.
4. Conference encourages discussion with the Presbyterian Church on the nature of our partnership in Crosslink and on any possible dialogue with the Anglican Church.

- e5. Conference commends "This and That" to Parishes as a valuable person resource that should be freely communicated to congregations and that Beverley Woodley be thanked for her work.
6. The Media and Communications Committee is requested to form an Information Technology Task Group to guide the Church in the establishment and use of modern Information Technology system.
7. The Media Consultation is asked to develop a policy for the Connexional Mailing with a view to placing constraints on the amount and nature of the contents of any documents included in the Connexional Mailing in order to exercise better stewardship of paper resources, more effective communication and the elimination of propaganda by groups, and report to Conference 1992.

NOTICE OF MOTION (as amended by Committee of Detail)

Conference acknowledges the existence of the group called "Methodists for Lesbian and Gay Concerns" and that it be given the right to:

- a) *operate as a Methodist group under the umbrella and the discipline of the Methodist Church of New Zealand, Te Haahi Weteriana O Aotearoa.*
- b) *communicate to the Church through the connexional mailing system.*
- c) *meet as a group at Conference each year.*
- d) *report on its activities to Synods and to Conference.*
8. That this Notice of Motion is referred to the Faith and Order Standing Committee for consideration and reports and Synods and Conference 1992.
9. The Membership Committee for 1992 is as printed in the Year Book on page 20.

Question 32A:

What are the decisions of Conference on matters relating to Epworth Bookshop?

EPWORTH BOOKSHOP

Reports pp 248-249

Decisions:

1. The Report is received.
2. Conference affirms Epworth Bookshop as an integral component of the mission strategy.

3. Conference urges all ministers and members to purchase their books from Epworth Bookshop.
4. Each District is asked to appoint a Co-ordinator to liaise with Epworth and provide appropriate bookstalls.
5. The Epworth Trust is encouraged to develop close links with the Media and Communications Committee.
6. The Trustee of Epworth are as printed in the Year Book on page 23.

Question 33:

What are the decisions of Conference on matters relating to Chaplaincies?

No Report.

QUESTION 34:

What are the decisions of Conference on matters relating to the Wesley Historical Society?

WESLEY HISTORICAL SOCIETY

Report pp 246-247

Decision:

1. The Report is received.

QUESTION 35:

What are the decisions of Conference on matters relating to the Community of Women and Men in Church and Society?

COMMUNITY OF WOMEN AND MEN

Report pp 237-239

Decisions:

1. The Report is received.
2. Conference adopts the procedure set out in the Report for dealing with Sexual Harassment.
3. That each Synod promptly appoint a designated Person to liaise with the Community of Women and Men on procedures dealing with Sexual Harassment in Churches within the District in 1992.
4. That as her sponsoring body the Community of Women and Men in Church and Society acknowledge the retirement of Deacon June

Gibson and records its appreciation for her initiative and ministry to Presbyters' partners.

5. The membership of the Committee for 1992 is as printed in the Year Book on page 20.

Questions 36:

What are the decisions of Conference on matters relating to the Aldersgate Fellowship?

ALDERSGATE FELLOWSHIP

Report pp 185-188

Decisions:

1. The Report is received.
2. Conferences notes that 77 students who are Methodist have received training at the Bible College of New Zealand, in the five years between 1986-1990 and acknowledges that the College has been recognised by the Qualifications Authority as a Tertiary institution able to confer degrees and diplomas.
3. The Officers of the Aldersgate Fellowship for 1992 are as printed in the Year Book on page 22.

Question 37:

What are the decisions of Conference on matters relating to Faith and Order?

FAITH AND ORDER

Report.pp52 -56

Decisions:

1. The Report is received.
2. Conference reminds the Church of the study paper on Who is Jesus Christ Today, and requests the Faith and Order Committee to produce further material to be sent to Synods and Parishes by 30th June 1992.
3. Conference accepts the guidelines (contained in the report) for the use and acquisition of material resources and requests that all parts of the Church use them.
4. That the final draft of The Order for Holy Communion, including the changes indicated in this report, plus the following change of words in 'alternative B' of the Prayers of Intercession (p.15 of the Order of Service) viz. "We pray for homes, families and friends;

that marriage be held in honour; that we respect our commitments to one another; that children may be surrounded etc. . . . ", be printed and distributed as the authorised order.

5. Conference requests the Faith and Order Committee to continue its work on the Church, Ministry, and Sacraments and related matters.
6. Conference acknowledges the work of Rev. Henk Gerritsen as compiler of the Annual Lectionary and Calendar, and expresses its gratitude for the competence and sensitivity with which he has undertaken his work.
7. Conference recognises and expresses gratitude for the valuable contribution of Mrs Kathleen Rowe as Chairperson of the Faith and Order Committee for a number of years.
8. Conference expresses its gratitude to Rev. Enid Bennett for the contribution she has made as Secretary of the Faith and Order Committee.
9. The Faith and Order Committee is asked to look at the requirements of candidates for the ministry concerning the reading of John Wesley's Sermons and Notes on The New Testament with a view to clarifying what is required and how these may be more relevantly promoted throughout the Methodist Connexion.
10. In respect of Conference Services:
 - (a) That a permanent working group be set up in Christchurch to prepare, produce and implement, in consultation with The President-Elect and The Vice-President-Elect, (and as appropriate consult with Maori Division) the Conference Liturgies of:
 - Induction of President and Vice-President
 - Ordination of Presbyters
 - Ordination of Deacons
 - Conference Covenant Service.
 - (b) The working group shall be responsible to and work as a sub-committee of the Faith and Order Committee.
 - (c) The working group shall consist of not more than five people appointed by the North Canterbury District.
11. That the Faith and Order Committee, in consultation with the Bicultural Committee, prepare suitable discussion material to enable the Church to come to grips with the biblical and theological foundations for, and implications of, the Church's bicultural journey, this material to be sent to Synods and parishes by 30 June 1992.

NOTICE OF MOTION

"Recognising that legislation, law and regulation serve only to give effect to the polity, ethos and doctrinal standards of the Methodist Church of New Zealand, and that the polity, ethos and doctrinal standards have changed greatly since the year 1887, Conference requests the Faith and Order Committee to consider the place of the "Methodist Model Deed of N.Z., 1887", in the Church and particularly the appropriateness of its provisions to the Methodist Church from the year 1992 on, and report to Synods and Conference 1992"

12. That this Notice of Motion be referred to the Faith and Order Standing Committee.

NOTICE OF MOTION

Conference encourages the redistribution of the Faith and Order Committee's Discussion Paper "The Church and Homosexuality" for Parish and Synod discussion and requests the Faith and Order Committee to continue its work, initiated by the 1984 Conference, to examine and report on the church's theological and biblical position in relation to lesbianism and homosexuality and the consequences of that position, and to address homophobia within the church, and report to Conference 1992.

13. Conference encourages the Faith and Order Committee to examine and report on the Church's theological and biblical position, and to address the intellectual and emotional responses within the Church, and report to Conference 1992.
14. That during 1992 the Standing Committee pay careful attention to the balance of representation in terms of age, gender and theological persuasion of its membership and that the Committee enter into a more active relationship with its corresponding members.

NOTICE OF MOTION

There is at present some confusion and occasional distress caused by lack of clear understanding and direction in the matter of liturgical dress.

Therefore Conference requests that Faith and Order Committee consider the matter and bring a Statement to Conference 1992 with particular reference to liturgical and clerical dress for deacons and those people not yet ordained.

15. Conference requests that the Standing Committee consider the matter of liturgical dress and report to Conference 1992 with particular reference to liturgical and clerical dress for deacons and probationers.

16. Faith and Order Committee is requested to continue to research for a faith and doctrinal basis for our Church.
17. The Membership of the Committee for 1992 is as printed in the Year Book on page 20.

Question 38:

What are the decisions of Conference on matters relating to Law Revision?

LAW REVISION

Report pp 257-258

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 rescinds the amended Clause 5. 3(r) of Section 3.
(Note: This is a section which was adopted into Law by the President acting on behalf of the Conference during 1991 and is replaced by different wording now included in the new Law presented to the Conference.)
4. Conference adopts the new and revised Law which has been lying on the table of Conference in terms of Resolution 2.
5. That Conference determine that for future Conferences any lay member of the Methodist Church may be appointed as a Parish Representative to Conference, of that Parish and that the Law is amended accordingly.
6. That as Section 2-22.5 of the Law Book relating to payment for Ministers living in their own home does not appear to accurately bring into Law Conference decisions on the issue, it be referred to the Law Revision Committee for re-drafting.
7. The Membership of the Committee for 1992 is as printed in the Year Book on page 20.

Question 39:

What are the decisions of Conference respecting the Laws of the Church including the rulings of the President during the year?

Decision:

1. Changes to the Law relating to the administration of property, as reported by the Law Revision Committee, in their report to

Conference, and subsequently amended by a decision of this Conference.

Question 40:

What are the decisions of Conference on matters relating to the Public Questions Committee?

PUBLIC QUESTIONS

Report pp 41-51

Decisions:

1. The Report is received.
2. Conference recommends the occasional papers *Tino Rangatiratanga: A Public Questions Contribution* and *Constitutional Reform in Aotearoa* to Synods and Parishes for study and response by 30 June 1992.
3. While acknowledging the call for Proportional Representation as an alternative means of electing Members of Parliament, Conference affirms its call made in 1990 for a national constitutional conference to consider a Treaty based system of political representation.
4. Conference:
 4. 1 aware of the growing number of claims being lodged with the Waitangi Tribunal, urges the Government to allocate increased resources to the Tribunal so that the claims can be expedited.
 4. 2 urges the immediate passing through the Parliamentary process of the Orakei Bill as referred to the Maori Affairs Select Committee.
 4. 3 urges the Government to ensure that the draft Pornography Bill is introduced to the legislative process and dealt with as a matter of urgency.
 - 4.4 aware that persons under 20 currently have no minimum wage protection, urges Government to amend the Minimum Wage Act to include all workers of school-leaving age;
 4. 5 urges Government to initiate an all party discussion on superannuation to develop a just and equitable scheme for all that is sustainable both politically and fiscally in the long term.
 4. 6 urges Government to consider the plight of those beneficiaries living in State rental accommodation who have incurred a rent increase from 1 October, 1991, or those experiencing a rise in house corporation mortgage interest rates, while their income has been frozen or

reduced, and asks that an accommodation allowance be made available to them as a matter of urgency.

4. 7 urges Government to reconsider plans to place limitations on conditions governing Respite Care, so that it remains freely available to all regardless of financial circumstances.

4. 8 advises the Government that it supports the reconsideration of income levels controlling eligibility for subsidised health care.

4. 9 (a) urges Government to legislate to place a total ban on the sale of new or secondhand high-velocity semi-automatic weapons and their ammunition in Aotearoa New Zealand, and

(b) urges Government to legislate to make such high-velocity weapons illegal in private hands, and current owners to be required to surrender them to the State during a declared amnesty period, in return for financial compensation paid at an equitable rate.

4.10 urges Government to amend the existing law so that the sale of single or unpackaged cigarettes be an offence under the Health Act.

5. The Public Questions Committee is commended in its work and encouraged to continue its examination of issues of social concern.

6. Noting that the Government has decided to amend the Human Rights Commission Amendment Bill to cover only age as a prohibited ground for discrimination, Conference urges the Government to enact the Bill in its entirety, including all new prohibited grounds for discrimination:

- | | |
|-----------------------------|-------------------------------------|
| (a) health status | (g) employment status |
| (b) age | (h) beneficiary status |
| (c) sexual orientation | (i) family status |
| (d) pregnancy | (j) identity of partner or relative |
| (e) political opinion | (k) disability |
| (f) Trade Union involvement | |

7. Conference asks the Joint Methodist Presbyterian Public Questions Committee to invite members of the Methodist Church of New Zealand, Te Haahi Weteriana O Aotearoa, to lobby their Local Members of Parliament to draw attention for the need for integrity and accountability by Governments. **N.B.** The Joint Methodist Presbyterian Public Questions Committee should collate and distribute examples of failures in integrity and accountability.

8. The Membership of the Committee for 1992 is as printed in the Year Book on page 21.

QUESTIONS 41/42:

What are the decisions of Conference on matters relating to the Methodist Mission Aotearoa and Regional Missions?

METHODIST MISSION AOTEAROA and REGIONAL MISSIONS

Report pp 288-294

Decision:

1. The Report is received.
2. Recognising that increasing unemployment and poverty is directly related to the current economic and social policies being implemented by Government; that the beliefs, visions and moral code of Christianity give the mandate and expertise to challenge the false assumptions about human nature and society on which these policies have been developed; that the Church has been committed to speaking out on issues of injustice for over 2000 years and has a responsibility to continue doing so; and that the Church cannot remain silent: the Methodist Mission Aotearoa now brings to Conference these resolutions on poverty and allied issues in New Zealand and seeks actions and commitment from Parishes/Synods/Missions and the Church as a whole.
 - (a) Conference condemns and rejects past and present government's adoption of New Right ideology and consequent economic policies as immoral.

They:

 - (i) violate the Treaty of Waitangi and the "social contract" between the State and the people of New Zealand.
 - (ii) consolidate power with the powerful.
 - (iii) dehumanise people.
 - (b) Conference calls on the Government to address the erosion of basic human rights by:
 - (i) effectively managing the economy in ways that actively generate employment rather than relying solely on market forces to do this.
 - (ii) restoring universal rights in education and health services.
 - (iii) ensuring fairness and equity in access to housing and welfare.
 - (iv) making no further changes to the present G.R.I., such as further means testing and raising age of eligibility, until a bipartisan agreement or election on clearly announced policy.

3. Conference recognises the life-destroying impact of unemployment on all sectors of society, but particularly on Maori and young people, who are over-represented in unemployment statistics.
 - (a) Conference urges Synods, Parishes and Boards to allocate resources for creating alternative community-based models for employment generation.
 - (b) Conference invites Synods and other sections of the Church to seek assistance through consultation with MMA, in formulating criteria and principles for the allocation of resources that our based on social, cultural and ecological values, as well as economic purpose.
4. Conference asks the President, and encourages all Methodists to make known these views to the Parliamentary leaders of the Alliance, Labour and National parties, and if possible, as part of continuing ecumenical initiatives.
5. Conference amends Clause 6 of the Constitution of MMA as follows:
 - 6.1 Provide oversight on behalf of the Conference to the social service ministry of the Church.
 - 6.2 Co-ordinate the social service ministry of the Church whether carried
6. Noting the need for a greater sense of involvement by Parishes in the work of MMA, Conference encourages the development of Regional Forums in terms of Section 12 of the Constitution of MMA.
7. Conference learns with interest that as part of a strategy for the development of a new model of service for elderly people, the Christchurch Mission has purchased a three-storied motor inn near to the Wesley Rest Home in Picton.
Conference notes the assurance by the Mission that:
 - (a) the Mission has entered into a lease agreement with Mr and Mrs Weaver, former managers of the property, as lessees until the property is required for alternative accommodation for Wesley House residents.
 - (b) a licence for the sale of liquor in the top floor restaurant to house guests only is held by the lessees, without establishing a precedence.
 - (c) the Mission receives no financial benefit from the licence.
 - (d) at no time will the licence be held by the Mission.
8. That the Public Questions Committee report to Synods and Conference:
 - (a) on a policy for the consumption/sale of alcoholic beverages on Church property, including Rest Homes/Hospital/Hospices.

- (b) on the appropriateness in the 1990's of the Methodist Church, or any Board or Parish of the Methodist Church, holding property with any form of liquor licence or respect of any part of which a liquor licence is held.
- 9. Conference acknowledges the Treaty of Waitangi as the foundation immigration document for Aotearoa. As such, decisions concerning immigration should be addressed on the basis of the principles of Te Tino Rangatiratanga. Conference therefore requests
 - (a) that MMA makes submissions to the Government (NZ Immigration Service) and to the Maori Congress with a view to establishing a consultative structure that enables a joint decision-making process on all matters relating to immigration and resettlement policy.
 - (b) that MMA take the initiative in establishing an ecumenical monitoring group on immigration and demographic policy, this group to relate to Unit 3 of CCA-NZ and Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa as well as to the parent Churches.
- 10. Conference records its deep appreciation of the outstanding contribution of the Rev. Keith Taylor as Superintendent of Wesley Wellington since 1981.
- 11. The Membership of the MMA Executive for 1992 is as printed in the Year Book page 25.
- 12. The Membership of the Auckland Methodist Mission is as printed in the Year Book on page 25.
- 13. The Membership of the Wesley Wellington Mission is as printed in the Year Book on page 25.
- 14. The Membership of the Christchurch Methodist Mission is as printed in the Year Book on page 25.
- 15. The Membership of the Dunedin Methodist Mission is as printed in the Year Book on page 26.

QUESTION 43:

What are the decisions of Conference on matters relating to Trinity Theological College?

TRINITY METHODIST THEOLOGICAL COLLEGE

Report pp 82-87

Decisions:

1. The Report is received.

2. Conference records its appreciation to the Rev. Enid Bennett for her six years of service as Wesley Lecturer in Systematic Theology at St John's/Trinity, and wishes her well in retirement.
3. Conference agrees that Wellspring be described in future as a 'Ministry Education Centre'.
4. Conference agrees that the description 'Fieldworker in Ministry' be altered to 'Fieldworker, Ordained Ministry'.
5. Conference sets student allowances for residential students for 1992 as set out in the Report.
6. Conference agrees that the position of Secretary, Trinity Methodist Theological College Council, be discontinued and that the Administrator of the College act as Executive Secretary to the Council.
7. Conference notes the recommendations of 31 August 1991 of the Joint Board of Theological Studies, which the President has already approved, namely:
 - (1)
 - (a) That the Joint Board of Theological Studies be disbanded.
 - (b) That the negotiations to continue a Diploma in Theological Studies be taken up with the Auckland Consortium for Theological Education (ACTE) including the finalisation of registration with the New Zealand Qualifications Authority.
 - (c) That these negotiations include arrangements for examinations and assessment for LTh and STh students from 1992;
 - (d) That the Supreme Courts be asked to take urgent action to work cooperatively to provide quality distance education for people studying extramurally for LTh and STh examinations.
 - (2) In the event of ACTE declining to take on the task as outlined in 1(b) and (c) that the Board re-convene urgently.
 - (3) That no application be made to continue or register the Diploma of Ministry as set out on page 19/21 of the 1991 Handbook;
 - (4) That ACTE be asked to consider registering a Ministry Diploma (Min.Dip.) as the name for the additional papers now required for the Extended LTh;
 - (5) Any remaining funds of the Joint Board of Theological Studies be transferred to ACTE to be held in a special account for the administration of the LTh, and to assist in the development of a distance education resource.

8. Conference acknowledges with thanks the work of retiring members of the Council, Jill van de Geer, Jan Tasker, Geoff Hill.
9. Conference records its appreciation to the Rev. Mary Caygill for her leadership as Chairperson of the Trinity College Council over the past two years.
10. Conference acknowledges the commitment and skills of the Council Treasurer, Frank Claridge and records appreciation of his ongoing contribution to the work of the Council.
11. Conference affirms the work of the staff of Trinity Methodist Theological College in providing quality theological education and ministerial training, on behalf of the Connexion, and in partnership with the College of St John the Evangelist.
12. The Membership of the Trinity College Council for 1992 is as printed in the Year Book on page 25.

COMMISSION ON THEOLOGICAL/ MINISTERIAL EDUCATION

Report pp 241-242

Decision:

1. The Report is received.

Question 44:

What are the decisions of Conference on matters relating to Wesley College?

WESLEY COLLEGE

Report pp177-180

Decisions:

1. The Report is received.
2. Conference affirms an Appeal for funds to recognise the 150th Anniversary of Wesley College to fund major building project.
3. Conference recognises the many years of service given by the late Mr Graham Watson, Senior Master and Board of Governors member of Wesley College. (Mr Watson died since the report was written.)
4. The Membership of the Wesley College for 1992 is 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 161-176

Decisions:

1. The Report is received.
2. Conference extends a warm welcome to the position of Christchurch-based Council for Mission Joint Secretary, the Rev Dr Lourdino Yuzon, of the United Church of Christ in the Philippines.
3. Conference congratulates the Rev. Rachel Paulin on her election to the Central Committee of the World Council of Churches.
4. Conference joins the World Council of Churches and other international bodies in the declaration of the year 1992 (the quincentenary of the arrival of Columbus in the western hemisphere) as a year against racism with specific focus on the 500 years of genocide, land theft, slavery, and oppression of the indigenous and black peoples of the Americas.
- 5(a) Conference continues to commend to all congregations the Decade of Churches in Solidarity with Women, which began in 1989. (The theme for 1992 is Women and Violence which will encourage women and men to study the issue of domestic and other forms of violence in our society.)
- (b) Conference resolves that 1992 be the year when a stronger thrust be taken in all churches and Parishes to activate the representation of women on all church courts, and in areas of decision-making; and that the church examines more closely the editing of all liturgies and communications regarding the matter of sexist language.
- 6(a) Conference expresses its solidarity with and support for the Conference of Churches in Aotearoa-New Zealand and Te Runanga Whakawhanaunga i nga Haahi o Aotearoa, and wishes these bodies well as they seek to interpret and extend the ecumenical spirit in Aotearoa.
- (b) Conference endorses the appointment of Nik Cree and Natalie Crane as Methodist representatives on the Conference of Churches in Aotearoa-New Zealand Executive for 1991-92, and congratulates Nik Cree on his appointment as one of the three Presidents of CCA-NZ.
- (c) Conference greets Methodists in key roles with CCA-NZ and Te Runanga: Te Rua Gretha as joint Administrator; Brian Eagle, Anne Olsen-Coventry and Bill Wallace as CCA-NZ/CWS staff members.
7. Conference commends for generous support by all Parishes, the Christian World Service Christmas Appeal 1991 entitled "Change my World".
8. Conference commends the Council for Mission's paper on immigration for study and action by Parishes and Maori Division Circuits.

9. Conference encourages all Parishes to observe the following days in 1992:

May 31	Asia Sunday
June 16	Soweto Day
July 5	Refugee Sunday
August 9	Peace Sunday
October 4	World Communion/World Mission Sunday
October 18-25	Week of Prayer for World Peace.
- 10(a) Conference urges the Government of Papua New Guinea to lift the blockade on Bougainville for humanitarian reasons.
- (b) Conference encourages its Parishes to give generously to the Bougainville Rehabilitation Fund as a second-mile giving project, and to sustain prayerful support for the people of Bougainville.
- (c) Conference affirms the resolutions of the recent Pacific Conference of Churches Assembly concerning Bougainville, including its call on the Papua New Guinea Government to allow the International Red Cross League and international and national humanitarian organisations access to Bougainville, and to facilitate the composition of an independent supervisory team for deployment in Bougainville. The P.C.C. further called on the P.N.G. Defence Force to withdraw from Bougainville, and the Bougainville Revolutionary Army to lay down its arms, in accordance with the Honiara Accord.
- (d) Conference notes with regret that Bishop John Zale of the North Solomons Region of the United Church of Papua New Guinea and the Solomon Islands has been prevented from visiting this 1991 Conference by the P.N.G. Government through the cancellation of his passport.
11. While applauding the dismantling of apartheid by the present South African Government, and following the lead of the South African Council of Churches, Conference calls on the New Zealand Government to maintain economic sanctions until there is fuller sharing of resources and political power with the total population of the Republic.
- 12(a) Conference recognises the inalienable right of indigenous peoples, especially in the Pacific family of peoples, to self-determination and independence.
- (b) It therefore stands in support of the struggle for de-colonisation by the Kanakys of New Caledonia, Maohi of Tahiti-nui, Kanaka Maoli of Hawaii, and the indigenous people of Okinawa and the Commonwealth of Northern Mariana Islands.
- (c) Conference condemns the expansion of French imperialism in the Pacific through aid, trade, and co-operative agreements aimed at reducing regional opposition to nuclear testing at Moruroa and Fangataufa atolls.
- 13(a) Conference requests the U.S. Government to respect the decision of the Philippines Senate and to remove all U.S. military bases, troops and facilities in the Philippines, and declares its opposition to U.S. economic, political, and cultural imperialism in the Philippines.

- (b) That this request be communicated to the President of the United States of America, the United States Ambassador to New Zealand, and the United Church of Christ in the Philippines.
- 14. Conference commends our Government for its determination and willingness to act and vote for the preservation of the Antarctic continent.
- 15(a) Conference expresses its deep concern about events in East Timor resulting in the deaths and detentions of East Timor citizens.
- (b) Conference calls on the Indonesian Government to authorise international observers and humanitarian organisations to enter East Timor to freely investigate violations of human rights.
- (c) Conference urges the United Nations to resolve the long-standing issue of Indonesia's occupation of East Timor which is not recognised by the international community.
- (d) Conference communicates the above decisions to the Indonesian and New Zealand Governments, and informs the C.C.A., P.C.C., C.C.A.-N.Z. and Indonesian Communion of Churches of this action.
- 16. That Conference:
 - (a) expresses gratitude that talks are taking place for peace in the Middle East.
 - (b) joins with the Church universal in prayer for lasting justice and peace for the Palestinian and Israeli people, as a result of these talks.
 - (c) expresses support for the establishment of a comprehensive peace between all parties to the Israeli-Arab conflict based on all the relevant United Nations resolutions.
 - (d) expresses solidarity with Palestinian Christians as the living remnant of the Church in the Holy Land and affirms their right with all Palestinians to self-determination and national sovereignty.
 - (e) Conference writes to Terry Waite.
- 17(a) Conference re-affirms its commitment to a nuclear weapon-free Aotearoa-New Zealand and urges the Government to hold firmly to the legislation concerning nuclear-powered and nuclear-armed ship visits to New Zealand. The Council for Mission is asked to prepare material on the development of an independent non-aligned foreign policy for Aotearoa-New Zealand, and report to Conference and the wider church in 1992-93.
- (b) Conference affirms the declaration of Auckland City as a nuclear-free zone and urges the Councils of other New Zealand port cities to declare their respective cities nuclear-free zones.
- 18. Conference warmly endorses the 1991-92 Special Project for the MWF and APW, "Community Health Services through Christian Hospital Jagadhri in partnership with the Church of North India".
- 19. The Membership of the Units and Co-ordinating Committee of the Council for Mission for 1992 is 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 105-112

Decisions:

1. The Report is received.
2. Conference commends the Parish Consultancy programme to all Parishes as a significant way in which congregations can be assisted to develop their mission in the local community.
3. Conference requests the Development Division in consultation with the Committee on Ministry to plan an intentional recruitment programme for the selection of Presbyters, and to develop a proposal for a "third alternative" form of ordained ministry in the local Parish.
4. Conference requests the Development Division, in consultation with the Bicultural Committee, to arrange a bicultural facilitator training event for selected Fijian, Samoan, and Tongan people.
5. Conference encourages the formation of a Fijian, Tongan and Samoan, bicultural workgroup.
6. Conference notes that the Development Division Board has been requested to act as the Armed Services Chaplaincy Committee and requests the Board to report on this work to future Conferences.
7. The Grant-in-Aid Schedule printed on page 321 of the Reports, is approved.
8. Conference requests the Development Division to work on the preparation of a strategic plan for the development of new congregations, or other appropriate centres for mission (either ecumenically or as Methodists), to the year 2000.
To this end the Conference requests:
 - (a) the Divisional Superintendent to meet with key leaders in each Synod during 1992 to discuss the potential for development of Pakeha (or other) work in their District.
 - (b) requests the Division to prepare a report on an appropriate strategy.
 - (c) requests the Division to assess the ministry and mission resources that would be required to put a plan into action.
9. That all supply appointments within the life of the Methodist Church of New Zealand be approved by the Development Division and listed on the Stationing Sheet.

NOTICE OF MOTION

That, in view of the fact that the Samoan, Tongan and Fijian Methodist Churches dates from 150 years ago and are as old as the Methodist Church in New Zealand, and that Samoan, Fijian and Tongan people who have settled in New Zealand are New Zealand citizens.

10. The Development Division seriously considers the way Samoan, Fijian and Tongan people function in the Methodist Church and report to Conference 1992.

MAKING DISCIPLES

Reports pp 113-116

Decisions:

1. The Report is received.
2. The Development Division shall by 1994 plan the appointment of a full-time Resource Person in Evangelism and Local Church Development. As a first step towards this, Conference requests the Division to explore the possibility of extending the time that the Rev. Jill Richards is available to the Division for parish development work.
3. Conference recommends that in the future when a Grant-in-Aid is made available, Parishes be encouraged to engage in an intentional Church Development Strategy, drawing on the resources of the Task Group and/or the Development Division, as well as completing a RESPONSE Programme.
4. Conference notes that the Task Group is developing a questionnaire which will assist Parishes to clarify their mission and help Districts and the Task Group provide practical support during the next 10 years.
5. The Membership of the Task Group for 1992 is as printed in the Year Book on pages 23 and 24.

STATIONING COMMISSION

Report pp 322 - 325

Decisions:

1. The Report is received.
2. Conference notes that the Commission recommends the introduction of a new time frame for Stationing in 1993 once other issues raised in the report have been resolved, and responses have been received from Synods.
3. Conference agrees that the Commission may meet once during 1992, should the dialogue with the wider Church require this.

QUESTION 47:

What are the decisions of Conference on matters relating to the Fijian Ministry?

FIJIAN ADVISORY COMMITTEE

Report pp 96-100

Decisions:

1. The Report is received.
2. The Advisory Committee membership is enlarged to include two Youth Representatives, one appointed by the Wellington Congregation and one appointed by the Auckland Congregation.
3. Section 5.32.3 of the Law Book with respect to the membership of Committee is altered by adding to (b) the words "together with any Presbyters of the Methodist Church of New Zealand who are Fijians".
- 4(a) The Advisory Committee establish an Executive of not less than 4 people, 2 from the Wellington Congregation and 2 from the Auckland Congregation, including the Presbyter or Presbyters, which shall meet at least once a year.
- (b) The number of members constituting the Executive shall be determined by those who are travelling, two of whom shall have their travel expenses paid by the Advisory Committee. Any additional members of the travelling group shall be paid for by the Congregation that they represent. The Congregation acting as host is entitled to the same number of representatives as are coming to the meeting from outside the place where it is held.
5. Conference acknowledges the Fijian Advisory Committee's intention for the extension of Rev. Jione Langi's ministry.
6. The Membership of the Fijian Advisory Committee for 1992 is as printed in the Year Book on page 20.

QUESTION 48:

What are the decisions of Conference on matters relating to the Samoan Ministry?

SAMOAN ADVISORY COMMITTEE

Report pp 88-94

Decisions:

1. The Report is received.
2. Conference supports the use of the Samoan Language Service of Holy Communion for 3 years trial, and encourages the Samoan Advisory Committee to consult with the Faith and Order Committee before deciding to produce the final form of this Service.
3. Conference requests
 - (a) the Bi-cultural Committee to provide training for Samoan bi-cultural facilitators.
 - (b) the Development Division to initiate the establishment of a Fijian, Samoan and Tongan Bi-cultural Work Group.

4. Conference affirms the 1992 Year of Renewal Programme for the Samoan Ministry.
5. The Samoan Advisory Committee representatives to various Conference Committees be Rev. Fa'aoso Tugia (Committee on Ministry), Aso Samoa Saleupolu and Rev. Fa'aoso Tugia (Church Council/General Purposes), Rev. Tanielu Sa'o (Council for Mission), Rev. Paulo Ieriko (Faith & Order Committee), Rev. Fa'aoso Tugia (Samoan Lay Preacher Convener), Rev. Fereti Fa'afuata & Mrs Fa'au'u Fono (Development Division Board), Mr Faiva'aiga of Hastings and Mr Mapusua Saufo'i of Masterton (Samoan Advisory Committee representatives to Conference 1992).
6. The Office Bearers of the Samoan Advisory Committee are Aso Samoa Saleupolu (Convener), Mrs Fa'au'u Fono (Minute Secretary), Seuseu Tuigamala (Treasurer).
7. The Samoan Advisory Committee Executive is Aso Samoa Saleupolu, Mrs Fa'au'u Fono, Seuseu Tuigamala, Lani Tupu, Rev. Norman Brookes, Rev. Salafai Mika, Rev. Fereti Fa'afuata.

NOTICE OF MOTION

That Conference review the procedures regarding face to face consultation concerning the appointment of Samoan Presbyters, particularly to Parishes which are multi-culturally orientated.

(Noting:

- (a) *The Samoan Advisory Committee agreed at its meeting in April 1989 that face to face meetings with Samoan Presbyters and Congregations were not appropriate.*
- (b) *This decision was reported to General Purposes Committee but no recommendation was forwarded to the Conference for approval.*
- (c) *Wesley Wellington challenges the Stationing of Samoan Presbyters without appropriate consultation with the Parishes.)*
8. Conference refers this content of the Notice of Motion to
 - (a) Samoan Advisory Committee
 - (b) Development Division,
 for discussion and report to General Purposes Committee and Conference 1992.
9. That the 1992 membership of the Samoan Advisory Committee is as printed in the Year Book on page 21.

QUESTION 49:

What are the decisions of Conference on matters relating to the Tongan Ministry?

TONGAN ADVISORY COMMITTEE

Report pp. 329-336

Decisions:

1. The Report is received.

2. The following persons are authorised to administer the Sacraments: T. Kilifi Heimuli (Convener of Tongan Advisory Committee), Sione Fatafehi Tonga (Auckland/Manukau), 'Uha'one Metuisela (Auckland/Manukau), Melesitina Kaufana (Oamaru), 'Inoke Siulangapo (Christchurch), Samiu Taufu (Wesley, Wellington), Siosifa Latu (Petone), Taniela Funaki (Porirua), Sione Manu (Upper Hutt).
3. The Tongan Youth Policy is received and referred to the National Youth Co-ordinators for discussion with the Tongan Advisory Committee, and appropriate implementation.
4. Conference accepts the recommendation for a "School of Theology/Stewardship" for Tongan Ministers and their spouses, and asks the Development Division to explore with Administration Division the ways of funding this project.
5. The membership of the Tongan Advisory Committee for 1992 is as printed in the Year Book on page 21.

Question 50:

What are the decisions of Conference on matters relating to Church Union?

CHURCH UNION

Report pp 319 - 320

Decisions:

1. The Report is received.
2. Conference recommends that no presbyter shall be available for Stationing and for a Call to a Presbyterian appointment concurrently.
3. Conference agrees that all Presbyterian ministers appointed through the Methodist Stationing process shall be received into Full Connexion for the duration of their Methodist appointment.
4. The Church Union Committee for 1992 is as printed in the Year Book on page 22.

NEGOTIATING CHURCHES UNITY COUNCIL

Report pp 125 - 131

Decisions:

1. The Report is received.
2. Conference expresses appreciation to Mrs Irene Girven for her period of service on the N.C.U.C. and the Church Union Committee.
3. Mrs Helen Hay is appointed as the Methodist Representative to the N.C.U.C.

Question 51:

What are the decisions of Conference on matters relating to Statistics? (see Board of Administration Report, page 233)

Decision:

1. The Report is received.
2. The Administration Division is encouraged to continue to work towards common statistics, with negotiating partners.

Question 52:

What are the decisions of Conference relating to becoming a Bicultural Church?

BICULTURAL COMMITTEE

Reports pp 121-124

Decisions:

1. The Report is received.
2. Conference expresses its warm appreciation to John Salmon who retires as co-convenor of the Bicultural Committee after a period of four years.
3. Conference approves the following principles as guidelines in preparing suggested changes to the Law Book:
 - (i) The need to recognise Te Tino Rangatiratanga in Te Haahi Weteriana through the Law Book.
 - (ii) The Law Book should appropriately reflect that at all levels of church life, from local parish to Conference, the Methodist Church is committed to developing Church life consistent with its bicultural commitment and with the Mission Statement of the Church.
 - (iii) That any proposed changes to the Law Book be shared with Maori Division, Advisory Committees, and the Synods for response before the changes are brought to Conference.
4. That what is meant by Te Tino Rangatiratanga be defined.
5. That the theological statements at the beginning of the Bicultural and Land Commission reports be shaped in the form of a discussion paper for sharing with Maori Division, - Synods and Parishes, who may report back; the Bicultural Committee to report on this dialogue to Conference 1992.

NOTICE OF MOTION

That the section of the MMA Report entitled "Our Bicultural Journey", which makes some significant statements about the bi-

cultural commitment of Te Haahi Weteriana, be referred also to Committees of Detail "I" (Te Taha Maori) and "E" (Development Division), for further consideration.

6. The Report is referred to Maori Division and to the Bicultural Committee for response to the M.M.A. prior to it being shared with the wider Church if such sharing is appropriate.
7. The Membership of the Bi-cultural Committee for 1992 is as printed in the Year Book on page 22.

LAND COMMISSION

Reports pp 117-120

Decisions:

1. The Report is received.
2. Conference draws attention to the procedures for consultation in "Guidelines for Taking Action on Land" (Information Leaflet 42).
3. Conference approves the "Guidelines for Responding to Waitangi Tribunal Reports", and requests these be incorporated into an Information Leaflet.

QUESTION 53:

What are the decisions of Conference on matters relating to Te Taha Maori?

MAORI DIVISION

Report pp 101-104 & 338-339

Decisions:

1. This Report is received.
2. That Conference write to Rob Cooper conveying its thanks and appreciation for his service to the ecumenical movement in Aotearoa and overseas, through Te Runanga Whakawhanaunga i nga Hahi.
3. That Conference write to Te Rua conveying appreciation for her work as Educator-Facilitator since 1984, and wishing her well in her new position of Administrator for CCA-NZ and Te Runanga Whakawhanaunga i nga Hahi.
4. The Methodist representatives on Te Runanga Whakawhanaunga i nga Hahi are:
The Tumuaki, John Roberts, Markus Rogers, Diana Tana, Paringahau Waaka and Kiri Haretuku.

5. The Financial Statements of Maori Division and Maori Division Investment Funds Board are received.
6. The regulations for the 25th Koroneihana Scholarship are adopted by Conference.
7. That the Administration Division write to all Methodist Trusts asking them to consider what relationship the policy of Te Tino Rangatiratanga has to the responsibilities and work they carry out, and to enact this policy in their work and to report to Conference on their progress in 1992.
5. The Membership of the Maori Division Board for 1992 is as printed in the Year Book on page 23.

KAI IWI MISSION ESTATE

Report P. 194

Decisions:

1. The Reserve Fund for the Trust is stabilised at \$150,000.
2. That the nett annual income from the \$150,000 and the other investments of the Trust be allocated:
 - (a) \$10,000.00 p.a. as a grant to the Maori Division.
 - (b) The balance to be used for grants and scholarships under a scheme called "George Stannard Fund" for:
 - i) Descendants of Maoris residing on or whose tribal area is the West Coast of the North Island to assist Secondary School pupils and tertiary students.
 - ii) Persons not of Maori descent residing within the Wanganui District Council area to assist Secondary School pupils and tertiary students.
 - iii) Persons engaged in social work or educational pursuits.

THE GREY INSTITUTE TRUST

Report pp. 327-328

Decisions:

1. The Report is received.
2. The Trust membership for 1992 is:
Miss J Bishop, Rev M Couch, Mrs D Erueti, Mr J Fawkner, Mrs R Fenton, Mrs P Haigh, Mr J Honeyfield, Mr G A Hutton, Ms R Kingi, Mrs N Krogseter, Rev H Pate, Mrs I Pate, Mrs K Rangi, Rev R Rigby, Rev J Roberts, Mrs M Sharland, Mr J Ahie Senior, Mr E R Tamati, Mr D Te Awhe, Ms T Wetere, Rev L Willing.

Question 54:

What are the decisions of Conference on matters relating to the Education Division?

EDUCATION DIVISION

Report pp132-144

Decisions:

1. The Report is received.
2. In the light of the discussions at the Interdivisional Meeting the Restructuring Plan for the Education Division is placed on hold.

NOTICE OF MOTION

That the present overall central management and executive control of Methodist Youth Groups, Youth Policies, implementation of policies and resources be abolished and restructured into district management as is presently recognised and be accountable to the appropriate District Synod and annually to the Education Committee of Detail of the Conference of the Methodist Church of New Zealand/Te Haahi Weteriana O Aotearoa.

3. Conference refers the Notice of Motion to the Education Division Board for consultation with Synods, Districts and Youth Groups as appropriate for comment and report back in 1992.
4. Conference commends the use of Share an Learn Resource Kits and urges Parish Representatives to forward an Education Resource Name to the Education Division.
5. Conference affirms 'The Happening' and Life Manoeuvres as the National Youth Events for the 1991-1992 year, notes that these events will be evaluated after the events, and urges parishes to encourage and support young people to attend.
6. Conference supports the joint committee of the Presbyterian and Methodist Church in the administration and further development of the Order of St Stephen and recognises the ongoing negotiation and development of the Order.
7. Conference requests that the planned Order of St Stephen Hui report back to Conference 1992.
8. Conference acknowledges the nine year ministry of Rev. John Salmon at the Education Division and warmly thanks him for this service and wishes him well in his new position.
9. Conference welcomes and offers support to Mary Petersen as National Secretary of the Churches Education Commission.
10. Conference approves the amendments to the Constitution of the Churches Education Commission.
11. Conference endorses the action of the Commission in establishing a Trust Fund to supplement the grants available to the Commission from the Churches.
12. Conference commends the work of the Commission to parishes and members of the Church.

13. Conference adopts the revised "Agreement for the Working Arrangement of RESPONSE the Methodist and Presbyterian Churches of New Zealand Stewardship and Mission Promotion Unit" that it be included as an Appendix to Section 9 of the Laws and Regulations of the Methodist Church of New Zealand.
14. The Membership of the Methodist Education Division Board for 1992 is as printed on page 22.

QUESTION 55--What are the decisions of Conference on matters relating to the Administration Division?

ADMINISTRATION DIVISION

Report pp 208-236 &
pp 311-318

Decisions:

1. The Reports are received.
PERSONAL
2. Conference's appreciation to Mr Dick Yates for the significant contribution he has made to the Methodist Church, while he has filled the position of Acting Finance Manager, is recorded.
3. Conference's congratulations to Dr Denis Janus in receiving the papal knighthood of St Gregory the Great, is recorded.
4. Conference Records its appreciation to Mr John Goffin for his contribution to the Methodist Church as a Member of the Board of Administration and as its Chairperson.
5. That letters be sent to each of the persons referred to in Decisions 2, 3 & 4 conveying those decisions.
SUPERANNUATION
6. The Annuity Rate shall be increased each year, for the next three years, to the extent of the rate of inflation with a maximum of 3% in any year.
7. The Annuity Rate from 1 February 1992 is increased by 2.5% to \$201.58 for each year of contribution to the Fund.
8. The interest rate credited on contributions for the calculation of withdrawal benefits be:
 - to 31 January 1988
8%
 - from 1 February 1988 to 31 January 1990
6%
 - from 1 February 1990
5%.

REMOVAL FUND

9. Approval is given for payment from the Removal Fund to be limited to a load size of 35 cubic metres, with the cost of any excess being the responsibility of the family moving. Exceptional circumstances will be referred to the General Secretary who may exercise

discretion to enable the Fund to meet payment for a larger volume. The load limit shall be monitored annually.

10. Approval is given for the premium for Transit Insurance cover to the value of \$42,000 per household being met from the Fund, with any excess being charged to those moving. The maximum value for Transit Insurance premium paid from the Fund to be monitored annually.

RETIREMENT HOUSING

11. In view of the Board of Administration's consideration of the matters on Retirement Housing referred by Conference, no change is made to the current retirement housing provisions or housing allowance payment.
12. That the Board of Administration investigate the provision of financial planning advice for Presbyters preparing for retirement.

CHURCH BUILDING AND LOAN

13. Approval is given to discontinuing the detailed schedule of property movements as part of the Board of Administration's annual report to Conference.

INSURANCE

14. Conference affirms the intent of the 1978 Decisions that all property vested in the Methodist Church of New Zealand or for which the Methodist Church has assumed responsibility be insured within the Board of Administration Insurance Fund.
15. Following the changes taking place in South Africa the Public Questions Committee is asked to prepare a statement to be considered by Synods and Conference 1992, setting out an appropriate relationship for our Church to have with South Africa at this present time.

GENERAL PURPOSES TRUST FUND

- 16(a) In respect to the W F Walters Trust; notwithstanding that, following the death of the Settlor and in accordance with Clause 9 of the Deed of Trust dated the 10th of March 1964 Conference may absolutely determine the distributions to be made from the income of the Trust, Conference acknowledges the interests, concerns and emphasis for assistance evidenced through the distributions approved by Mr Bill Walters over the last several years and directs the General Purposes Trust Board as Trustee that for the 25 year period following the death of the Settlor:

- (i) So long as the Ecumenical Development Co-operative Society (EDCS) U A Trade Register No. 20744, incorporated in and operating from the Netherlands, continues to exist, an annual sum of up to NZ\$9,000 shall be paid to the Society firstly as to NZ\$3,000 for the purchase of shares in the Society and secondly the balance as a grant to the Society for the purposes of the Society's work for the aid and advancement of women and children in need.
- (ii) the balance of the annual grants from the income of the Trust shall continue the emphasis and direction established

by agreement between the Settlor and the Trustee over the last several years.

- (b) Conference undertakes not to change the provisions of the Trust Deed for a period of 25 years after the death of the Settlor.
17. That the Trust (known as William Walters Family Trust No.2), constituted by a Deed dated the 9th September 1982, having not been settled, be wound up.

CONNEXIONAL BANKING:

18. Conference acknowledges the appropriation to the Connexional Budget 1992-93 of \$65,400 from the Connexional Banking Arrangement.

FINANCIAL ACCOUNTABILITY

19. All Parishes are reminded of the requirement to prepare audited Annual Accounts, and that the signed Audit Certificate be forwarded each year to the Connexional Office.
20. The Board of Administration is requested to refer to Synods, the proposal that audited Annual Accounts for all Church funds be forwarded each year to the General Secretary.

GENERAL SECRETARY

21. The Job Description and the Personal Profile for the General Secretary is approved.

EMPLOYMENT CONTRACTS ACT

23. The Report of the Employment Contracts Act was received and referred to Synods in 1992 for study and response.

24. Conference:

- (a) appoints the Board of Administration as its agent in matters relating to the administration of Employment Contracts; and
- (b) requests the Board of Administration to draft and distribute to the Church, Employment Contracts for use in appropriate circumstances.

ARCHIVES

25. Conveners of all Connexional Committees are required to send records no longer in use to the Christchurch Connexional Archives. Parishes are reminded to send records no longer required to the appropriate Connexional Archive: Auckland, Christchurch or Dunedin.

GENERAL

26. The Membership of the Board of Administration for 1992 is as printed in the Year Book on page 21.

QUESTION 56:

What are the decisions of Conference on matters relating to the Investment Board?

INVESTMENT BOARD

Report pp. 199-200

Decisions

1. The Report is received.

2. The Membership of the Investment Board for 1992 is 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.202-205

Decisions:

1. The Report is received.
2. The Annual Accounts to the 31 March 1991 are received.
3. The Membership of the Methodist Trust Association Board for 1992 is as printed in the Year Book on page 24.

QUESTION 58:

What are the decisions of Conference on matters relating to Connexional Trusts?

P.A.C.T. 2086 TRUST - pp 201

Decisions:

1. The Report is received.
2. The financial accounts for the year ending 31 March 1991 are received.
3. The Membership of the Board for 1992 is:
John Chittenden, Vince Duffy, Dorothy Ford, John Fraser, Hugh Garlick, Graham Keightley, Barbara Lawrence, Geoffrey Peak, Owen Pierce, Lloyd Riesterer, Brian Underwood, Alan Woodley, Greg Wright (Executive Office), Bruce Gordon, Stan West (Secretary), and one further member to be appointed by the President.

P.A.C. DISTRIBUTION GROUP - pp. 206-207

Decision:

1. The Report is received.

METHODIST PROVIDENT SOCIETY LTD. -- pp.189-190

Decision:

1. The Report is received.

ROBERT GIBSON METHODIST TRUST BOARD

Report pp.195-196

Decisions

1. The Report is received.
2. Conference approves the following Grants and Bursaries for the 1991-92 period:

Wesley College
Other Secondary School students
Polytechnic students
University
Manaia Trust
Youth & Education Dept
Child Care

3. The financial statements for the year ended 31 May 1991 are received.
4. The Membership of the Robert Gibson Trust Board for 1992 is as printed in the Year Book on page 24.

WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS - pp 197-198.

Decision:

1. The Report is received.

REPORT OF THE GENERAL SECRETARY TO CONFERENCE 1991

1. I report that I have received all audited Annual Accounts with the exception of Grey Institute Trust, 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.

QUESTION 59:

What are the decisions of Conference on matters relating to the Connexional Budget?

CONNEXIONAL BUDGET

Report pp.191ff & 282ff

Decision:

1. The Report is received.

QUESTION 60:

Who is elected President of the Church for induction at next Conference?

Rev. Dr B Keith Rowe, BA, BD, STM(Union NY), STD
(San Francisco)

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, LLB

QUESTION 63:

Who is elected Vice-President for induction at next Conference?

Mrs Barbara Lawrence

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 pages 6 and 7.

QUESTION 68:

Who are appointed as members of the following Standing Committees and their Conveners?

(a) Committee of Privileges
To be appointed as required.

(b) Committee of Exigency
To be appointed as required.

(c) Pastoral Committee

As printed in the Year Book on page 20.

(d) President's Committee of Advice.

As printed in the Year Book on page 20.

QUESTION 69

When and where shall the next Conference be held?

Auckland
14 - 19 November 1992.

QUESTION 70:

When shall the Annual Meeting of Synods be held?

7 - 15 August 1992.

QUESTION 71--

(a) What is God saying to us now?

(b) What more can be done to promote the work of God?

ADDITIONAL CONFERENCE DECISIONS:

PASTORAL COMMITTEE MEMBERSHIP

Conference 1990 requested that the General Purposes Committee review the composition of the Pastoral Committee, it is recognised that when there are matters relating to Fijian, Samoan and Tongan people, the Committee needs to consult. General Purposes recommends to Conference:

(a) That the President shall ensure annually that at least two women are included in the membership of the Pastoral Committee, to serve for a three year term;

(b) That the Principal of Trinity Theological College no longer have membership as of right.

BRADLEY TRUST

1. A grant of \$2,000 to the Land Commission was approved.

GUIDELINES FOR DETERMINING RESEARCH PROJECTS TO BE ASSISTED:

1. All applications to be submitted to the Administration Division.
2. Applications will be held for consideration at the one time.
3. Applications will be considered by a small representative group of General Purposes at its October Meeting for recommendation to Conference from the pre-Conference General Purposes meeting.
4. The representative group of General Purposes will use the "Touchstones" of the P.A.C. Strategy Planning Group (Resolutions of Conference 1988, p 665) as its basis for determining the projects to be supported.
5. The Resolutions of Conference 1989, 1 and 2:
"That any Grants approved by General Purposes, and not called on within 24 months should lapse: but may be re-submitted:
That in order to provide accountability, research resulting from Bradley Trust Grants shall have copies forwarded to the General Secretary (on behalf of the Connexion) who shall report such copies received to General Purposes meeting in October;"
will apply.
6. Boards and Divisions may be consulted as to the appropriateness and relevance of projects submitted.
7. Not all the income of any year must be distributed.
8. Application may be accepted for the continuation or extension of an initial research project.

THORNDON TRUST:

1. It was agreed that one-third of the Thorndon Deposit Income Account for the year ended 30/6/92 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 OF ELDERS FOR 1992:

Heremia Pate, Susan Rogers, Elaine Dell
Edith Little, Percy Rushton, Wendy Conwell

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