

*The Methodist Church of New Zealand*

REPORTS  
and  
RESOLUTIONS  
of the  
ANNUAL  
CONFERENCE

1994



**REPORTS**

**MINUTES**

**YEAR BOOK**

**W H A N G A R E I  
C O N F E R E N C E**

**1 9 9 4**

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

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**DR GARTH CANT, PRESIDENT  
THE REV GILLIAN TELFORD, VICE-PRESIDENT  
OF THE METHODIST CHURCH OF NEW ZEALAND  
TE HAAHI WETERIANA O AOTEAROA  
1994-95**



**1994 YEAR BOOK**  
**WHANGAREI**  
**CONFERENCE**  
**FOR USE IN 1995**

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

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## DIARY DATES FOR 1995

### 1. AUGUST SYNODS 4 - 12 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	23 February	17 August
	20 April	12 October
	15 June	7 December

### 3. CHURCH BUILDING AND LOAN FUND

Wednesday	22 February	23 August
	22 March	27 September
	26 April	25 October
	24 May	22 November
	28 June	14 December
	26 July	

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

4. COUNCIL OF CONFERENCE	28-30 April
	25-27 August
	13-15 October

5. TAUWI STRATEGY GROUP MEETINGS (Tauwi Members of General Purposes)	29-30 September
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6. CONFERENCE pre Conference Meetings	11 to 16 November 9 to 10 November
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7. COUNCIL FOR MISSION Co-ordinating Committee	10 - 12 March 11 - 13 August
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**8. DEVELOPMENT DIVISION**

9 February

Normally meets **first** Thursday of month March to December.

**9. FIJIAN ADVISORY COMMITTEE**

25 - 26 March

**10. INTERDIVISIONAL CONSULTATION**

**12. MAORI DIVISION**

Hui Poari

dates to be advised

**13. METHODIST TRUST ASSN  
INVESTMENT BOARD  
P.A.C.T. 2086**

) 15 March

) 17 May

) 12 July

6 September

18 October

13 December

The Executive meets the evening before the Meeting.

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

**14. PASTORAL COMMITTEE**

1 May

28 August

**15. SAMOAN ADVISORY COMMITTEE**

21 - 23 April

**16. SYNOD DATES**

**Northland U.D.C. (40)**

8 March

9 August

14 June

6 December

**Auckland (130)**

28 February

**Regional**

25 April

28 March

27 June

23 May

4/5 August

25 July

24 October

26 September

5 December

**Manukau (60)**

21 February

18 April

20 June

5 August

17 October

21 November

**Waikato-Bay of Plenty (151)**

10 March

9 June

4/5 August

13 October

8 December

**Taranaki-Wanganui (57)**

7 February

4 April

6 June

11/12 August

3 October

5 December

**Hawkes-Bay Manawatu (60)**

4 March

10 June

4/5 August

7 October

**Wellington (100)**

22 February

26 April

28 June

August

27 September

November

**Nelson-Marlborough (40)**

5/8 March

June

4/5 August

November

**North Canterbury (110)**

21 February

25 April

28 June

11/12 August

26 September

28 November

December

**South Canterbury (28)**

2 March

4 May

17 June

5 August

**Otago-Southland (70)**

10/12 March

10 June

11/12 August

2 December

**N.B.** The number shown in brackets denotes the number of copies of material required for distribution within each Synod.

**also required:**

Wairarapa Union District Council 15 copies

Westland Buller District Union Council 20 copies.

**17. TONGAN ADVISORY COMMITTEE**

**3 - 5 March**



## OFFICIAL ADDRESSES

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

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### Vice-President:

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### President's Legal Adviser:

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## DISTRICT PERSONNEL

### DISTRICT SUPERINTENDENTS

#### Northland:

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Telephone: [H] 0-9-438 3651

#### Auckland:

Rev Michael Greer, 14 St Vincent Avenue, Remuera, Auckland 5.  
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#### Manukau:

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Mrs Barbara Lawrence, 97 Victoria Avenue, Waiuku.  
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#### Waikato-Bay of Plenty:

Rev David H Ansell, P O Box 2019, Tauranga South.  
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Associate: Rev Dr G Douglas Pratt, 16 Kelvin Place, Hamilton.  
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#### Taranaki-Wanganui:

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### **Hawkes Bay-Manawatu:**

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## **DISTRICT FINANCIAL SECRETARIES**

### **Northland:**

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

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### **North Canterbury:**

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### **South Canterbury:**

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### **Otago-Southland:**

Mr John Stewart, Limekiln Road, R D Milton.

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## **DISTRICT PROPERTY SECRETARIES**

### **Northland:**

Mr Lindsay Hames, R. D. 1, Paparoa

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### **Auckland:**

Rev Mervyn L Dine, 7 Francis Ryan Close, Auckland

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### **Manukau:**

Mr C Wills, 60 Eugenia Rise, Totara Heights, Manukau City

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

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**North:** Mr Eric R Kitchingman, 44 Mangaiti Road, Bell Block, New Plymouth. Telephone: [H] 0-6-755 1237

**South:** Mr Bob Wallis, 20 Toro St, Wanganui.  
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**Hawkes Bay-Manawatu:**

Mr John P Harding, 15 Ross Street, Woodville.  
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**South Canterbury:**

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**Otago-Southland:**

Mr Laurie Weston, 11 Heath St, Dunedin.  
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**DISTRICT ADVISORY PROPERTY COMMITTEE MEMBERS**

**Northland:** District Property Secretary, District Superintendent, Neil Bently, Alan Hawksworth, Lex Johnston, Harry Lendrum, John McEwing,

**Auckland:** District Property Secretary, Margaret Brookes, Fereti Fa'afuata, Michael Greer, Eric Laurenson, Ronnie Matafeo, Kepu Moa, , Maurice van de Geer

**Manukau:** Robin Buchan, Maurice Buttimore, Barbara Harwood, Warren Jack, Salafai Mika, Brad Shaw, V Vince, Clarrie Wills with power to co-opt.

**Waikato-Bay of Plenty:** David Ansell, P Bennett, Alan Bettany, Les Ferguson, Dorothy Ford, Fred Gilbert, Cedric Hay, June Higham, John Murray, Judith Sheat, Bob Short, Paul Sinclair, K Spragg, Diana Tana, Lesley Utting, Pari Waaka, Joan Young.

**Taranaki-Wanganui:**

**North Committee** Eric Kitchingman, Ngaire Benny, Warren Blundell. Athol Davis, Margaret Drake, John Harding, Colin Rowe.

**South Committee:** Bob Wallis (Convener), Gil Bycroft, Gary Clover, Les Fordyce, David Pratt.

**Hawkes Bay-Manawatu:** District Property Secretary, Jocelyn Boys, Ken Fay, Brian Peterson, Bruce Scammell, with power to co-opt.

**Wellington:** District Property Secretary, Bryant Abbott, Michale Davis, Margaret Freeman, Eric Heggis, Phyllis McPherson. Ron Potts and John Durloo (consultants).



**Nelson:** District Property Secretary, Jim Cropp, Jean Chisnall, Herb Hebden, Frank Logan.

**North Canterbury:** District Property Secretary, Stanley Barnes, Dick Clayton, Nan Farrant, Sally Martin, Graham Moss, Bill Percy, David White.

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

**Otago-Southland:** District Property Secretary, Bernie Bradshaw, Peter Lankshear, Nigel Pitts, Norman West

## **DISTRICT CANDIDATES CONVENERS**

### **Northland:**

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### **Otago-Southland:**

Rev Shirley V Ungemuth, P O Box 5076, Dunedin

Telephone: [O] 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 Terry Palleson (Ecumenical appointment)

### AUCKLAND DISTRICT:

Auckland Hospital - Rev Wendie Roswell

Everil Orr Home and Hospital)

Wesley Hospital ) Roger J E Hey

Greenlane, National Women's Hospital - Rev Robyn Kerr  
(Ecumenical Chaplain)

Carrington and Oakley Hospitals - Rev Gary Husband (Ecumenical)

North Shore Hospital - Rev D Comber (Ecumenical Chaplain)

- Rev R A Matthews

### MANUKAU DISTRICT:

Kingseat Psychiatric -

Middlemore - (Presbyterian)

### WAIKATO-BAY OF PLENTY DISTRICT:

Waikato Hospital - Rev Roy M Alexander

Queen Elizabeth (Rotorua) ) Pastor R Bloomfield

Rotorua Hospital )

Tauranga - Administration/Contact Person, Western  
Bay Health, Private Bag, Tauranga

Tokanui Psychiatric - Rev Karu Kukutai

### TARANAKI-WANGANUI DISTRICT:

New Plymouth - (Ecumenical Chaplain)

Wanganui Ecumenical Chaplaincy -

Prison Chaplaincy - Rev Russell G Rigby

### HAWKES BAY-MANAWATU DISTRICT

Napier - (Ecumenical Chaplain)

Hastings Memorial - Rev Barbara Leatham (Ecumenical Chaplain)

Gisborne - Rev Huatahi Nihaniha (Ecumenical Chaplains)

Palmerston North - Rev Bruce Ralph (Ecumenical Chaplain)

**WELLINGTON DISTRICT:**

Wellington Public Hospital - Rev Barbara Stephens  
Lower Hutt Public Hospital -  
Wesley Hospital, Wesleyhaven - Rev Jenny Chalmers  
Porirua - Rev Ian Bayliss  
Bowen - Rev Bryant S L Abbott  
Kimberley -

**NELSON DISTRICT:**

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

**NORTH CANTERBURY DISTRICT:**

Christchurch Hospital - Rev Donald Prince  
- Shirley Bennett (Ecumenical)  
Princess Margaret Hospital - Rev Gerald Tisch (Ecumenical)  
Sunnyside Hospital - Rev Gerald Tisch (Ecumenical)  
Burwood Hospital - Peg Riley (Ecumenical)  
Templeton Hospital - David Pierce (Ecumenical)  
Christchurch Womens - Justine Tremewan (Ecumenical)  
Southern Cross Trust Hospital - Rev Stanley J Barnes  
St George's Hospital - Rev Stanley J Barnes  
Ministry to Elderly & Confused - Rev Eileen Shamy

**SOUTH CANTERBURY DISTRICT:**

Oamaru -  
Timaru Hospital - Rev Winston Marshall  
Ashburton - Rev Jean Bruce

**OTAGO-SOUTHLAND DISTRICT:**

Dunedin Public Hospitals and Cherry Farm Psychiatric Hospital:  
Father Brian Winters, W R Moore, Sister R Parkinson, Chris Elliot, J  
B Wilkinson (Ecumenical Chaplains)  
Waikari Dunedin - Sister Josephine, Father Cummings  
Kew Hospital (Invercargill) -

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

## ADMINISTRATION DIVISION

### Division Office:

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Fax No. 0-3-366 6009

### General Secretary:

Rev Stan West,  
[H] 0-3-342 9963)

### Archivist:

Marcia Baker

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

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Fax No. 0-9-525 5926

**Property Development Manager:** Mr Russell Sykes

**Auckland Archives:** Verna Mossang

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

## ARMED SERVICES- DEVELOPMENT DIVISION:

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## BI-CULTURAL COMMITTEE:

### Co-Convener

Rev Lynne Frith  
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## CHURCHES EDUCATION COMMISSION:

### General Secretary

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## **CHURCH UNION - DEVELOPMENT DIVISION:**

**Convener**

Rev Norman E Brookes,  
P O Box 9573, Newmarket,  
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[O] 0-9-525 4179

## **COMMITTEE ON MINISTRY:**

**Convener**

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**Fieldworker Ordained  
Ministry**

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**Assessment Convener**

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

**Co-ordinator**

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

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**Christian World Service:**  
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**THE REFUGEE AND MIGRANT COMMISSION AOTEAROA  
- NEW ZEALAND INC.**

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**PROGRAMME ON RACISM**

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

**Units I & II Auckland and Hamilton:** Hamilton Office

**Joint Secretary (vacant)** Mrs Sue Nicholls,  
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**Units III & IV Otago-Southland  
and Christchurch: Joint Secretary**  
from 1 June 1995

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## **FIJIAN ADVISORY COMMITTEE**

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## **GREY INSTITUTE TRUST**

### **Secretary**

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### **Waikato:**

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### **Central:**

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### **Canterbury:**

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**Associate Director**; Cena Moulson  
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### **Southern:**

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## **INVESTMENT BOARD**

### **Secretary**

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Christchurch.  
[O] 0-3-366 6049

## **KAI IWI MISSTION TRUST**

### **Secretary**

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

## **LAW REVISION**

### **Convener**

Mr G H Peak, P O Box 6849,  
Auckland.  
[O] 0-9-379 6960

## **MAKING DISCIPLES TASK GROUP**

**Convener**

Rev Kenneth R Smith  
356 Wairakei Rd, ChCh 5  
[H] 0-3-359 8115

## **MEDIA AND COMMUNICATIONS:**

**Convener**

c/- Rev Doug Rogers  
15 Waddington Drive, Naenae,  
Lower Hutt.  
[O] 0-4-569 6597

**Treasurer**

Trish Moseley,

## **METHODIST AFFIRM:**

**President**

Mr Bryan White,  
13 Connell Street,  
Blockhouse Bay, Auckland  
[H] 0-9-627 1416

**Secretary**

Rev. Frank S Rigg,  
466B Whangaparaoa Rd,  
Whangaparaoa. 1463  
[H] 0-9-424 1016

## **METHODIST LAY PREACHERS' ASSOCIATION**

**President**

Mrs Judith Allison  
228 Cranford Street,  
Christchurch 1  
[H] 0-3-355 3740

**Secretary**

Dr Garth Cant,  
7 Owens Tce, Christchurch 4  
[H] 0-3-348 1654

**Acting Treasurer**

Mrs Elizabeth Cant  
7 Owens Tce, Christchurch 4  
[H] 0-3-348 1654

## **SEXUAL HARASSMENT/ABUSE DISTRICT TRAINERS**

Dawn Hosking  
35 Tui Crescent  
Whangarei  
[H] 0-9-438 3651

Brice Herbert  
86 Hokianga Road  
Dargaville  
[H] 0-9-439 8080

S 'Akau'olo Tongotongo  
c/- Private Bag 28907  
Remuera, Auckland  
[O] 0-9-521 2073

Bethne Smith  
16 Hewlett Road  
Massey  
Auckland 8  
[H] 0-9-832 1330

John Salmon  
19 Temple Street  
Meadowbank  
Auckland 5  
[O] 0-9-521 2073

Tony Stroobant  
1/41 Monarch Avenue  
Glenfield  
Auckland  
[H] 0-9-418 4515

Tevita Filemoni  
193 Victoria Road  
Devonport  
[H] 0-9-445 0042

Faiva Alaelua  
4 Ulay Place  
Wiri  
[H] 0-9-263 4827

Maureen Giles  
436 Massey Road  
Otahuhu  
[H] 0-9-275 7204

Peter Williamson  
79 Andrew Road  
Howick  
[O] 0-9-535 4692

David McNabb  
14 Brookfield Street  
Hamilton  
[H] 0-7-856 7351

John Murray  
P O Box 544  
Thames  
[[O] 0-7-868 6123

Warren Blundell  
9 Paynters Avenue  
New Plymouth  
[O] 0-6-758 3592

Margaret Springett  
Allens Road  
R D 12, Hawera  
[H] 0-6-272 2879

Gary Clover  
P O Box 4195  
Wanganui  
[O] 0-6-345 7394

Ken Olsen  
237 Kennedy Road  
Napier  
[O] 0-6-843 8665

Dianne Le Pine  
214 High Street  
Dannevirke  
[H] 0-6-374 8659

Jan Jones  
Ngaio Road  
R D 5, Feilding  
[H] 0-6-329 2858

Matthew Laurenson  
124 Atawhai Road  
Palmerston North  
[H] 0-6-359 3950

Salesi Takau  
2 Wairau Place  
Palmerston North  
[H] 0-6-356 8346

Brian Eagle  
239 Buckley Road  
Wellington  
[O] 0-4-385 7080

Alistair McBride  
14 Wairau Road  
Picton  
[O] 0-3-573 6301

Anne Millar  
416 Mairehau Road  
Christchurch  
[H] 0-3-383 0144

John Meredith  
49 Broadway Ave  
Timaru  
[H] 0-3-686 1932

Nicola Grundy  
46 Roy Crescent  
Dunedin  
[H] 0-3-488 1553

Mairie Dingemanse  
66 Kew Road  
Invercargill  
[H] 0-3-218 6256

## THE NEGOTIATING CHURCHES UNITY COUNCIL

### Executive Officer

Kathryn McKenzie  
75 Taranaki St, Wellington  
(Office above Epworth)  
P O Box 6133, Te Aro, Wellington.  
[O] 0-4-385 0351  
Fax No. 0-4-385 6114



## **METHODIST MISSION AOTEAROA**

**Convener**

Rev Donald J Phillipps,  
165 Carroll Street, Dunedin.  
[H] 0-3-477 8929

**Auckland Methodist Mission  
Superintendent**

Rev Alan K Woodley  
P O Box 5104, Auckland  
[O] 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.  
[O] 0-4-385 3727  
Fax. No. 0-4-382 8054

**Christchurch Methodist Mission  
Superintendent**

Rev Timothy J Langley  
P O Box 1449, Christchurch  
[O] 0-3-366 6745  
Fax. No. 0-3-366 6650

**Dunedin Methodist Mission  
Superintendent**

c- P O Box 5076, Dunedin.  
[O] 0-3-477 2000  
Fax. 0-3-477 2003

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

**President**

Mrs Ruth Blundell,  
46 Ruawai Road,  
Feilding.  
[H] 0-6-323 4782

**Secretary**

Mrs Helen Chambers,  
P O Box 6,  
Bunnythorpe.  
[H] 0-6-355 5061

**Treasurer**

Miss Prue Patrick,  
42 Albert Street,  
Pahiatua.  
[H] 0-6-376 8680

**World Federation of Women  
(Correspondent)**

c/- Mrs Ruth Blundell,

**Smethurst Convener:**

Mrs Alison Kane  
4 Lichfield Street, Stoke,  
Nelson.  
[H] 0-3-547 7322

## **PASTORAL COMMITTEE**

**Convener**

Rev Stan West, P O Box 931,  
Christchurch.  
[O] 0-3-366 6049  
Fax No. 0-3-366 6009

## **PUBLIC QUESTIONS**

**Convener**

Mr Fletcher Thomas,  
79 Pretoria Street  
Lower Hutt,  
[H] 0-4-566 0226 (ph & fax)

## **RESPONSE**

**Director**

Ro Williams  
P O Box 6133,  
Te Aro, Wellington  
[O] 0-4-385 0351  
Fax 0-4-385 6114

## **ROBERT GIBSON TRUST BOARD**

**Chairperson**

Mr John P Harding  
6 Quin Crescent, Hawera  
[H] 0-6-278 4485

## **SAMOAN ADVISORY COMMITTEE**

**Convener**

Rev Salafai Mika  
62 Stonex Rd,  
Papatoetoe, Manukau  
[O] 0-9-274 8254  
[H] 0-9-277 5985

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

P O Box 9573, Newmarket,  
AUCKLAND.  
[O] 0-9-525 4179  
Fax: 0-9-525 4346

## **TE TAHA MAORI**

**Te Taha Maori Office:**

409 Gt South Rd, Penrose, Auckland  
(P O Box 9573,  
Newmarket, Auckland),  
[O] 0-9-525 4179.  
Fax 0-9-525 4346

**Nga Kaiarahi:**

Te Rua Winiata  
Paewhenua Nathan

**Resource Persons:**

Diana Tana, ph. 0-7-838 1235  
 John Roberts, ph. 0-4-384 6660  
 Brian Eagle, ph. 0-4-385 7080  
 Markus Rogers, ph. 0-9-270 3484  
 Ruawai Rakena, (Supply)

**Liaison Persons:**

Mere Cassidy, P O Box 20, Rawene  
 Kiri Haretuku, 2A Viola Avenue, Mangere East  
 Pari Waaka, 1 Holloway Place, Hamilton  
 Barney Winikerei, Ahuroa Road, R D 2, Te Kuiti  
 Rita Bublitz, 10 Bone Crescent, Hawera  
 Christine Kershaw, 27 Westmeath Street, Porirua East  
 Huia Tahere, 65B Fleete Street, Christchurch

**TONGAN ADVISORY COMMITTEE****Convener**

Rev S Tavake Tupou  
 15 Brookfield Tce, Tauranga.  
 [O] & Fax: 0-7-576 4961.  
 [H] 0-7-576 2047

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

(ph. no. 0-9-521 2073,) **Postal Address:** Private Bag 28 9076, Remuera, Auckland 1136) 202 St John's Rd, Meadowbank, Auckland 5.

**Principal**

*(Dean of Faculty 1994)*

Rev Frank Hanson, BA, BD, TheolM  
 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: Wesley Lecturer and  
 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, TTC  
 320 St Heliers Bay Rd, Auck 5: ph.  
 [O] 0-9-528 4437; [H] 0-9-827 5122  
 Fax: 0-9-528 8563

**Administrator**

Mrs Jill van de Geer, DipTheol,  
 LTh(Aotearoa), LTCL, TTC,  
 Director of Field Education.



**Chairperson, College Council** Rev Douglas Pratt, MA, BD,  
LTH(Hons), ASB, PhD(St And.),  
16 Kelvin Place, Hamilton.  
ph [H] 0-7-856 8542  
[O] 0-7-856 2889, ext 8146

**St John's College Staff**

**Dean**

*(Dean of Faculty 1995)*

**Full-time Faculty**

**phone 0-9-521 2725**

Rt Rev Peter Atkins, MA, BD, LTh  
Lecturer in Liturgies, Pastoral  
Studies and Evangelism.

Rev Theresa Angert-Quilter, MA,  
STB (Louvain), MTh/STL (Sydney),  
Lecturer in Biblical Studies

Rev Dr Keith Carley, BCom, BD  
PhD(Lond.), Lect. in Old Testament  
Rev Janet Crawford,

BA, DipEd, BD, STM (Yale),  
Lecturer in Church History &  
Women's Studies

Rev Dr Philip Culbertson,  
BMus, MDiv, PhD

Lecturer in Pastoral Theology

Rev Dr Allan Davidson, MA,  
BD, PhD (Aberdeen),

Lecturer in Church History

Rev Dr Stephen May,

MA (Oxford), BD (Edinburgh),  
PhD (Aberdeen); Lecturer

in Systematic Theology

Rev Dr Derek Tovey, MA  
(Canterbury), BD (Otago), MTheol  
(Durham), PhD (Durham), Lecturer  
in New Testament

*Part time:*

Rev Peter Davis, MA, LTCL, LTh;  
Lecturer in Speech Communications

**Te Rau Kahikatea  
Ahorangi**

The Rt Rev Sir Paul Reeves,  
QSO, GCVO, GCMG, MA, DCL,  
LLD,DD *(Dean of Common Life  
1995)*

**Full-time Faculty**

Mrs Whena Pink, TTC, Dip.NZBTI,  
Lecturer in Maori Studies  
*(on Sabbatical 1995)*

Mrs Jenny Plane-Te Paa,  
BTheol(Ak), DipSocServ  
Lecturer in Maori Studies

**Tutor:**

Rev Turi Hollis, MA (Waikato),  
BTheol.

## **JAMES AND MARTHA TROUNSON TRUST**

**Secretary**

Mr Jim Steel, 25 Taikata Rd,  
Te Atatu, Auckland 8.  
[H] 0-9-834 5668

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

**Secretary**

Mr Neville Price  
P O Box 11-573,  
Manners St, Wellington.  
[H] 0-4-567 4356

## **WESLEY COLLEGE**

**Principal**

Mr Graeme Cowley, MSc(Hons),  
Dip.Tchg,  
P O Box 58, Pukekohe.  
[O] 0-9-238 7014  
Fax 0-9-238 3582

**Secretary**

Mr N L Johnston, P O Box 14-715,  
Panmure, Auckland 6.  
[O] 0-9-570 8072  
Fax. 0-9-570 1626

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

**Secretary**

Rev Graham Brazendale,  
30 Hatfield Heights,  
Hatfields Beach,  
Orewa.  
[H] 0-9-426 3672

**Treasurer**

Rev Philip F Taylor,  
12 Melandra Rd, Whangaparaoa  
[H] 0-9-424 3059

## **WELFARE OF THE CHURCH**

**Convener**

Mrs Barbara McNicol  
1 Mayroyd Terrace  
Nelson  
[H] 0-3-548 4672

## **PERSONNEL - BOARDS AND COMMITTEES**

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

#### **COMMITTEE ON MINISTRY**

John Murray (Convener), Roy Alexander, (National Assessment Convener), Norman Brookes, Robyn Brown, Charlie Fenwick, Margaret Hames, Frank Hanson, June Higham, Winifred Murray, Alan Upson, Gillian Watkin, Peter Williamson, representation from Te Taha Maori, up to two representatives from each of Fijian, Samoan and Tongan Advisory Committees.

Elders: Bill Morrison, Jack Penman, Joan Young.

#### **COMMUNITY ON WOMEN AND MEN**

Mary Thompson (Convener), Gordon Abernethy, Olive Bain, Nicola Grundy, Elspeth McLean, Dorothy Pearce, Edie Pont, Faye Richardson, Rosalie Sugrue, Kathleen Townshend, Norman West, Jenny Winter.

#### **COUNCIL OF CONFERENCE**

**Taha Maori:** Raiha Cassidy, Elaine Dell, Paewhenua Nathan, Riripeti Polwart, Matthew Roberts, John Roberts, Markus Rogers. Diana Tana, Tara Tautari, Te Rua Winita. Substitutes: Sunnah Thompson, Helen Robert, Rex Nathan.

**Tauiwi:** Teri Afa, Jean Bruce, Nicola Grundy, Barbara Lawrence, Doug Rogers, Aso Samoa Saleupolu, Susau Strickland, Fletcher Thomas, Tavake Tupou, Gillian Watkin. Substitutes: Roger Biddle, Margaret Burnett, Robyn Brown, Maureen Giles, Atunaisa Lagi, 'Epeli Taungapeau.

#### **FAITH AND ORDER**

Tony Stroobant (Convener), Audrey Ancrum, Robyn Brown, Judy Cooper, Joy Dine, Mervyn Dine, Tavita Filelmoni, Sione Ha'angana, Pat Jacobson, John Peat, John Salmon, Susan Thompson, Alan Upson, Terry Wall, Graham Whaley, Bryan White and one Theological Student appointed by Trinity College.

#### **FIJIAN ADVISORY COMMITTEE**

President, Vice-President, Superintendent of the Development Division, two lay representatives each from the Wellington and Auckland Fijian Fellowships, and one each from Palmerston North, Lower Hutt and Christchurch Fellowships, one lay Rotuman representative, one lay Fijian Indian representative, one representative appointed by each of Auckland and Wellington Fijian Women's Fellowships.



## **LAW REVISION**

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

## **MEDIA AND COMMUNICATIONS**

Trish Moseley, Douglas Rogers (representative on Crosslink Editorial Board), Brian Turner (representative on the Churches Broadcasting Commission), Peter West, and such other persons as approved by the President.

## **P.A.C. DISTRIBUTION GROUP**

Andrew Doubleday, Alison Greening, Helen Gregan, Joan McDonald, Trevor Nesbit, Wendie Rosewell, 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, Nga Kaiarahi, 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**

Fletcher Thomas (Co-Convener), Graham Hulston, Barry Jones, John Roberts, Bob Sullivan, Tara Tautari, Stephen Whitton and other members approved by the President.

## **SAMOAN ADVISORY COMMITTEE**

President and Vice-President, Superintendent of the Development Division, all Samoan Presbyters, one lay Representative from each congregation where there is a Presbyter, and two representatives from each Samoan Congregation without a Presbyter. One representative from Wellington, Waikato-Bay of Plenty, Manukau and Auckland Districts.

**Executive:** Norman Brookes, Fereti Fa'afuata, Fa'au'u Fono, Salafai Mika, Aso Samoa Saleupolu, Lani Tupu, Leapai Tusani.

## **SEXUAL HARASSMENT/ABUSE CENTRAL COMPLAINTS COMMITTEE**

Lynne Frith, Winifred Murray and the General Secretary.

## **TONGAN ADVISORY COMMITTEE**

The President, Vice-President, Superintendent of the Development Division, all Tongan Presbyters stationed by by Conference, six representatives from the Auckland/Manukau Tongan Fellowships, one representative from each of the other Tongan Fellowships, two representatives who are women, one youth representative and if appointed the Tongan National Youth Co-ordinator, one Synod Representative (non-Tongan) from each District where there is a Tongan Fellowship.

## **WELFARE OF THE CHURCH**

Barbara McNicol (Convener), Bob Andrews, Anne Gray, Graham Harris, Mike Yasa with Beverley Nock as a corresponding member.

## **B. BOARDS AND COMMITTEES**

### **ADMINISTRATION DIVISION**

Alan Bettany, Ruth Bilverstone, Margaret Burnett, Elaine Dell, Edgar Hornblow, Geoff Peak, Donald Phillipps, Kenneth Smith, Pat Teague, Lani Tupu, Bill Yeatman, Ex-officio, General Secretary and additional person(s) as approved by the President.

### **BI-CULTURAL COMMITTEE**

Lynne Frith (Co-Convener), Norman Brookes, Liz Cook, Mervyn Dine, Neil Marquand, Winifred Murray and John Salmon; a Youth Representative to be appointed by the Empower Your Youth Board; Representatives appointed by Te Taha Maori.

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

**Co-Conveners:** Garth Cant, Janet Taege

#### **(1) Regional Representatives:**

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

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

Graham Whaley and one appointed by Te Taha Maori

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

Ian Cairns, Gladys Mead, and one other.

#### **(4) Joint Secretaries:**

Raymond Fung and Judy Allison.

#### **(5) Finance Adviser:**

To be appointed.



### **UNIT I - AUCKLAND**

Margaret Gordon, Bill Griffiths, Margaret Hames, John McKinlay, Anne Massey, Shona Michie, Kepu Moa, Leanne Munro, Diane Paterson, Joy Pilkinton, Max Reid, Paulo Ieriko, Gladys Stiles, Cath Tauta, Phil Taylor, Liu Tepou, Marion Whaley.

### **UNIT II - HAMILTON**

Bruce Argyle, Nell Bradburn, Betty Buchan, Ian Faulkner, Warren Foster, Dave Holmes (Convener), Alison Kehely, Veronica Lowe, Jeanette Luxton, Tui McLeay, Gladys Mead, Cathleen Rusden, Len and Hilda Schroeder, Brian Sides, Joyce Sides, Lance Thomas, Barbara Warin.

### **UNIT III - OTAGO-SOUTHLAND**

Barabara Cunningham, Iatoto Elisara, Mary Galt, Henry McKinlay, Fraser Mitchell, Margaret Robertson, Malcolm Salter, Betty Scarlet, Esther Scarlett, Phyllis Varcoe, Sally Weston (Convener).

### **UNIT IV - CHRISTCHURCH -**

Judy Allison, Fred Baker (Co-Convener), Ruth Bilverstone, Garth Cant, David Carmichael, Amanda Clarke, Denis & Estelle Elvidge, Rita & John England, Jim Hunter, Nushka & Rayburn Lange, Leatrice McIntyre, Graeme McIver, Samoa Mavaega, Chris Nichol, Janet Taege (Co-Convener).

### **UNIT V - WELLINGTON**

Colin Clark, Lorraine Copp, Dorothy Harvey, Les Lindsay, Phyllis McPherson, Colin Moore, Michael O'Brien, Bryan Pannett, Ralph Pannett, Margaret Rusbrook, Barbara Thompson, Scott Thompson.

### **DEVELOPMENT DIVISION**

Peter Aislabie, Bruce Anderson, Norman Brookes, Audrey Dickinson, Elizabeth Mansill, Barry Neal, Lorraine Parker, plus three others yet to be appointed, together with two people appointed by Taha Maori, Fijian, Samoan and Tongan Advisory Committees

#### **Armed Services Chaplaincy:**

Mervyn Dine, Senior Chaplain.



**Church Union Committee:**

Norman Brookes, Elizabeth Kolhase, Ian Norwell, Rua Rakena, Ken Russell, Rilma Sands, up to three additional members approved by the President and Helen Hay (corresponding Member).

**Educational Ministry:**

Warren Blundell (Convener), Margaret Burnett, Kathy Clifford, Brenda Fawcner, Jill Fleet, Russell Fleet, Audrey Dickinson (Development Division representative)

**Empower Youth Youth Board:**

Alan Hawksworth, Chris Konings, Derek Kingsbury, Marion Peterson (Convener), Amdanda Stace, Louise Conwell, Bruce Murray, Alison Greening, Yohanna Fitzgerald. The Auckland, Taranaki-Wanganui, South Canterbury and Cross Cultural Representative -- to be clarified.

**Making Disciples Task Group:**

Kenneth Smith (Convener), Ruth Silverstone, Norman Brookes, David Bush, Audrey Leadley, Cathy Owers, Katherine Peet, Eileen Shamy, John Stringer.

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

Norman Brookes and Helen Hay

**EPWORTH BOOKSHOP**

Brian Garlick (Chairperson), Gavin Watson, Stan West, Alan Woodley and Joy Wright, one person appointed by Development Division, one appointed by Taha Maori if they elect to do so, one additional person to be approved by the President.

**INVESTMENT BOARD**

John Fraser (Chairperson), John Chittenden, Vince Duffy, Hugh Garlick, Bruce Gordon, Graham Keightley, Barbara Lawrence, Geoff Peak, Owen Pierce, Piripi Rakena, Lloyd Riesterer, Brian Underwood, Alan Woodley, Greg Wright (Executive Officer), Stan West (Secretary), with one person to be appointed.

**LAY PREACHERS' ASSOCIATION**

Judith Allison (President), Garth Cant (Secretary), Ian McGowan (Registrar), John McKenzie (Treasurer) with Elizabeth Cant as Acting Treasurer, Alan Birtles (Editor), Jayne Alexander, Jackie Langdale-Hunt, Gladys Larkin, Robin Mithcell, Jennifer Newton, Cathy Owers, Bryan Smith, Arthur Taylor.

## **METHODIST AFFIRM**

Bryan White (President); Andrea Williamson (Vice-President); Gwen and Frank Rigg (Co-Secretaries); Linda Jamieson (Treasurer); George and Joan Bryant, Patricia Eastwood, Gaye Edwards, Rob Emmitt, Edgar and Judy Hornblow, Bruce McNair, Mike & Jan Older, Bob Smith, Peter Williamson, plus 16 corresponding members

## **METHODIST TRUST ASSOCIATION**

John Fraser (Chairperson), John Chittenden, Vince Duffy, Hugh Garlick, Bruce Gordon, Graham Keightley, Barbara Lawrence, Owen Pierce, Geoff Peak, Piripi Rakena, Lloyd Riesterer, Brian Underwood, Alan Woodley, Greg Wright (Executive Officer), Stan West (Secretary), with one person to be appointed.

## **ROBERT GIBSON TRUST**

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

## **TE TAHA MAORI - HUI POARI**

### **Nga Kaiarahi:**

Paewhenua Nathan, Te Rua Winiata.

### **Enabling Team:**

Brian Eagle, John Roberts, Markus Rogers, Diana Tana.

### **Liaison Persons:**

Rita Bublitz, Mere Cassidy, Kiri Haretuku, Christine Kershaw, Huia Tahere, Pari Waaka, Barney Winikerei.

### **Rangatahi:**

Steven Cassidy, Eleanor Eketone, Keita Hotere.

### **Lay Representatives:**

Ripia Rountree, Hao Erueti, Iris Pate, Tara Tautari and three persons yet to be nominated.

### **Taha Maori Representatives on Te Runanga Whakawhanaunga I Nga Haahi:**

Kiri Haretuku, Paewhenua Nathan, John Roberts, Markus Rogers, Diana Tana, Te Rua Winiata.



## **TRINITY THEOLOGICAL COLLEGE COUNCIL**

Douglas Pratt (Chairperson), David Bell, Frank Claridge (Treasurer), Graham Cowley, Audrey Dickinson, Charlie Fenwick, Maureen Giles, Frank Hanson (Principal), Jock Hosking, Mervyn Rosser, Vaotane Unasa Samoa-Salepolu, Ashley Sedon, Diana Tana, Karl Tui, Richard Waugh. In attendance: Staff representative, Student representative.

## **JAMES AND MARTHA TROUNSON**

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

## **WESLEY COLLEGE TRUST**

Eric Beavis, Andrew Caughey, Brian Caughey, Marie Clark, Tony Gillies, John Hull, Jim Johnston, Barbara Lawrence, Jack McCoskrie, Graeme Matheson, Harvey O'Loughlan, Jack Paine, Jack Penman, Vaotane Unasa Samoa-Saleupolu, Sione Tonga, Jill van de Geer.

## **C. METHODIST MISSION AOTEAROA**

### **MMA EXECUTIVE:**

Donald Phillipps (Convener), Yvonne Dasler, Glenys Hampton, Geoff Hill, Timothy Langley, David Pratt, Brian Turner, Chris Wood, Alan Woodley.

### **AUCKLAND METHODIST MISSION**

David Smith (Chairperson), Alan Woodley (Superintendent), Una Chandler, Frank Claridge, Tim Dyer, Hugh Garlick, Brian Gauld, Glenys Hampton, Ken Long, Geoff Matheson, Ashley Sedon, Gillian Watkin.

### **WESLEY-WELLINGTON MISSION**

Catherine Gibson (Chairperson), Brian Turner (Superintendent), Alan Dine, Sesimani Havea, Lindsay Mann (Associate Chairperson), Kitty McKinley, Robin Seymour, Arnold Solomons, Fletcher Thomas, Lani Tupu, Rosemary Williams, Chris Wood.

### **CHRISTCHURCH METHODIST MISSION**

Allan Watson (Chairperson), Timothy Langley (Superintendent), Ted Bassett, Patricia Crumpton, Alan Gibbs, Anne Gray, Geoff Hill, Anne McLean, Heather Spence, Allen Dingwall (Emeritus).



## **DUNEDIN METHODIST MISSION**

Martin Anderson(Chairperson), Catherine Brown, Joan Carter, Arthur Duncan, Graeme Martin, Joan McDonald, Mori Pickering, Alex Smith, Shirley Ungemuth, Norman West.

**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 1995**

- 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.
- S:** 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	8	Abbott, Bryant S L; 18 West Rd, Wellington 5	0-4-475 9198	6020
1955	1983	Abbott, William K; 142 Regan St, Stratford	0-6-765 5464	4030
	L1	Aislabie, Peter J 1 Wyoming Ave, Murrays Bay, Auckland 10.	[O] 0-9-410 7815 [H] 0-9-478 3345	2320
	S2	'Akau'ola-Tongotongo, Sylvia Trinity College, Private Bag 28 907, Remuera, Auckland 1136		

Ent.	Years	Names and Address	phone no.	Parish
1995	1	Alaelua, Faiva	[H] 0-6-	5020
1966	CHP16	Alexander, Roy M; 64 Houchens Rd, Hamilton	[O] 0-7-839 8899 Direct line 0-7-839 8719 [H] 0-7-843 5501 also fax no.	3000
1968	UFS1	Allan, Robert A; 8 Hillview Terrace, Levin	[H] 0-6-	6220
1986	UFS3	Allen-Goudge, Robyn D, BSc, BD, 340 Old West Coast Road, Glen Eden, Auckland	0-9-818 0183	2100
1969	5	Alley, David R; 31 King Street, Waiuku	0-9-235 9312	2460
1987	L9	Ambler, Mavis; P O Box 19, Opononi, Northland	0-9-405 8809	1060
1991	5	Ancrum, Audrey P, LTh 28 Marion Ave, Mt Roskill Auckland 4	[O] 0-9-629 3348 [H] 0-9-627 2820	2030) 2040)
	S1	Anderson, Bruce J Trinity College, Private Bag 28 907, Remuera, Auckland 1136		
1984	SOC6	Anderson-Carter, Glenys R; 412 Pukehangi Rd, Pomare, Rotorua	0-7-348 8835	3000
1956	1993	Andrews, Robert (Bob) S; 2/64 Golf Road, Nelson	0-3-548 5206	7010
1943	1977	Andrews, Stanley (Stan) G; MA, DipEd 7 Linnet Place, Mangere East	0-9-275 2262	2410
1963	10	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
		Baird, David 24 Mouatt Street, Waitara ( <i>Supply</i> )	0-6-754 4141	4020
1949	1979	Baker, Edward (Ted); 7 Park Ave, Tuakau	0-9-236 8122	2440
1953	1993	Baker, Frederick (Fred) J K 11 Merton Place, ChCh 5	[H] 0-3-352 2671	8140
1987	1993	Baker, Marcia J; 11 Merton Place, Chch 5	[H] 0-3-352 2671	8140
1963	1994	Ball, Niven G, 4 Balmoral Street. Taradale, Napier	0-6-844 5863	5010
1965	6	Barnes, Stanley J, BA(Rhodes) 131 Francis Ave, Christchurch 1	0-3-355 7207	8130
1986	D	Barrow, Shirley-Joy, P O Box 228, (Home: 14 College St) Matamata	0-7-888 8542	3140



Ent.	Years	Names and Address	phone no.	Parish
1975	1	<b>Bell, Anthony (Tony) N, LTh</b> 214 Rosebank Road, Auckland 7	[O] 0-9- [H] 0-9-828 3077	2090
1981	5	<b>Bell, David S, BA, BD, MTh(Distinction)</b> PhD, 5 Alnack Place, Torbay, Auckland 1	0-9-473 6874	2320
1957	1989	<b>Bell, G Basil W,</b> 10 Peters Ave, Palmerston North	0-6-354 1805	5100
1944	1977	<b>Bell, R Graham, MA, BD, TheolM(Melb.),</b> Everil Orr Village, 63 Allendale Road, Mt Albert, Auckland 3	0-9-846 9090	2010
1967	1992	<b>Bennett, Enid J, MA, BD, DipEd,</b> 'Tirohanga', 205 Paku Drive, Tairua, via Thames	[H] 0-7-864 7105	3040
1956	1992	<b>Bennett, George L,</b> 4/63 Coronation Rd, Papatoetoe	0-9-278 1310	2410
1988	1994	<b>Bennett, John E</b> 10 St Andrew Street, Geraldine	0-3-693 8693	8360
1955	1991	<b>Bennett, Trevor L,</b> 38 Wainui Road, Raglan	0-7-825 7251	3090
1949	1967	<b>Benny, T Ralph</b> 7 Hanrahan St, (PO Box 221) Ashburton	0-3-308 3252	8380
1980	9	<b>Biggs, Donald (Don) F,</b> 164 High St South, Carterton	0-6-379 8325	6180
1954	1989	<b>Billinghurst, Noel D</b> 14 Hamua Place, Waitara	0-6-754 4498	4020
1962	6	<b>Bilverstone, John</b> 20 Yaldhurst Rd, Christchurch 4	0-3-348 5519	8120
1971	3	<b>Blundell, Warren H,</b> 9 Paynters Avenue, New Plymouth 4601	[O] 0-6-758 3592 [H] 0-6-758 3434	4010
1994	L2	<b>Boswell, Ruth, LTh</b> 11 Penruddocke Road, Bucklands Beach.	0-9-534 7363	2410
1971	1990	<b>Bowen, Lesley H, (Deacon)</b> 1 North St, Blenheim,	0-3-578 6253	7070
1959	1994	<b>Bowen, Lewis (Lew) A; DipRE</b> 67 Kennedy Dr, Levin (Supply)	[O] 0-6-368 7159 [H] 0-6-38 9880	5140
1985		<b>Bowring, Stuart J; LTh</b> 20 Wellington Street, Hamilton	[H] 0-856 5783	3100
1955	1990	<b>Boyd, Edward (Ed) P,</b> R D 3, Blenheim (Morrin's Hollow, Springcreek)	0-3-570 5165	7070
1960	1991	<b>Brazendale, Graham; MA,</b> 30 Hatfield Heights, Hatfields Beach, Orewa	[H] 0-9-426 3672	2010
1969	11	<b>Brookes, Norman E; MA(Hons)</b> (3 Steele St, Meadowbank) P O Box 9573, Newmarket, Auckland	[O] 0-9-525 4179 [H] 0-9-528 7263	2600
		<b>Brown, Robyn (Wellspring)</b> 320 St Heliers Bay Rd, Auckland 5	[O] 0-9-528 4437 [Fax] 0-9-528 8563	2820
1989	1	<b>Bruce, G Jean, BTh</b> 89 Eton Street, Ashburton	[H] 0-3-308 6297	8380
1989	D7	<b>Bryant, David M</b> 11 Lockett St, Lower Hutt	0-4-567 6106	6120

Ent.	Years	Names and Address	phone no.	Parish
	S1	<b>Bryant, George W</b> P O Box 58, Pukekohe.		2830
1989	D7	<b>Bryant, Margaret I</b> 11 Lockett St, Lower Hutt	0-4-567 6106	6120
1993	3	<b>Burgin, Chris,</b> 3 Totara Street, Inglewood	[O] 0-6-756 8790 [H] 0-6-756 7124	4110
1983	2	<b>Burnett, Margaret, E;</b> BSc, DipAppSocSc 3 Carver Place, New Plymouth	[O] 0-6-758 3592 [H] 0-6-757 8391	4010
1951	1987	<b>Burrough, Amos W,</b> 46 Kimberley Grove, Palmerston North	0-6-757 2689	5100
1949	1987	<b>Burt, Douglas (Doug) H,</b> 9-34 Esplanade Road, Mt Eden, Auckland 3	0-9-630 9503	2010
1974	1986	<b>Burton, Restal A, JP</b> 37 Murdoch Crescent, Raumanga, Whangarei	0-9-430 0908	1130
1979	3	<b>Bush, David J;</b> BSc 125 West Belt, Rangiora	[O] 0-3-313 7259	8190
1955	1992	<b>Cable, Wilfred J</b> 25b Thornycroft Ave, Lower Hutt	0-4-567 1671	6120
1947	1985	<b>Campbell, M Jackson</b> 8 Totara Rd, Stanmore Bay, Whangaparaoa	0-9-424 7930	2280
1994	MI	<b>Cassidy, Mere</b> P O Box 134, Rawene. (Duddy's Road, Omanaia, Northland)	0-9-405 7740	1510
1985	1991	<b>Caygill, Bruce A;</b> BCom 254 Innes Road, ChCh 5	0-3-355 7173	8130
1985		<b>Caygill, Mary E;</b> DMin(SFTS), DipSocWork, LTh		2000
1986	UFS3	<b>Chandler, Clive H;</b> Flat 19, 90 Pharazyn Street, Lower Hutt	0-4-569 1643	6120
1965	L6	<b>Chessum, William A;</b> MusB; 20 Church St, Otahuhu	0-9-276 3468	2410
1950	1985	<b>Clark, Colin D;</b> MA 120 Kahu Rd, Paremata	0-4-233 1527	6100
1963	1989	<b>Clarke, Ian L;</b> ACA 9 Hurst Place, ChCh 9.	0-3-383 0918	8010
1981	1	<b>Clarke, Lois R H;</b> BA, LTCL, LTh		5110
1948	1978	<b>Clement, Grace M (Deacon)</b> 1/141 Galloway St, Hamilton East	0-7-856 3805	3100
1947	1981	<b>Clements, Leslie C;</b> Q.S.O., 90 Francis St, Takapuna, Auckland 9	0-9-489 5940	2140
1990	1	<b>Clifford, Kathy M,</b> LTh 61 King Edward St, Eltham 4571	0-6-764 8620	4050
1991	4	<b>Clifford, William (Bill) J;</b> BTh(Melb.), ACA, ACIS, ACIM, ANZIM; 61 King Edward St, Eltham 4571	0-6-764 8620	4040
1987	4	<b>Clover, Gary A M;</b> MA, BD, DipNZLS P O Box 4195, (8 Ingestre St) Wanganui	[O] 0-6-345 7394 [H] 0-6-345 0575	4090



Ent.	Years	Names and Address	phone no.	Parish
1951	1986	<b>Clucas, Ivan J;</b> C/- Postal Centre, Te Puna (Home: 187 Minden Road, Te.Puna Tauranga)	0-7-552 5903	3190
1987	D9	<b>Cochrane, Airdre R,</b> R D 2, Kaitaia	0-9-408 4019	1010
1948	1986	<b>Collins, Rona W (Sister)</b> Flat 2, 129 Hills Rd, Christchurch 1	0-3-	
1994	2	<b>Connole, Kevin R, BTheol(Melb)</b> 1 Te Reinga Street, Kaitaia 0500	[O] 0-9-408 2323 [H] 0-9- 408 1078	1010
1994	L2	<b>Cook, Liz, BTheol(Akld)</b> 58 Kohu Road, Titirangi, Auckland 7	0-9-817 6726 or 0-9-817 5972	2100
1980	4	<b>Cooper, K Desmond,</b> 104 Beerescourt Rd, Hamilton	[O] 0-7-839 3951 [H] 0-7-849 7630	3080
1986	4	<b>Cooper, Mark F; LTh</b> 37 The Avenue, Waikowhai, Auckland 4	0-9-626 4141	2330
1969	UFS8	<b>Corlett, Ashley I; LTh</b> 43 Waiheke Road, Waiheke Island		2010
1949	1977	<b>Cornwell, Gordon A R;</b> Flat 4/40 Richardson Rd, Mt Albert, Auck.3	0-9-846 9554	2080
1968	1989	<b>Couch, Moke A G; BA</b> 28 Raymond St, Hamilton	0-7-855 5126	3520
1953	1983	<b>Craig, Hughan M;</b> 41 Ridge St, Tauranga	0-7-576 4223	3190
1957	4	<b>Cropp, James F;</b> 49 Murphys Rd, Blenheim	[O] 0-3-578 5796 [H] 0-3-578 3806	7070
1983		<b>Cubin, Raewyn F</b> 31 Wingfield Pl, Broderick Park, Johnsonville, Wellington 4.	0-4-478 1795	6010
1980	CHP7	<b>Cumberpatch, Lindsay E; BA, LTh</b> 60 Malcolm Street, Hamilton	[O] 0-7-856 2889 [H] 0-7-856 7699	3330
1962	UFS22	<b>Currie, John B; BA</b> P O Box 30-570, Lower Hutt	[O] 0-4-566 4981 [H] 0-4-569 9348	6120
1989	D7	<b>Dalton, R Harvey;</b> 417 Parawai Rd, Thames	0-7-868 7506	3010
1940	1979	<b>Dawson, John B; BA</b> 17 Bayswater Cres, Woolston, Christchurch 6	0-3-384 9656	8030
1943	1982	<b>Dawson, W Selwyn; MA</b> 44 Kupe St, Orakei, Auckland 5	0-9-521 0236	2070
1954	1992	<b>Dickie, Arthur W; MIPENZ,</b> 10A Galway Street, Hamilton	0-7-	3100



Ent.	Years	Names and Address	phone no.	Parish
1983	1995	<b>Dickinson, Audrey N;</b> LTh 332 Redoubt Road, R D 1, Papatoetoe	[H] 0-9-263 4797	2410
1958	UFS12	<b>Dickinson, J Mervyn;</b> BA, BD, PhD 12 Julius Tce, Christchurch 1	0-3-385 5287	8010
1988	6	<b>Did-Dell, Philip L;</b> L.Th. 28 Oxford St, Richmond, Nelson.	0-3-544 8394	7030
1959	5	<b>Dine, Mervyn L;</b> 7 Francis Ryan Close, Mt Albert, Auckland 3	[H] 0-9-849 5174 also Fax.	2080
1988	2	<b>Dombroski, Christopher (Chris) R;</b> LTh 8 Hulke Street, Foxton.	0-6-363 7127	5150
1990	1	<b>Doubleday, Andrew D;</b> BTheol(Melb)[O] 10a Grange Street, Christchurch 2	0-3-337 0092 [H] 0-3-	8080
1994	2	<b>Drylie, John F,</b> LLB,BTheol. 118 Fitzherbert Street, Hokitika 7900	[H] 0-3-755 6119	7120
1990	1	<b>Durrant, Joanne A (Jo),</b> LTh 27 Remuera Ave, Christchurch 2	0-3-332 5202	8070
1969	UFS4	<b>Eagle, Brian R J;</b> P O Box 9049, Te Aro, Wellington (home: 239 Buckley Rd, Melrose, Wgtn)	[O] 0-4-385 7080 Fax 0-4-801 6001 [H] 0-4-383 8005	6510
1980	2	<b>Egli, Bruno W,</b> 801E Queen Street East, Hastings	0-6-876 7965	5020
1948	1980	<b>Eisner, Wilf G;</b> BA 38 Greenwood Park Lane, Greenwood Park, Tauranga	0-7-544 3061	3190
1980	1	<b>Elderton, William E;</b> MA, ANZIA, Dip NZLS, LTh, 24 Norwood Street, Invercargill	[H] 0-3-216 5032	9110
1939	1987	<b>Ellemor, Evelyn</b> (rtd Deacon) 4/13 Nursery Place, New Plymouth	0-6-753 4994	4010
1984	5	<b>Elphick, Doris J;</b> DipTheol(Otago) 43 Cassandra Street, Stratford	[H] 0-6-765 6192	4030
	ASC5	<b>Emery-Wright, Steve R,</b> BS, MDiv 83 Kolmar Rd, Papatoetoe	[O] 0-9-278 6442 [H] 0-9-278 6439	2410
1988	1	<b>Emslie, Marian;</b> MSR(T) 47 Pennington St, Leeston 8172	0-3-324 3315	8170
1992	4	<b>Fa'afuata, Iakopo P;</b> LTh, MinDip 10 Caribou Place, Kingston, Wellington	[O] 0-4-384 7699 [H] 0-4-389 8586	6010
1989	7	<b>Fa'afuata, Fereti,</b> LTh 20 Ireland Road, Panmure, Auckland 6	0-9-527 7010	2040
1943	1983	<b>Falkingham, Wilfred E;</b> MBE 24 Ranui Cres, P D C Counter, Diamond Harbour	0-3-329 4439	8140

Ent.	Years	Names and Address	phone no.	Parish
1989	D7	<b>Fawkner</b> , Brenda R N 21 Findlay Street, New Plymouth	0-6-751 1668 4601	4010
1964	1989	<b>Felderhof</b> , Ludwig; 179 Kingswood Rd, Tauranga	0-7-576-3176	3190
1982	8	<b>Ferguson</b> , 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	1	<b>Ferguson</b> , R Andrew; MA, LTh 120 Colombo Street, Christchurch 2	[H] 0-3-332 7017	8090
1991		<b>Fifita</b> , Saula, LTh		2340
1994	2	<b>Filemoni</b> , Tavita 193 Victoria Road, Devonport, Auckland <b>Fonokalafi</b> , Sione, 44 Beach Rd, Te Atatu, Auckland 8 (retired x Free Wesleyan Church in Tonga (Methodist))	[O] 0-9-445 6801 [H] 0-9-445 0042	2130
	S1	<b>Forbes</b> , Craig E Trinity College, Private Bag 28 907, Remuera, Auckland 1136		
1949	1985	<b>Ford</b> , Wilfred F; CMG, BA 122 Totara Drive, Hamilton.	0-7-849 6421	3080
1957	1986	<b>Fowler</b> , Irwin J; 54 Buscomb Ave, Henderson, Auckland 8	0-9-836 1265	2100
1937	1974	<b>Francis</b> , William R; MA, BA, BD(Lond.) 67 Stanaway St, Northcote, Auckland 9	0-9-419 1911	2140
1981	4	<b>Frith</b> , Lynne O, BTheol, PG DipTheol(Otago), P O Box 617, (23 Landscape Rd) Pukekohe	[O] 0-9-238 6768 [H] 0-9-238 5214	2440
1955	D	<b>Fuller</b> , June E 37 Waimairi Rd, ChCh 4	(0-3-348 8039)	8120
1985	1994	<b>Garner</b> , Edna J 7 Lemnos Place, Titirangi, Auckland	0-9-817 9231	2010
1990	1	<b>George</b> , Norma J 171 Parsons Road, Wanganui	[O] 0-6-345 7394 [H] 0-6-344 6076	4090
1964	UFS4	<b>Gerritsen</b> , Hendrik, BA, BD, Poste Restante, Poste de Beaumont, CH 1709 ,Fribourg Switzerland		2310
	S1	<b>Gibson</b> , Dan-Mark Trinity College, Private Bag 28 907, Remuera, Auckland 1136.		
1985	1992	<b>Gibson</b> , June L, Pahiatua Track, R D 1, Palmerston North	0-6-354 1463	5100
1952	1989	<b>Gibson</b> , Loyal J, Pahiatua Track, R D 1, Palmerston North	0-6-354 1463	5100
1959	1995	<b>Gibson</b> , Roger M, 3 Park Road, Raglan 2051 (retires from Parish 31 March 1995)	[O] 0-7-825 8275 [H] 0-7-825 8354	3090



Ent.	Years	Names and Address	phone no.	Parish
1951	1988	<b>Gilbert</b> , Geoffrey T, 36A Ballance Street, Vogeltown, New Plymouth	0-6-753 6633	4010
1958	1987	<b>Gilbert</b> , Wilfred S, 25 Bay View Road, Raglan	0-7-825 8018	3090
1976	UFS4	<b>Glensor</b> , Peter E, BA 49 Cambridge Terrace, Lower Hutt	[O] 0-4-567 6414 [H] 0-4-566 7535	6120
1989	D7	<b>Goodwin</b> , Lorna J 317 Albert Street, Palmerston North	0-6-357 9721	5100
1950	1988	<b>Gordon</b> , D Bruce, CBE, MA 3 Bleakhouse Rd, Howick	[H] 0-9-535 7582	2410
1955	1988	<b>Goreham</b> , Norman J, BA(B'ham), BD(Lond), 28 Frank Street, Oneroa, Waiheke Island, Auckland 1240	0-9-372 9734	2010
1959	1976	<b>Goudge</b> , Stanley R, BA 46 Mulgan St, Avondale, Auck. 7	0-9-626 7287	2080
1956	1982	<b>Grant</b> , Ian D, 18 Dickson Road, Papamoa	0-7-542 1265	3210
1986	UFS3	<b>Grant</b> , John M 3 Thames Street, Hamilton	0-7-855 8700	3000
1973	1	<b>Grant</b> , Stuart C, BA, LLB, LTh Amstetter Str 22, 70329 Stuttgart - Hedelfingen, Germany (ph..0711 421161) (takes up position Palmerston North Sept 1995)		5100
1976	5	<b>Greer</b> , Michael W, LTh 14 St Vincent Ave, Remuera, Auckland 5	Fax & ph. 0-9- 520 2507	2060
1959	1992	<b>Griffith</b> , Keith C, MBE 20 Herewini St, Titahi Bay. Wellington	0-4-236 6215	6020
1969	1	<b>Griffiths</b> , William (Bill) D, 62 Shetland St, Titirangi, Auckland 7.	[H] 0-9-818 9985	2310
1943	1986	<b>Grounds</b> , Edmund (Ted) D 7 Milton Rd, Mt Eden, Auck. 3	0-9-638 7475	2030
1960	4	<b>Gust</b> , Warwick, BA, BD(Melb) P O Box 20 273, Glen Eden, Auckland (Home: 23 Pisces Rd)	[O] 0-9-818 6542 [H] 0-9-818 6285	2100
1957	1990	<b>Guthardt</b> , Phyllis M, DBE, MA, PhD(Camb) HonD(Waik) 29 Merlincote Cres, Governors Bay, 1 R D Lyttelton	0-3-329 9675 Fax 0-3-329 9847	8070
1993 July	ASC	<b>Han'angana</b> , Sione F, 118 Grange Rd, Mt Eden, Auck. 7,	[O] 0-9638 6644 [H] 0-9-368 9018	2340
1947	1984	<b>Hall</b> , Allen H, MA, DipTch, (NZ) MA, PhD, (Qld) Dip Theol, ATCL, 16 Sir Fred Schonell Drive, St Lucia, Brisbane, Queensland, 4067		2010
1952	1981	<b>Hall</b> , John R 10 Snell Cres., Waihi Beach	0-7-863-5166	3040
1986	D10	<b>Hallam</b> , Valma E, 68 Te Hono St, Maungatapu, Tauranga	0-7-544 0229	3190



Ent.	Years	Names and Address	phone no.	Parish
1992	4	<b>Hambleton</b> , Warwick J, BE 1 Hexham Street, Warkworth (residence: 63 Pulham Rd)	[O] 0-9-425 8660 [H] 0-9-425 9055	2290
1982	D4	<b>Hames</b> , Margaret G R D 1 Paparoa, Northland	0-9-431 7289	1110
1958	1990	<b>Hamlin</b> , R John, 168 Tremaine Avenue, Palmerston North	0-6-356 3341	5110
1954	1994	<b>Hammond</b> , George M 24 Mullane Street, Hamilton	0-7-856 1606	3110
1952	1977	<b>Handyside</b> , Allan J, 8 Hammond Road, Taradale	0-6-844 4925	5010
1988	L8	<b>Handyside</b> , Gwenda J 51A Brunswick Street, Lower Hutt	0-4-569 3938	6120
1960	7	<b>Hanson</b> , E Francis (Frank) I, BA, BD, TheolM(Melb) Trinity Theological, College, Private Bag 28907, Remuera, Auckland 1136	[O] 0-9-521 2073 [H] 0-9-528 6613	2820
1991	4	<b>Harding</b> , Geoffrey G E, 2 Gossling St, Okato, Taranaki.	0-6-752 4270	4080
1969	8	<b>Harkness</b> , Barry G, BA, BD, 438 Halswell Rd, ChCh.3 (Home: 3 Muir Ave)	[O] 0-3-322 7514 [H] 0-3-322 8217	8110
1972	1993	<b>Hauraki</b> , Hana P 38 Three Mile Bush Rd, Kamo, Whangarei	0-9-435-2454	1510
1962	1	<b>Hawkey</b> , Graham E 11 Bruce Place, Alexandra	0-3-448 8810	9170
1968	6	<b>Hay</b> , J Cedric, 47 Acacia Cres, Hamilton	[O] 0-7-843 5117 [H] 0-7-843 4188	3080
1954	1990	<b>Heppelthwaite</b> , Ernest (Ernie) 12 Hockey St, ChCh 5.	[H] 0-3-359 7223	0810
1965	1995	<b>Herbert</b> , C Brice, 86 Hokianga Rd, Dargaville	0-9-439 8080	1090
1969	MI	<b>Heremaia</b> , Hoani; QSM c- Kaumatua Flats, Egmont St, Patea		4510
1983	MI	<b>Heta</b> , Te Uru Te Patunga, Pupuke Rd, Kaeo		1510
1968	Chp3	<b>Hey</b> , Roger J E, 2/7 Tahuri Road, Epsom, Auck. 3	[H] 0-9-520 0154	2010
1983	D13	<b>Higham</b> , B June, Higham Rd, R D 2, Te Awamutu	0-7-872 7719	3250
1986	D10	<b>Hight</b> , Dianne C, No. 7 Road, R D Waitoa	0-7-887 2842	3050
1948	1988	<b>Hilder</b> , Basil J, 43 Einstein St, Gisborne	0-6-868 8585	5040
1982	1994	<b>Hill</b> , Desmond (Des) A, Hoani Rd, 37 R D, Okato	0-6-752 4147	4080
1983	UFS1	<b>Hingano</b> , Sifa, LTh(Melb), STh 59 Fairburn Rd, Otahuhu, Auckland	[H] 0-9-270-0009	2400

Ent.	Years	Names and Address	phone no.	Parish
1993	L3	<b>Hoddinott</b> , Rosalie J 30 Roberta Drive, ChCh 2	0-3-332 2516	8020
		<b>Hogan</b> , Barry & Valerie Church House, 290 Fairfax St, Murchison 7191 (Supply Murchison Parish)	ph & fax 0-3-523 9401	7060
1935	1971	<b>Holland</b> , Deacon O Madeline, Flat 8, 58 Allendale Rd, Auck. 3	863-811	2010
1948	1980	<b>Hopkins</b> , George C, 67 Stafford St, Shannon	0-6-362 7532	5100
1936	1970	<b>Hopper</b> , H Ian K, BA, 17 Balmoral Lane, Redcliffs, ChCh 8.	0-3-384 1533	8050
1962	10	<b>Hornblow</b> , Edgar R, LLB, 12 Halberg St, Papakura	[O] 0-9-298 4695 [H] 0-9-298 8110	2430
1960	1995	<b>Hornblow</b> , Maxwell A Bronte Road East, Upper Moutere, R D Nelson	0-3-540 2718	7040
1960	CHP21	<b>Horrell</b> , C Seton, 178A Lyttelton St, ChCh 2	[O] 0-3-366 4586 [H] 0-3-338 2914	8010
1959	UFS5	<b>Hosking</b> , John (Jock) S, MA, DipMus, LTCL, DMin(SFTS), P O Box 8047, Kensington, Whangarei. (35 Tui Cres, Maunu, Whangarei)	0-9-438 3651	1130
1988	2	<b>Hughson</b> , Gregory (Greg) A; ATCL, M.Sc. (Hons), BD, 463 Gladstone Road, Gisborne	[H] 0-6-867 6260	5040
1993	D3	<b>Hunt</b> , Stan 24 Robertson St, Invercargill	0-3-217 7416	9110
1991	5	<b>Ieriko</b> , Paulo 2 Westend Road, Herne Bay, Auckland 2	[O] 0-9-376 3319 [H] 0-9-360 2910	2100
1975	4	<b>Jacobson</b> , Patricia (Pat) M, BA, LTh, P O Box 87, Helensville (home: 64 Garfield Rd)	[H] 0-9-420 8868	2270
1961	1995	<b>James</b> , Russell E, 2A Pukeuri Lane, ChCh 2.	[H] 0-3-332 9456	8080
1967	1994	<b>Jamieson</b> , Colin G, P O Box 19672, Christchurch (44 Bayview Road, Cass Bay, Lyttelton)	[H] 0-3-328 8190	8090
	ASC5	<b>Jeyaseelan</b> , T Wesley 102 St John's St, Opotiki	[O] 0-7-315 7314 [H] 0-7-315 6176	3240
1989	1994	<b>Johnston</b> , Alexander (Lex) C, 2 Hohaia Crescent, Matamata	[O] 0-7-888 8806	3140
1940	1975	<b>Jones</b> , Alan O, 8 Eden Place, Wanganui	0-6-345 2980	4090
1962	2	<b>Jones</b> , Barry E, BA 2 Oswald Crescent, Newlands, Wellington 6004	[H] 0-4-478 6283	6080
1983	6	<b>Kane</b> , Graham A, 4 Lichfield St, Stoke, Nelson	0-3-547 7322	7010
1984	6	<b>Keesing</b> , Neil R, LTh(Melb), STh (249 Cambridge Rd) P O Box 11007, Hamilton	[O] 0-7-856 4065 [H] 0-7-856 4065	3330



Ent.	Years	Names and Address	phone no.	Parish
1949	1984	<b>Keightley</b> , Clifford J, Unit 1 - 195 Godley Road, Titirangi, Auckland		2100
	S2	<b>Kerr</b> , Jessie S "Elm Haven", Whitecliffs Road, R D Coalgate, Whitecliffs		
1987	L8	<b>Kilikiti</b> , Vaikoloa, 11 Fulton Crescent, Otara, Sth Auck.	0-9-274 0648	2340
1957	1992	<b>Kitchingman</b> , Henry W 2B Duke Street, Papakura	0-9-296 2688	2420
1988 Mar.	ASC	<b>Langi</b> , Jione 5 Paice Avenue, Auckland	[O] 0-9-630 5742	2007
1961	1987	<b>Langley</b> , John E, 217 Grahams Road, Burnside, Christchurch 5	0-3-359 8879	8010
1982	8	<b>Langley</b> , Timothy J, BTheol, P O Box 1449, ChCh (Home-47C Harris, Cres, Chch 5)	[O] 0-3-366 6745 [H] 0-3-352 8622	8010
1985	1991	<b>Lawry</b> , A Joan, 37 Walker St, Riverton.. (retd Deacon)	0-3-234 9120	9120
1963	1985	<b>Laws</b> , Derek G, FCA, ACIS 1 Willock Street, St Martins, Christchurch 2	0-3-332 8739	8090
1968	1	<b>Leadley</b> , Alan J, MA,BD 137 Boundary Rd, Hamilton	[H] 0-7-855 2919	3110
1986	7	<b>Leadley</b> , Colin S 8A Fovant St, Christchurch 4.	0-3-342-7984	8120
1930	1970	<b>Leadley</b> , E Clarence, Flat 3, 29 Pupuke Rd, Takapuna, Auck.9	0-9-486 3645	2140
1977	1981	<b>Leary</b> , Gordon A, MA, DipEd, JP 103 Office Rd, St Albans, ChCh. 1.	[H] 0-3-355 2340	8130
1991	5	<b>Le Pine</b> , Dianne M, BTh(Melb.) 214 High St, Dannevirke	0-6-374 8659	5070
1958	1987	<b>Lewis</b> , Evan R, MSc, BA 31 Springhill Rd, Dunedin	0-3-453 5951	9020
1942	1981	<b>Lewis</b> , John J, MA, BD(Melb), PhD(Lond) (Fellow of Trinity College) 2/3 Pupuke Rd, Takapuna, Auck. 9	0-9-489 6103	2140
1978	1990	<b>Little</b> , Edith J, JP, 8 Saville Row, Johnsonville, Wellington 4	0-4-478 6719	6070
1964	MI	<b>Livingstone</b> , Para Piripi Pokere, R D 12, Moerewa, Northland		1510
1939	1977	<b>Lucas</b> , Campbell P, LTh(Melb.) 15 Tawari St, Matamata	0-7-888 6431	3140
1957	2	<b>Mabon</b> , John C F 44 McLean Stret, Woodville	[H] 0-6-376 5547	5080
1930	1970	<b>McDowell</b> , M Alexander, DD (Mt.Union U.S.A.) 24A Sylvan Avenue, Waikanae	0-4-293 5248	6240
1990	D6	<b>McInnes</b> , Jean I, MBE 37 Don Street, Oamaru	0-3-437 1979	8400



Ent.	Years	Names and Address	phone no.	Parish
1968	5	<b>McIver</b> , Graeme M, MA, 54 Chester St, Christchurch 1	0-3-366 2806	8010
1953	1981	<b>McKay</b> , Archibald W 1/81 Tui Rd, Papatoetoe, Auckland	0-9-278-8904	2410
	S3	<b>McLeod</b> , Malcolm 293 Rangitira Road, Beachhaven, Auckland 10.		
1965	UFS14	<b>Mackie</b> , Bruce E, The Peninsular Club, Whangaparaoa	0-9-424 5257	2280
1982	4	<b>McNicol</b> , Derek V 1 Mayroyd Terrace, Nelson	[O] 0-3-548 0558 [H] 0-3-548 4672	7010
1968	UFSS	<b>Malcouronne</b> , Brian J, BA 568 South Titirangi Rd, Titirangi, Auckland 7	[H] 0-9-817 7708	2310
	S2	<b>Manu</b> , Tavake Trinity College, Private Bag 28 907 Remuera, Auckland 1136		
1989	L7	<b>Manu'atu</b> , Lisiate 20 Frederick Drive, Hamilton	[H] 0-7-846 0626	3080
1991	L5	<b>Manukia</b> , Mosese 40 Rankin Ave, New Lynn, Auckland	0-9-827 7454	2340
1961	1991	<b>Marshall</b> , C Russell, 26 Mana Esplanade, Paremata, Wellington	0-4-233 9178	6100
1948	1971	<b>Marshall</b> , Edward M, BA, DipEd, 28 Surf Rd, Stanmore Bay, Whangaparaoa.	0-9-424 7659	2280
1974	MI	<b>Martin</b> , Huia 74 Franklyne Rd, Otara	0-9-274-9421	2510
1934	1974	<b>Matthews</b> , BA; Howard C 214B Fifteenth Avenue, Tauranga	0-7-578 5883	3190
1968	3	<b>Meredith</b> , John D, 49 Broadway Ave, Timaru	0-3-686 1932	8310
1987	5	<b>Mika</b> , V Salafai, LTh 62 Stonex Road, Papatoetoe	[H] 0-9-277 5985	2410
1992	4	<b>Millar</b> , Ian 9 Rhodes St, Timaru	0-3-688 8401	8310
1989	L7	<b>Millar</b> , M Anne, LTh, RN, 416 Mairehau Rd, Parklands, ChCh	0-3-383 0144	8030
1963	1988	<b>Miller</b> , Barbara I 12 Arohia Place, Snells Beach, Warkworth	0-9-425 6144	2290
1991	L5	<b>Moa</b> , Kepu 68 La Rosa St, Greenbay, Auckland 7.	[O] 0-9-638 664 [Fax] 0-9-638 9651 [H] 0-9-817 3667	2340
1976	UFS3	<b>Moala</b> , Taniela T, LTh, DipRE 40 Kensington Ave, Mt Eden, Auckland	[H] 0-9-603 8747	2340
1947	SOC	<b>Money</b> , Deacon Lucy H, United Church, Choiseul, Solomon Islands		3060
1942	1982	<b>Morrison</b> , William (Bill) J, MA 18A Mizpah Rd, Browns Bay, Auck.10	0-9-478 5570	2320

Ent.	Years	Names and Address	phone no.	Parish
	S2	<b>Morunga, Christina</b> Runaruna, R D 2, Broadwood		
1972	MI	<b>Morunga, Winiata,</b> 4 Griffin St, Kamo, Northland	0-9-435 0584	1510
1960	5	<b>Mullan, David (Dave) S, MA, DipEd</b> 20 Tui Grove, Paihia, Northland (Supply)	0-9-402 8071	1030
1980	3	<b>Murray, John S</b> P O Box 544, Thames	[O] 0-7-868 6123 [H] 0-7-868 6241	3010
1991	MI	<b>Nathan, Rex E F</b> P O Box 321, (Aoroa Rd) Dargaville	0-9-439 6565	1500
1964	6	<b>Neal, Barry W, MA, DipEd</b> 1/64 Peary Rd, Mt Eden, Auckland	[H] 0-9-630 4934	2010 3030
1989	4	<b>Nesbit, John B</b> 100 Jed St, Invercargill	0-3-218 3539	9110
1953	1988	<b>Newman, Alan, MA(Hons)</b> 1 Camellia Drive, Ngongotaha, Rotorua.	0-7-357 5235	3170
1980	L	<b>Noa, Nomani,</b> 4 Iliad Place, Wiri, Manukau City	0-9-263 4090	2410
1968	UFS2	<b>Norwell, Ian C</b> 26 Waterview Rd, Devonport, Auck.9	[H] 0-9-445 0042	2130
1937	1974	<b>Norwell, Leslie T</b> 36 Raleigh St, Cambridge	0-7-827 5477	3070
1949	1982	<b>Nuttall, A Roger G, BA</b> 103A Ohaupo Rd, Hamilton	0-7-843 6375	3080
1994	2	<b>Oh, Kyoung-Soo</b> 28 Francis Street, Takapuna, Auckland	[H] 0-9-489 2211	2140
1946	1981	<b>Olds, Norman W</b> 74A Fleete St, Burwood, ChCh 6.	0-3-385 1932	8010
1951	1977	<b>Olds, O McLennan,</b> 32 Omokoroa Country Estate, Private Bag, R D 2 Tauranga	0-7-548 0658	3350
1983	4	<b>Oliver, J Allan, MSc, LTh</b> P O Box 823, Taupo (Home: 38 Rimu St)	[O] 0-7-378 6812 [H] 0-7-378 4302	3180
1985	UFS4	<b>Olsen, F Anne, BA</b> P O Box 42105, Homedale, Wainuiomata, Lower Hutt (Home: 149 Moores Valley Road)	[O] 0-4-566 4089 [H] 0-4-564 2522	6150
1991	5	<b>Olsen, Ken W, BTh(Melb.)</b> 237 Kennedy Road, Napier	0-6-843 8665	5010
1995	1	<b>Osborn, Beverley</b> 50 Wakefield Street, Westport 7601	[H] 0-3-789 6509	7100
1953	1986	<b>Osborne, John H, MA</b> 61 McDowell Cres, Glenfield, Auckland 10	0-9-419 1523	2150
		<b>Palelei, Alalafaga</b> 27 Romeny Place, Manurewa, Auckland (student)		
1947	1979	<b>Parker, Francis H,</b> 382 Racecourse Rd, Te Awamutu	0-7-871 3060	3250



Ent.	Years	Names and Address	phone no.	Parish
1931	1972	<b>Parker</b> , Gordon, MA, PhD(Lond.), Panorama Ave, Whitianga, Coromandel Peninsula	0-8-436 4199	3320
1930	1971	<b>Parker</b> , J Wesley, ED, MA, BD, 8 Ranui Rd, Remuera, Auck.5	0-9-524 2579	2060
1993	L3	<b>Parkes</b> , Judith R "Windermere" Bells Rd, R D 2 Blenheim	0-3-578 9901	7070
1969	1995	<b>Pate</b> , Heremia H 10 Chrystal Place, Rotorua		
1987	4	<b>Paterson</b> , Susan (Sue) E, LTh, STh 44 Ottawa Rd, Wellington 4	[O] 0-4-479 7110 [H] 0-4-479 7110	6060
1952	1986	<b>Penman</b> , John A, BA, 1/26 New Windsor Rd, Avondale Auckland 7	[H] 0-9-828 8852	2080
1927	1966	<b>Penn</b> , Athol R. 320 'Northbridge', Akoranga Drive, Northcote, Auckland 9	0-9-489 7130	2140
1992	4	<b>Peterson</b> , Brian C; LTh, MinDip 67A Gloucester St, Taradale, Napier	0-6-844 2205	5010
1960	1974	<b>Peterson</b> , Frederick D 1 Glynne Cres, Christchurch	0-3-338 8349	8020
1992	4	<b>Peterson</b> , Marion J; BTh 67A Gloucester Street, Taradale, Napier	0-6-844 2205	5010
1968	1	<b>Phillipps</b> , Donald J, BA, BD, 165 Carroll Street, Dunedin	[H] 0-3-477 8929	9010
1939	1973	<b>Pointon</b> , Dorothy, Deacon, c/- Everill Orr Homes, 63 Allendale Rd, Mt Albert, Auckland	0-9-846 7159	2010
1986	1992	<b>Pond</b> , H David, 27 Summer St, Devonport, Auckland	[H] 0-9-445 3364	2140
1980	MI	<b>Popata</b> , Wiki Kaumatua Flats, Ruaiti Rd, Ihumatao, Mangere		2510
1967	CHP7	<b>Pratt</b> , David C Christian Social Services Wanganui, (12 D'arcy Road) Wanganui	0-6-345 2139 (Fax) 0-6-345 8277 [H] 0-6-343 1462	4090
1975	UFS6	<b>Pratt</b> , G Douglas, MA, BD, LTh.(Hons), ASB,PhD,(St And); 16 Kelvin Place, Hamilton	0-7-856 8542	3080
1966	CHP22	<b>Prince</b> , Donald F, MNZAP, 15 Tivoli Place, Bishopdale, Christchurch 8005	[O] 0-3-364 0640 [H] 0-3-352 4194	8140
1957	1987	<b>Pullar</b> , Beverley, 10 Hunter Ave, Richmond, Nelson	0-3-544 6523	7030
1984	MI	<b>Rakena</b> , Matiu Te Pua Road, Kaikohe		1510
1954	1995	<b>Rakena</b> , Ruawai D, BA 28 Mt Albert Rd, Auckland	[H] 0-9-846 7364	1510



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1984	D12	<b>Ramsay, B Anne</b> 74 Russell Street, Whangarei	0-9-437 2288	1130
	MI	<b>Rauwhero, Heemi,</b> Hukanui Marae, Gordonton R D, Hamilton		3510
1984	L5	<b>Reid, Loraine J</b> 31 Leinster Terrace, Lincoln	0-3-325 2899	8010
1987	D9	<b>Reid, Rita J</b> 1/85 Epsom Rd, ChCh 4	0-3-348 9423	8120
1986	1994	<b>Reynolds, Elva M</b> 70 Fitzherbert St, Hokitika	0-3-755 6112	7120
1989	3	<b>Rice, William R,</b> 49 Bryndwr Road, ChCh 5	[H] 0-3-351 9634	8130
1982	L4	<b>Richards, Gillian (Jill) M</b> 202 Kohimarama Rd, Auck. 5	[O] 0-9-636 4599 [H] 0-9-528 8771	2030
1969	CHP2	<b>Rigby, Russell G, BA (Hons)</b> 11 Penrith St, New Plymouth	[H] 0-6-753 374	4010
1955	1989	<b>Rigg, Frank S</b> 466B Whangaparaoa Rd, Whangaparaoa 1463	0-9-424 1016	2280
1974	8	<b>Roberts, John H., BA, LTh,</b> Dip.Crim.(Hons), 11 Brougham St, Wgtn 1	[H] 0-4-384 6660	6510
1987	6	<b>Rogers, Douglas I, LLB (Hons), MTh</b> BD (Hons), 15 Waddington Drive, Naenae, Lower Hutt	[O] 0-4-569 6597 [H] 0-4-567-6110	6120
	MI	<b>Rogers, Timaru (Mrs)</b> 42 Orrs Rd, Kaikohe	[H] 0-9-405 2097	1510
1990		<b>Rolinson, David T H, MA, Dip Tchg</b> 17 Valley Road, Mt Eden, Auckland	[H] 0-9-630 2039	2010
1983	CHP5	<b>Rosewell, Wendie,</b> Chaplains Dept. Auckland Hospital, Park Rd, Auckland (home: 47 Marsden Ave, Balmoral, Auck.)	[O] 0-9-379 7440 Ext. 7279 [H] 0-9-630 2987	2002
1963	ASC2	<b>Rowe, B Keith, BA, BD, STM (Union NY)</b>		2410
1954	1991	<b>Rushton, Percy P, BA, BD</b> 1 Craig Road, Maraetai, Manukau City	0-9-536 6291	2410
1957	UFS1	<b>Russell, Kenneth H</b> 39 George Point Road Onerahi, Whangarei	[H] 0-9-436	1130
1964	1972	<b>Sage, Deacon Constance E</b> 1 Willis St, Auck. 3	0-9-846 5942	2080
1971	4	<b>Salmon, John B, MA, ThM (Princeton)</b> PhD, LTh, STh, ACA, ACIS, 19 Temple St, Meadowbank, Auck.5	[O] 0-9-521 2073 [H] 0-9-521 5949	2800

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1982	6	<b>Samoa Saleupolu</b> , Aso T, DipTropAgr,[O] LTh, 1 Waterview Rd, Mangere	0-9-275 4759 [H] 0-9-275 9508	2410
1983	1989	<b>Samusamuvodre</b> , Elia 5 Tawa Cres, Manurewa	0-9-266 0126	2420
1981	1	<b>Sa'o</b> , Tanielu T P O Box 20273, Glen Eden	[O] 0-9-818 6542 [H] 0-9-	2100
1956	1992	<b>Scammell</b> , Bruce, 43 Monmouth Street, Feilding	0-6-323 3463	5120
1950	1988	<b>Schroeder</b> , Leonard P, BA, BD,(Melb.) 90 Mountview Road, Hamilton	0-7-843 0051	3080
1983	3	<b>Sedon</b> , Ashley J, BTP, LTh (Hons.) P O Box 68 184, Newton, Auckland (130 Grafton Road)	[O] 0-9-373 2869 [H] 0-9-373 2323 Fax: 0-9-373 2444	2010
1988	1995	<b>Shamy</b> , Eileen L, (Ministry to Elderly and confused) 224 Sawyers Arms Rd, Chch	0-3-359 4019	8000
1945	1977	<b>Shapcott</b> , Leonard (Len) 13 Lucinda Place, Glen Eden, Auck 7	0-9-818 3415	2100
1952	1990	<b>Shaw</b> , Harry I. 12 Bowen St, Cambridge,	0-7-827 3366	3070
1946	1982	<b>Shepherd</b> , Trevor 38 Freyberg Street, Cherrywood, Tauranga	0-7-576 2791	3190
1944	1970	<b>Sherson</b> , Donald G, BA 54 Rangatira Rd, Birkdale, Auck.10	0-9-483 8030	2150
1979	3	<b>Short</b> , Robert (Bob) D 90 Forest Lake Road, Hamilton	[O] 0-7-824 8864 [H] 0-7-846 0576	3120
1961	1991	<b>Sides</b> , Brian W 92A Fraser Street, Tauranga	0-7-578 8499	3190
1975	5	<b>Sinclair</b> , Paul F, 406 Thames St, Morrinsville	[H] 0-7-889 7623	3060
1991	L2	<b>Siulangapo</b> , 'Inoke 35 Alport Street, Christchurch (Probationer)	0-3-384 2183	8000
1987	D5	<b>Slinn</b> , Ngaire P 43 Cowper St, Greymouth	0-3-768 6509	7110
1964	6	<b>Slinn</b> , Stuart G 43 Cowper St, Greymouth	0-3-768 6509	7110
1979	6	<b>Small</b> , Brian N, 11 Morse Street, Napier	0-6-843-9183	5160
1970	8	<b>Smith</b> , G Clive, LTh 61 Wainoni Rd, ChCh 6	[O] 0-3-389 2285 [H] 0-3-389 7843	8030
1985	3	<b>Smith</b> , Kenneth R, LTh, 356 Wairakei Road, Chch 5	0-3-359 8115	8140
1928	1966	<b>Snowden</b> , Rita, OBE, FIAL c/- Mr F H Stott, N Z Guardian Trust, P O Box 1934 Auckland	0-9-846 7159	2140
1952	1976	<b>Spindler</b> , Sydney J 2/6 Hoyle Place, New Plymouth	0-6-757 8745	4010



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1984	3	<b>Springett</b> , Margaret, LTh Allens Road, R D 12, Hawera, Taranaki	[H] 0-6-272 2879	4050
1951	1985	<b>Stead</b> , Peter A, BA 10 Newton Rd, Oneroa, Waiheke Island	0-9-372 7288	2010
1995	1	<b>Stephenson</b> , P Anne, LTh 4 Ebdentown Street, Upper Hutt		6140
1973	6	<b>Stringer</b> , John A., DipTheol (Melb) 2 Voss St, Christchurch 1	[O] 0-3-385 3473 [H] 0-3-385 2147	8030
1979	4	<b>Stroobant</b> , Anthony (Tony) D 1/41 Monarch Ave, Glenfield, Auckland	[O] 0-9-444-2711 [H] 0-9-418 4515	2160
	ASC7	<b>Stuart</b> , Dr W James, 120 Ilam Road, Ilam, ChCh	[O] 0-3-348 7069 Ext. 737 [H] 0-3-351 7156	
1953	1988	<b>Stubbs</b> , David G, 69 Arthur St, Blenheim	0-3-578 6083	7070
1989	D7	<b>Sulzberger</b> , Elva M J 111 Govett Avenue, New Plymouth	0-6-753 5432	4010
1991	L5	<b>Takau</b> , Salesi, DipAcc,NZCC 2 Wairau Place, Palmerston North	[H] 0-6-356 8346	5100
1975	16	<b>Tana</b> , Diana A (c/- 4 Bryce St), P O Box 1405, Hamilton	0-7-838 1235	3510
		<b>Taufa</b> , Samiuela 5 Awarua Street, Elsdon, Wellington (student)		
1987	1995	<b>Ta'ufo'ou</b> , Peni Mafi 14 Bingara Pl, Mangere, Auck.	0-9-275 4352	2340
1991	5	<b>Taungapeau</b> , 'Epeli, BTh(Melb), LTh 30 Britannia St, Petone, Lower Hutt	[O] 0-4-568 5411 [H] 0-4-568 4687	6120
1955	1985	<b>Tauroa</b> , Lane M, BA 22 Hauiti Drive, Warkworth	0-9-425 7365	2290
1966	2	<b>Taylor</b> , Keith J, BA, P O Box 9380, Te Aro, Wellington	(Direct Line) 0-4-478 8072 pager 026 107 011	6070
		Wellington 6004	[H] 0-4-382 9795	
1957	1993	<b>Taylor</b> , Philip F 12 Melandra Road, Whangaparaoa	[H] 0-9-424 3059	2280
1980	L2	<b>Telford</b> , Gillian A, MAND 7 Balfour Crescent, Hamilton	[H] 0-7-856 2083	3400
1993	3	<b>Te'o</b> , Suiva'aia, MinDip 4 Jellicoe St, Greytown	[H] 0-6-304 9876	6160 6170
1967	MI	<b>Te Uira</b> , Phillip, Taharoa, R D Te Kuiti	(0813) 67316	3520
1983	2	<b>Thomas</b> , Ann M, MPS 79 Pretoria Street, Lower Hutt	[O] 0-4-566 0580 [H] 0-4-566 0226	6120
1941	1978	<b>Thomas</b> , Gordon V, BA 36A Kennedy Drive, Levin		6220
1993	3	<b>Thompson</b> , Susan J, MA (Hons) 46 College Road, Northcote, Auckland 9	[H] 0-9-480 9332	2180



Ent.	Years	Names and Address	phone no.	Parish
		<b>Thompson, Tom</b> (15 Lorne Street), P O Box 71, Kaponga (Lay Supply)	[O] 0-6-624 8411 [H] 0-6-764 6564	4060
1955	1983	<b>Thornicroft, Neville</b> , 7 Walton Ave, Warkworth	0-9-425 7225	2290
1935	1975	<b>Thornley, Robert, MA, DipSocSc</b> , 58 Allendale Rd, Mt Albert, Auck. 3	0-9-846 3346	2080
	ASC	<b>Towers, Kenneth J.</b> 7C Argyle St St, Balclutha (retired ex British Conference)		9090
1954	1983	<b>Trebilco, David L</b> 16 Coppelia Ave, Omokoroa, R D 2, Tauranga		3350
1988	SOC8	<b>Trebilco, Paul R; BSc(Hons),BD,PhD</b> ph 0223 566 601 Tyndale House, 36 Selwyn Gardens, Fax 0223 566 608 Cambridge CB3 9BA, England		9020
1994	2	<b>Tregurtha, Paul</b> 7 Ajax Street, Milton	[H] 0-3-417 8134	9080
1982	D13	<b>Tregurtha, Rachel A</b> , 208 King St, Rangiora	0-3-313 7506	8190
1963	UFS6	<b>Tucker, W Geoffrey</b> 38 Braemar Rd, Rothesay Bay, Auckland	[O] 0-9-525 4179 [H] 0-9-479 2960	2320
	S4	<b>Tufuga, Fatuatia</b> Trinity College, Private Bag 28 907, Remuera, Auckland 1136		
1981	1	<b>Tugia, A Fa'aoso</b> 14 Fairdale Place, Papakura	[O] 0-9-298 4695 [H] 0-9-298 4092	2430
1981	1995	<b>Tuimaseve, Fisiga</b> 132 Tennesse Ave, Mangere	[H] 0-9-270 3239	2410
	L2	<b>Tu'itupou, Molia</b> 15 Catherine St, Onehunga		2370
1985	6	<b>Tupou, S Tavake, ThDip, DipMin</b> (Australia College of Theo. Sydney) LTh, Fax 0-7-576 4961 15 Brookfield Tce, Tauranga	[O] 0-7-576 4961 [H] 0-7-576 2047	3190
1969	4	<b>Turner, Brian H, MA(hons), DipRE(Melb)</b> P O Box 9932, Te Aro, Wellington (43 Roseneath Tce) [H] 0-4-386 2620 Fax: 0-4-382 8054	[O] 0-4-385 3727	6010
1991	L5	<b>Uasi, Langi'ila, LTh, ThDip, DipMin</b> , DipAdEd(Syd); 7 Archboyd Ave, Mangere East, Auckland	0-9-275 6379	2370
1991	L2	<b>Uhi, Siosifa Latu</b> 38 Wise St, Wainuiomata	0-4-564 7637	6120
1995	1	<b>Unasa, Uesifili, BD(Otago)</b> 107 Normandy Street, Dargaville	0-9-439 8724	1090
1991	D5	<b>Unasa-Su, Piula A</b> 64 Ormond Rd, Gisborne	0-6-868 5789	5040

Ent.	Years	Names and Address	phone no.	Parish
1964	28	<b>Ungemuth, Shirley V</b> P O Box 5076, Dunedin (47 Glendevon Place, Vauxhall, Dunedin)	[O] 0-3-477 2000 [H] 0-3-454 4705	9020
1978	1	<b>Upson, Alan R,</b> P O Box 515, Manurewa	[O] 0-9-266 5301 [H] 0-9-	2420
	S2	<b>Vaeluaga, Sani T</b> Trinity College, Private Bag 28907, Remuera, Auckland 1136		
1995	1	<b>Vickers, Ralph</b> 27 Hookey Drive, Te Puke	[O] 0-7-573 7676 [	3210
1962	2	<b>Wakeling, W J Douglas</b> 1 Highfield Road, Feilding	[O] 0-6-323 8057 [H] 0-6-323 4127	5120
1978	1	<b>Wall, Lynne J, BA, BD,</b> 1 Tennyson Street, Takapuna, Auckland	[O] 0-9- [H] 0-9-	2140
1978	1	<b>Wall, Terence W, MA, BSc, STM</b> 1 Tennyson Street, Takapuna, Auckland	[O] 0-9- [H] 0-9-	2140
1961	1995	<b>Wallace, William L, BA</b> 115 Main Rd, Wainuiomata	[H] 0-3-	
1985	5	<b>Watkin, Gillian M, LTh(2nd Class Hons)</b> Trinity College, Private Bag 28 907, Remuera, Auckland 1136 (17 Havelle Ave, Titirangi, Auck 7)	[O] 0-9-528 4437 [H] 0-9-817 5368	2820
1954	1985	<b>Watson, Alexander C.</b> 376 Halswell Rd, ChCh 3	0-3-322 7805	8110
1987	1995	<b>Waugh, Jean M</b> Flat 3, 77 Golf Road, Tahunanui, Nelson	[H] 0-3-	7010
1984	1	<b>Waugh, Richard J, BA, LTh, STh</b> P O Box 82 056, Highland Park, (home: 474 Pakuranga Rd)	[O] 0-9-576 2407 Fax 0-9-576 5930 [H] 0-9-	2410
1989	UFS	<b>Webb, Ronald H, LTh</b> 27b Ramillies Place, Glenfield, Auckland	[H] 0-	2160
1977	UFS19	<b>Webster, Alan C, MA, MDiv, EdD,</b> PhD, Ngaio Rd, R D 5, Feilding	0-6-329 2858	5100
1980	D	<b>Webster, Edna E</b> P O Box 638, (24 Kingswood Rd, Brookfield), Tauranga	[H] 0-7-576 5986	3190
1960	1991	<b>Wedding, P Joan</b> P O Box 12, Putaruru (65 Kensington Street)	[O] 0-7-883 7341 [H] 0-7-883 7591	3150
1965	4	<b>West, Norman J.</b> 121 Barr Street, Dunedin	[H] ph & fax 0-3-488 2001	9020
1971	6	<b>West, Peter J L</b> 3 Truro Rd, Camborne, Porirua	0-4-233 9079	6100
1966	9	<b>West, Stan J.</b> P O Box 931, ChCh (22 Kent Lodge Ave)	[O] 0-3-366 6049 [H] 0-3-342 9963	8900
	D1	<b>Westaway, Francis</b> Lawrence Motels, Beaumont Rd, Lawrence	0-3-485 9811	9230



Ent.	Years	Names and Address	phone no.	Parish
1988	L9	<b>Westaway</b> , Robyn E Lawrence Motels, Beaumont Rd, Lawrence	0-3-485 9811	9230
1981	3	<b>Whaley</b> , Graham H, BA, BD 15 Highbury Bypass, Birkenhead, Auckland	[O] 0-9-480 9718 [H] 0-9-419 0272	2150
1936	1974	<b>Wharemaru</b> , Heeni, MBE, Deacon 1 Ngaere Ave, Hamilton	0-7-855 6618	3100
1976	3	<b>White</b> , Graeme R, LTh 80 Red Beach Road, Orewa	[H fax/phone] 0-9-426 8100	2280
1987	D9	<b>Wicks</b> , Kay 31 Jellicoe Ave, Tuakau	[H] 0-9-236 8169	2450
1985	1994	<b>Wicks</b> , Raymond G. 31 Jellicoe Ave, Tuakau	[H] 0-9-236 8169	2450
1959	1985	<b>Widdup</b> , Robert (Bob) W 14B Pinewood Grove, Paraparaumu	[H] 0-4-297 0699	6100
1975	MI	<b>Wiki</b> , Waha 22 Derrick Road, Kawakawa, Northland	0-9-404 1712	1510
	S1	<b>Williams</b> , Ken Trinity College, Private Bag 28 907 Remuera, Auckland 1136		
		<b>Williams</b> , Richard 14 Bank Street, Birkenhead, Auckland		
1942	1982	<b>Willing</b> , Leonard (Len) V, BA 8 Murray Ave, Hawera	0-6-278 7035	4510
1986	MI	<b>Winikerei</b> , Barney Ahuroa Road, R D 2, Te Kuiti		3520
	D2	<b>Wood</b> , Christine (Chris) 38A Foster Cres, Belmont, Lower Hutt	0-4-565 1320	6120
1950	1984	<b>Woodfield</b> , Frank H 4 Kowhai Grove, Waikanae	0-4-293 6904	6240
1950	1988	<b>Woodfield</b> , Owen T, BA 107 Kaiwara St, Chch 2.	[H] 0-3-338 2550	8080
1962	8	<b>Woodley</b> , Alan K, BA P O Box 5104, Auckland	[O] 0-9-303 2443 Fax: 0-9-309 0665	2010
		(Home 39 Westmere Park Ave, Westmere)	[H] 0-9-360 0065	
1939	1960	<b>Wright</b> , H R Tainui Home, P O Box 5016, New Plymouth (HM)	0-6-753 4837	4010
1971	1989	<b>Wright</b> , Jack 43 Clyde Cres, Palmerston North	0-6-357 5513	5100
1991	5	<b>Yasa</b> , Mike M K 11 Eginton St, Motueka	0-3-528 8847	7040
1993	3	<b>Zanders</b> , Gloria J, DipHSc, BTheol(Melb) 301 Bank Street, Te Awamutu	0-7-871 5376	3250

*This list was prepared 30 November 1994 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:** Kevin R Connole, LTh (1010)  
 1 Te Reinga St, Kaitaia 0500. ph. 0-9-408 1078  
 Deacon Airdre R Cochrane, Kaitaia 0500  
 ph. no. 0-9-408 4019
- Kaikohe Union Parish:** The Parish Secretary, (1020)  
 23 Williams Avenue, Kaikohe. ph. 0-9-401 1434
- Bay of Islands Co-operating Parish:** David S Mullan, MA, DipEd (1030)  
 20 Tui Grove, Paihia 0521, Northland 0-9-402 8071
- Kaeo-Kerikeri Union Parish:** Eric S Mattock, BTheol (1040)  
 21 Hawkings Crescent, (P O Box 166) Kerikeri 0470.  
 ph. -9-407 8589
- North Hokianga Co-operating Parish:** The Parish Secretary (1050)  
 Mr R Gregory, P O Box 25, Broadwood. ph. 0-9-409 5829
- South Hokianga Co-operating Parish:** Mavis Ambler (1060)  
 P O Box 19, Opononi 0472, Northland. ph. 0-9-405 8809
- Hikurangi Union Parish:** Secretary: S B Clark (1070)  
 59 Valley Road, Hikurangi, 0251. ph. 0-9-433 8635
- Whangarei Uniting Churches:** (1080)  
 St Andrews Uniting - Secretary  
 St James Onerahi Uniting - Bruce A J Hellyer, LTh,  
 100 Onerahi Road, Whangarei 010. ph. 0-9-436 0963  
 Trinity Uniting Tikipunga - Geoffrey Skilton, BTh,  
 28 Erin Street, Tikipunga, Whangarei 0133. ph. 0-9-437 3731  
 Whangarei Uniting Church Council, P O Box 587, Whangarei
- Ruawai Co-operating Parish:** Alan D Hawksworth, BA, BTh, (1100)  
 92 Freyberg Rd, Ruawai 0355, Northland. ph. 0-9-439 2007
- Wellsford Co-operating Parish:** Frederick W Bealing, BA, BD, (1120)  
 1 Monowai Street, Wellsford 1493 ph. [O] 0-9-423 8076,  
 [H] 0-9-423 8589
- St John's/Raumanga Co-operating Parish:** The Parish Secretary (1130)  
 P O Box 8104, Kensington, Whangarei 0101.  
 ph. [O] 0-9- 437 1601.  
 Anne Ramsay, 74 Russell Street, Whangarei 0101. ph. 0-9-437 2288
- St Paul's Kamo Co-operating Parish:** Edward W Body, BCom, ACA, (1140)  
 23 Puriri St (P O Box 4118), Kamo, Whangarei 0101.  
 ph. 0-9-435-0916.

### AUCKLAND (2000)

- Glen Innes Co-operating Parish:** (2070)  
 15A Emmerson St, St Heilers, Auckland 5  
 ph. [O] 0-9-528 3001

- Avondale Union Parish:** Anthony (Tony) N Bell, LTh (2090)  
 214 Rosebank Rd, Auckland 7. ph. [H] 0-9-828 3077,  
 [O] 0-9-828 2003  
 Leao T Si'itia, LTh, 1 Orchard Rd, Auckland 7  
 ph. [O] 0-9-828 2003; [H] 0-9-828 7496
- Te Atatu Union Parish:** Robert R Te Whaiti, 19 Graham (2120)  
 Ave, Te Atatu, Auckland 8 ph. 0-9-834 6757
- Glenfield Ecumenical Project:** (2160)  
 Anthony (Tony) D Stroobant, 1/41 Monarch Avenue,  
 Glenfield, Auckland. ph. [O] 0-9-444 2711; [H] 0-9-418 4515  
 Parish postal address P O Box 40112, Glenfield. (Street Address:  
 Glenfield Community Centre, 98 Bentley Avenue)
- South Kaipara Co-operating Parish:** Patricia M Jacobson, BA, LTh(2270)  
 P O Box 87, Helensville 1250. ph. 0-9-420 8868
- St Austell's Co-operating Parish - New Lynn:** (2300)  
 Rev Elizabeth Mansill, 1207 Dominion Road, Mt Roskill South,  
 Auckland. ph. [O] 0-9-827 4360; [H] 0-9-620 8761
- Lynfield Co-operating Parish:** Mark F Cooper, LTh (2330)  
 37 The Avenue, Waikowhai, Auckland 4. ph. 0-9-626 4141

#### **MANUKAU (2400)**

- Tuakau Union Parish:** John McClean, 3 Buckland Road, (2450)  
 Tuakau. ph.  
 Deacon Kay Wicks, 31 Jellicoe Ave, Tuakau 1892. (P O Box 143)  
 ph. [O] 0-9-236 8032; [H] 0-9-236 8169
- Franklin West Co-operating:** David R Alley, (2460)  
 31 King St, Waiuku 1852. ph. 0-9-235 9312
- Bucklands Beach Co-op. Parish:** Rev. Jim Thornburrow, BA, LTh (2470)  
 245 Bucklands Beach Rd, Buckland Beach, Auckland 1704  
 ph. [O] 0-9-534 2305, [H] 0-9-534 5822

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

- Thames Union Parish:** John S Murray, P O Box 544, Thames 2815  
 ph. [H] 0-7-868 6241, [O] 0-7-868 6123 (3010)
- Hauraki Plains Co-operating Parish:** Ross Scott (3020)  
 The Manse, Ngatea 2852. (P O Box 19)  
 ph. 0-7-867 7201
- Paeroa Co-operating Parish:** Stan and Pauline Stewart (3030)  
 P O Box 54, Paeroa. phopne/fax 0-7-862 8603
- Te Aroha Co-operating Parish:** Alice Hill, (3050)  
 23 Church St, Te Aroha ph. [O] 0-7-884 8673 [H] 0-7-884 5818
- Cambridge Union Parish:** W John McDonald, BTheol. (3070)  
 43 Queen St, (Home: 23 Alpha St,) Cambridge 2351.  
 ph. [O] 0-7-827-6523; [H] 0-7-827-7675



- Raglan Union Parish:** Roger M Gibson (3090)  
3 Park Drive, Raglan 2051. ph. [O] 0-7-825 8275,  
[H] 0-7-825 8354
- Chartwell Co-operating Parish:** Alan J Leadley, MA, BD (3110)  
138 Boundary Road, Hamilton. ph [H] 0-7-855 2919  
Florence M T Chambers, (41 de Vere Cr.) P O Box 12034, Hamilton.  
ph. 0-7-854 7101
- Ngaruawahia Union Parish:** Bob Short (3120)  
90 Forest Lake Road, Hamilton 2001. ph. [O] 0-7-824 8864  
[H] 0-7-846 0576
- Huntly Co-operating Parish:** Murray J Lambert, (3130)  
P O Box 107, (92 Kimihia Rd) Huntly 2191  
ph. [O] 0-7-828 9713; [H] 0-7-828 9938
- Matamata Union Parish:** Alexander (Lex) C Johnston (3140)  
2 Hohaia Crescent, Matamata. ph. [O] 0-7-888 8806;
- Putaruru Co-operating:** P Joan Wedding (65 Kensington St) (3150)  
P O Box 12, Putaruru 2371. ph. [O] 0-7-883 7341; [H] 0-7-883 7591;
- Taupo Union:** J Allan Oliver, MSc, LTh (3180)  
P O Box 823, Taupo 3300 ph. [O] 0-7-378 6812, [H] 0-7-378 4302  
(Parsonage 38 Rimu St, Taupo.)
- St James Union Parish, Greerton:** Steve G Horton, (3200)  
P O Box 3006, (72 Pooles Rd) Tauranga 3001. ph. 0-7-541 0232
- Whakatane Co-operating:** Alexander H Czerwonka, (3220)  
P O Box 164 Whakatane 3080. ph. 0-7-308 5809
- Opotiki Union:** T Wesley Jeyaseelan, (3240)  
The Manse, 102 St John's St, Opotiki 3472  
ph. [H] 0-7-315 6176; [O] 0-7-315 7314
- St Paul's Co-operating - Taumarunui:** Bob Murphy, BA, PhD, PhF, (3280)  
18 Cross Street, Taumarunui. ph. 0-7-895 7061
- Turangi Co-operating:** , Kevin J Tarry, (3290)  
4 Hingana Street, Turangi 3080. ph. 0-7-846 8048
- Hillcrest Co-operating:** Neil R Keesing, LTh(Melb), STh, (3330)  
(249 Cambridge Rd), P O Box 11007, Hamilton ph. [O] 0-7-856 7866  
[H] 0-7-856 4065; Ross Falconer, 3 Eton Drive, Hillcrest,  
Hamilton. ph [O] 0-7-856 7866 [H] 0-7-856 7960
- Pio Pio-Aria Mokau Co-operating Parish:** B E Cavit, (3340)  
St Albans Vicarage, P O Box 119, Pio Pio. ph. 0-7-877 8097
- Omokoroa Co-operating:** Anthony N Hepburn (3350)
- Co-op. Parish of St Clare, Dinsdale:** The Parish Secretary (3360)  
P O Box 15-125, Hamilton.  
ph. [O] 0-7847 2752;
- All Saints (Bryant Park) Co-operating:** Leslie Brockbank (3390)  
P O Box 10-365, Te Rapa, Hamilton. ph. 0-7-849 5104
- Whangamata Co-operating Parish:** Gillian A Telford, MAND (3400)  
7 Balfour Crescent. ph. [H] 0-7-856 2083



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

- Eltham-Kaponga Co-operating:** William (Bill) J Clifford (4040)  
61 King Edward St, Eltham 4751. ph. 0-6-764 1148620
- Manaia Union:** Tom Thompson, J.P. (Lay Supply), (4060)  
42 Ngatai St, Manaia 4752. ph. [O] 0-6-624 841, [H] 0-6-764 6564
- Opunake Co-operating:** c/- Mrs Barbara Hooper, (4070)  
Upper Oco Road, R D 29, Kapona. ph. 0-6-274 5828
- Okato:** Geoffrey G E Harding, 2 Gossling St, Okato Taranaki 4652  
ph. 0-6-752 4270 (4080)
- Inglewood Union:** Chris Burgin, DipAg, BSW, BD (4110)  
3 Totara St, Inglewood. ph. [O] 0-6-756 8790, [H] 0-6-756 7124
- Patea Co-operating:** Margaret Springett, LTh (4120)  
Allens Road, 12 R D Hawera 4800. ph. 0-6-272 2879
- Bellblock Lepperton Co-operating Parish:** (4130)  
c/- Mrs Dawn Garnett, 5 Dillon Drive, Bell Block, New Plymouth.  
ph. 0-6-755 2347

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

- Mangapapa Union:** The Parish Secretary, (5050)  
71 Atkinson, Gisborne 3801
- Presbyterian-Methodist Parish of Wairoa:** (5060)  
Richard J Gray, TTC, BA, BTh, 87 Lucknow St, Wairoa 4192  
ph. [O] 0-6-838 8478, [H] 0-6-887 1478
- Woodville Union:** John C F Mabon, (5080)  
44 McLean Street, Woodville. ph. 0-6-376 5547
- Pahiatua Union:** James M Soper (5090)  
5 Duke St, Pahiatua 5470. ph. [O] 0-6-376 8680  
[H] 0-6-376 8593
- Rongotea-Sanson Co-operating:** The Parish Treasurer, (5140)  
c- P O Box 136, Rongotea
- Foxton Union:** Christopher R Domboskri, LTh (5150)  
8 Hulke Street, Foxton. ph. 0-6-363 7127
- Tamatea Community Church:** Brian N Small (5160)  
11 Morse St, Napier ph. [H] 0-6-843 9183
- Waipawa Co-operating:** Nio Daniella (5170)  
44 Kennilworth Road, Waipawa. ph 0-6-857 8146
- Milson Combined Church:** David J Kettle, (5180)  
22 Goodwyn Cres, Palmerston North 0-6-357 8749

## **WELLINGTON (6000)**

- Wellington South-Lyall Bay Union:** Barbara Stephens, (6030)  
P O Box 7483, (Flat 1, 24 Akatea ST, Berhampore) Wellington  
ph. [O] 0-4-389 3225; [H] 0-4-389 3351
- Karori-Northland Uniting Parish:** Bryant S L Abbott (6020)  
18 West Road, Wellington 5. ph {H} 0-4-475 9198
- Miramar Uniting:** Ria A Sporry, 80 Darlington Rd, (6050)  
Miramar, Wellington 6003. ph. 0-4-388 8779
- Ngaio Union:** Susan E Paterson, LTh, 44 Ottawa Rd, Ngaio, (6060)  
Wellington 6004. ph. 0-4-479 7110
- Johnsonville Union:** Keith J Taylor, BA (6070)  
P O Box 13594, Johnsonville, Wellington 6004  
ph. [O] 0-4-478 3396; [H] 0-4-382 9795 Fax 0-4-478 8036
- Newlands Union:** - Barry E Jones, BA (6080)  
2 Oswald Cres, Newlands, Wgtn 6004. ph. 0-4-478 6283
- Tawa Union:** David Hollier, (74 Larsen Crescent,) (6110)  
P O Box 51-019, Tawa 6230.  
ph. [O] 0-4-232 8844; [H] 0-4-232 5067  
Tom Etuata, 330 Main Rd, Tawa 6203; [H] 0-4-232 6561
- Upper Hutt Co-operating:** P Anne Stephenson, LTh (6140)  
4 Ebdentown Street, Upper Hutt  
Douglas A Lendrum, 11 Redwood St, Upper Hutt 6401.  
[O] 0-4-528 8915; [H] 0-4-528 4099
- Wainuiomata Union:** F Anne Olsen, BA (6150)  
P O Box 42105, Homedale, Wainuiomata. ph [H] 0-4-564 2522
- Greytown St Andrews Union:** Suiva'aia Te'o (6160)  
The Manse, 4 Jellicoe St, Greytown 5953. ph. 0-6-304 9876
- Featherston Union:** Suiva'aia Te'o (6170)  
The Manse. 4 Jellicoe St, Greytown 5953. ph. 0-6-304 9876
- Carterton Union:** Donald F Biggs, 164 High Street South, (6180)  
Carterton 5951. ph. 0-6-379 8325
- Masterton St Luke's Union:** J Scott Thomson, BA, (6190)  
P O Box 789, (27 Worksop Rd), Masterton 5900.  
ph. [O] 0-6-378 6152, [H] 0-6-377 0805
- St James Masterton Union:** Mark A C Farmer, (6200)  
112 High St, Masterton 5901. ph. [O] 0-6-377 4354; [H] 0-6-377 1170
- Eketahuna Union:** The Parish Secretary, (6210)  
Mrs L O'Neale, R D 6, Eketahuna 5991
- Kapiti Co-operating:** Ken G Wall, LTh, (6240)  
3 Goldsborough Ave, Raumati Beach 6150. ph. [H] 0-4-298 5600
- Hataitai-Kilbirnie Co-operating:** The Parish Secretary (6250)  
94 Hamilton Rd, Wellington 3. ph. [H] 0-4-386 2140
- North Wairarapa Rural Support Ministry:** Vacant, (6260)
- Brooklyn Co-operating:** c- Moderator (6270)  
96 Washington Ave, Wellington 2. ph. 0-4-389 3470



## **NELSON (7000)**

- Nelson St Luke's Union:** W Bruce Murray, (7020)  
226 Vanguard St, Nelson 7001. ph. 0-3-548 2923
- Motueka-Moutere Hills Regional Co-operating:** (7040)  
(PO Box 265, Motueka)  
Mikaele (Mike) Yasa, 11 Eginton St, Motueka 7161  
ph. 0-3-528 8847  
Presbyterian Appt: ,  
The Manse, Tasman R D 1, Upper Moutere 7152. ph. 0-3-526 6771
- Picton Union:** Alistair McBride, 15 Wairau Rd, (7080)  
Picton 7372. ph. [H] 0-3-573 6129; [O] 0-3 573 6301
- Reefton District Union:** Mr G M Gillespie (supply) (7090)  
153 Buller Road, Reefton 7853. ph. 0-3-732-8589
- Buller Union:** Beverley Osborn (7100)  
50 Wakefield St, Westport 7601. ph. 0-3-789 8714
- Greymouth District Union:** Stuart G Slinn, (7110)  
43 Cowper St, Greymouth 7801. ph. 0-3-768-6509  
, 119 Tainui St, Greymouth
- Hokitika Union:** John F Drylie, LLB, BTheol, 118 Fitzherbert St, (7120)  
Hokitika 7900. ph. 0-3-755 6119

## **NORTH CANTERBURY (8000)**

- New Brighton Union:** S Mavaega, 24 Collingwood (8040)  
St, New Brighton, ChCh 8009. ph. 0-3-388 9220
- Sumner-Redcliffs Union:** The Parish Secretary, 15 Wiggins St, (8050)  
Sumner, ChCh 8008. ph. [H] 0-3-326 6975
- South East Christchurch Union:** M Lyndsey McKay, BA, BTh (8060)  
29 MacGregors Rd, Christchurch 8006. ph. [O] 0-3-389 5303;
- Lyttelton Harbour Union:** (8070)
- Halswell Union:** Barry G Harkness, BA, BD, (8110)  
438 Halswell Rd, ChCh 8003. ph. [O] 0-3-322 7514, [H] 0-3-322 8217
- Lincoln Union:** Rev. Colin F Hay, (8160)  
126 East Belt, Lincoln 8152. ph. 0-3-325 2257
- Ellesmere Co-operating:** Marian Emslie, MSR(T), (8170)  
47 Pennington St, Leeston 8151. ph. 0-3-324 3315
- Kaiapoi Co-operating:** The Parish Secretary, (8180)  
P O Box 11, Kaiapoi 8252. ph. [O] 0-3-327 7082;
- Malvern Co-operating:** The Parish Secretary, 46 Mathias (8200)  
St, Darfield 8172. ph. 0-3-318 8252
- Oxford District Union:** The Parish Secretary, 3 Park Ave, (8210)  
Oxford 8253, ph. 0-3-312 4547
- Parklands Co-operating:** Rev Jenny Dawson, (8220)  
103 Marriotts Road, Christchurch. ph 0-3-388 9032



## **SOUTH CANTERBURY (8300)**

- St David's Marchwiell Union:** John D Meredith (8330)  
49 Broadway Street, Timaru 8601. ph. 0-3-686 1932
- Geraldine Co-operating:** Donald W Henderson (8360)  
10 Cox Street, Geraldine. ph. 0-3-693 8210
- Allenton Union:** Kerry Enright, LLB, BD, ThM(Princeton) (8390)  
83 Allens Rd, Ashburton 8300. ph. 0-3-308 7778
- Oamaru Union:** contact Treasurer, Mrs Y Hopkins, (8400)  
6 Greta Street, Oamaru 8901. ph. 0-3-434 8606  
Jean I McInnes (Deacon),  
37 Don Street, Oamaru 8901. ph. 0-3-437 1979

## **OTAGO-SOUTHLAND (9000)**

- West Harbour United:** C/- Dr Len Robinson, 26 Ruru Avenue (9040)  
St Leonard's, Dunedin. ph. no. [H] 0-3-471 0250
- Corstorphine-Concord Union:** c/- Mr J D McIntosh, (9060)  
37 Crammond Avenue, Corstorphine, Dunedin  
ph. 0-3-0-3-487 7504
- Grants Braes Union:** Hamish M L Kirk, (9070)  
145 Larnach Rd, Waverley, Dunedin 9001. ph. [H] 0-3-454 4411
- Tokomairiro Co-operating:** Paul Tregurtha, BTheol(Otago) (9080)  
The Manse, 7 Ajax St, Milton, South Otago 9254. ph. 0-3-417 8134
- Riverton Union:** The Parish Secretary (9120)  
13 Shrewsbury St, Riverton 9654. ph. 0-3-234 8577
- Otautau-Waiono Union:** The Parish Secretary (9130)  
The Manse, Nightcaps 9651. ph. 0-3-225 7873
- Bluff Co-operating:** Alec Clark, 39 Prince St, (9150)  
Winton 9662. ph. 0-3-236 0013
- Teviot Union:** The Parish Secretary, 75 Scotland St, (9160)  
Roxburgh 9156 ph. 0-3-446 8044
- Alexandra-Clyde-Lauder Union:** Graham E Hawkey (9170)  
11 Bruce Place, Alexandra  
0-3-448 8810
- Port Chalmers Union:** c/- June Enlow (9180)  
176 North Road, Dunedin. ph. 0-3-473 7396
- Flagstaff Co-operating:** Brett J Walker, BA,BTh, PGDip (9190)  
99 Centennial Ave, Helensburgh, Dunedin 9001  
ph. [O] 0-3-476 3063; [H] 0-3-476 3390
- Blueskin Co-operating:** Arthur J Templeton, MA, (9220)  
"Artina", 2 Orokonui Rd, Waitati. ph. 0-3-482 2794
- Kaikorai Union:** (9240)  
73 Hood Street, Dunedin 9001. ph. [O] 0-3-476 4517
- Brockville Union:** c/- Mrs G Webber, (9250)  
10 Saunders Avenue, Brockville, Dunedin. ph. 0-3-476 3930
- Otatara Community Church Parish:** (9260)  
Stephen J Lindsay

# **COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION**

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Dr Garth Cant, 7 Owens Terrace, Christchurch 4.

Phone (03) 348-1654

Mrs Janet Taege, 42 Oakden Drive, Darfield. Phone (03) 318-8167

## **AREA SECRETARIES:**

Office Administrator: Mrs Sue Nicholls

P O Box 9549, Hamilton North.

Phone (07) 839-3949, Fax (07) 839-3950

Mr Raymond Wai Man Fung: P O Box 9049, Wellington

Phone (04) 801-6000, Fax (04) 801-6001

Rev Dr Lourdino A Yuzon: P O Box 931, Christchurch

Phone (03) 366-6049, Fax (03) 366-6009

(Until May 30, 1995)

Mrs Judy H Allison: P O Box 931, Christchurch

Phone (03) 366-6049, Fax (03) 366-6009

(From June 1, 1995)

## **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 Ministry, Interfaith  
Search, Research

#### **St Andrew's Church, Suva**

Rev Liva Tukutama

P O Box 25

Suva

Fiji

Parish Minister

### Tangintebu Theological College

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P O Box 264, Bikenibeu  
Tarawa  
Kiribati

John - Lecturer Old  
Testament Studies  
Myrtle - Parish Ministry

### UNIT 2

#### Navota Rural Training Centre

Local ni' Vanuatu partner-in-mission appointment in process  
P O Box 134 Farm Manager  
South Santo  
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United Church, Highlands Region  
P O Box 35  
Mendi, S.H.P.  
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Fijian Minister  
serving with United  
Church and supported  
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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

Dr Patrick & Mrs Bonnie Kelly  
Helena Goldie Hospital  
P O Box 82  
Munda, W.P.  
Solomon Islands

Second Doctor, Helena  
Goldie Hospital  
(Returning to NZ April  
1995)



### **UNIT 3**

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Mr Stephen Dowall  
P O Box 85  
Phnom Penh  
The Kingdom of Cambodia

Director, SCALE  
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#### **Committee for the Development of Asian Ministries**

Rev Stuart Vogel  
74 Parau St, Mt Roskill  
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Convener

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#### **Church of Christ in Thailand**

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11 Kaeo Nawarat Rd, Soi 2  
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Kathryn: Pastoral Worker,  
Church of Christ in Thailand

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

Rev Robert M Paterson  
Kotak Pos 1243  
Ujung Pandang 90012  
Sulawesi Selatan  
Indonesia

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

#### **Church of North India**

Mrs Kamla Singh  
St Thomas School  
Jagadhri, Yamuna Nagar District  
Haryana  
INDIA 135 003

Principal, St Thomas  
School

#### **Seminari Theoloji Malaysia**

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No. 9 Lorong 6/2  
46000 Petaling Jaya, Selangor Darul Eshan  
Malaysia

Lecturer in Church History

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**Allen**, Mrs Dorothy, 31 Bay View Road, Cass Bay, Lyttelton  
**Amituana'i**, Mrs Lins, 26 Totara St, Te Atatu North  
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**Beckingsale**, Mrs Joan, 6 Keru St, Oneroa, Waiheke Island  
**Bell**, Mrs H R, c/- 9B Garden Road, Remuera, Auckland  
**Besant**, Mrs Joyce, 1 Arlington Street, Christchurch 5  
**Brown**, Mrs Constance, 1 Armagh Tce, Marton  
**Brown**, Mrs Mavis, 18 Baretta Street, Christchurch 2  
**Bruce**, Mrs Audrey, 9 Glebe Street, Waiuku  
**Bruce**, Mrs Pat, 39 Ngaio Place, Hamilton  
**Bycroft**, Mrs Doreen, 12 Gisborne Street, Te Puke  
**Carr**, Mrs Rita, Flat 3, 16 Penney Avenue, Mount Albert, Auckland  
**Carter**, Mrs Nancy, 2/30 Ridgemount Rise, Mangere Bridge, Auckland  
**Chambers**, Mrs Muriel, 61A Wairiki Road, Mt Eden, Auckland  
**Christian**, Mrs Sybil, 28 Colenso St, Sumner, Christchurch 8  
**Churchill**, Mrs Muriel, 13A Waimarie Street, Hamilton  
**Clement**, Mrs Zilla, 95 Beechdale Road, Pakuranga, Auckland 6  
**Climo**, Mrs Pal, Flat B, 112 Queen Street, Waiuku  
**Conway**, Mrs Jean, 7 Meadowland Street, Tauranga  
**Cramond**, Mrs Nellie, 17B Tudor Street, Motueka  
**Daglish**, Mrs G A, Longview Home, 14 Sunrise Boulevard, Tawa  
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**Day**, Mrs F, 121 Ferguson Drive, Thames  
**Divers**, Mrs Joyce, 25A Galloway Cres, Bucklands Beach, Auckland  
**Dixon**, Mrs Nell, 21A St Ronans Ave, Lower Hutt  
**Duder**, Mrs Margaret, 75 Murphy's Road, Blenheim  
**Francis**, Mrs Margaret, 67 Stanaway St, Northcote, Auckland 9  
**George**, Mrs Aileen, 57 Aotaki St, Otaki  
**Gilmore**, Mrs Kathleen, 2/3 Walpole Ave, Manurewa  
**Goodman**, Mrs Elsie, Unit 10, Culverden Retirement Village, Linnet Place,  
     Mangere East  
**Greening**, Mrs Pat, Flat 1, 7 Willock St, St Martins, Christchurch 2  
**Greenslade**, Mrs Phyllis, 6B Udys Road, Pakuranga, Auckland  
**Grocott**, Mrs Mabel, 3 Chislehurst Place, Christchurch 5  
**Grice**, Mrs Merle, 1 Kelly Rd, Cambridge  
**Hall**, Mrs Elfrida, c/- 36 Somerset Rd, Mt Roskill, Auckland 4  
**Hanna**, Mrs D ora, 7/162 Onewa Rd, Birkenhead, Auckland  
**Hoddinott**, Mrs Mabel, 86 9th Avenue, Tauranga  
**Horwood**, Mrs Kath, 34B La Veta Ave, Mt Albert, Auckland 3  
**Jenkin**, Mrs Joy, 24 Churchill Avenue, Masterton  
**Kitchingman**, Mrs Dorothy, 106 Middle Road, Ashburton 8300  
**Luxton**, Mrs Mavis, 157 Ocean View Road, Oneroa, Waiheke Island  
**Le Couteur**, Mrs Ruth, 2 Geraldo Place, Christchurch 4  
**McDonald**, Mrs Alice, 155B Verbena Rd, Glenfield, Auckland 10  
**McKenzie**, Mrs Val, 25 Halesowen Ave, Sandringham, Auckland 3



**Maaka**, Mrs Kerara, 4 Te Ra Road, Kaikohe  
**Manihera**, Mrs Carol, 220 Valley Road, Kawerau  
**Moody**, Mrs Beatrice, 7 Balquidder Road, Napier  
**Moore**, Mrs Elsie, Flat 1, 3 Esmonde Road, Takapuna, Auckland 9  
**Oldfield**, Mrs Dorothy, 1/110 Sartors Avenue, Browns Bay, Auckland 10  
**Olds**, Mrs Viti, 14 Sheridan Cres., Upper Hutt  
**Olsen**, Mrs Phyllis, 27 Vernon Avenue, Palmerston North  
**Payne**, Mrs Ellen, 995 Beach Road, Torbay, Auckland 10  
**Peart**, Mrs Esme, 79 Clarkin Road, Hamilton  
**Petch**, Mrs Gwen, 62A Morrinsville Rd, Hamilton  
**Ramage**, Mrs Dulcie, Moody's Road, Gore Bay, R D Cheviot  
**Riseley**, Mrs E, C/- Cairns Slane, P O Box 6849, Auckland (Everill Orr  
 Homes, 63 Allendale Road, Mt Albert, Auckland 3)  
**Rogers**, Mrs Monica, 42 Park Avenue, Papatoetoe, Auckland  
**Roke**, Mrs Gladys, 1 Bedford Place, Bayfair, Tauranga  
**Ruck**, Mrs Pat, 7 Pope Terrace, Cambridge  
**Silvester**, Mrs Lilian, Flat 3, 28 King Street, Papatoetoe  
**Slade**, Mrs Marcia, 22A Whitby Street, Christchurch 5  
**Tardif**, Mrs Clarissa, 62 McDonald Street, Mosgiel.  
**Thompson**, Mrs Nancy, 93A Warwick Street, Feilding  
**Thompson**, Mrs Olive, 15 De Blodge Place, Christchurch  
**Watson**, Mrs Stella, 5A Rapaki Place, Te Atatu North, Auckland 8  
**Williams**, Mrs Jean, 5/58 Allendale Rd, Mt Albert, Auckland  
**Williams**, Mrs Flo, Astley House, 55 Allendale Road, Mt Albert, Auckland  
**Witheford**, Mrs Eileen, 113 Nayland Street, Sumner, Christchurch 8.  
**Woolford**, Mrs Rene, 32 Ricketts Court, Wesleyhaven, Rata Street, Naenae,  
 Lower Hutt.



# A CHRONOLOGICAL LIST OF PRESBYTERS AND DEACONS OF THE METHODIST CHURCH OF NEW ZEALAND and is a record of years of service in the Methodist Church

**NOTE:**

- (a) Normally a Deacon and Presbyter's name is listed as from the date of first appointment by the Conference.
- (b) The names of Presbyters received from other Conferences appear under the year of their first appointment by their previous Conference.
- (c) The names of Presbyters received from other Churches into Full Connexion is listed from the year of their appointment by the Conference.
- (d) See Resolution 2, p.8, 1977.

1927	Penn, Athol R (Sup)	1937	Norwell, Leslie T (Sup)
1928	Snowden, Rita (Deacon ret)	1939	Lucas, Campbell P (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	Parker, Gordon (Sup)	1941	Thomas, Gordon V (Sup)
1934	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	Bell, R Graham (Sup) Sherson, Donald G (Sup)	1951	Burrough, Amos W (Sup) Clucas, Ivan J (Sup) Gilbert, Geoffrey T (Sup) Olds, O MacLennan (Sup) Stead, Peter A (Sup)
1945	Shapcott, Leonard (Sup)		
1946	Olds, Norman W (Sup) Shepherd, Trevor (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)
1947	Campbell, Michael J (Sup) Clements, Leslie C (Sup) Hall, Allen H (Sup) Money, Lucy H (Deacon ret) Parker, Francis H (Sup)	1953	Baker, Frederick J K (Sup) Craig, Hughan M (Sup) McKay, Archibald W (Sup) Newman, Alan (Sup) Osborne, John H (Sup) Stubbs, David G (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)	1954	Billinghurst, Noel D (Sup) Dickie, Arthur W (Sup) Hammond, George M (Sup) Heppelthwaite, Ernest (Sup) Rakena, Ruawai D (Sup) Rushton, Percy P (Sup) Trebilco, David I (Sup) Watson, Alexander C (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)	1955	Abbott, William K (Sup) Bennett, Trevor L (Sup) Boyd, Edward P (Sup) Cable, Wilfred J (Sup) Goreham, Norman J (Sup) Rigg, Frank S (Sup) Tauroa, Lane M (Sup) Thornicroft, Neville (Sup)
1950	Clark, Colin D (Sup) Gordon, D Bruce (Sup) Schroeder, Leonard P (Sup) Woodfield Frank H (Sup) Woodfield, Owen T (Sup)	1956	Andrews, Robert S (Sup) Bennett, George L (Sup) Grant, Ian D (Sup) Scammell, Bruce (Sup)

- |      |   |      |  |
|------|---|------|--|
| 1957 | Bell, G Basil W (Sup)<br>Cropp, James F<br>Fowler, Irwin J (Sup)<br>Guthardt, Phyllis M (Sup)<br>Kitchingman, Henry W<br>(Sup)<br>Mabon, John C F<br>Pullar, Beverley (Sup)<br>Russell, Kenneth H<br>Taylor, Philip F (Sup) | 1962 | Bilverstone, John<br>Currie, John B<br>Hawkey, Graham E<br>Hornblow, Edgar R<br>Jones, Barry E<br>Wakeling, W J Douglas<br>Woodley, Alan K                                       |
| 1958 | Climo, Frederick J (Sup)<br>Dickinson, J Mervyn<br>Gilbert, Wilfred S (Sup)<br>Hamlin, R John (Sup)<br>Lewis, Evan R (Sup)  | 1963 | Ansell, David H<br>Armstrong, David (Sup)<br>Ball, Niven G (Sup)<br>Clarke, Ian L (Sup)<br>Laws, Derek G (Sup)<br>Miller, Barbara I (Sup)<br>Rowe, B Keith<br>Tucker, W Geoffrey |
| 1959 | Bowen, Lewis A (Sup)<br>Dine, Mervyn L<br>Gibson, Roger M (Sup)<br>Goudge, Stanley R (Sup)<br>Griffith, Keith C (Sup)<br>Hosking, John S<br>Widdup, Robert W (Sup)  | 1964 | Felderhof, Ludwig (Sup)<br>Gerritsen, Hendrik<br>Neal, Barry W<br>Sage, Constance G<br>(Deacon ret)<br>Slinn, Stuart G<br>Ungemuth, Shirley .V                                   |
| 1960 | Brazendale, Graham (Sup)<br>Gust, Warwick<br>Hanson, E Francis I<br>Hornblow, Maxwell A (Sup)<br>Horrill, C Seton<br>Mullan, David S<br>Peterson, Frederick D (Sup)<br>Wedding, P Joan (Sup)                                | 1965 | Barnes, Stanley J<br>Chessum, William A<br>Clarke, Edwin B<br>Herbert, C Brice (Sup)<br>Mackie, Bruce E<br>West, Norman J  |
| 1961 | James, Russell E (Sup)<br>Langley, John E (Sup)<br>Marshall, C Russell (Sup)<br>Sides, Brian W (Sup)<br>Wallace, William L (Sup)  | 1966 | Alexander, Roy M<br>Prince, Donald F<br>Taylor, Keith J<br>West, Stanley J   |
|      |   | 1967 | Bennett, Enid J (Sup)<br>Jamieson, Colin G (Sup)<br>Pratt, David C   |



1968	Allan, Robert A Couch, Moke A G (Sup) (Deacon ret) Hay, J Cedric Hey, Roger J E Leadley, Alan J McIver, Graeme M Malcouronne, Brian J Meredith, John D Norwell, Ian C Phillipps, Donald J	1975	Sinclair, Paul F Tana, Diana A
1969	Alley, David R Brookes, Norman E Corlett, Ashley I Eagle, Brian R J Griffiths, William D Harkness, Barry G Rigby, Russell G Turner, Brian H	1976	Glensor, Peter E Greer, Michael W White, Graeme R
1970	Smith, G Clive	1977	Leary, Gordon A (Sup) Webster, Alan C
1971	Blundell, Warren H Bowen, Lesley H (retd Deacon) Salmon, John B Wright, Jack (Sup)	1978	Wall, Lynne J Wall, Terence W Upson, Alan R
1972	Hauraki, Hana P (Sup) West, Peter J L	1979	Astley, H Mary (Sup) Bush, David J Ferguson, Robert A Little, Edith J (Sup) Short, Robert D Small, Brian N Stroobant, Anthony D Webster, Edna E (Deacon)
1973	Grant, Stuart C Stringer, John A	1980	Anderson-Carter, Glenys R Biggs, Donald F Cooper, K Desmond Cumberpatch, Lindsay E Egli, Bruno W Elderton, William E Murray, John S Telford, Gillian A Thomas, Ann M
1974	Burton, Restal A (Sup) Roberts, John H	1981	Bell, David S Frith, Lynne O Noa, Nomani Sa'o, Tanielu T Tugia, A Fa'aoso Whaley, Graham H
1975	Bell, Anthony N Jacobson, Patricia M Moala, Taniela T Pratt, G Douglas		

- |      |   |      |   |
|------|---|------|---|
| 1982 | Clarke, Lois R H<br>Hames, Margaret<br>(Deacon)<br>Hill, Desmond A<br>(retd Deacon)<br>Langley, Timothy J<br>McNicol, Derek V<br>Ferguson, I W Leslie<br>Richards, Gillian M<br>Samoa Saleupolu, Aso T<br>Tregurtha, Rachel A<br>(Deacon) | 1986 | Barrow, Shirley-Joy<br>(Deacon)<br>Chandler, Clive H<br>Cooper, Mark F<br>Garner, Edna J (Sup)<br>Grant, John M<br>Allen-Goudge, Robyn D<br>Hallam, Valma E (Deacon)<br>Hight, Dianne C (Deacon)<br>Leadley, Colin S<br>Pond, H David (Sup)<br>Reid, Loraine J<br>Reynolds, Elva M<br>(retd Deacon) |
| 1983 | Burnett, Margaret E<br>Cubin, Raewyn (Deacon)<br>Dickinson, Audrey N (Sup)<br>Higham, B June (Deacon)<br>Hingano, Sifa<br>Kane, Graham A<br>Oliver, J Allan<br>Rosewell, Wendie<br>Sedon, Ashley J  | 1987 | Ambler, Mavis<br>Baker, Marcia J (Sup)<br>Clover, Gary A M<br>Cochrane, Airdre R<br>(Deacon)<br>Mika, V Salafai<br>Paterson, Susan E<br>Slinn, Ngairé P (Deacon)<br>Reid, Rita J (Deacon)<br>Unasa-Su, Piula (Deacon)<br>Waugh, Jean M (Sup)<br>Wicks, Kay (Deacon)                                 |
| 1984 | Abbott, Bryant S L<br>Elphick, Doris J<br>Keesing, Neil R<br>Ramsay, B Anne (Deacon)<br>Springett, Margaret<br>Waugh, Richard J   | 1988 | Bennett, John E (Sup)<br>Did-Dell, Philip L<br>Dombroski, Christopher R<br>Emslie, Marian<br>Hughson, Gregory A<br>Shamy, Eileen L (Sup)<br>Southward, Gwenda J<br>Trebilco, Paul R<br>Tuimaseve, Fisiga (Sup)<br>Westaway, Robyn E   |
| 1985 | Bowring, Stuart J<br>Caygill, Bruce A (Sup)<br>Caygill, Mary E<br>Gibson, June L.<br>(retd Deacon)<br>Lawry, A Joan<br>(retd Deacon)<br>Olsen, F Anne<br>Rogers, Douglas I<br>Smith, Kenneth R<br>Tupou, S Tavake<br>Watkin, Gillian M    |      |   |
| 1985 | Wicks, Raymond G (Sup)  |      |   |

- |      |  |      |  |
|------|--|------|--|
| 1989 | <p>Bryant, David M (Deacon)</p> <p>Bryant, Margaret I<br/>(Deacon)</p> <p>Bruce, G Jean</p> <p>Dalton, R Harvey<br/>(Deacon)</p> <p>Fa'afuata, Fereti</p> <p>Fawkner, Brenda R N<br/>(Deacon)</p> <p>Goodwin, Lorna J<br/>(Deacon)</p> <p>Johnston, Alexander C<br/>(Sup)</p> <p>Millar, M Anne</p> <p>Manu'atu, Lisiata F T</p> <p>Nesbit, John B</p> <p>Rice, William R</p> <p>Sulzburger, Elva M J<br/>(Deacon)</p> <p>Webb, Ronald H</p> | 1993 | <p>Hoddinott, Rosalie J</p> <p>Hunt, Stan (Deacon)</p> <p>Parkes, Judith</p> <p>Te'o, Suiva'aia</p> <p>Thompson, Susan J</p> <p>Zanders, Gloria J</p>  |
|      |  | 1994 | <p>Alaelua, Faiva</p> <p>Boswell, Ruth</p> <p>Connole, Kevin</p> <p>Cook, Liz</p> <p>Filemoni, Tavita</p> <p>Siulangapo, 'Inoke</p> <p>Tregurtha, Paul</p> <p>Uhi, Siosifa Latu</p> <p>Wood, Chris</p> |
|      |  | 1995 | <p>Aislabie, Peter J</p> <p>Bryant, George</p> <p>Kerr, Jessie</p> <p>Osborn, Beverley</p> <p>Stephenson, P Anne</p> <p>Unasa, Uesifili</p> <p>Vickers, Ralph</p> <p>Westaway, Francis</p>             |
| 1990 | <p>Clifford, Kathy</p> <p>Doubleday, Andrew D</p> <p>Durrant, Joanne A</p> <p>George, Norma J</p> <p>McInnes, Jean I (Deacon)</p> <p>Rolinson, David T H</p>   |      |  |
| 1991 | <p>Ancrum, Audrey P</p> <p>Clifford, William J</p> <p>Fifita, Saula</p> <p>Le Pine, Dianne</p> <p>Manukia, Mosese</p> <p>Olsen, Kenneth W</p> <p>Takau, Salesi</p> <p>Taungapeau, 'Epeli</p> <p>Uasi, Langi'ila</p> <p>Yasa, Mike</p>  |      |  |
| 1992 | <p>Fa'afuata, Iakopo</p> <p>Peterson, Brian C</p> <p>Peterson, Marion J</p>  |      |  |



# The Methodist Church of New Zealand Te Hahi Weteriana O Aotearoa



## CONFERENCE

WHANGAREI - NOVEMBER 1994

**PRESIDENT**

**Dr Garth Cant**

**VICE-PRESIDENT**

-

**Rev Gillian Telford**

**SECRETARY**

-

**Rev Stanley J West**

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Vice-President	:	Rev Gillian Telford
Ex-President	:	Rev Mervyn L Dine
Ex-Vice-President	:	Mrs Margaret Drake
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Associate Secretary	:	Mrs Beverley Nock
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	:	Deacon Valma Hallam
	:	Mrs Audrey Bruce
Daily Record	:	Rev Tony Stroobant
	:	Deacon Diane Highet
	:	Ms Lorraine Barr
Corresponding Secretary	:	Mrs Beverley Nock
Media Officer	:	Rev Kevin Connole
Convener Scrutineers	:	Mr Keith H Knox
Typistr' Liaison Officer	:	Mrs Vin Pearcy

# CONFERENCE 1994

## THE BUSINESS FROM DAY TO DAY

Time		Day-Activity	Venue
<b>WEDNESDAY, 2 NOV.</b>			
1.30 p.m.	<b>C.</b>	<b>Committee on Ministry</b> <i>Convener: John Murray</i>	<i>St John's</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 (if required)	
7.30 p.m.		Aldersgate Fellowship	<i>St Andrew's</i>
* * * * *			
<b>THURSDAY, 3 NOV.</b>			
8.30 a.m./ 9.00 p.m.	<b>A.</b>	<b>General Purposes</b> <i>Convener: Stan West</i>	<i>St John's</i>
8.30 a.m./ 9.00 p.m.		Aldersgate Fellowship	<i>St Andrews</i>
10.15 a.m.		Morning Tea	
10.45 a.m. 11.00 a.m.		General Purposes Ordinands Retreat	<i>Sands Motel Tutukaka</i>
12.30 p.m.		Lunch (catered for members of Stationing & G.P)	
1.30 p.m.	<b>B.</b>	<b>Stationing Committee</b>	<i>St John's</i>
3.30 p.m.		Afternoon Tea	



<b>Time</b>	<b>Day-Activity</b>	<b>Venue</b>
4.00 p.m.	Stationing Committee	
6.00 p.m.	Evening Meal (Catered for members of Stationing Committee)	
6.00 p.m.	Bi-cultural Network Meeting	<i>St John's Lounge,</i>
7.30 p.m./ 9.00 p.m.	Stationing Committee,	

\* \* \* \* \*

### **FRIDAY, 4 NOV.**

9.00 a.m. 9.00 a.m./ 6.00 p.m.	<b>B.</b> Stationing/General Purposes Bi-cultural Network Meeting	<i>St John's</i>
9.00 a.m./ 3.00 p.m.	Aldersgate Fellowship	<i>St Andrews</i>
10.15 a.m.	Morning Tea	
10.45 a.m.	General Purposes	
12.30 p.m.	Lunch (catered for members of G.P.)	
1.00 p.m.	Registration	<i>St John's</i>
4.00 p.m.	<b>R.</b> Law Revision Committee	<i>St John's</i>
5.30 p.m. 8.00 p.m.	Wesley Historical Society Annual Meeting	<i>St John's</i>

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### **SATURDAY, 5 NOV.**

9.00 a.m.	Registration Conveners Committee of Detail meet with the General Secretary	<i>St John's</i> <i>St John's</i>
9.00 a.m./ 10.30 a.m.	Introduction to Conference	<i>St John's</i>
9.30 a.m./	President's Morning tea with families of the deceased	<i>St Paul's, Kamo</i>

Time	Day-Activity	Venue
11.00 a.m.	Powhiri Lunch / Hangi	<i>Kensington Stadium</i>
2.00 p.m.	Conference Worship <b>Induction of the President and Vice-President</b>	<i>Christ Church</i>
3.30 p.m.	Afternoon Tea	<i>Girls High Hall</i>
3.45 p.m.	Move to Workshops and Parish visits	
4.00 p.m./ 5.30 p.m.	Electives (for those being held in Whangarei)	

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### SUNDAY, 6 NOV.

a.m.	Morning Worship with Parishes	
11.00 a.m./ 1.15 p.m.	Lay Preachers Assn meeting Lunch (12.30 p.m.)	<i>Leigh Hall St John's</i>
2.00 p.m.	<b>Ordination of Presbyters</b>	<i>Christ Church</i>
4.30 p.m.	High Tea <i>Anglican Hall (retiring ministers/families)</i> <i>Seventh Day Adventist Hall (rest of Conference)</i>	
5.15 p.m./ 7.30 p.m.	<b>Conference Convenes</b> Introductions & Acknowledgments Staff, Observers, Elders Those nominated for President-Elect and Vice-President-Elect Recognition of those retiring	<i>Christ Church</i>
7.30 p.m.	Notices of Motion & Questions (box to be cleared)	

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### MONDAY, 7 NOV.

8.30 a.m.	Morning Worship	<i>Forum North</i>
8.45 a.m.	Conference Session Notices of Motion <b>General Purposes</b>	
A.	<b>Committee on Ministry</b>	
C.	<b>Stationing</b>	
B.	<b>Law Revision</b>	
R.		
9.00 a.m.	Thanksgiving and Celebration. Conference receives the Reports of this year's activities of Standing Committees and Boards	

Time	Day-Activity	Venue
10.30 a.m.	Morning Tea	
11.00 a.m./ 12.30 p.m.	Tauwi and Taha Maori meetings	
12.30 p.m.	Lunch Women's space	<i>Forum North</i>
1.00 p.m.	Annual Meeting of the Methodist Provident Society	<i>Exhibition Hall</i>
1.30 p.m.	Tauwi and Taha Maori meetings continued Notices of Motion (Box cleared for final time)	
3.30 p.m.	Afternoon Tea	
4.00 p.m.	Tauwi and Taha Maori meetings may report to each other  Conference Session continues Notices of Motion	
4.30 p.m.	<b>COMMITTEES OF DETAIL:</b> <i>NOTE: The business of Conference is considered in Committees of Detail before being presented to the Conference.</i>	

- D. FIJIAN-SAMOAN-TONGAN**  
*Conveners: Susau Strickland, Salafai Mika*  
 Fijian Advisory Committee *Tavake Tupou*  
 Samoan Advisory Committee  
 Tongan Advisory Committee

- E. DEVELOPMENT DIVISION**  
*Convener: Kenneth Smith*  
 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



**Time**

- |           | <b>Day-Activity</b>  | <b>Venue</b> |
|-----------|--|--------------|
| <b>G.</b> | <b>COMMUNICATIONS/EDUCATION</b><br><i>Convener: Ruth Silverstone</i><br>Media<br>Wesley Historical Society<br>Women's Fellowship<br>Community of Women and Men in<br>Church and Society<br>Epworth Bookshops<br>Educational Ministry<br>Youth Ministry<br>Sexual Harassment                        |              |
| <b>H.</b> | <b>ADMINISTRATION &amp; CONNEXIONAL<br/>PROPERTIES &amp; FUNDS:</b><br><i>Convener: Margaret Burnett</i><br>Administration Division<br>Investment Board<br>Methodist Trust Association<br>Methodist Provident Society<br>P.A.C. Distribution Group<br>Robert Gibson<br>Wellington Charitable Trust |              |
| <b>I.</b> | <b>TE TAHA MAORI</b><br><i>Convener: Rua Rakena</i><br>Maori Division<br>Grey Institute Trust<br>Kai Iwi Mission Estate  |              |
| <b>J.</b> | <b>SOCIAL SERVICES</b><br><i>Convener: Donald Phillipps</i><br>M.M.A<br>M.S.S.A. (Branches)  |              |
| <b>K.</b> | <b>PUBLIC QUESTIONS</b><br><i>Convener: Fletcher Thomas</i><br>Public Questions  |              |
| <b>L.</b> | <b>FINANCE &amp; STEWARDSHIP,<br/>CHURCH COUNCIL:</b><br>(meets in May and October)<br>Finance & Stewardship<br>Council of Conference<br>Connexional Budget  |              |
| <b>M.</b> | <b>FAITH &amp; ORDER</b><br><i>Conveners: John Salmon/TonyStroobant/<br/>Joy Dine</i>  |              |
| <b>N.</b> | <b>MISSION &amp; ECUMENICAL</b><br><i>Conveners: Alan Leadley/Janet Taege</i><br>Council for Mission and <i>Ian Faulkner</i><br>Ecumenical Co-operation  |              |

Time	Day-Activity	Venue
	<b>P. MINISTRY</b> <i>Convener: John Murray</i> Report of the Committee on Ministry Trinity College MINESCO	
6.00p.m.	Evening Meal	
7.00 p.m.	Committees of Detail continue	
9.15 p.m.	Gathering for Close of Day.	<i>Forum North</i>
<b>TUESDAY, 8 NOV.</b>		
8.30 a.m.	Morning Worship	<i>Forum North</i>
8.45 a.m.	Conference Session convenes	
	<b>F. Welfare of the Church</b>	
10.15 a.m.	Biblical or Theological input	
10.30 a.m.	Morning Tea	
11.00 a.m.	Conference Session	
	<b>N. Mission and Ecumenical</b>	
12.30 p.m.	Lunch	
12.30 p.m.	Deacons Luncheon	<i>Rehearsal Room Forum North</i>
1.00 p.m.	Stan West meets with Presbyters who are moving	<i>venue to be advised</i>
1.30 p.m.	Conference Session	
	<b>M. Faith &amp; Order</b>	
	Election of President	
3.30 p.m.	Afternoon Tea	
4.00 p.m.	Ex-Vice-President Address	
4.30 p.m.	<b>I. Taha Maori</b>	
6.00 p.m.	Evening Meal	

Time	Day-Activity	Venue
7.00 p.m.	Conference Session	
	Election of Vice-President	
	<b>K. Public Questions</b>	
	Unfinished Business	
9.15 p.m.	Close of Day	
	* * * * *	
	<b>WEDNESDAY, 9 NOV.</b>	
8.30 a.m.	Morning Worship	<i>Forum North</i>
8.45 a.m.	Conference Session	
	<b>J. Social Services</b>	
10.15 a.m.	Biblical or Theological input	
10.30 a.m.	Morning Tea	
11.00	Conference Session	
	<b>H. Administration &amp; Connexional Properties and Funds</b>	
12.30 p.m.	Lunch	
1.30 p.m.	Conference Session	
	<b>E. Development Division</b>	
3.30 p.m.	Afternoon Tea	
4.00. p.m.	Conference Session	
	<b>D. Fijian/Samoan/Tongan</b>	
6.00 p.m.	Evening Meal	
7.00 p.m.	Biblical or Theological input	
7.15 p.m.	Conference Session	
	<b>P. Ministry</b>	
	Unfinished Business	
9.15.m.	Close of Day	
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<b>Time</b>	<b>Day-Activity</b>	<b>Venue</b>
<b>THURSDAY, 10 NOV.</b>		
8.30 a.m.	Morning Worship	<i>Forum North</i>
8.45 a.m.	Conference Session	
	<b>G. Communications/Education</b>	
10.15 a.m.	Remaining Questions Unfinished Business	
10.45 a.m.	Morning Tea	
11.30 a.m.	Covenant Service	
12.30 p.m.	Lunch	

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

## DRAFT GUIDELINES FOR CONFERENCE DECISION-MAKING PROCESS

At Conference new ways of making decisions have been used for some years. It now seems appropriate to collate those which have been helpful and to make them known, so Conference members can become familiar with them. It is expected that many of the methods detailed here will also be appropriate for use at district and parish level.

The primary goal of the decision-making process outlined is to enable Taha Maori (Tangata Whenua, the people who are the land) and the Tauwiwi (the people who came later and settled here) - partners of Te Hahi Weteriana o Aotearoa, the Methodist Church of New Zealand - to make decisions which demonstrate partnership.

The church has discovered that the Westminster Parliamentary method did not do this and was appropriate for only some sections of the partnership, so more equitable ways have been sought and tried.

Facilitation of the partnership decision-making process requires particular skills, which not all elected leaders will have developed, so an experienced facilitator may be asked by the President or Vice-President to lead the Conference at such times.

### PRINCIPLES

The following are principles for making decisions in a manner which demonstrates Taha Maori/Tauwiwi partnership:

- A decision is made only when it is clear that both partners - i.e. Taha Maori and Tauwiwi - can state that they agree with the suggested decision.
- Taha Maori or Tauwiwi may caucus at any time in the process to work out their position.
- Partners may choose their own language for the discussion. (Tauwiwi will need to decide the language(s) appropriate for them).
- When the partners do not agree, no decision can be made.  
Instead, a process will be established which may lead to agreement in the future.
- The Council of Elders will monitor the process and may guide it.

## DECISION-MAKING STRATEGIES:

1. Consensus is a term often used when general agreement rather than majority rule is a group's aim. "Consensus", as generally understood in relation to decision-making in large groups, enables:

- participation by a larger number of members
- the opportunity for minority opinions to be acknowledged
- a greater chance of obtaining unity of purpose in a group with a variety of values
- more stable, longer-lasting decisions.

**Consensus does not mean unanimity or total agreement.** Rather it is the group agreeing to work together in a certain way, even though some members might prefer not to, e.g.

"We are prepared to support this decision because:

- it is for the good of the group
- we see it is so important
- we feel that our viewpoint has been adequately expressed
- we are prepared to live with the decision".

In consensus decision-making, if it is clear that no agreement is possible at the time of the discussion, the topic is adjourned and plans made for other approaches which may lead to consensus in the future. In the meantime the status quo will continue.

The process of seeking consensus can use a number of techniques which may assist the group to reach its general agreement. Some of these are:

- caucussing
- brainstorming to collect ideas
- buzzing in pairs or threes to clarify a position
- dividing into small groups to respond to the same or different parts of the topic
- having a prepared presentation of the issues involved
- adjourning the topic till later in the agenda and having two or three people work at finding an alternative way forward
- a majority decision
- straw votes to give an indication of the mind of the group
- having members indicate non-verbally if they agree/disagree with the ideas being expressed
- identifying common ground and then working on areas of difference
- asking those with a different opinion if recording their view will enable them to live with the decision.



2. **Caucussing** is a method used in large groups to assist decision making. It is a meeting of group(s) within the larger group. Caucussing enables any group to clarify its position on the business in hand. Conference does not continue when it divides into Taha Maori/Tauwi caucus groups, so it is not appropriate for the President, Vice-President, or facilitator of the Conference to continue facilitating any of the smaller groups. In the Conference Taha Maori or Tauwi can call for their group to caucus, but only if doing so seems likely to assist the full group to reach a decision.

There are 3 ways for this to happen:

- (a) The person presiding over the Conference may determine that caucussing is appropriate.
- or (b) Tauwi may call for a caucus.
- or (c) Taha Maori may call for a caucus.

Conference then divides into Taha Maori and Tauwi groups. The people who facilitate the full Conference do not lead the small groups, so these groups need to have their own facilitators ready.

#### **Caucus process:**

Each group decides its own process for establishing its position on the topic.

- (a) They may work in one group
- or (b) They may divide into smaller caucus groups, e.g. ethnic, gender, district or interest groups, who discuss their position regarding the topic.

The sub group(s) come to their decision so they rejoin the larger group and report their position. Then that group seeks to reach agreement. This continues until all the sub-groups have rejoined the caucus. A sub-group may decide it cannot reach an agreed position but that it is prepared to support the one reached by the full group.

If at any time a sub-group cannot reach an agreed position and this prevents a decision being reached by the full group, then the sub-group may ask for a specified time to explore other approaches if that is expect to result in an eventual decision.

The Caucus then discusses its position to see if it has been able to reach a common mind. If it has, the caucus rejoins the Conference.

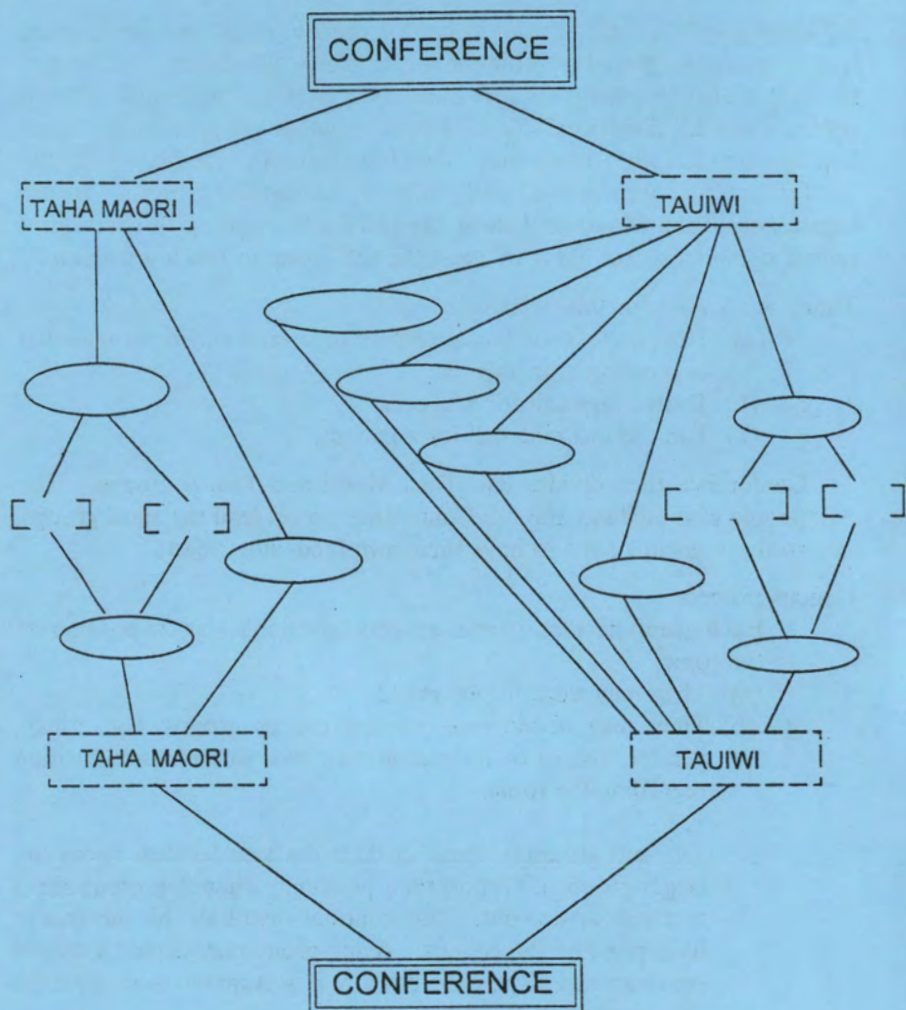


DIAGRAM OF  
POSSIBLE CAUCUS  
PROCESS

Key:   Full Conference Group  
  Partners of Conference  
  Sub-groups of Tauwiwi /Taha  
Maori caucuses  
[   ] Sub-groups of a sub-group



### What does the Conference do?

When Tauīwi and Taha Maori groups rejoin, Conference reconvenes, so the person presiding resumes his/her role. Normally, the group which called the caucus reports first, then the other group reports its position. If the person presiding called the caucus, he/she will determine the order of reporting back. Then the whole Conference works toward a consensus decision.

When the process is complete the person presiding shall make a clear statement of the decision.

### MEMBERS' RESPONSIBILITIES:

Consensus decision-making requires a high level of member responsibility and individuals need to be aware of how they can contribute in a helpful manner. Members should:

- expect to contribute briefly, to the point, and only once on a topic
- prepare what they have to say and speak only if that point has not already been made
- contribute material if it assists the discussion or reconciles an apparent difference
- keep silent if they cannot contribute in a way which aids the discussion.

### SUMMARY

- Conference decision-making has for some time been evolving toward a process which demonstrates Taha Maori-Tauīwi partnership agreement and enables full participation from all member groups.
- Consensus agreement using caucus groups, and other methods of assisting decision-making, is an appropriate mode for making partnership decisions.
- For such processes to be successful all group members need to participate in an informed and responsible manner.
- Facilitation of these processes is a skilled task and the President and Vice President may request experienced people to lead some sessions.



## 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 I, page 564.)

## 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.)

## **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 1994

## A. MINISTERS IN FULL CONNEXION

Athol R Penn

E Clarence Leadley  
M Alexander McDowell, DD  
J Wesley Parker, ED, MA, BD

Gordon Parker, MA, PhD

Howard C Matthews, BA

Robert Thornley, MA, DipSocSc

Ian H K Hopper, BA

William R Francis, BA, BD  
Leslie T Norwell

Campbell P Lucas, LTH(Melb.)

John B Dawson  
Alan O Jones

Gordon V Thomas, BA

John J Lewis, MA, BD, PhD  
William J Morrison, MA  
Leonard V Willing, BA

Stanley G Andrews, MA, DipEd  
W Selwyn Dawson, MA  
Wilfred E Falkingham, MBE  
Edmund D Grounds

R Graham Bell, MA, BD, TheolM  
Edward M Marshall, BA, DipEd  
Donald G Sherson, BA

Leslie C Clements, QSO  
Norman W Olds  
Francis H Parker  
Leonard Shapcott

M Jackson Campbell  
Allen H Hall

Edward Baker  
Wilfred G Eisner, BA  
Wilfred G Ford, CMG, BA  
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, MA  
D Bruce Gordon, CBE, MA  
Leonard P Schroeder, BA, BD  
Frank H Woodfield  
Owen T Woodfield, BA

Amos W Burrough  
Ivan J Clucas  
Geoffrey T Gilbert  
O McLennan Olds  
Peter A Stead, BA

Loyal J Gibson  
John R Hall  
Allan J Handyside  
John A Penman, BA  
Harry I Shaw  
Sydney J Spindler

Frederick J K Baker  
Hughan M Craig  
Archibald W McKay  
Alan Newman  
John H Osborne, MA  
David G Stubbs

Noel D Billinghamurst

Arthur W Dickie, MIPENZ  
George M Hammond  
Ernest Heppelthwaite  
Alan H V Newton  
Ruawai D Rakena, BA  
Percy P Rushton, BA, BD,  
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, BA  
Neville Thornicroft

Robert S Andrews  
George L Bennett  
J Mervyn Dickinson, BA, BD,  
PhD

Ian D Grant  
Bruce Scammell

G Basil W Bell  
James F Cropp  
Irwin J Fowler  
Phyllis M Guthardt, MA,  
PhD, HonD(Waik)  
R John Hamlin  
Henry W Kitchingman  
John C F Mabon  
Kenneth H Russell  
Phillip F Taylor

Wilfred S Gilbert  
Evan R Lewis, MSc, BA  
Lewis A Bowen, DipRE  
Mervyn L Dine  
Roger M Gibson  
Stanley R Goudge, BA  
Keith C Griffith, MBE  
John S Hosking, MA, DipMus  
Robert W Widdup

John Bilverstone  
Graham Brazendale, MA  
Warwick Gust, BA, BD  
E Francis I Hanson, BA, BD  
Maxwell A Hornblow  
C Seton Horrill  
David S Mullan, MA  
Frederick D Peterson

Russell E James  
John E Langley  
C Russell Marshall  
Brian W Sides  
William L Wallace, BA

Edgar R Hornblow, LLB  
Barry E Jones, BA  
W J Douglas Wakeling  
Alan K Woodley, BA

David H Ansell  
David Armstrong  
Niven G Ball  
Derek G Laws, FCA  
B Keith Rowe, BA, BD,  
STM (Union, NY)  
STD (San Francisco)  
W Geoffrey Tucker

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DipMgt  
Ludwig Felderhof  
Hendrik Gerritsen, BD  
Barry W Neal, BA, DipEd  
Stuart G Slinn

Stanley J Barnes  
William A Chessum, MusB  
Ian L Clarke, ACA  
C Brice Herbert  
Bruce E Mackie  
Norman J West

Roy M Alexander  
Colin G Jamieson  
Donald F Prince  
Keith J Taylor, BA  
Stanley J West

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David C Pratt, MA

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Moke A G Couch, BA  
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J Cedric Hay  
Roger J E Hey  
Graeme M McIver, BA  
Brian J Malcouronne, BA  
John D. Meredith  
Ian C Norwell  
Brian H Turner, MA

John B Currie, BA  
Graham E Hawkey

David R Alley  
Norman E Brookes, MA  
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Russell G Rigby, BA

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H Mary Astley  
R Andrew Ferguson, MA, BA, LTh  
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Barbara I Miller  
Beverley Pullar  
Robert D Short  
Brian N Small  
Diana A Tana  
Shirley V Ungemuth  
P Joan Wedding

Donald F Biggs  
David J Bush  
K Desmond Cooper  
Lindsay E Cumberpatch, BA  
Bruno W Egli

John S Murray  
Anthony D Stroobant  
A Fa'aoso Tugia  
Tuafanua Tanielu Sa'o

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PGDipTheol(Otago)  
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Graham H Whaley, BA, BD

David S Bell, BA, BD, MTh  
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I W Leslie Ferguson, LTh  
Graham A Kane  
Timothy J Langley, BTheol  
Derek V McNicol  
Kyoung-Soo (John) Oh  
Henry H Pate  
Aso T Samoa Saleupolu, LTh,  
DipTropAgr  
Gillian A Telford, MAND  
Ann M Thomas, MPS

Glenys R Anderson  
Nomani Noa  
Iosua Sefuiva

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ANZIA, DipNZLS, LTh  
Sifa Hingano, LTh, STh,  
J Allan Oliver, MSc, LTh  
Ashley J Sedon, BTP, LTh(Hons)

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Bruce A Caygill, BComm  
Neil R Keesing, LTh(Melb.), STh  
Margaret Springett, LTh  
Richard J Waugh, BA, LTh, STh

Stuart J Bowring, LTh  
Mary E Caygill, DipSocWk, LTh  
Doris J Elphick  
Wendie Rosewell  
Douglas I Rogers, LLB(Hons),  
BD(Hons), MTh  
Kenneth R Smith, LTh  
S Tavake Tupou, LThDip, DipMin  
F Anne Olsen, BA  
Raymond G Wicks

Marcia J Baker  
Clive H Chandler  
Mark F Cooper, LTh  
H David Pond  
Edna J Garner  
Robyn D Allen-Goudge, BSc, BD  
John M Grant  
Gillian M Watkin, LTh (2nd Class Hons)  
Jean M Waugh

Gary A M Clover, MA, BD, DipNZLS  
V Salafai Mika  
Susan E Paterson, STh  
Lorraine J Reid  
Eileen L Shamy  
Paul R Trebilco, BSc(Hons),  
BD, PhD(Durham)  
M Fisiga Tuimaseve

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

G Jean Bruce, BTh  
Feretia Fa'afuata, LTh  
Norma J George  
William R Rice  
Gwenda Handyside  
Ronald H Webb  
Robyn Westaway

Andrew D Doubleday  
Joanne A Durrant, LTh  
Lisiate Manu'atu  
Salesi Takau, DipACC,NZCC

Audrey P Ancrum, LTh  
Kathy Clifford  
William J Clifford, BTh(Melb)  
Saula Fifita  
Dianne M Le Pine, BTh(Melb)  
M Anne Millar  
Mosese Manukia  
Kenneth W Olsen, BTh(Melb)  
David T H Rolinson  
Epeli Taungapeau, BTh(Melb), LTh

Langi'ilila Uasi  
Mike Yasa

P Iakopo Fa'afuata, Lth, DipMin  
Rosalie J Hoddinott  
Kepu Moa  
Brian C Peterson, Lth, DipMin  
Marion J Peterson, Bth  
Siosiaua Molia Tu'itupou

### **Members from other Churches in Full**

#### **Connexion:**

Christopher T Burgin  
John F Drylie  
Warwick J Hambleton, BE  
Geoffrey G E Harding  
Ian Millar



## B. DEACONS - ORDAINED

Snowden, Rita

Holland, Madeline

Wharemaru, Heeni

Pointon, Dorothy

Ellemor, Evelyn

Money, Lucy H

Clement, Grace M

Collins, Rona W

Fuller, June E

Sage, Constance G

George, Atawhai

Bowen, Lesley H

Webster, Edna E

Hames, Margaret E

Hill, Desmond A

Stephenson, P Ann

Tregurtha, Rachel A

Cubin, Raewyn F

Higham, B June

Ramsay, B Anne

Gibson, June L

Lawry, A Joan

Barrow, Shirley-Joy

Hallam, Valma E

Hight, Dianne C

Reynolds, Elva M

Cochrane, Airdre R

Slinn, Ngaire P

Reid, Rita J

Wicks, Kay

Bryant, Margaret I

McInnes, Jean I

Bryant, David M

Dalton, R Harvey

Fawkner, Brenda R N

Goodwin, Lorna J

Unasa-Su, Piula A

Sulzberger, Elva M J

Hunt, Stan

## II. LAY REPRESENTATIVES

- |                                 |                  |
|---------------------------------|------------------|
| (A) President of Conference     | - Dr Garth Cant  |
| Ex-Vice-President of Conference | - Margaret Drake |

### (B) Representatives of Circuits and Parishes

#### 1000 NORTHLAND DISTRICT

- |                               |                  |
|-------------------------------|------------------|
| 1000 District Rep.            | -                |
| 1010 Mangonui County Union    | - Keith Webster  |
| 1020 Kaikohe Union            | -                |
| 1030 Bay of Islands Co-op     | - Frank Leadley  |
| 1040 Kaeo-Kerikeri Union      | - Ian L Hayes    |
| 1050 North Hokianga Community | -                |
| 1060 South Hokianga Co-op.    | -                |
| 1070 Hikurangi Union          | - Merv Rusk      |
| 1080 Whangarei Uniting Church | - David Reyburn  |
| 1090 Dargaville               | - W Simpkin      |
| 1100 Ruawai Co-operating      | -                |
| 1110 Paparoa                  | - Lindsay Hames  |
| 1120 Wellsford Co-op.         | - Myrtle Neal    |
| 1130 St John's Raumanga       | - Audrey Trimmer |
|                               | -                |
| 1140 St Paul's Kamo           | - Mr G Burns     |
|                               | -                |

#### 2000 AUCKLAND DISTRICT

- |   |                          |
|---|--------------------------|
| 2000 Auckland District                    | - Jill van de Geer       |
| 2010 Auckland Central Parish &<br>Mission | - John Boniface          |
|   | - Ivan Whyte             |
|   | - Una Chandler           |
|   | - Jioji Tikodei          |
|   | - Lloyd Riesterer        |
|   | - David Smith            |
| 2030 Roskill                              | - Mrs Naomi Elia         |
| 2030 Lynfield                             | -                        |
| 2040 Auckland East                        | - Sieni Alo              |
|   | - Christine Pili         |
|   | - Richard Small          |
| 2060 Orakei                               | - Jan Leman Christiansen |
| 2070 Glen Innes Co-op.                    | -                        |

2080 Mt Albert	- Mrs June McArthur
2090 Avondale Union	-
2100 Waitakere	- Zoe Evison
	- Liz Cook
	-
2120 Te Atatu Union	-
2130 Devonport	- Rayma Owen
2140 Takapuna	- Roger Biddle
2150 Birkenhead	- Graham Keightley
2160 Glenfield Co-op.	- Mr B Ellis
2180 Northcote	-
2270 South Kaipara Co-op.	-
2280 Whangaparaoa	- David Allen
2290 Mahurangi	- Ronald Sheerin
2300 St Austell's Co-op.	- Mrs Doreen James
2310 Waterview	-
2320 East Coast Bays	- Elizabeth Hopner
2340 Auckland-Manukau Tongan Parish	- Kiliŋi Iŋimuli
	- Sio Mahe
	-
2370 Auckland-Samoan Parish	- Limu Isaia

## 2400 MANUKAU DISTRICT

2400 District Representative	- Barbara Lawrence
2410 Manukau North	- Warren Jack
	- May Tupai
	- Mrs L (Uma) Leao
	- Mr Aufata Aufata
	- Mr L T Sione
	- Ruth L Boswell
	-
2420 Manurewa	- Judith Fryer
2430 Papakura	- Tuioŋalaele Felaga'i
	- Nigel Hanscamp
	- Doreen Senn
	-
2440 Pukekohe	- Mrs Pal Climo
2450 Tuakau Union	-
2460 Franklin West Co-op.	-
2470 Bucklands Beach Co-op.	-



## 3000 WAIKATO-BAY OF PLENTY DISTRICT

3010 Thames Union	-	
3020 Hauraki Plains Co-op.	-	Miss Elsie Mann
3030 Paeroa Co-operating	-	
3050 Te Aroha Co-op.	-	Mrs Raewyn Luxton
3060 Morrinsville	-	
3070 Cambridge Union	-	Christine Astridge
3080 Hamilton	-	Lesley Utting
	-	Marjory Williams
	-	
3090 Raglan Union	-	
3100 Hamilton East	-	
3110 Chartwell Co-op.	-	
3120 Ngaruawahia Union	-	Laurie Spragg
3130 Huntly Co-op.	-	
3140 Matamata Union	-	Robert Hampton
3150 Putaruru Co-op.	-	
3160 Tokoroa	-	Alesana Letoa
3170 Rotorua	-	Mrs Mary Rose
3180 Taupo Union	-	Christine Hardwick
3190 Western Bay of Plenty	-	Mrs A Kehely
	-	Miss E Short
	-	
3200 St James Union	-	
3210 Te Puke/Maung	-	Ivan Frost
3220 Whakatane Co-op.	-	Betty Rondon
3230 Kawerau	-	Alan Speirs
3240 Opotiki Union	-	Alan Young
3250 Te Awamutu	-	Ailsa Campbell
3260 Otorohanga	-	
3270 Te Kuiti	-	
3280 St Paul's Co-operating Parish (Taumarunui)	-	
3290 Turangi Co-op.	-	
3300 Ohura	-	
3310 Kawhia	-	
3320 Coromandel	-	
3330 Hillcrest Co-op.	-	
	-	
3340 Pio Pio-Aria Mokau Co-op.	-	
3360 Dinsdale - Parish of St Clare	-	Anne Saunders
3390 All Saints (Bryant Park) Co-op.	-	

3400 Whangamata Co-operating - Shirley Wood

## 4000 TARANAKI-WANGANUI DISTRICT

4010 New Plymouth	- Betty Blundell
	- Jill Fleet
4020 Waitara	- John E Hastie
4030 Stratford	-
4040 Eltham-Kaponga Co-op.	-
4050 Hawera	-
4060 Manaia Union	-
4070 Opunake Co-op.	-
4080 Okato Co-op.	-
4090 Wanganui	- Paul Tucker
	-
4110 Inglewood Union	-
4120 Patea Co-op.	-
4130 Bell Block Lepperton Co-op	-
4510 Taranaki-Waimarino	-

## 5000 HAWKES BAY-MANAWATU DISTRICT

5000 District Representative	- Marion Chisnall
5010 Napier	- Jocelyn Boys
	-
5020 Hastings	- Edna Peachey
	- Olive Tanielu
	-
5040 Gisborne	- Mrs Doris McLatchie
5050 Mangapapa Union	-
5060 Presbyterian-Methodist Parish of Wairoa	-
5070 Dannevirke	- Maxine Gunderson
5080 Woodville Union	-
5090 Pahiatua Union	-
5100 Palmerston North	- Lynette Green
	-
5110 Ashhurst-Bunnythorpe-Pohangina	-
5120 Feilding-Oroua	- Mrs Rae Scammell
5130 Marton	-
5140 Rongotea-Sanson Co-op.	-

5150	Foxton/Shannon Co-operatiang	-
5160	Tamatea Community Church	-
5170	Waipawa Co-op.	-
5180	Milson Community Church	-

## 6000 WELLINGTON DISTRICT

6000	District Representative	-	Fletcher Thomas
6010	Wellington Central	-	
		-	
		-	
		-	
6020	Wellington West	-	
6030	Wellington South-Lyall Bay Union	-	
6050	Miramar Uniting	-	
6060	Ngaio Union	-	Elaine Bolitho
6070	Johnsonville Union	-	Helen Hay
6080	Newlands Union	-	
6100	Plimmerton-Paekakariki	-	Mrs Margaret Duggan
6110	Tawa Union	-	Keith Knox
		-	
6120	Lower Hutt-Petone	-	Sheila Thorne
		-	Marcia Reeves
		-	'Aisea Mo'ounga
		-	Fepulea'i, Aumua
		-	
6140	Upper Hutt Uniting Parish.	-	Ron Malpass
		-	Howard Farr
6150	Wainuiomata Union	-	Catriona Budge
6160	Greytown St Andrews Union	-	
6170	Featherston Union	-	
6180	Carterton Union	-	
6190	Masterton St Lukes Union	-	Owen Prior
6200	St James, Masterton Union	-	
6220	Levin	-	Jack Chambers
6230	Otaki	-	
6240	Kapiti Co-op.	-	George Forster
6250	Hataitai-Kilbirnie Co-op.	-	
6260	North Wairarapa Rural Sup Ministry	-	
6270	Brooklyn Co-op.	-	



## 7000 NELSON DISTRICT

7000 District Representative	-	Ted Bassett
7010 Nelson	-	
	-	
7020 Nelson, St Luke's Union	-	
7030 Waimea	-	
7040 Motueka-Moutere Hills Regional Co-op.	-	
7060 Murchison	-	
7070 Blenheim	-	June Fields
7080 Picton Union	-	
7090 Reefton District Union	-	
7100 Buller Union	-	
7110 Greymouth District Union	-	
7120 Hokitika Union	-	

## 8000 NORTH CANTERBURY DISTRICT

8000 District Representative	-	June Allen
8010 Christchurch Central Mission	-	Miss Dorothy Drew
	-	Geoff Hill
8020 Christchurch South	-	
8030 Christchurch East	-	
8040	-	
	-	
8040 New Brighton Union	-	Mrs Helen Buxton
8050 Sumner-Redcliff's Union	-	Katherine Peet
8060 South East Christchurch Union	-	
8070 Lyttelton Harbour Union	-	Vilma Loader
8080 Christchurch (Opawa)	-	
8090 Beckenham-Sydenham	-	Alison Greening
8110 Halswell Union	-	
8120 Christchurch (Riccarton/Hornby)	-	Jayne Alexander
	-	Catherine Owers
8130 Christchurch (St Albans)	-	Ross Lawn
	-	
8140 Christchurch North	-	
	-	
8160 Lincoln Union	-	
8170 Ellesmere Co-op.	-	
8180 Kaiapoi Co-op.	-	
8190 Rangiora	-	
8200 Malvern Co-op.	-	

8210 Oxford District Union	-
8220 Parklands Co-op.	-
8230 Rolleston Combined Church	-
8510 Otautahi-Te Waipounamu	-

## 8300 SOUTH CANTERBURY DISTRICT

8300 District Representative	-	Graeme Holwell
8310 Timaru-Temuka	-	Margaret Ramsay
	-	
8330 St David's Marchwiell Union	-	
8350 Waimate	-	
8360 Geraldine Co-op.	-	
8380 Ashburton	-	Ken Leadley
8390 Allenton Union	-	
8400 Oamaru Union	-	Alan Birtles

## 9000 OTAGO-SOUTHLAND DISTRICT

9000 District Representative	-	Judith Day
9020 Dunedin Mission	-	Mrs Olive Bain
	-	Mrs Nicola Grundy
	-	Mr Euan Thomson
9040 West Harbour United	-	
9060 Corstorphine-Concord Union	-	
9070 Grant's Braes Union	-	
9080 Tokomairiro Co-op.	-	
9090 Balclutha	-	
9110 Invercargill	-	Mrs Iris Lankshear
	-	
9120 Riverton Union	-	
9130 Otautau-Waiono Union	-	
9150 Bluff Co-op.	-	
9160 Teviot Union	-	
9170 Alexandra-Clyde-Lauder Union	-	Mrs Ruth McNamara
	-	
9180 Port Chalmers United	-	
9190 Flagstaff Co-op.	-	
9220 Blueskin Co-op.	-	
9230 Lawrence	-	

9240 Kaikorai Union -  
 9250 Brookville Union -

## TE TAHA MAORI

Lay Representatives	- Hao Erueti
	- Kiri Haretuku
	- Riripeti Polwart
	- Ripia Rountree
Rangatahi Representative	- Markus Rogers
Observers	- Joy Rakena
	- Pari Waaka
Rangatahi Observers	- Erina Barnes
	- Steven Cassidy
	- Eleanor Eketone
	- Tara Tautari
	- Kataraina Thompson

## REPRESENTATIVES OF DEPARTMENTS, COMMITTEES AND FUNDS--

Administration Division	- Rev Margaret Burnett
Development Division	- Lorraine Barr
Youth Directors	- Silvia Crane
	- Nik Cree
Youth Representatives	- Louise Conwell
	- Derek Kingsbury
	- Manukia
	- Fuofua Fotu
	- Myra McFarland
	- Soro Ramacaake
	- Atunaisi Lagi
	-
	-
	-
Council for Mission and Ecumenical Co-operation	- Janet Taege
	- Ian Faulkner
Trinity Theological College	- Maureen Giles



Trinity Theological College continued	-	Charllie Fenwick
	-	Frank Claridge
Theological College Council	-	Dr Douglas Pratt
Aldersgate Fellowship	-	Mr B E White
Samoaan Advisory Committee	-	Mr Niuia Aumua
	-	Mr Motu Lauaki
Tongan Advisory Committee	-	Rev Langi'ila Uasi
	-	Mr Tevita Finau
Fijian Advisory Committee	-	Susau Strickland
	-	Seru Vatucicila
President's Legal Adviser	-	Geoffrey Peak
N Z Women's Fellowship	-	Ruth Bilverstone
	-	Ruth Blundell
NZMSSA Convener	-	Donald Phillipps
Wesley College Trust Board	-	Mr Jack McCoskrie
N Z Lay Preachers' Assn	-	Judy Allison
Wellington Charitable and Educational Endowments	-	Neville Price
Grey Institute Trust	-	
Robert Gibson Trust	-	Alan Hughson
N Z Methodist Trust Assn)		
Investment Board )	-	John Fraser
Wesley Historical Society	-	Verna Mossang
Community of Women and Men in Church and Society	-	Amelia Takau
Council of Elders	-	Wendy Conwell
	-	Jan Tasker
	-	Mike Yasa
	-	
	-	
	-	
Connexional Appointments	-	Robyn Brown
	-	Margaret Hamilton
	-	Winifred Murray
	-	

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

- Geoffrey Skilton
- Bruce Hellyer
- Fred Bealing

- E W Body
- Leslie Brockbank
- Nio Daniela
- Samoa Mavaega
- 

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

- Jione Langi
- Sione Ha'angana
- Wesley Jeyseelan
- Steve Emery-Wright
- 

**ADDITIONAL LAY REPRESENTATIVES:**

- Audrey Bruce
- Beverley Nock

**ORDINANDS:**

- Judith Parkes
- 'Inoke Siulangapo
- Susan Thompson
- Suiva'aia Te'o
- Siosifa Latu Uhi
- Gloria Zanders
- 

**ASSOCIATE MEMBERS:**

- Kevin Connole
- Liz Cook
- Tavita Filemoni
- Nancy Jean Whitehead
- Ro Williams
- Chris Wood

**OFFICIAL OBSERVERS FROM OTHER CHURCHES:**

- |   |                  |
|---|------------------|
| Anglican                                  | -                |
| Associated Churches of Christ             | -                |
| Baptist Union of New Zealand              | -                |
| Presbyterian Church of New Zealand        | -                |
|   | -                |
| Roman Catholic Church                     | -                |
|   | -                |
| Salvation Army Church                     | -                |
|   | -                |
| Negotiating Churches Unity Council (1990) | - Clare Morrison |

**OBSERVERS:**

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

- Peter Aislabie
- Beverley Aufai
- Lorraine Barr
- Peter Cullen
- Joy Dine
- Bonnie Heberton
- Ross Hendy
- Anne Manchester
- Katherine McIver
- Elspeth McLean
- David Moore
- Christina Morunga
- Beverley Osborne
- Joy Rogers
- Anne Stephenson
- Richard Williams
- Joy Wright





**REPORTS FROM  
CONNEXIONAL COMMITTEES  
AND BOARDS**

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

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# FAITH AND ORDER COMMITTEE

## REPORT TO CONFERENCE 1994

### SECTION 1

Many of the tasks given to the Committee by Conference take several years to complete and involve consultation with the church through parishes, synods and workshops. That process has been followed again this year. The Committee has worked on the revision of several orders of service, done some preliminary work for a new order of service for baptism, and prepared a response to the World Council of Churches' study paper "Confessing the One Faith" and to the Presidential ruling on John Wesley's Sermons and Notes on the New Testament. As requested by Conference, the Committee has amended (for the purpose of clarification) the sections in its 1993 Report dealing with Human Sexuality and Homosexuality and distributed them to parishes, boards and committees. This work is now completed.

#### Church, Ministry and Sacraments

The Committee is engaged in a major study of Church, Ministry and Sacraments. This year we have chosen to concentrate on Church. In February a one-day open workshop was held at which a number of people presented papers dealing with various aspects of the church. Work continued during the year and in August the Committee held a special meeting devoted entirely to this subject. As we explored understandings of the Church, we recognised the diversity of positions held by Methodists. In part, this has its origins in early Methodism, described by Albert Outler as "an evangelical order in a catholic church." Methodists continue to hold these two aspects in unresolved tension, which makes the theological situation quite complex. We hope to have discussion material available for parishes and synods early in the new year.

#### Funeral Service

In accordance with a decision of the 1993 Conference, the loose-leaf resource material for funeral services is being revised. This work is being undertaken on our behalf by a Wellington group convened by Rev. Terry Wall.

#### Methodist/Roman Catholic Dialogue

We are pleased to report that after being in recess for several years the Dialogue is resuming its discussions. The first meeting will be held in Auckland 18-20 November 1994. The Methodist team is convened by Rev. Gillian Telford.



### Joint Liturgical Commission (NZ)

Similarly, the Joint Liturgical Commission, which has been largely inactive during the last few years, is being revived. The initiative has been taken by Bishop George Connor of the Anglican Church, who attended a meeting of the English Language Liturgical Consultation in Geneva in August 1993. The Committee has been asked to complete a questionnaire for the JLC regarding our Church's use of the traditional liturgical texts revised by the ELLC and published in the booklet "Praying Together". The JLC will meet within the next few months and the Methodist representative will be Rev. Terry Wall.

### Lectionary

1995 is the third and final year in the cycle of the new *Common Lectionary (Revised)*. Although it is not easy to gauge the extent to which parishes now follow the Lectionary, the Committee gets the impression that usage is increasing and that worship leaders appreciate the changes that the revision has made - giving, for example, more continuous readings of First Testament narratives and more stories of women.

The 1995 edition includes a total revision of related worship and Christian Education resources (done with the help of Epworth Bookshop, Wellington.)

Also new in the next issue is the first in a fresh series of introductory articles on the synoptics, aimed especially at preachers and worship leaders. The 1995 article (on Luke's Gospel) is from Rev Dr Lynne Wall of Wellington.

## SECTION 2

### Induction of a District Superintendent

The order of service which the Committee has been working on for some time was used earlier this year in the four Districts where new superintendents were being inducted, and met with a favourable response. The order was also referred to synods for comment. In the light of suggestions received from synods and individuals, we have made a few changes to the service which is now presented to Conference for approval.

Methodist Church of New Zealand  
Te Haahi Weteriana O Aotearoa

### INDUCTION OF A DISTRICT SUPERINTENDENT

*The service begins with a karanga and powhiri, as appropriate, or a welcome on behalf of the District to the President or Vice-President (who conducts the service), the incoming District Superintendent and other*



*members of the official party.*  
*Hymns may be sung as appropriate.*

*The congregation stands.*

## ORDER OF SERVICE

President: Kia noho a Ihowa ki a koutou.  
The Lord be with you.

**People: Ki a koe ano hoki.**  
**And with you also.**

President: Sisters and brothers in Christ, we are gathered here  
to worship God, to receive ..... as  
Superintendent of the ..... District and together  
to commit ourselves afresh to the service of God.

Creator God, be active in us.

**People: Sustaining God, renew our faith.**

President: Loving God, fill us with compassion.

**People: Empowering God, equip us all for ministry.**

Hymn

*Remain Standing.*

*The Superintendent to be inducted, accompanied by her/his whanau  
and sponsors, comes forward. One member may speak for all.*

Sponsors: President/Vice-President ....., we present to you .....  
who has been elected by the Synod and appointed by  
Conference to be the (Co-) Superintendent of the .....  
Methodist District.

*The congregation is seated.*

*The President welcomes the Superintendent.*

## LITANY.

President: We belong to a tradition which has Jesus Christ at its centre.

**People: His is the way of humility and love,  
of integrity and self-offering.**

President: We have seen this way  
faithfully expressed in Aotearoa.

**People: We value the spirituality that has shaped us here,  
its sense of the sacred  
and its openness to the Good News of Jesus Christ.**

President: We celebrate the work of evangelists. Maori and Pakeha,  
who proclaimed the Gospel in this land.

**People: We are blessed by the enrichment  
that people of the Pacific and those of other cultures  
have brought to our Church and country.**

President: We are thankful for the ministry of lay people,  
called to be salt of the earth and light of the world.

**People: We acknowledge with gratitude  
the faithful contribution of presbyters  
in building up the body of Christ,  
and the work of deacons in serving the community.**

*silence*

President: When we turn away from Christ,  
fail to keep alive the prophetic tradition  
and neglect works of compassion:

**People: by your Spirit, help us to amend our lives  
and know the reconciliation promised in Christ.**

President: God is rich in mercy.  
In the name of Jesus Christ, we/you are forgiven.

**People: Thanks be to God.**

Lord's Prayer (*in any language*).

E to matou Matua i te rangi  
Kia tapu tou Ingoa.  
Kia tae mai tou rangatiratanga.  
Kia meatia tau e pai ai  
ki runga ki te whenua,  
kia rite ano ki to te rangi.  
Homai ki a matou aianei  
he taro ma matou mo tenei ra.  
Murua o matou hara,  
me matou hoki e muru nei  
i o te hunga e hara ana ki a matou.  
Aua hoki matou e kawea kia whakawzia;  
Engari whakaorangia matou i te kino:  
Nou hoki te rangatiratanga, te kaha,  
me te kororia,  
Ake ake ake. Amine.

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power and the glory are yours  
now and forever. Amen.

Scripture readings

Sermon

## AFFIRMATION OF FAITH

*Stand*

President: We are not alone - we live in God's world.



**All:**

**We believe in God:  
who has created and is creating,  
who has come in Jesus, the Word made flesh,  
to reconcile and make new,  
who works in us and others by the Spirit.  
We trust in God.  
We are called to be the Church:  
to celebrate God's presence,  
to love and serve others,  
to seek justice and resist evil,  
to proclaim Jesus, crucified and risen,  
our Judge and our Hope.  
In life, in death, in life beyond death,  
God is with us.  
We are not alone.  
Thanks be to God.**

*Sit*

#### THE INDUCTION.

**President:**

It is the task of a District Superintendent within the Methodist Church to exercise general pastoral oversight within a District.  
....., you have been nominated by the Synod and appointed by the Conference to this position. You will represent the people of this District in the councils of the Church;  
you will work with others in helping congregations, deacons and presbyters to bear a good witness to Christ; you will be a pastor to the ordained and lay leaders in this District;  
you are called to have a special care for the faith, the unity and the discipline of the Church.  
The Church asks a great deal of District Superintendents. We assure you of our support.  
Trust in God, who gives the wisdom, the patience, the love and the faith required for this work.

Do you accept this task as being God's call to you?

Superintendent: I do.

I will seek the way of Christ as I work as pastor and leader  
among the parishes of this District.

I will seek the mind of Christ as I share with others  
in the work of the Connexion;

I will rely on the strength of Christ  
and the support of others  
as I engage in this servant ministry.

*The congregation stands and is addressed by the President.*

President: Conference has appointed ..... to be Superintendent  
of the ..... District.  
Do you affirm ..... as your Superintendent?

People: **We do, and with ..... we dedicate ourselves  
to ministry and mission in this District.  
We promise her/him our sincere friendship,  
our loyal partnership and our constant prayers.**

*The congregation is seated.*

*The District Superintendent kneels, together with the President  
and representatives from the District.*

President: God of grace, grant your spirit and strength to .....  
Enliven the gifts she/he has,  
develop the gifts she/he needs  
and help her/him bring forth the gifts of others,  
through Jesus Christ our Lord. Amen.

A new ministry has begun.  
In silence let ..... pray for the people.  
and the people pray for .....

*A time of silent prayer follows.*

*A choir or soloist may sing appropriate quiet music  
e.g. Arohanui Blessing, God be in my head.*

*The President stands*

President: In the name of our Lord Jesus Christ, and by the authority  
of Conference, I declare ..... to be inducted

into the ministry of (Co-) Superintendent  
of the ..... District.

*The President may present a stole or some other symbol  
to the Superintendent(s).*

President:           Receive this ..... as a symbol of your office.

*The people who are kneeling stand and extend both hands in greeting  
to the Superintendent, as a sign of mutual acceptance and partnership.*

*Representatives may present symbol(s) of the District, with appropriate  
words, to the new Superintendent.*

*The Superintendent may also present symbols.*

*All stand*

President:           ..... ,  
Be a good pastor to the leaders of this District.  
Keep the faith.  
Work for the unity of the Church.  
Uphold the Methodist tradition.  
Abide in Christ.

People of the ..... District,  
Be the people of God.  
Promote the work of God in this District.  
Cherish your Superintendent.  
Value her/his gifts.  
Abide in Christ.

*Sit*

*The newly inducted Superintendent is invited to speak briefly  
and then to lead in prayer or to preside at Holy Communion,  
beginning at the Thanksgiving.*

Hymn

Superintendent: Go into the world in peace, in the name of God.

All:                   Amen



"Ma te marie" is sung unaccompanied.

Ma te marie a te Atua  
Tatou katoa e tiaki;  
Mana ano e whakau  
O tatou ngakau ki te pai.

The peace of God  
keep us all.  
He will confirm our  
hearts in goodness.

Ma te Atua Tamaiti ra,  
Ma te Wairua Tapu hoki,  
Ratou, Atua kotahi nei.  
Tatou katoa e whakapai.  
Amine.

May the Son of God  
and the Holy Spirit too,  
One God,  
bless us all.  
Amen.

### Covenant Service

Conference 1993 asked the Committee to revise the Covenant Service. In carrying out this task the Committee was faced with a dilemma. The Covenant Service has been widely regarded as one of the treasures of Methodism and its most significant liturgical gift to the whole Church. It does not belong just to the Methodist Church in New Zealand. The service is rich in Biblical allusions, not all of which are widely understood today, and some people believe that its style and language are too dated for it to be relevant in the contemporary church. Yet any major alterations would detract from its traditional character and dignity.

The Committee is proposing a two-part compromise:

(a) The changes we are suggesting to the existing service consist mainly of updating the more archaic language, making it more inclusive and omitting material that seems repetitive. For some people these changes will not go nearly far enough. Others may feel we have done too much.

(b) We propose also to prepare a new service which will stand alongside the traditional one and give congregations a choice. We are conscious that this will be a difficult task which may in the end prove to be beyond us, but we also believe we need to make an effort to provide an alternative for those who find the traditional service unhelpful.

The revised order of service has been sent to synods for comment and some responses have been received. We present the revised order with subsequent amendments for use on a trial basis in 1995 and would appreciate feedback from individuals, parishes and synods after it has been tested.

## THE COVENANT SERVICE

### Introduction.

The Covenant Service was first celebrated by John Wesley in 1755. It is the most significant of Methodism's liturgical gifts to the whole Church and reflects Wesley's debt to many streams of Christian devotion, in this case English Puritanism and in particular the words of Richard Alleine.

This service is intended for occasional use by the whole congregation. There should be encouragement for the congregation (including presbyter and leaders) to make prior spiritual preparation for the service. The covenant prayer, however interpreted, should not be entered upon lightly.

Early in the year (after time for preparation), the church anniversary, or any other significant occasion in the life of the congregation is an appropriate time for renewing the covenant with God.

Rupert Davies says of the Covenant Service:

"The distinctive quality of the service has, in its full expression, the spiritual ethos of Methodism at its best and most genuine."

This order, when followed by Holy Communion, is a complete act of worship.

### ORDER OF SERVICE

*Stand*

**Leader:** Let us worship God  
who has established an everlasting covenant  
and calls us through Jesus Christ to be a faithful people.

**People:** We are here to make our response to God.

*Hymn*

*Sit*

**Leader:** Let us adore the God of love:

**People:** You created us, O God;  
you continually preserve and sustain us;

you love us with an everlasting love;  
through the light of Christ  
you have given us the knowledge of your glory.  
We praise you; we acknowledge you to be the Lord.

Leader: Let us give thanks for the grace of our Saviour Jesus Christ:

People: Though you were rich,  
yet for our sake you became poor.  
You were tempted at all points as we are,  
yet without sin.  
You went about doing good  
and preaching the gospel of the kingdom.  
You became obedient to death, death on the cross;  
you were dead, yet are alive for ever;  
you have opened the kingdom of heaven  
to all who trust in you.  
You sit at the right hand of God;  
you will come again to be our judge;  
you, O Christ, are the king of glory.

Leader: Let us rejoice in the fellowship of the Holy Spirit.

People: You are the giver of life;  
by you we are born into the family of God  
and made members of the body of Christ.  
Your witness confirms us;  
your wisdom teaches us;  
your power enables us.  
You will do far more for us than we ask or think.  
All praise to you, O Holy Spirit.

*silence*

Leader: Let us make our confession to God:  
Merciful God, in Christ you have shown us the way of life.  
We confess with shame our slowness to learn,  
our failure to follow,  
our reluctance to bear the cross.

All: Have mercy on us and forgive us.



**Leader:** We confess that too often  
we have impoverished the life of the church  
by the half-heartedness of our worship,  
our neglect of fellowship and the means of grace,  
our hesitating witness for Christ,  
our evasion of responsibilities in your service,  
our imperfect stewardship of your gifts.

**All:** Have mercy on us and forgive us.

**Leader:** We confess that too little of your love  
has reached others through us.  
Often we have been hasty in our judgments,  
grudging in forgiveness,  
slow in reconciliation,  
unwilling to help our neighbour.

**All:** Have mercy on us and forgive us.

**Leader:** Let each of us in silence make our own confession to God.

*silence*

**Leader:** Make us pure in heart, O God;

**People:** breathe into us a new and faithful spirit.

**Leader:** If we confess our sins, God is faithful and just  
and will forgive our sins  
and cleanse us from all unrighteousness.  
Therefore I declare to you, we/you are forgiven.

**All:** Thanks be to God.

The Lord's Prayer *(in any language)*

#### MINISTRY OF THE WORD.

First Reading: Jeremiah 31: 31-34

Second Reading: John 15: 1-8

*(Alternatively, the Lectionary readings for the day  
or other appropriate Scripture passages may be read.)*

## Sermon

*The prayers of intercession may follow here or after the communion.*

## THE COVENANT

Leader: In covenant God chose Israel to be a servant people.  
Through the death and resurrection of our Lord Jesus Christ,  
God has declared the covenant to be with all who trust in Christ.

We stand within this covenant and we bear Christ's name.  
On one hand, God promises to give us new life in Christ;  
on the other, we pledge to live not for ourselves but for God.

Today we meet, as generations before us have met,  
to renew the covenant which bound them  
and which now binds us to God.

*A covenant hymn may be sung.*

*Sit*

*silence*

Leader: Let us claim this covenant for ourselves  
and take again the yoke of Christ upon us.  
To take this yoke upon us means that we are willing  
for Christ to appoint us our place and work,  
and for Christ alone to be our reward.

All: Christ has many services to be done:  
some are easy, others are difficult;  
some bring honour, others bring reproach;  
some are suited to our natural inclinations  
and material interests,  
others are contrary to both;  
in some we may please Christ  
and please ourselves;  
in others we cannot please Christ  
except by denying ourselves.

**Yet the power to do all these things  
is given to us in Christ who strengthens us.**

*Stand*

**Leader:** Loving and holy God, with joy  
we take upon ourselves the yoke of obedience  
and for love of you commit ourselves  
to seek and do your perfect will.  
We are no longer our own, but yours.

**All:** I am no longer my own, but yours.  
Put me to what you will,  
rank me with whom you will;  
put me to doing, put me to suffering;  
let me be employed for you  
or laid aside for you,  
exalted for you or brought low for you.  
Let me be full, let me be empty;  
let me have all things, let me have nothing;  
I freely and whole-heartedly yield all things  
to your pleasure and disposal.  
And now, glorious and blessed God,  
you are mine and I am yours. So be it.

**Hymn**

*The Ministry of the Sacrament follows.  
(see page 19 in the Order for Holy Communion)*

**Baptism**

Baptism, including the writing of a new order of service, has been on the Committee's agenda for ten years. Work has recently begun in preparation for a new order of service. Our aim is to produce something written in simple, non-theological language that will be meaningful for those on the fringe of the church as well as for those who are deeply involved. The Committee also hopes to produce material that could be used in preparation for baptism.

The following is in no way a definitive statement on baptism but contains points the Committee believes are important to keep in mind while preparing an order of service and educational material:

\* Baptism is a very significant event and the church should celebrate it as such.



\* The sacrament of baptism is first and foremost a celebration of God's prevenient grace i.e. before we are even aware of God, God knows and loves each one of us and wants to be in relationship with us. Grace precedes faith.

\* Baptism is also the rite of incorporation into the community of faith. For this reason it is not appropriate that it be repeated. It marks the first step in a lifelong journey of faith in which confirmation (for those baptised as children) and communion also have an important place. As far as we know, there is no Christian denomination which believes in baptising people more than once. Questions about "repeatability" have arisen only when people have been unwilling to accept the validity of infant baptism or of any form of baptism other than total immersion.

\* Baptism has an important covenant aspect, both for the baptised and/or the parents and for the whole community of faith. At baptism we respond to God's initiative and promise of the Holy Spirit by pledging ourselves to be faithful to Christ. The symbolism of dying and rising with Christ is an important element of baptism.

\* Another important element of baptism is the aspect of repentance, cleansing and making a fresh start.

\* Infant baptism has sometimes been brought into disrepute because the church has not acted according to its own theology of baptism. Therefore many people have seen it as a private social convention rather than an act of worship in which the whole church is involved. Some people still want their children baptised as a form of protection against unspecified future ills, in much the same way as they have them immunised. A belief in baptism as a means of freeing the baptised from the penalties of original sin still persists in some quarters. Often there seems to be little Christian commitment from those who enquire about having their children "christened". However, such a request is always an opportunity for in-depth discussion about the Christian faith. Careful instruction and preparation are an important part of the clergy's role. It is not appropriate to baptise every child any more than it would be appropriate to baptise every adult. Where baptism seems inappropriate, a service of thanksgiving can be offered, which is often what the parents are really looking for.

\* A focus on the symbols of baptism and their significance, coupled with relevant Biblical stories, is more easily understood than an exposition of baptism in theological terms.

### Presidential Ruling

Conference 1993 asked the Committee to co-ordinate discussion on the Presidential Ruling concerning John Wesley's Sermons and Notes on the New Testament, and to report to Conference 1994. Keith Rowe prepared a further discussion paper, which was circulated to parishes and synods during the year.

The Committee has received (by late August) responses from four synods, one parish and three individuals. The synods and the parish all supported the Ruling and noted the helpfulness of the background material in discussing the issues. Two of the individuals were strongly opposed to the Ruling, pointing to the collapse of doctrinal standards and the lack of a church juridical process to determine doctrinal issues if the Ruling is accepted. One individual suggested a further period of discussion and reflection.

The Committee considers there is insufficient ground in these responses to prevent the Ruling from being accepted. We recognise a split in the church between those who understand Christian faith (and Methodism) as requiring clear doctrinal boundaries, and those who see faith in more open terms. The Committee does not see a contrary decision assisting the healing of this split, so suggests that Conference confirm the Ruling.

### "Confessing the One Faith"

The World Council of Churches Faith and Order Commission has asked Member Churches to consider the document "Confessing the One Faith", which seeks to develop further the theological convergence contained in *Baptism, Eucharist and Ministry*. In this document the Nicene Creed is presented as a basis for ecumenical unity.

In looking at this text on behalf of Te Haahi Weteriana, the Committee has asked both a number of individuals and a Parish group to read the book and comment on it. Members of the Committee have done further work, and the whole Committee has considered an appropriate response.

The Committee now offers this statement to the Church as a possible response to the World Council:

1. The Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa, recognises in the historic Nicene Creed the formulations of Christian faith which represent a common base for many parts of the diverse Christian community. Thus the Creed has a place in remembrance of our roots, and in linking us into the world-wide Christian community. It has provided guidance, inspiration and comfort to generations of Christians, including Methodists in New Zealand. It has been seen to embody the framework of the apostolic faith, in a way which connects us to others and to our past, especially in the context of worship. We appreciate the explication of this creed for the ecumenical setting of today in the document "Confessing the One Faith".

2. Our understanding of the Nicene Creed is in the political and theological context of its time. The theological formulations contained in it and expressed by it are relevant to that era, up to the time of Constantine. They were conditioned by the then prevailing wisdom about the cosmos and the place of humanity within it. In this setting, the Creed reveals deep normative structures



of early Christian belief, building on the previous centuries of Biblical interpretation. The Nicene Creed has undoubtedly conveyed this sense of normative Christian belief down to the present, and the Methodist Church experiences and respects this sense.

3. We would recognise also that from the time of the Renaissance and the Reformation there has been an increasing desire among a number of Christian traditions to be free from credal formulations as determiners of theological truth. The momentum for this has become very obvious in the twentieth century, but we acknowledge its roots in Luther's time and context. The Reformation emphasis on *sola scriptura* opened up critical scrutiny of creeds and doctrines which had been formulated in ages and contexts distant from the life of the primitive Christian community. The Methodist Church inherits this Reformation stream in its life.

4. The diverse histories and perspectives which make up contemporary Methodism in Aotearoa-New Zealand mean that our heritage includes both an affirmation of the Nicene Creed as a vehicle of faith and a determination not to rely on any credal formulations to express Biblical faith. We can thus affirm the Creed for its historical worth and its encapsulation of some Biblical insights, but would not regard it as providing a central foundation for contemporary theological expression.

5. Further, our concern to locate ourselves in the context of the South Pacific at the end of the twentieth century raises some other difficulties for us. One is that, although the Nicene Creed provides a link to the world church, it does so by denying the particularity of our own context. The language, imagery, themes, interests of the Creed and its explication do not express the life-issues and experiential reality of this part of the world. Similarly, its origins in the distant past mean its language and concepts are not those of today. Much of the Nicene Creed does not fit with contemporary views of the cosmos nor with a number of contemporary understandings of the nature of God. Therefore it neither assists in faith or worship nor portrays to people of other faiths what it is that Christians believe today. The re-interpretation of "Confessing the One Faith" helps that to some extent, but it is nearly impossible to present an interpretation which adequately communicates with the late twentieth century mind-set and at the same time accurately expresses the meaning and intention of the original. We would rather look to develop expressions of Christian faith which come out of our own time and place.

6. We consider that any move towards unity today will need to reflect and affirm our diversity. Focus on an historic formulation might achieve that in particular settings of worship and of dialogue, but will not be an adequate foundation in a world where churches are concerned (as the Methodist Church of New Zealand is) to express Christian faith in their own geographical and historical locations, in their own cultural language and thought-forms, and in



terms relevant to the end of the twentieth century.

7. Thus the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa, commends the Faith and Order Commission on the work being done towards unity and on this reflection on the Nicene Creed, but is cautious in affording the work or the Creed foundational status in a move towards visible unity. We continue to see value for the Creed in liturgy, as an historic document, which can also provide linkage with other Christian traditions in ecumenical settings. We also encourage the Commission to explore the development of contemporary expressions of the faith we inherit and share together.

### Suggested Decisions

1. The Report is received.
2. The order of service for the Induction of a District Superintendent is approved.
3. The revised Covenant Service is approved for trial use during 1995.
4. The Committee is asked to begin work on an alternative Covenant Service.
5. The Committee is encouraged to continue its work on a new Order of Service for Baptism and associated educational material.
6. Conference confirms the Presidential Ruling on the role and interpretation of Wesley's Sermons and Notes on the New Testament.
7. Conference endorses the statement on "Confessing the One Faith" as its response to the World Council of Churches Faith and Order Commission.
8. The Committee for 1995 is:

## JOINT PUBLIC QUESTIONS COMMITTEE

### Terms of Reference

1. To ascertain the mind of the two churches on matters of public interest and concern in moral, social, political and industrial problems.
2. To give a lead to the two churches in such matters
3. To assist individuals within the two churches and synods/presbyteries where action is desired on matters of public interest
4. To speak promptly and with clarity on such issues when it is felt to be in the public interest, or in defence of the two churches' position
5. To consult with leaders of Government and its departments as required.

### 1. Bicultural Journey

Since last Conference the Committee has:

- a) used a tino rangatiratanga analysis to make submissions on proposed legislation
- b) continued to begin each monthly meeting with a bicultural perspective
- c) written an Occasional Paper on the Treaty of Waitangi and Immigration
- d) asked Richard Lawrence to revise his 1989 analysis of the bicultural journeys of both churches
- e) prepared an occasional paper on a 'Maori Criminal Justice System'
- f) made a submission to the Finance Bill (No. 2) regarding ownership of geothermal wells on Maori land
- g) begun an investigation into the justice of Government calling on the skills and mana of the Maori Wardens without remuneration.
- h) a Bicultural Review was held

#### 1.1 The Treaty of Waitangi and Immigration

This paper, written at the request of the Presbyterian Race Relations Committee, was distributed in May. Some responses have been received. The Race Relations Committee's concerns were firstly that further increases in immigration could be seen as a threat to Maori language and culture by making Maori an even smaller minority in their own country; secondly that present and future immigration should have appropriate Maori sanction and support. We commend the paper to the church for study and discussion.

#### 1.2 Comparative Bicultural Journeys

This analysis of the two churches' bicultural journeys was first published in *Crosslink* in May. It has been reprinted as an Occasional Paper with questions for discussion inserted.

#### 1.3 A Maori Criminal Justice System

Conference 1993 and Assembly 1994 both supported the exploration of a Maori Criminal Justice System. In response to these decisions, the committee has produced the discussion paper '*Towards a Maori Criminal*

*Justice System'* which sets out in some detail the reasons for Maori seeking their own criminal justice system. We commend the paper to the church for study and discussion.

### 1.3 Geothermal Wells on Maori Land

On 14 July 1994, the Government introduced Finance Bill No. 2. One section of this Bill if enacted will give the Crown ownership of geothermal wells on Maori land. This is quite contrary to a recent decision of Judge Ken Hingston in the Waiariki District Maori Land Court in which he said " *I find that neither the Act nor the Regulations give the Crown the "rights allied to ownership" claimed by Crown Counsel. I believe the Regulations specifically exclude the Crown's claim.* " (66 Taupo Minute Book 156) Judge Hingston also went on to say : " *Is it proper that one of Her Majesty's Court should be told that it should not proceed because the Government of the day intended to legislate the subject matter of the litigation in its favour. I do not intend to elaborate upon or discuss any constitutional implication but rather to record my disquiet at the cavalier attitude displayed.* " (66 Taupo MB 163) PQ believes that this Bill is not only in direct contradiction to the Ture Whenua Act but also contravenes the Treaty of Waitangi. It allows a repetition of what happened early this century when the Public Works Act was used to take land resources away from Maori. The Committee has made a submission on the Bill.

### 1.4 Maori Wardens

The Presbyterian General Assembly "asked PQ to look at the justice of calling on the skills and mana of the Maori Wardens without remuneration from Government Departments such as Social Welfare, Justice and Education ." We are in the process of gathering information from Te Puni Kokiri and the Maori District Councils about the way the Maori Warden scheme operates and will report back to Conference and Assembly in due course.

### 1.5 United National Declaration on the Rights of Indigenous Peoples

During the drafting of this Declaration, the New Zealand government has continued to oppose the right of indigenous peoples to self determination. It has isolated itself among the several English speaking colonising powers, with the USA, Canada and Australia all accepting the morality of the right to self determination. However, the United Nations Indigenous Populations Working Party has negotiated a change to United Nations speaking rights so its views can be taken into account as the draft declaration comes before the United Nations Commission on Human Rights.

### 1.6 Treaty of Waitangi Claims

PQ is concerned about the 'fiscal envelopes' policy that the Government has developed in an attempt to "settle" Treaty of Waitangi claims. The Government is pushing this policy through without consultation or



consideration of objections. As a result the Sealord deal will probably end up in the courts. Tino rangatiratanga continues to go unrecognised in government policies and actions. These matters will be furthered considered in an occasional paper to be distributed at Conference.

### 1.7 Bicultural Review

A review of the Committee's Bicultural Journey was held in June. The following are some of the goals for the committee :

- to perceive more clearly that PQ serves Taha Maori and Tauwi within te Haahi Weteriana
- to continue to produce discussion papers on Treaty issues
- to involve committee members other than the Bicultural Workgroup in presenting the bicultural perspective at meetings.

### 2. Legislation

Since the last Conference submissions have been written on : Government Long Stay Residential Care Policy, the Adult Adoption Information Amendment Bill, the Mental Health (Compulsory Assessment and Treatment) Amendment Bill, Supplementary Order Paper No. 10 (relating to the Law Reform {Miscellaneous Provisions} Bill (No. 2) - in regard to intercountry adoption, the Tertiary Students Association Voluntary Membership Bill and Finance Bill (No. 2) relating to the ownership of geothermal bores.

### 3. Education

The Todd Report on Tertiary Education published in May this year has given rise to considerable concern about the funding of tertiary education, particularly in regard to the proposed raising of fees for tertiary students. PQ considers that if the recommendations of the Todd Report are followed students will face an intolerable debt burden. The Committee has distributed resources to enable synods, parishes and members to make submissions to this report.

### 4. Poverty

The July 1994 budget showed a surplus for the first time in many years, yet there was nothing in this budget that will alleviate poverty to any marked degree. Justice demands that such economic achievements be used to address some of the social deficits incurred over the period of economic restructuring.

For the last 2 years we have reported our concern that current social security benefit levels are inadequate and that community agencies are stretched to their limits to cope with the increasing number of people experiencing extreme hardship. The Lower Hutt Foodbank distributed 4400 food parcels in the last year to 1200-1300 people a month. Over half the recipients were people under the age of 17 years. The safety net of SNGs, while always inadequate, appears to have almost disappeared. The

New Zealand Council of Christian Social Services has made recommendations to the Government which would provide immediate assistance to people for whom basic benefits are clearly inadequate. PQ supports these recommendations.

1994 is the Year of the Family. More than a quarter of all New Zealand children (258,000) live in families which rely on benefit income. The numbers of children in families with low wage incomes is not known. However, the New Zealand Council of Christian Social Services (NZCCSS) has conservatively estimated that one in five households is poor. There are very real concerns about the standard of nutrition for children in poor families and consistent evidence that they are missing out on health care and educational opportunities. Financial pressure is placing enormous stress on family life which is affecting the emotional well-being of parents and children. PQ supports NZCCSS's call for Family Support to be returned to its 1987 level. The very small changes in Family Support provisions announced in the 1994 Budget provided some assistance to a limited number of families. However there is still urgent need for an independent review of the adequacy of benefit levels.

#### 5. Assets Testing for Older New Zealanders

In the face of considerable outcry over policy changes for elderly people requiring long-term hospital care, the Minister of Health called for public submissions. PQ is committed to the principle of universal access to quality health care as a fundamental human right and in our submission we raised the following issues :

- Income and assets testing for older New Zealanders in need of long-term hospital care is a departure from the widely accepted philosophy of universal entitlement on the grounds of need.
- Elderly people are not able to receive long-term medical care on the same basis as others in continuing care, for example, the middle-aged person who is psychiatrically disabled or the young person with a physical or intellectual disability.
- We accept that as a nation we must live within our means and that it is not the role of the state to subsidise inheritances. However, these arguments need to be considered alongside policies which have reduced taxation for the wealthy and have abolished death duties altogether. The application of a range of universal taxes such as death duties, capital gains and income taxes is an equitable approach to sharing the cost of care of those few who are unfortunate enough to need it.
- It has been estimated that as few as 5% of New Zealanders may require long-term hospital care in their old age. With these odds it is unlikely that New Zealanders will save against such an eventuality, even supposing they are in a position to do so. It is the kind of event we insure against. However, private insurance companies will not provide cover. The only way of providing this insurance, therefore, is to meet this responsibility collectively.



- Our submission requested that the means-testing provisions for New Zealanders over the age of 65, who because of age-related disabilities are classified as requiring continuing care, be abolished.

However, in the likelihood that the means test would remain we requested modifications :

1. Provision to be made for assets and allowable income levels to be reviewed regularly and increased.
2. As the only income available for single people or couples where both are hospitalised is the \$24 weekly hospital rate of benefit, consideration be given to an increase in this benefit or to the application of some level of allowable income.
3. In the case of married couples where only one person is in continuing care, the couple should be treated as single for assessment purposes. National superannuation provisions already accept this premise and the spouse who is living in the community has their payments set at the 'living alone' rate of 65% of the married couple rate. Therefore an approach analogous to the Marriage Settlement Act could reasonably be used. The family home and car should continue to be exempt, with other income and assets divided equally and contributions towards continuing care assessed on the basis of the income and assets belonging to the hospitalised spouse.

The policy of income and assets testing has serious financial implications for the married couple where one spouse is in care, the other in the community. The spouse who is not hospitalised, with several years of life ahead of them, may well end up with no income other than what the state provides. Our understanding is that an earnings exemption of \$28,927 and an income exemption of 50% of any private pension apply for a partner in the community. From New Zealand Income Support Services' information we understand that any investment income, 50% of private pension, and earnings above the allowable level must be used towards the cost of a spouse's care. For those with investment income the provisions are particularly harsh.

While there are not likely to be the same numbers involved, flexibility is essential to provide for other 'households', for example, the elderly daughter or son caring for a parent in the parent's home. In some cases, carers give up paid employment to take on such responsibilities.

At the time of writing (August) we are preparing a submission supporting the Long Term Care of the Elderly Committee Bill. The Bill seeks to establish a multi-party committee to conduct an investigation into, and report to the House of Representatives on, the issues surrounding the funding and provision of long term care for the elderly, so as to recommend measures that are widely seen to be comprehensive, equitable and affordable.

## 6. Committee Review

To fulfil a requirement of the Council of Assembly, the Committee held a self-review in March, facilitated by Prue Neild. In this review we looked back over the past few years, assessed our strengths and weaknesses, looked at our terms of reference and our way of operating as a committee. We



listed the areas of expertise we have within the Committee and those we are lacking. This will enable us to be more intentional about approaching people to serve on the Committee in the future.

## CURRENT CONCERNS

### 1. Housing

The January 1994 report 'The Extent of Serious Housing Need in New Zealand 1992 and 1993' indicated that there are many people in New Zealand experiencing 'serious housing need.' The New Zealand Council of Christian Social Services' research on the housing situation of foodbank clients ('Housing the Hungry') revealed nearly half the state tenants surveyed were paying 50% or more of their income in rent. Despite this information the Government announced on budget night that it is undertaking work which will enable the fourth round of state rent increases to proceed.

The Budget made provision for Housing Corporation tenants to be able to buy the properties they are living in. PQ does not believe this is likely to be an option for many State House tenants. Some tenants may be eligible to apply for a Housing Corporation suspensory loan. The suspensory loan, which is written off if the purchaser remains in the property for 7 years, is for 10% of the sale price up to a maximum of \$12,500. If the property is sold in under 7 years the loan must be repaid. A Housing Corporation mortgage for 85% of the sale price is available provided the normal lending criteria of affordability and credit rating are met. The buyer is required to pay 5% deposit. For a house worth \$70,000 the deposit would be \$3500. It is debatable whether many HNZ tenants would be able to find that amount, let alone be in a position to service an 85% mortgage with an interest rate at the present time of 7.9%. There are also the other expenses the former tenant would be liable for such as rates, insurance and maintenance.

### 2. Employment

The problem of unemployment is still seen as a high priority by New Zealanders. The establishment of the Employment Taskforce with its stated objective that "every New Zealander should have the opportunity to undertake paid employment." (Employment: The Issues, 1994) and its intention of wide public consultation is a sign that this problem is being taken seriously by Government. We are concerned however, that the Reserve Bank Act, the Employment Contracts Act, and the firm line on Government spending fall outside the terms of reference for the taskforce. It does not appear to have been accepted that any serious attempt to address unemployment will require trade-offs in other areas. The Taskforce discussion paper comments that "the problem of unemployment will not be solved by economic growth alone. Nor will the present mix of employment policies be adequate to meet our objective." A submission has been made to the Employment Taskforce.

### 3. Health

There continues to be widespread public concern about the direction of the health system. Statistics New Zealand figures released in January showed that after 3 months operation, 20 of the 23 profit-oriented Crown Health Enterprises are in debt. The Coalition for Public Health in their report 'The Health Reforms' - One Year On' found that :

- Access to services has become more difficult. Surgical waiting lists and waiting times have increased in many areas, particularly for heart surgery, ENT procedures and semi-urgent and routine surgery.
- There is far less information about health services available to the public now than under the previous system.
- Services have been reduced in at least 14 areas during the year despite Government's directive that the same range and volume of services be provided in 1993/94 as in the previous year.
- The quality of care appears to be suffering
- Morale among health staff is low. Few appear to support the new system; many are working under increased workloads. Resignations among specialist medical and nursing staff are causing concern.

### 4. Assisted Reproductive Technologies

Infertility is a significant health and social problem. Studies have shown that about 10% of the married population will develop infertility, and 10-20% of these seek the assistance of IVF or related techniques. Prevention is the cornerstone of public health. It is PQ's view that the prevention of infertility should be given high priority, regarded as a core health service and integrated into an overall plan for the management of infertility in the community.

PQ prepared a study paper for churches on in vitro fertilisation as early as 1984. Since then there have been major advances in the whole field of assisted reproductive technologies (ART). In 1993 the Minister of Justice established a two person Committee (Mr Bill Atkin and Dr Paparangi Reid) to study ART and to report with options for the way ahead in this field by 30 April 1994. This report has just been published.

- In our submission PQ outlined some basic principles in the area of ART.
- i) as with other health services, access to infertility services should be determined on the basis of need for the service rather than ability to pay
  - ii) the rights of the child likely to result from ART are to be given priority (e.g. the right to information about origins, the right not to be treated as a commodity or part of a scientific experiment, the right to be born into a loving and supportive environment.)
  - iii) as universal access to ART may produce difficult ethical problems where generalisations are not possible, PQ advocates the setting up of an ethics committee to which cases may be referred.
  - iv) PQ affirmed the inclusion of 'Issues for Tangata Whenua' in the Ministerial Committee's Paper.
  - v) commercial surrogacy and the practice of artificial insemination by an unknown donor were strongly opposed.



In its report the Ministerial Committee has made the following recommendations which PQ endorse :

- That a new advisory and overseeing body be established to be called The Council on Assisted Human Reproduction.
- That professional control be tightened over those who may wish to operate in the assisted reproduction area ensuring that only accredited health agencies offer such services.
- The right to know genetic origins. The report recommends that a code be issued under the Privacy Act.
- That the question of who is entitled to publicly provided services be addressed by those considering core health and disability services.

## 5. Violence

The revised Violence in the Family Study Kit (originally written in 1987) was completed in July. The kit was used by Committee members to lead a workshop at Knox Theological College where it was very well received. PQ is grateful to the Council of Assembly for funding to produce the kit. We also appreciate the resources given to us by the Family Violence Prevention Co-Ordinating Committee, the Office of the Commissioner for Children, and the Hamilton Abuse Intervention Pilot Project.

## 6. Corporal Punishment

As part of its contribution to the International Year of the Family, and in response to a request from the Commissioner for Children, PQ has prepared an Occasional Paper on Corporal Punishment. The key points are :

- physical punishment is more likely to produce hostile, aggressive children
- 90% of what are regarded as child abuse cases are committed by parents who simply went too far
- Sweden banned corporal punishment 10 years ago in response to a major research project which showed that stopping all physical punishment was the gateway to preventing child abuse.
- The fear that the change in the law would make children unmanageable proved to be unfounded

As part of our preparation we spoke with some children and young people. Their opposition to the use of corporal punishment was overwhelming. We commend the Occasional Paper for both individual and group use and urge church members to discuss the issues with their own children.

## 7. Socially Responsible Investment

### 7.1 Background

After a decade of discussion and consultation, the Joint Public Questions Committee presented a report to Conference and General Assembly in 1983 which included a set of guidelines for Socially Responsible Investment.



Conference and Assembly accepted and approved the guidelines, urging church parties and individual members to invest in accordance with them.

7.2 In 1993, the Church Property Trustees of the Presbyterian Church reported to the General Assembly that the provisions of the Superannuation Schemes Act 1989, in conjunction with the Trustee Act 1956, created the possibility of conflict between the guidelines and the requirements of statute law. Assembly decided: "that the Church Property Trustees be directed to invest funds under their control after considering the advice from their investment advisers in order to produce the maximum return for the Trust consistent with prudence and with due consideration of the moral and ethical mission of the Presbyterian Church of Aotearoa New Zealand."

7.3 As there is advantage in consistency in policy and approach between the Methodist and Presbyterian Churches particularly with regard to the position of Union and Co-Operating Ventures, the Joint Public Questions Committee was asked to review the Guidelines for Socially Responsible Investment in the light of the 1993 Assembly decision and report to Conference 1994.

7.4 PQ has had a working group carrying out this task which has consulted with members of the Methodist Investment Board and of the Presbyterian Church Property Trustees.

#### 7.5 The Guidelines

We have looked at the guidelines which were presented to both Conference and Assembly in 1983, and are of the opinion that they are still relevant and timely.

#### 7.6 A Basic Principle for Investment Decisions

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

#### 7.7. Guidelines for Socially Responsible Investment

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

##### 7.7.1 Socially useful activities include those which :

- i. promote democracy within industry e.g. worker involvement with management, providing employees with working conditions which recognise their needs as people.

- ii. produce necessities rather than luxuries
- iii. play an active part in community development
- iv. create minimal pollution
- v. employ where possible underprivileged or handicapped persons
- vi. have good health and safety standards
- vii. provide caring services

7.7.2 Socially harmful activities include those which :

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

During the past ten years the criticism which has been levelled at these guidelines tends to be based on the assumption that they were to be used as a code of practice which must be followed to the letter. We emphasise that this is not the purpose for which they were drafted. They are for guidance and we believe this is the way they should be used.

## 8. Communication

We now distribute over 2000 copies of Broadsheet. While we had hoped to issue Broadsheet every two months, our work load has prevented this. PQ continues to liaise with other Church organisations e.g. the New Zealand Council for Christian Social Services, the Public Affairs Unit of the Anglican Church, CCANZ, Sunday Forum, the Wellington Archdiocese Office for Justice, Peace and Development. We also network with organisation outside the Church including the Coalition for Public Health, Age Concern, the Council of Trade Unions, NZEI, PPTA , Women Against Pornography and the Commissioner for Children. The input we have had from corresponding members and local Public Questions Committees has also been of assistance. We appreciate the many letters received from individuals, parishes and Synods drawing our attention to matters of concern. We hope that the PQ Committee will continue to receive this support.



We are grateful to continue to have the assistance of the Presbyterian Communications Department with our media releases.

#### 9. Committee Membership

We are pleased that our links with Taha Maori have been strengthened with the appointment of Tara Tautari to the Committee. We also welcomed Stephen Whitton to the Committee which has increased the involvement of young people in our work. Steve Tetley, the Presbyterian Deputy Co-Convenor completed his term of 6 years in May and we reluctantly farewelled him. Fortunately he is still available to keep our computer in perfect running order! We were sorry that Ruth Cullen was not able to continue as an active member of the Committee, but are delighted that she has become a corresponding member. We will lose Douglas Day from our ranks at the end of 1994. New Presbyterian members are the Rev. Samuelu Poutasi and the Rev. Don Hall. Our very long serving and conscientious minute secretary Bob Sullivan has had to retire from active work on the Committee because of ill health. Bob has been very much missed. His meticulous minute taking has been commented on frequently when the Committee's Minute Books are audited by the Presbyterian Church. Helen Wilson, our Research/Executive Officer has been granted leave of absence from the position until December 1995. We are very sorry to have lost Helen's expertise in areas of social policy and look forward to her returning to us in due course. Nancy Jean Whitehead, former Presbyterian Co-Convenor is filling the position at present. The new Presbyterian Co-Convenor is the Rev. Bonnie Robinson.

#### 10. Ongoing work

Much of our work is reactive. It is very hard to maintain a steady flow of work when legislation has a very short time for preparing submissions. Planned work for the year includes:

- adapting the paper 'Te Wero' as a resource for Waitangi Day
- preparing replies to the 'the Treaty and Immigration Policy'
- preparing replies to 'A Maori Criminal Justice System'.
- analysis of proposed legislation from a te Tiriti perspective.
- distribute Broadsheet at least 4 times in the next year
- the health effects of longterm marijuana use in the light of suggestions that marijuana use may be decriminalised.
- taxation policy
- continued work in Education
- continuing work on the Church as a responsible employer
- social welfare and benefits ; poverty

#### Suggested decisions :

1. Conference commends the paper 'A Maori Criminal Justice System' to the Church for study, reflection and response.



2. Conference commends the paper "Te Wero" to the Church for study and reflection
3. Conference urges Government to set up a Committee of Inquiry into the adequacy of benefit levels (including national superannuation). The terms of reference of this inquiry to also include :
  - (a) an immediate review of the impact of stand down policies
  - (b) the level of allowable earnings for beneficiaries in part-time work
4. Conference urges Government to:
  - (a) make provision for the assets and allowable income levels of older New Zealanders in long term care to be regularly reviewed and increased.
  - (b) use an approach analogous to that of the Marriage Settlement Act where one partner of a married couple is classified as requiring continuing care.
5. Conference urges the Government to transfer the responsibility of administering the Adoption Act 1955 from the Justice Department to the Department of Social Welfare.
6. Conference:
  - (a) commends the kit Violence in the Family to the Church for study, reflection and response
  - (b) urges congregations and church members to initiate and utilise training events and workshops aimed at helping people to recognise and alter violent behaviour.
7. Conference commends the Occasional Paper 'Corporal Punishment' to the Church for study and reflection.
8. Conference acknowledges the efforts made by the political parties to work together and encourages them to further develop a more consultative style of decision making.
9. Conference draws to the attention of Trusts, Boards, Parishes and church members the guidelines for Socially Responsible Investment as outlined in this report.
10. Conference informs the leaders of the major political parties of the Conference decisions which have been conveyed to Government.
11. That the membership for 1995 be:  
 Fletcher Thomas (Convenor) Graham Hulston, Barry Jones, John Roberts, Bob Sullivan, Tara Tautari, Stephen Whitton and such other members as the President decides.

Fletcher Thomas and Bonnie Robinson Co-Convenors

# **COUNCIL FOR MISSION & ECUMENICAL COOPERATION**

## **REPORT TO METHODIST CONFERENCE 1994**

### **SECTION A**

#### **An Outline of Activities 1994**

1994 represents the 10th anniversary of the Council for Mission's life. Over this period of time there have been a number of reviews and re-assessments and careful examination of what the Council is doing and where it is going. Some of these hopes and future directions are outlined in Section B of this report.

We would like to begin this reporting on the Council's past year with a record of appreciation to co-workers who have returned to New Zealand after their periods of service. Most are mentioned in more detail in the 1993 Report to Conference. We named Doreen Riddell, Colin McLennan, Graham & Marion Whaley, Raeburn & Nushka Lange, Paul & Gillian Tonson, Dorothy & Hugh Dyson, Peter & Mary Williams, Bruce & Margaret Moon. Many of these people have willingly and voluntarily given their time to do deputation in parishes in the first quarter of this year and this has helped to raise the interest and commitment to God's global mission.

#### **The work of the Units in Summary**

##### **Unit 1 (Auckland)**

The Unit is exploring ways of enabling young people from the South Pacific to exchange with young people in New Zealand. The first of these youth exchanges is expected to take place at the end of this year with a visit by West Irian and Kanaky Christian young people. The Unit is also exploring new ways of linking with some Missionary Societies through the newly established Evangelical Missionary Fellowship coordinating body called Internet.

##### **Unit II (Hamilton)**

Bougainville Sunday was commemorated throughout New Zealand on 20 March and people have given generously towards rehabilitation work in that troubled island. The Unit has been disappointed at the role of the New Zealand Government in facilitating moves by the interim Government of Bougainville and the Papuan New Guinean Government through the process of peaceful negotiations. The Unit has been involved in a review of Helena Goldie Hospital, Solomon Islands as it struggles towards greater financial independence. The Presbyterian Church in Vanuatu has two significant Assembly institutions. Both Onesua High School and its associated vocational schools and Navota Farm and its training school have been supported this year by the Unit through grants and volunteer co-workers. Jim & Ethel Gray continue to teach at Onesua and Jack & Ruth Johnston are assisting at the farm school at Navota. The United Church of PNGSI business organisations of Menduli (based in Mendi, Southern High



lands) and SPAN (with headquarters in Rabaul) have been assisted in accounting and auditing work by Mr Dick Yates. Athol Newson has resigned from SPAN after several years of sacrificial service. The Justice Peace and Integrity of Creation Task Group (JPIC) is convened by the Rev Richard Lawrence and based in Hamilton and continues to raise issues about Christian responsibility towards God's creation. A recent emphasis has been given to accelerated climate change, especially in the Pacific Region.

### **Unit III (Dunedin)**

The Unit has held a workshop in preparation for the CCA Mission Conference, Seoul, Korea focusing on the theme "Witnessing Together Amidst Asian Plurality". Its findings were communicated to Rev Barry Jones who represented the Council for Mission at the Seoul Conference. The Unit has had close links with Veronica Hajkova from Czechoslovakia presently studying at Knox College, Dunedin.

### **Unit IV (Christchurch)**

The Unit helped a range of Church Councils and committees move forward in their theology of mission with a consultation held in Christchurch at the beginning of the year. The Unit continues to give focus to the whole process of mission education within Aotearoa. Special attention this year has been given to Jagadhri Hospital, India and its financial crisis and Lourdino made a special visit to Jagadhri to clarify for the Council the best way we can help. A gratifying response to the continuing tragedy of East Timor and also to the problem of child prostitution in Asian tourism has been made by the New Zealand Parliament and the Unit continues to be challenging people in the parishes as well as Parliamentary representatives over these two vital issues of international concern.

### **Unit V (Wellington)**

The three peace monitors Ms Rosemary Lawrence, the Rt Rev John Murray and Rev Norman West were part of the Ecumenical Peace Monitoring Programme in South Africa (EMPSA) before and during the South African All Race elections. They were supported by the Council for Mission and have made a very significant contribution to our links with the South African churches. The Unit is working closely with Volunteer Service Abroad (VSA) with communities on marginally productive land in the Border Region of South Africa.

### **International & Ecumenical events**

The Council congratulates **Ms Janet Taege and Dr Garth Cant** on their appointment as Co-conveners of the Co-ordinating Committee. They have been very involved in the process leading up to the appointment of the two new joint secretaries, Ms Judy Alison and Mr Raymond Fung. Alan Leadley took deferred long service leave during April and May. Lourdino Yuzon has visited the United



Kingdom as a member of the Council for World Mission six year Review Committee. He has taken the opportunity in this travel to the UK to visit partner churches and co-workers in Singapore, Malaysia and India.

All Units have now completed their **bicultural review workshops**. The Council is in the process of integrating the outcomes of the reviews within the five Units. Clearly there needs to be a dialogue between tauiwi and taha Maori as to what the Council for Mission does and how it makes decisions under the principle and practice of power sharing. The **APW/MWF Special Project** on grassroots community development in Sri Lanka has been successful, and has been replaced with a 20% Special Project concerned with the hostel care and education of young female workers at the Noro fishing factory in Western Solomons. The two women's groups also continue to do an excellent job in co-ordinating the **Mission Associate Scheme** in which about 80 Methodist and Presbyterian people from New Zealand are working with missionary societies are linked back into New Zealand parishes and assured of prayerful support and interest.

**Visitors to New Zealand** in which the Council was involved this year included: Ms Idau Nafuki, General Secretary of the Presbyterian Women's Missionary Union in Vanuatu. She was guest of honour at the APW Triennial Conference in May. The Rev Fuatai & Mrs Luisa Tuautu were in New Zealand as official guests of the Presbyterian Assembly. Rev Tuautu is Chairman of the Congregational Christian Church in Samoa. Esther Byu, Executive Secretary of the Women's Concerns Committee of the Christian Conference of Asia met with a wide range of women's groups in Auckland, Hamilton, Wellington, Christchurch and Dunedin during a June visit. She explored the implications of *Spirituality: a journey in partnership* as she listened and shared with New Zealand women. The General Secretary of the Christian Conference of Asia, Bishop John Samuel from Pakistan also visited New Zealand in June on an itinerary prepared by the Asia Awareness Group. Rev Dr Preman Niles, General Secretary of Council for World Mission visited New Zealand in September.

At the **Presbyterian Church's General Assembly** the annual Report of the Council was presented. Meeting with dialogue groups and plenary sessions was informative and insightful and was an occasion for growth and understanding of holistic mission and of partnership in mission.

The **CCANZ sponsored a consultation** in Wellington in February and this occasion will have important flow-on effects relating to the transfer of information about New Zealand churches' links with issues and partners overseas. This consultation and the CCANZ Annual Forum held in Havelock North in August are referred to in separate reports, Appendices A & B.

The Council for Mission reaffirms its commitment to **Christian World Service** as the Aid and Development arm of our parent Churches. At the same time the Council notes the extent of the financial crisis which has occurred during

the last twelve months and the significant reshaping which has followed. We acknowledge our part in the weakness of lines of accountability and Unit IV has been charged with making more intentional efforts to support Methodist and Presbyterian representatives on the CWS Council and Committees.

The Council for Mission continues to work within the **tight constraints of the budget**. It is grateful to the Prince Albert College Trust for the \$200,000.00 and negotiations are taking place about the disbursement of this money with partner churches overseas. \$13,000 has already been shared with the South African Community Development Programme in conjunction with VSA.

Parishes, Trusts and individuals continue to give towards special projects and tagged causes overseas. The five official **1994 Second Mile Projects** of the Council for Mission are as follows: the Pacific Theological College Women's Programme (Suva, Fiji), Bougainville Rehabilitation Fund, The House of Love/ House of Early Dawn for prisoners of conscience in Korea, the Doreen Riddell Scholarship Fund at St Thomas School at Jagadhri, India, and Peace Monitoring in South Africa. Other considerable donations are given for a wide variety of overseas projects and the Council is willing to service the remittance of these monies.

The **Council for World Mission** is holding its bi-centenary in 1995. This will be a significant event and Lourdino is preparing an Opening Sunday Liturgy to be used world-wide on 12 July 1995. Presbyterians in New Zealand will be able to explore their Congregational/London Missionary Society heritage in greater depth because of this occasion. Worship resources for this celebration will be publicised or be available on request to all New Zealand congregations.





## SECTION B

### LOOKING FORWARD

We have been invited by various groups within the Church to take a long hard look at some aspects of the Council's life and work with a view to correcting related weaknesses. Among these are the following:

a. *The need for effective communication* Interacting with parishes, presbyteries, synods and church related bodies has continued. Mission seminar workshops and regular visits by secretaries and unit members to parishes for leadership in worship and other gatherings have created opportunities for sharing information about the work of the Council for Mission. It is the Council's experience that national church structures find it increasingly hard to attract congregational loyalty. We have asked the question "How can we devolve authority in decision making more than what the present Unit structure allows, and so increase 'ownership' of the Council at the local level?" If the de-centralised Unit structure of the Council for Mission has not enabled the Council to interface with local congregation then perhaps substantially more should be done to promote the Council's mission education programme. Where local congregations do not 'own' and support the Council there is usually a difference in understanding the nature and purpose of mission. Many local congregations generously support para-church organisations which are not accountable to churches from whom they receive support. There is still a strong 'traditional' understanding of mission which is one-directional, paternalistic, non dialogical but a style of mission overseas with which many parishes feel comfortable. The Council for Mission provides a voice within the church that invites people in parishes to critically examine their inherited views and practices of mission.

b. *The wide scope of focus in the Council's work* - In the Terms of Reference the Council cannot be a single issue church committee. Brought into being when the Joint Board for Mission Overseas, International Relations and Ecumenical Affairs Committees were merged in 1984, the Council's mandate covered a wide range of concerns ranging from pastoral and administrative oversight of staff persons to the promotion of the ecumenical agenda of its parent churches. Moreover, the Council is committed to an holistic view of mission in which its activities and programmes are varied expressions of the many inter-related faces of the one and indivisible mission of God.

By the very nature of its mandate and its theological stance the Council must be concerned about a wide range of issues and concerns. It recognises that there is a danger in developing shallow strategies and perspectives. The challenge, therefore is to empower the Council to attain enough depth



in what it says and does. Towards that end the Council has developed a summary Mission Statement:

*The Council for Mission seeks to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. It does so in the context of Aotearoa New Zealand, encompassing the bi-cultural journey, the multi-cultural nature of the Presbyterian and Methodist Churches of New Zealand and applying the covenant of te Tiriti o Waitangi.*

*In the power of the Holy Spirit, the Council seeks to serve God by promoting a full and relevant view of mission in the world, encouraging and resourcing partnership in mission especially in Asia and the Pacific, and promoting the ecumenical and international agenda of our churches.*

c. ***The call for increased consultation*** with young people, Maori, Pacific Islanders and Asians in the life and decision making of the Council for Mission - The need for such increased consultation is felt very strongly within the Co-ordinating Committee of the Council. The implications of the bi-cultural reviews in each of the Units have yet to be followed through in dialogue between tauiwi and taha Maori. The Methodist Budget Task Group identified a task and challenge that has not previously been part of the Council for Mission mandate and that is the Treaty education among local ethnic congregations in New Zealand. The Council intends to explore this in the context of its ten year bicultural review and report to next Conference.

On the Presbyterian side the Council for Mission has over the last three years, taken strong initiatives in setting up a National Asian Advisory Task Group. Through the work of the Rev Stuart Vogel especially, it has surveyed the full field of Asian ministries and congregations in New Zealand and has made the results of its questionnaires available to the Methodist Development Division, who by mutual agreement has taken responsibility to oversee the emergence and nurture of Asian congregations in New Zealand.

After consultation in Seoul, Korea, Rev Barry Jones challenged the Council and the CCANZ to seek opportunities to involve leaders of other faiths in Aotearoa in collective expressions of concern and action on critical, social and political issues. The Council encourages all experiences of working on an interfaith basis within New Zealand.

A Mission Education Work Group of the Council for Mission and the Mission Resource Board intends to hold a second Theology of Mission workshop in April 1995. This is timetabled to provide preparation for the Conference on Evangelism planned for June 1995. As a second such

workshop, participation will involve people from the Council for Mission, Te Hinota Maori, Taha Maori, Theological Colleges, Pacific Island groups, the Presbyterian Mission Resource Team, the Making Disciples Task Group, Methodist and Presbyterian Youth Leadership, MINESCO and other groups in the life of our two denominations. The aim is to affirm, challenge and clarify the different theological emphases held within our churches and to equip ourselves for future work, particularly work that may involve young people, Maori, Pacific Islanders and Asians.

- d. *The concern for an acceptable balance between administrative and programme expenses* - The proportion of budget spent on secretarial and administrative costs is one which the Council monitors carefully. It is very difficult to measure our performance indicators as the boundaries between education and extension or between administration and overseas programmes are blurred. The proportion of budget spent in New Zealand is not an indicator which the Council uses. For example, the payment of stipend to Lourdino Yuzon in Christchurch as an educator in mission is directly comparable to the payment of stipend to Robert Paterson who is an educator at a theological seminary in Ujung Pandang in Sillowesi, Indonesia.

The challenge for the Council is to find new and appropriate balances between sending and receiving. Again, the nurture and fostering of relationships with partner churches overseas depends on correspondence, toll calls, faxes and careful work by the secretariat in New Zealand. Every staff member overseas and every project overseas involves a component which is in the strictest sense of the word 'administrative'.

Visits and workshops and leadership and worship at local congregational level as well as meetings at regional level, does involve a considerable portion of the Council's budget. We consider however, that this money spent in New Zealand maintaining strong links with congregations and synods is money well spent.

A result of the high visibility and programme education conducted by the secretaries and members of the Council for Mission is seen in the large amount of Second Mile Giving. People will give when the secretaries and Unit members spend time and organisational effort in promoting special projects such as the Helena Goldie Hospital Appeal, the Tabaka Bay Youth Training Centre on Banga Island in the Solomons, the Bougainville Rehabilitation Fund and projects listed in the Council for Mission Second Mile Giving booklet. If there is not the administrative and educational effort in this area people will still give but not to the programmes, projects or budgets of our churches. Money spent on enlivening parish members' involvement in the work of the Council requires investment in adminis-



trative salaries and stipends, but the return of such an investment is manifold.

The ratio of money retained in New Zealand and the money sent overseas has shifted significantly over the last ten years. This is especially because of the reduction in project and block grants and a decrease in the number of salaried co-workers, as well as an increase in the ecumenical and international dimensions of the Council for Mission's work. However while the ratio of administrative versus overseas budget expenditure has changed, the actual amount spent under administration has remained fairly constant.

With regard to the appointment of a third secretary, the Council for Mission is considering, consulting and exploring with appropriate bodies in the Presbyterian and Methodist Churches ways in which the gifts and experience of Mr Raymond Fung may be offered more widely in the New Zealand churches.

Alan Leadley  
Janet Taege

Lourdino Yuzon  
Garth Cant

### **Suggested decisions**

**1a.** Conference confirms the decision by the Council for Mission to develop networks of accountability involving Christian World Service and member churches and ways of raising the profile of CWS within the Presbyterian/ Methodist churches.

**1b.** Conference confirms the new procedures set in place during 1994 in which projects using the 2% of Methodist parish giving will be selected on the basis of joint consultation between CWS and the Council for Mission, with information about these projects being shared with Methodist parishes and co-operative ventures.

**2.** Conference affirms the work of the Making Disciples Task Group to facilitate "Connecting Congregations: Aotearoa New Zealand and Eastern Europe" on the basis that this is a mutual sharing of resources and insights within the context of the Mission Statement of Te Hahi Weteriana.

**3.** Conference commends for parish use the CCANZ Ecumenical Calendar "Let's Get Together", featuring special Sundays and special weeks during 1995. Conference also affirms the United Nations special theme for 1995 "Year of Youth".



4. In the conviction that the strife on Bougainville is not just an internal matter for Papua New Guinea to solve and that the New Zealand government should be pro-active in its attempts to help restore peace to the island, Conference again urges the New Zealand Government to take all necessary steps to intervene creatively in this drawn-out war in a neighbouring nation.

5. Conference records its concern at the continuing tension in the Korean Peninsula and commends to its parishes prayer for all attempts to reconcile and re-unify the two nations.

6. Conference commends the New Zealand Government for having enacted a law under which New Zealanders could be prosecuted for involvement in child prostitution abroad.

7. Conference strongly urges the New Zealand Government to endorse by word and deed and without qualification the call of the United Nations for Indonesia to respect the East Timorese right for self-determination, and to initiate an effective process towards that end.

Conference urges the Government to recognise that attempts by Indonesia to integrate East Timor into Indonesia are reversible, and also urges the New Zealand Government to condemn Indonesia's illegal and immoral rule in East Timor. Copies of this message to be sent to the Indonesian Communion of Churches, the United Nations Security Council, Christian Conference of Asia and CCANZ.

8. Conference views with grave concern recent events in Burma-Myanmar. Gross violation of human rights continue and many transnational companies provide tacit support to repressive policies of the Burmese Government. Conference therefore invites parishes and individuals to write letters of protest to the Burmese Government about human rights abuses and to companies such as Pepsi Cola and Kentucky Fried Chicken urging them to divest themselves of their operations in Burma until such time as human rights, justice and democracy are restored.

## Appendices

- |          |  |
|----------|--|
| <b>A</b> | <b>Conference of Churches in Aotearoa New Zealand</b>  |
| <b>B</b> | <b>Te Runanga Whakawhanaunga I Nga Hahi O Aotearoa</b> |
| <b>C</b> | <b>Christian World Service</b>                         |

## **Appendix A**

### **REPORT BY CONFERENCE OF CHURCHES IN AOTEAROA NEW ZEALAND**

#### **People**

Under the guidance of the Praesidium and Executive and a number of working groups appointed by the Executive, CCANZ has been fully staffed this year: in the National Office 1.8 (3 people) and in field work 1.5 (3 people). In addition Christian World Service, Programme On Racism and Taura Here i te Rongomau have paid staff hours and for part of the year there have been paid staff in the Building Our Own Future project run through the Justice Peace and Service Programme.

#### **Programmes**

A large number of people working on a voluntary basis have carried out further ecumenical programmatic work with, in or for the CCANZ in a variety of working groups: Justice Peace and Service Programme; Mission Unity and Evangelism Programme; Women's Programme; Christian World Service; Programme on Racism; Youth Committee; Taura Here i te Rongomau (the CCANZ Peace Network) International Affairs Committee; Public Issues Group.

#### **Thanks to Methodists**

I can't name all the Methodists who have contributed to ecumenical life through CCANZ. Particular thanks to Nik Cree for his work as CCANZ President and convenor of the Youth Committee; to Barry Jones, Terry Wall and Bill Wallace in MUE; to Margaret Hamilton and Garth Cant in JPS; and Geoff Tucker who has been a mainstay in Public Issues work on the Kitset on Constitutional Reform. The support, involvement and cooperation of Methodist programmes, especially of Council for Mission has also been appreciated.

#### **Some highlights from the past year**

\* "Women and Men: Partners in the Gospel", the sixth annual forum broke new ground. The range of churches which come together in CCANZ meant that for some this was a first as a topic and there were also challenges in the process by which the theme was addressed, which developed the CCANZ goals of inclusiveness.

\* "Pursuing Peace Where it's Violence as Usual". Taura Here conference in Palmerston North.

- \* Publishing *Ecustics* monthly with an increasing circulation.
- \* Southern Fieldworker Elizabeth Mackie's contribution to the Women's Suffrage Year service so that principles about planning ecumenical services and bicultural consultations produced an exciting event which sparked many discussions.
- \* Visits of Christian Conference Asia staff members - Bishop John V Samuel, the General Secretary and Esther Byu, the Secretary of the Women's Concerns Committee.
- \* Building Our Own Future project: the People's Assemblies; "Our Common Ground"; theological reflections; kitset; networking and dialogue.

### **Future directions**

- \* Member Churches are to review the first 7 years of their work together in CCANZ, their commitment to one another and to old and new ecumenical agendas.
- \* Justice Peace Service plans for follow-on from Building Our Own Future:
  - planning and resourcing events like workshops and forums in regions and fieldwork areas; for sharing with member churches and ecumenical groups the theological learnings and challenges from the project*
  - sharing the learnings ecumenically and internationally*
  - circulating the kitset*
- \* Public Issues Group expects new cooperative relationships to develop from its participation in the Building Our Own Future project, including opportunities for work on Constitutional Reform.
- \* Queen's Birthday Weekend Conference on Evangelism - planned by the Evangelism Workgroup of MUE, with five themes to address evangelism, ecumenism, mission and gospel as we work as churches in the New Zealand context.
- \* Mission, Unity & Evangelism Workgroup is developing agreement on a theology of unity.
- \* New edition of Church Profiles from MUE Church Workgroup



- \* Ka Ora Theology of Life theme from Justice Peace & Service.
- \* Drive headed by Taura Here to pick up on the World Council of Churches' new "Programme to Overcome Violence."
- \* International Ecumenical Affairs Directory (electronic) and links through a renewed International Affairs Coordinating Committee.

**Mitzi Nairn**  
**National Co-ordinator**

## **Appendix B**

### **REPORT BY TE RUNANGA WHAKAWHANAUNGA I NGA HAHİ O AOTEAROA**

The 1994 AGM was held at Te Maungarongo Marae, Ohope in March. It was hosted by Perehipiteriana and ably assisted through the leadership of Very Rev Tame Takao - Moderator of the Hinota.

The theme was "Whanaungatanga" and session inputs were led by Revs Roger Hill and Turi Hollis. Present as Observers were members of Ringatu and Rongopai Hahi; Tony Duke (Aboriginal and Islander Commission ,Australia) Jill Hawkey (CWS) Mitzi Nairn and Gladys Mead (CCANZ).

It was decided that Ropu Whaiti should once again meet between AGM and the first of these took place in May. The Co-ordinating team which has continued to meet monthly with the Administrator will continue to do so between Ropu Whaiti as advisors.

In recalling our vision for TRWH and Aotearoa at the May meeting, members discussed two possible models: Being within the wider community or outside it. The relevancy of both models was analysed.

Whether TRWH members continue working towards a Constitutional Hui will depend on the support of each Hahi. It continues to be a key issue on Ropu Whaiti agenda.

TRWH women met with Esther Byu during her visit to Aotearoa in July.

Having an international visitor gave a different dimension to this Hui Waahine. The feasibility of having a Women's desk is again being raised as TRWH women have both the energy and enthusiasm to continue exploring spirituality.

Te Rua has indicated that she will be resigning her position as Joint Administrator from the end of January 1995.

Weteriana regularly attending Advisors meetings: Diana Tana, Markus Rogers, Kiri Haretuku

Weteriana Mema for Ropu Whaiti: Rua Rakena, John Roberts, Diana Tana, Kiri Haretuku, Markus Rogers, Pae Nathan

**Te Rua Gretha**  
**Joint Administrator**

## APPENDIX B

Christian World Service, the development and aid agency of CCANZ, has had another busy year. We are extremely grateful for all the support we have received from the Methodist Church, both in financial terms and in the involvement of Methodists in Christian World Service's programmes and committees.

Contributions to Christian World Service from the Connexional Budget of the Methodist Church have funded a range of programmes throughout the world. All of the programmes were already being supported by Christian World Service and most were eligible for either a one-to-one or three-to-one subsidy from the Government (the three-to-one subsidy is available for womens programmes).

The list below indicates the range of programmes funded. Some are ecumenical programmes (such as the income generating project of the Church of Uganda) while the programme in Thailand involves Muslims and Christians together planning development projects- an innovative programme which was seen as a creative use of Methodist funds.

Projects and programmes funded from the Connexional Budget were:

### **AFRICA**

The Gambia: Adolescent literacy and day care centre for young women (\$1 750)

Uganda: Cooperative projects for generating income for women slum-dwellers in Jinja (\$1 000)

Zambia: Village-level community development programme (\$1 250)

### **ASIA**

India: Rural development and awareness raising (\$5 000)

Philippines: Cooperative marketing of fish and fish fry (\$2 000)

Sri Lanka: Agricultural and land reform programme (\$2 000)

Thailand: Muslim training programme for human development (\$1 000)

### **PACIFIC**

Solomons: Integrated human development programme (\$2 000)

### **CENTRAL AMERICA**

Nicaragua: Coordinated human development programme (\$4 000)

**(TOTAL: \$20 000)**



Individual Methodists and parishes have also made a significant contribution to various appeals during the year. In 1993, Christian World Service decided to broaden its base of supporters and to give not only the churches but also the public as a whole the opportunity to contribute to and identify with its work. The 'Brown Bag Appeal' was seen as a creative long term planning strategy to raise the public profile of Christian World Service and to increase our annual income which had been static for a number of years. However the response to the Brown Bag Appeal was disappointing which led to some financial difficulties and the need to reduce staffing hours by 60 hours per week. The financial situation is now stabilising and we are grateful to many individuals and Church organisations including the Prince Albert College Trust for their financial support during this difficult period.

We have all been shocked and saddened by the recent crisis in Rwanda. World Church Action Rwanda, the international network to which Christian World Service belongs, responded with the provision of emergency supplies, crisis counselling and equipment to enable people to start rebuilding their lives. The network has also been active in the peace negotiations so that a suitable climate is created for the refugees to return home.

With so many agencies launching appeals for Rwanda, there is growing confusion amongst the general public as to where to send their donations. More than ever, it is essential that the Churches and Christian World Service continue to work closely together and that the unique role that the international church network plays in such crises is emphasised.

Education and advocacy work is also central to the life of Christian World Service. This occurs via the monthly "Update" which gives news of our partners, the video network, the youth magazine "Transformer", and the resource for children "Caring Kiwi". Staff also talk with church groups, womens meetings, schools and other organisations as requested.

Christian World Service continues its involvement campaigning against GATT, for independence in East Timor and for democracy in Burma. A new campaign was launched in July to draw attention to the 50th anniversary of the World Bank and IMF. Called "50 Years Is Enough" this worldwide campaign aims to draw attention to the impact that these major financial institutions have on developing countries.

As Christian World Service moves towards its own 50th birthday, there is no shortage of work to be done. A major priority for the next year is to develop a base-building programme aimed at enabling more people to become involved in and promote the work of Christian World Service.

## WESLEY COLLEGE TRUST BOARD

### REPORT TO CONFERENCE 1994

(A):

#### Sharing What Has Happened

#### 150TH ANNIVERSARY CELEBRATIONS

The 1 - 9th October 1994 is set aside for the 150th Anniversary celebrations to commemorate the original land grant at Grafton made by Governor Fitzroy on 7th October 1844 to provide a school for Maori theological education. The Rev Walter Lawry as the newly arrived General Superintendent of Wesleyan Missionary activity in New Zealand established the Wesleyan Native Institution which in 1848 moved to Three Kings and in 1922 to Paerata, the current location of the College.

The new Recreation Centre adjacent to Caughey Hall will be opened by Methodist Church Representatives during the celebration and it is expected that many former students from all over New Zealand and the Pacific rim will be attending the celebration. The new facility will be extraordinarily important and will be thoroughly enjoyed and utilised by Wesley students and also, we hope, the local community for many years to come.

#### COLLEGE OPERATIONS

The College commenced the 1994 school year fully staffed and as at 1 March the school roll comprised 346 students. Within this number were Form Five girls who had been accepted for the first time and 14 Overseas Development Assistance students from Papua New Guinea, Tuvalu and Vanuatu.

Three Wesley College seventh form students entered the NSEST Scholarship examinations at the end of 1993 achieving pleasing grades.

Wesley had 40 students who made five-subject entries in the 1993 University Bursaries/Entrance Scholarship examination and a further 15 students who made from 1-4 subject entries. From this number 13 qualified for entrance to university with five students gaining A awards and disappointingly only four students gaining B awards while the highest individual subject mark was an 86% in Chemistry which achieved a Scholarship pass.

There were 12 six-subject entries for School Certificate, 52 five-subject entries, eight four-subject entries, six two-subject entries and 20 one-subject entries. Our top students scored 434 marks in six subjects followed by a 398, a 395 and a third form student who was last year promoted to the fifth form who scored 368 marks in six subjects. Expressed as English plus the best four other subjects our highest mark was 371 followed by 363, 338, 331 and 312. The highest individual subject marks were both in Science. In Agriculture and Horticulture respectively the School means were 7.9% and 9% above the national mean for those two subjects.



Wesley College students participated in the Massey University-based CREST (Creativity in Science and Technology) activities and participated in the Australian School's Science competition which was held under the auspices of the University of New South Wales with three students gaining Certificates of Distinction and 17 other students gaining lesser certificates. Wesley students also participated in the Australian National Chemistry Quiz organised by the Royal Australian Chemical Institute with two students gaining Certificates of Merit with High Distinction, three with Distinction and one with Credit.

As usual, Wesley College students participated in the Australian Mathematics competition achieving four Certificates of Distinction and eight Certificates of Credit.

A pleasing development was the involvement of our Sixth Form Accounting class in the 'Young Enterprise Scheme' which was founded more than a decade ago by a national trust sponsored by businesses of whom the major one is Fletcher Challenge. This scheme aims to teach pupils practical business skills, through the formation of a company to market a service, a product or both from April to September of any given year. Wesley pupils set up 'Ka Awatea Enterprises' (From Out of the Darkness) to act as a public relations and promotional company for the College.

The Board was delighted that 27 former Wesley students graduated from New Zealand universities in 1993.

Significantly, 1993 saw the College roll increase by ten per cent to 363 pupils and the re-introduction of Form 1 pupils to again make the school a truly Form 1 - 7 College. With the increase in roll the Trust Board provided a new classroom for Form 1 & 2 students and a new kiln room. The Board of Governors purchased a new building for use as a day boys common room.

With deferred maintenance money provided by the Ministry of Education we saw the refurbishment of rooms 5 to 9, external repainting of various buildings and the felling of the gum trees on the road frontage.

Throughout 1993 Wesley College students continued to excel at individual, team and group activities. The College 1st rugby XV in an unprecedented achievement won the Caltex Top Four Tournament for supremacy in 1st XV rugby and also won the Condors National Sevens title, and except for an administrative decision should by rights also hold the MOASCAR Cup.

Our Wesley College 1st XV was invited to represent New Zealand secondary schools in a rugby tournament in Taipei in 1994 and were runners up to Tupou College. Jonah Lomu, the 1st XV captain, was selected to represent New Zealand secondary schools in test matches against England and Australia and in 1994 was selected for the All Blacks becoming the youngest ever Test Cap.

Our 1st and 2nd boy's soccer XI's and our girl's soccer team all won their respective team championships while our hockey and netball teams made spirited efforts in their competitions.

Robert Wakelin in orienteering and Nicholas Hall in gymnastics both represented New Zealand in competitions in Australia.



Mr Paula Taufalele, Assoc of Sci.Dip., B.Sc., Dip.Tchg.TTC from Tokoroa High School was appointed to teach Mathematics to Form 7 commencing 1994.

During 1994 we are hopeful that Te Paea boarding facilities for girls will be extended to provide accommodation for another 12 senior girls in single rooms and also provide appropriate quarters for a sub-Matron.

For 1994 the College has introduced a seventh form National Business Certificate qualification in conjunction with Manukau Polytechnic Institute so that our Commerce students will have the opportunity to gain papers in this tertiary qualification in addition to their normal school qualifications. Wesley staff have been accredited to teach this school-based programme with moderation to be carried out by the Polytechnic.

It is hoped that in 1994 a generous amount of Ministry of Education Deferred Maintenance money will be received to enable the teaching block incorporating the Science laboratories and the Art Room to be fully refurbished.

### FINANCIAL

The Trust Board has endeavoured to maximise its income during a time of economic restraint and it is pleasing to report that all the Board's property investments are currently fully let although rental returns are not all at the desired level.

The Board is currently examining the investment of a greater proportion of its funding into equity investment, in accordance with the church guidelines on Investment Options for Church Funds. The Board has purchased a small area of adjoining farm land to add to the dairy farm already owned and this has resulted in better returns for the dairying unit.

The Horticultural block continues to be leased out but the Board has the options to take back the operation of the orchard should kiwifruit, persimmon and nashi prices improve significantly.

Two commercially leased buildings at Takapuna and Mount Eden have been sold since the last report and it is pleasing to report that commercial property purchased in Newmarket over ten years ago forms part of an area of Auckland which is currently growing at an extremely fast rate.

### BI-CULTURAL JOURNEY

Since the Board made the decision to become a truly bi-cultural Board, discussions have been initiated with Te Taha Maori concerning the way in which the decision can be fully implemented.

The Board took part in a bi cultural review workshop and valued insights were gained into the ongoing implications for the Board and the College. Discussions have also continued concerning the Grafton Land which formed part of the initial land grant in 1844 and its bi cultural implications.

At the ASB Young Sportsman of the Year dinner on 26 November, 1993 Paula Gruber received the award for girl's cricket while Jonah Lomu was successful in rugby and also received the award for the allrounder category and in a final triumph, was announced as ASB Young Sportsman of the Year.

Students from the College participated in Manukau Secondary Schools competition in tennis, swimming, athletics, cross-country and equestrian while some students progressed to represent their school at North Island swimming and athletics events and Wesley students were also represented in Auckland secondary schools competitions in duathlon and triathlon, golf and in the New Zealand secondary schools skiing championships. Two students participated in the Taekwondo national championships in Wellington.

Wesley students participated in a wide range of cultural activities including the wonderful musical production "Murder at the Music Hall", the Maori and Pacific Island Cultural festival in which the Tongan group came first in the Kailao and second in the Best Boy's Group and there were excellent performances from the Maori and the Melanesian cultural groups and also in inter-House activities such as Manu Korero competition, the haka competition, speech contest, choral competition, the "Battle of the Bands" and in a choral workshop held in association with Hamilton Girls High School.

The Senior Mistress Mrs Richardson journeyed to the Solomon Islands, Vanuatu and Fiji to meet with our extended Wesley College family and to visit High Commission staff, scholarship officers, Church staff, Prime Ministers, Ministers of Finance and Education and local school principals.

The Board is indebted to our eighteen College Prefects and our Deputy Head Prefects Anna Seccombe, Jonah Lomu, Michael Butler and Mapa Tu'ipulotu and our Head Prefects Scott Hay and later Michael Butler for their leadership within the school.

Sadly, our College Chaplain, Rev Alan Upson resigned his position at the end of Term 1 and we are grateful to the Church for providing us with visiting preachers and particularly to those staff and students who took a prominent role in organising our Sunday night services. Similarly we are indebted to the Rev Bill Chessum who reorganised his schedule so that he could take our Life and Faith classes during the latter part of the year. Students from the College enjoyed participating in other Methodist Church services and we look forward to expanding these activities in 1994. Our thanks also go to Revs Warwick Gust and Percy Rushton for their help with Life and Faith Classes and more recently Revs Brian Malcouronne and David Alley for their assistance in Chapel and Life and Faith.

At the end of the 1993 school year Mr Leon Ducker (HOD Technical) left Wesley College after 30 years service to this school and we thank him for his education to Wesley and for his wider contributions both in the Chapel and in outdoor education.

Mr Bennett Kaa who held a relieving position for 1993 also left at the end of the year.

Mr Eric Sharples who has a Bolton Institute of Technology Diploma and a St Helen's College of Technology City and Guilds Foundry and Patternshop qualification was appointed to teach Woodwork-based Workshop Technology and Graphics and Design from the beginning of 1994.

(B)      Looking Forward

THE COLLEGE

The College looks forward to the connexional appointment of a Chaplain and cannot stress how important it is that the right person be appointed.

Just as the Church recognises obligations arising from the Treaty of Waitangi partnership so too with the signing of the Integration Agreement, between the Crown and the Wesley College Proprietors, the Church has an obligation to provide the College with a Chaplain. Since February 1990 the College has been without a permanently appointed Chaplain for 9 out of the 14 terms the College has been open.

The College looks forward to further improvements to buildings and facilities and possibly in the not-too-distant years ahead to reducing the boarding fees.

All associated with Wesley College are there to assist our students and here is a quote taken from part of an application for accommodation in Halls of Residence at a New Zealand university, a student was asked to: "Describe, in your own words, what of type of person you are". One of the students at this College responded thus:

"I have nothing to boast about because I am just a humble young man who accepts every advice from trustworthy persons. I respect others the way I expect from them and I love to help anyone in need if there is an opportunity to do so. I am a committed Christian which I would rather die for than deny.

I would also be trusted to be self-reliant and have the maturity to have self-discipline. I also need to be encouraged and given advice for a successful career."

Such young people deserve our total support.

CLOTHIER ESTATE

A number of years ago, funding was left by a member of the Clothier Family for the establishment of a Methodist Girls College. Following discussions with the General Secretary of the Church, the funds held were advanced to Wesley College to build Te Paea Hall, the residential boarding accommodation for girls when they were readmitted to the College some ten years ago.

The Board now wishes that the Church through conference declares that it does not see that there will be the formation of a Methodist Girls College and it accepts the use of the Clothier Estate money to assist in the provision of schooling for Girls at Wesley College as a suitable use for the Clothier bequest.



## BI CULTURAL GOALS - IMPLICATIONS OF THE REVIEW WORKSHOP

The Board, following the decision to become bi cultural hopes that once the bi cultural board is in place consultation will be directly with Taha Maori, rather than through the Consultative Committee.

Improvement in Maori Mana at the College is an important objective and this will be assisted by an improvement in the quality of teaching for the Maori Language. The appointment of a new Chaplain could help provide a new model.

## BOARD MEMBERSHIP

Rev Michael Greer, following his appointment as Superintendent of the Auckland District resigned as a member of the Board and following consultation with Te Taha Maori, Jill Van de Geer was appointed. The Board records its sincere appreciation for the work of Michael Greer.

## SUGGESTED DECISIONS

That the following Board Members be confirmed.

Eric Beavis, Andrew Caughey, Brian Caughey, Marie Clark, Tony Gillies, Margaret Gordon, John Hull, Jim Johnston, Barbara Lawrence, Jack McCoskrie, Graeme Matheson, Jack Paine, Jack Penman, Vaotane Saleupolu, Sione Tonga and Jill Van de Geer.

That Conference declares that it does not see that there will be the formation of a Methodist Girls College and further that it accepts the use of the Clothier Estate money to assist in the provision of schooling for girls at Wesley College as a suitable use for the Clothier bequest.

That Conference endorses the investment of Board Funds in equity investments in terms of the Church Guidelines on investment options for Church funds.

JACK MCCOSKRIE  
CHAIRPERSON

NORMAN JOHNSTON  
GENERAL SECRETARY

## Aldersgate Fellowship Annual Report 1994

### Sharing What has Happened

**Regional Gatherings** have offered a supportive network, especially in Christchurch, and the central and upper North Island. The Queen's Birthday Renewal Weekend was attended by 150 people at Rotorua.

**World Methodism** - six New Zealand Methodists (Mike & Jan Older, Bob Smith, Maurice & Margaret Handysides, & Robyn Handysides) attended the international Methodist Lay Witness conference at Lake Junaluska, North Carolina, USA in June 1994. Fiona White, Tanya Clifford & Mark McNair represented us at the World Methodist Youth Conference in Hamburg Germany on August 2-9 1994. The membership has donated several thousand dollars towards the World Methodist "Connecting Congregations" project for supporting emerging Methodist congregations in Eastern Europe.

### **Methodist Affirm.**

Perhaps the most significant development this year has been the new move of the Holy Spirit in forging a new relationship between Anglican, Methodist & Presbyterians. When the Church Union movement faltered most energy went into developing Union and co-operating parishes locally. Little seemed to happen at a national level beyond administration. However, in 1993, Anglican evangelical agencies (Church Army, Latimer Fellowship, Church Missionary Society, and Anglican Renewal Ministries) had discussions about their denomination - its life and work. They decided to co-ordinate their activities and become a more dynamic pro-active influence in the life of the Church and community by joining under the umbrella which they called AFFIRM (Anglicans For Faith, Intercession, Renewal, and Mission). They published a magazine which included a mixed content including both more "popular" articles, news of various activities, and also in-depth theological writings. Later in 1993, the evangelical Presbyterians who had similarly been concerned about the direction and renewal of their denomination decided to gather their resources in a like manner (Westminster Fellowship {begun 30 years ago} & Presbyterian Renewal Ministries). They used the same word, but identified the A for "Action" (instead of Anglican). So Presbyterian AFFIRM was born (A Network for Action, Faith, Fellowship, Intercession, Renewal, & Mission).



Early in 1994 Methodists through the Aldersgate Fellowship were invited to become part of the movement. Discussions, and joint Anglican Methodist, Presbyterian meetings looked at the future joint publishing of the AFFIRM magazine, and joint planning of Lay and Clergy continuing training. The Anglicans already offer a 5 day clergy refresher course, and a congregational series of programmes "Church Alive". Shared access to these resources would be helpful. The Aldersgate Executive were asked to consider (with Anglican & Presbyterian approval and encouragement) changing our name to "Methodist AFFIRM". Feedback from some Union and Co-operating parishes has welcomed the suggestion. In Rotorua at the Queen's Birthday Renewal Weekend, there was warm support for the change of name, particularly to jointly resource Union and Co-operating parishes.

It is estimated the ONE THIRD of Anglican and Presbyterian parishes and clergy would support and be represented through AFFIRM. It indicates a move by traditional and evangelical people to offer leadership and resources across the denominations while encouraging denominational loyalty within our historical and Scriptural faith.

### Looking Forward

#### **The AFFIRM Movement**

- recognises the conflicts inherent in the diversity of the Church and the inability of the Methodist Church through consensus to make statements and decisions acceptable to everyone;
  - enables a place for orthodox and traditional and evangelical christians, including Polynesians, to share their convictions in a way appropriate to their culture and expression of faith;
  - offers lateral thinking about ways of seeking Church unity.
- Agreement has already been possible across denominational boundaries through the AFFIRM conversations. Within 12 months, there is enthusiastic co-operation in many areas which could not happen through national structures trying to make corporate decisions. The AFFIRM movement is a joint effort to avoid "maverick", "do your own thing" evangelical congregations and people. Most do not want to leave the church they love, but they are unwilling to finance some of the present structures and statements. They have often avoided becoming part of the connexional decision-making process and this could reverse the trend.



- Faces the fact the there is re-alignment of loyalty today, especially among youth. No longer are young people, or society in general, concerned about the "name" or denomination on the Church Notice Board. "AFFIRM" is a way to respect denominations and mobilise resources across denominations. Net-working is more cost effective and energy saving.

**AFFIRM Magazine.** It seems probable that we could publish the quarterly AFFIRM Magazine jointly in two editions. An Anglican edition and Presbyterian/Methodist edition, each 36 pages. This would enable us to offer excellent scholarship and researched articles, news about important evangelical gatherings and happenings across New Zealand and overseas, as well as our Methodist news. The cost mailed would be \$25 for 4 copies per year.

**The Name.** Though the name "Aldersgate" has served us well, and is significant for Methodists who know their history, it often needs to be explained to people. It would seem timely to request Conference to authorise the change of name to METHODIST AFFIRM, not only to encourage practical co-ordination for Co-operating and Union parishes but to offer shared resources to a significant portion of the church. PLEASE PRAY THAT WE MAY SEEK CHRIST'S WAY IN GRACE AND TRUTH.

**Suggested Decisions:**

1. That the Report be received.
2. That Conference approves the change of name of the Aldersgate Fellowship to become "METHODIST AFFIRM" and requests the Law Revision Committee to make the necessary changes in the Law Book.

# JAMES AND MARTHA TROUNSON BENEVOLENT FUND

Report to Methodist Conference 1994

A.	Sharing What Has Happened
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This Board is empowered to make grants to persons who are under the pastoral care of the Methodist Church of New Zealand including Union parishes and Co-operating Parishes. During the year ended 30.6.94, 15 people were given gifts as a result of reported pastoral need. Although the individual maximum gift is only \$200 the letters from recipients indicated that a real need is being met. In addition 9 widows of Presbyters were sent a love gift of \$40 each, and Christmas gifts of \$25 each were sent to 25 retired Deaconesses and other selected parishioners, making a total of \$3,585.

One Board member, Lorraine Parker, resigned during the year (because of work pressure and timing of meetings). This is very much regretted by other Board members.

The Board consists of:-

**Presbyters:** Audrey Dickinson, Norman Brookes, Bill Morrison, Gillian Watkin and Ted Grounds.

**Mesdames** Margaret Gordon (Chair), Liz Kohlhase.

**Messrs:** Bob Burton (Treasurer), Bryan Burton (Deputy Chair), Harold Denton, Jim Steel (Secretary).

B.	Looking Forward:
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The Trust is also empowered to accept donations and bequests from those who may wish to join the Trounsons in their on-going love gifts. This is encouraged because of the fall of Bank interests rates reducing the income of the Trust. The Trustees are disappointed that there has been no response yet from the Church to our efforts to increase our capital (and therefore our effectiveness). Trounson Trust and its aims are unique in the life of the Church, and because we operate through Presbyters we have a direct contact with congregations throughout New Zealand. Through us there is a network of care that clearly meets needs and brings reminders of the caring of the Church for those who are distressed. We believe that Trounson Trust exemplifies the nationwide, yet family nature of our whole Church.

### Suggested Decision:

1. That the Report be received.



# WELFARE OF THE CHURCH COMMITTEE

## Report to Conference 1994

### Section 1 - What has been done

This year the Committee has dealt with matters from Conference and from other sources by compiling a report which was sent to Synods and other Church groups for discussion and comment. These matters have been reviewed in the light of these comments and are reported below together with some suggested decisions. As well the Committee spent time in a Bicultural Review Workshop.

#### Bicultural Review Workshop

The newness of the Committee, it being in its second year, and its small size were limiting factors. However, it was a good experience and thanks go to Graham Kane for his leadership. We recognized that the bicultural journey of the Church and country did affect us. Each member had travelled a different path but saw changes over the ten years. Consensus decisions are the norm as is taking time to come to decisions. There is sensitivity towards other cultures and attitudes. We see a need for wide consultation but at times are frustrated at the time this takes. In particular, we want to improve our links with Taha Maori.

#### Conference Destination

At present this is known a year in advance. More time is needed for planning facilities and other arrangements. The Committee suggests that the Conference destination be made known two years in advance.

#### Conference Opening

No changes are suggested. Planning for this is in the hands of the incoming President and the local committee. Sensitivity needs to take note of Treaty partners concerns and a balance found. One improvement may be printing the tributes to those who have died and making these available to relatives and visitors beforehand as well as to Conference members.

#### Choosing a President

Looking for a more appropriate way of choosing the President has opened some wider questions and more time is needed. Some of these questions are:

Why have a President?

What is the relationship between the President, the Tumuaki and other Conference officials.

Do we need a Vice-President in the present form?



Is more time needed between voting for the President and the Vice-President?

The last question asks for more time to select a Vice-President who would complement the President's qualities and skills. A suggested decision follows.

### **Presidential Insignia**

Some changes were made last Conference. It is felt that these are sufficient at present. If decisions are made regarding the role of the President other changes may follow.

### **The Church's Position re Alcohol**

The summary in the report to Synods did not satisfy all Synods. However, few suggestions were made. Taranaki Wanganui referred to earlier discussions in the 1970s. In the Minutes of Conference 1971 held at Wellington, p.153 the following statement was made under the heading "Sale of Intoxicating Liquor on Methodist Properties". "As the Committee sees it, the responsibility in this matter must lie and remain with local Trustees who can best interpret the law in the light of the local circumstances. It follows that the local Trustees have the final decision as to whether or not they will include restrictive clauses prohibiting the sale of intoxicating liquor in the lease."

This appears to support the decision last Conference (p.279 No.3) "That the leasing of premises for the use as licenced restaurants/cafes where the consumption of alcohol is predominantly associated with the provision of foods is a leasing option available to the Trust".

In general it seems that the consumption of alcohol on Methodist premises is a local decision. Abstinence or moderation, tradition, and health issues need careful consideration in any discussion.

### **Good Public Relations**

Public relations are a necessary part of church life. They affect links with the wider community; they affect links between Church members, between parishes and between the various sections of the Methodist Church.

Parish members are the people on the spot. They are seen and known as the Methodist Church in the area. They continue in the area. Often they provide volunteers and local knowledge. They are held accountable by other citizens. They get the bouquets and the brickbats. They need information. The wider Church needs to keep them informed.

Outside groups have visions, skills, knowledge, finance. They can do things better. They can take the high profile. At times they can cause trouble by the insensitive action.

Good public relations are necessary for both. They make for co-operation rather than hurt.

## **Section 2 - Looking Ahead**

The Committee sees its future role as continuing taking part in discussions about the Presidency and dealing with matters that Conference refers to it. It will continue working in a consensus method in its own discussions and try to consult widely, especially with Taha Maori.

The Committee sees the church leadership further along the journey of biculturalism than the body of the Church and seeks ways to change this.

Barbara McNicol  
Convener

### **Suggested Decisions:**

1. That the Report be received.
2. That the destination of Conference be made known publicly two years in advance.
3. That there be a twenty four hour gap between the voting for the President and that for the Vice-President.
4. That Conference reminds Boards, Committees, Missions of the Methodist Church of the need to inform and consult Parishes when initiating major changes to current projects or commencing new ones in their areas and thus to maintain good public relations.
5. That the Committee for 1995 be: Barbara McNicol (Convener) Anne Gray, Mike Yasa, Graham Harris, Bob Andrews, with Beverley Nock as a corresponding member.

## COMMITTEE ON MINISTRY

### Report to Conference 1994

#### Retrospect

Over the past five years the Committee on Ministry have revised all procedures related to the selection and assessment of people preparing for ordained ministry. During the past year it was felt that it was a time to let the procedures be used and familiarised. A District Candidates Conveners' training gathering was held at Conference in 1993 which helped this process. The Committee will continue training for people in District ministry roles. During the year it has identified the need for a 'manual' containing background information from Conference minutes, criteria for selection, covenant and application forms. The Committee is concerned as to whether the present procedures are appropriate for people candidating for local Tongan, Samoan and Fijian ministry. An initial meeting has been held with Committee representatives and Advisory Committee representatives to evaluate and report and identify areas for further consideration. A bi-cultural review was held during the year led by Rev Geoff Tucker and Rev Norman Brookes. From this review, the Committee have identified strategies for the future.

Tribute needs to be paid to the service of the convener Rev Gillian Telford over the past 6 years. She has served in leadership of this Committee through a time of great change. Under her guidance the Committee have established clear criteria and introduced new processes related to the selection of candidates for ministry and assessment for ordination readiness. We wish her well in wherever her ministry takes her from this point, particularly in her Vice-Presidential year.

#### Looking Forward

The Committee is mindful of the work of the incoming MINESCO group and intends it to establish guidelines in consultation with Taha Maori to facilitate discussions about the nature of ministry. Committee members will meet for a day to reflect on goals and strategies for this development. Questions under the Privacy Act continue to be raised and during 1995 the Committee on Ministry will review processes and procedures under its areas of responsibility in consultation with the General Secretary. In dealing with procedural matters, Committee members are mindful that they are dealing with individual people. There are times when procedures cause concern because those giving guidance are unfamiliar with them. For this reason there will be continued review and training during 1995.

Concerns continued to be expressed during the year related to the licensing of deacons to a sacramental ministry. The church has dealt with the matter of licensing people to administer the sacraments in a very ad hoc manner. The Committee seeks, in 1995, to review the situation in order to develop policy for future actions.



### **Suggested Decisions:**

- 1 That the report be received.
- 2 That the Committee on Ministry be encouraged to produce a manual of candidating, selection and training procedures currently in place.
- 3 That the Committee draft guidelines for the appointment and training of those licensed to celebrate the sacraments.
- 4 That the Faith & Order Committee be asked to review the question of the licensing of lay people, deacons and probationers to administer the sacraments.
- 5 That Confernece places on record its appreciation of the work done, over the past six years, by Rev Gillian Telford as convener of the Committee on Ministry.
- 6 That the Committee for 1995 be .....

# **TRINITY METHODIST THEOLOGICAL COLLEGE**

## **Report to Conference 1994**

### **Introduction**

Trinity College in the 1990s operates in a complex educational environment wherein it must take cognizance of a multiplicity of influencing factors and mutual relationships in the discharge of its primary function: to equip men and women for the diverse vocations of ministry, both ordained and lay, within and for Te Haahi Weteriana o Aotearoa.

The College is engaged in providing for both academic theological education and formational education for ordained and lay ministry. Now that the work of the Commision on Theological Education is completed Council and the College looks forward to a period of stability and renewed vigour as we deal with the recommendations and outcomes.

The Council is charged by Conference with the responsibility of ensuring that Trinity Methodist Theological College fulfils its special and particular tasks on behalf of the Methodist Connexion. This involves taking account of the directions of Conference and responding to the needs of the Church for the equipping of ministry; it involves maintaining appropriate relations with, and enhancing its proper contributions to, the partner Anglican Colleges (St Johns and Te Rau Kahikatea); the Auckland Consortium for Theological Education, together with the other member Colleges which constitute ACTE; the University of Auckland and the Melbourne College of Divinity through ACTE; the Ecumenical Board of Theological Studies (for which the College Council is a sponsoring foundation member); and the New Zealand Qualifications Authority, both on its own account (as a registered Private Training Establishment) and through ACTE (the provider of courses and qualifications requiring NZQA approval).

## **SECTION ONE: RETROSPECT**

### **PART I: COUNCIL REPORT**

A number of specific tasks and issues to which the Council has devoted time and effort during the 1993/94 connexional year include the following:

#### **Council Policy: A Guide to Protocols**

Responding to changes and new demands the Council has sought to clarify its role and function vis a vis its own administrative arrangements



and relationships. This has resulted in some changes to staff participation on Council and the refinement of expectations, duties, and rights. Following a period of careful and considered consultation (including with staff and students) the Council adopted a statement of protocols as an administrative guide for its own life and work.

### **Legislative Changes**

Council has had to respond to changed requirements in respect of Privacy, Human Rights and Sexual Harassment Procedures.

### **Board of Studies**

The Board is a sub-committee of the Council but reports directly and in full to the Committee on Ministry. Implications of the Privacy Act required the Council to reassess its relationship to the Board of Studies. Given that there are details of a private nature which remain confidential to the Board of Studies, and details which, though pertinent to the Committee on Ministry, are not the business of the Council of the College, Council has resolved that the Principal should convey to it a summary report of the Board's deliberations noting in particular information of an anonymous and statistical nature; significant and pertinent issues that may be raised by the Board for Council's consideration; trends identified or highlighted in respect of student outcomes that need to be noted and/or responded to by the Council; items for discussion both within Council and for the wider Church.

### **Joint Policy Committee**

This committee, representative of the colleges that work together on the Meadowbank site, has resolved, with the confirmation of the boards of the partner colleges,

- i that future reviews of the colleges should focus on the partnership itself (the life of the college as community), rather than on academic life and work as such. This is because the educational operations of the partnership colleges undergo an effective annual review in terms of the processes laid down by the New Zealand Qualifications Authority.
- ii that the Joint Partnership review of the College scheduled for 1995 be postponed until after September 1996. This is to allow for two full years of the working together of the three colleges (St John's; Te Rau Kahikatea; Trinity) that make up the overall college community.

### **Staffing**

Three staff positions are currently in process of review and (re) appointment.



- i Appointment of Principal  
Council has been following the second year of the two-year appointments procedure for Connexional Resource Persons and has resolved to nominate Rev Frank Hanson to a further four-year term. Council recognises that the process to appoint a successor upon his retirement at the completion of this term will need to begin in advance of the standard two-year format. This recommendation has been endorsed by the appropriate Four plus Four group.
- ii Appointment of Field Director - Ordained Ministry;
- iii Appointment of Director - Lay Ministry Training  
Formerly the positions of 'Fieldworker, Ordained Ministry' and 'Director, Wellspring', these two positions have each been tracked through the first year procedures and resultant material will be presented to Conference 1994. In the course of working on these positions, and principally because of a number of interlinked factors, the Four plus Four groups for each joined forces to produce the position descriptions and person profiles.

The Council believes the church is extremely well served by the present complement of staff at the College.

### **Research and Study Leave**

Through the Executive, the Council has begun the process of reviewing and revising leave provisions for its teaching staff. This is a complex matter requiring the Council to take account of both church and NZQA regulations and expectations, and the recognition that our faculty work alongside colleagues who enjoy different, and sometimes significantly better, provisions for research and study leave.

### **Finance and Funding**

Through the Executive and College staff, Council has worked successfully to contain costs to budget. The Council is responsible for both a significant budget and also substantial debt. As from July 1 1994 the Housing Loan from the Fire Insurance Fund was restructured. The sum of \$221,000 has been repaid to this Fund and properties to that value have been released to the College. The balance of the original loan now stands at \$684,048. Council gratefully acknowledges and thanks the Tidd Foundation, the Hamilton Methodist Church Trust and the Pitt Street Trust for their continuing support in the provision of finance and housing for student accommodation. The student houses require a programme of ongoing maintenance to ensure the church's investment is protected.

## **Bicultural Review**

In accordance with Conference wishes the College Council conducted a very successful review of its progress to date on the bicultural journey. The review was ably facilitated by Rev Geoff Tucker and Rev Lynne Frith.

## **Council Membership**

Council has received with regret the resignations of Rev Dr Mary Caygill and Rev Lynne Frith. Mary Caygill has made an outstanding contribution to the life of the College, serving a term as Chairperson of the Council. Lynne Frith is another member that Council can ill afford to lose; however Council acknowledges and understands the demanding Connexional responsibilities Lynne carries. Rev Audrey Dickinson and Rev Dr Jock Hosking both joined Council during 1994.

## **Links with our Past**

Permission has been secured to have the Methodist Principal's residence named "Richmond House" and to name a second lecturer's residence "Leigh House", at such time when one is set aside for Methodist occupancy. The use of these names transposes into the St John's situation a custom of named houses from the Grafton days of Trinity College, thus maintaining appropriate links with our Methodist College heritage.

(Rev Dr) DOUGLAS PRATT  
Chairperson

## **PART II: PRINCIPAL'S REPORT**

On behalf of the faculty I report another full year of effort in the areas of theological education and ministerial training.

With regard to lay ministry, Robyn Brown (Director, Wellspring) reports continued development of TELM including the completion of the handbooks setting out the rationale, the main objectives and expected learning outcomes. In addition to the 11 people who have graduated from TELM since the writing of the last Conference report a further 19 people are presently involved. Those who received their Certificates of Completion are: Lesley Utting (Hamilton), Janet Taege (Darfield), Elaine Green (Pahiatua), Peter Williamson (Pakuranga), Andrea Williamson (Pakuranga), Gwenda Welch (Pukekohe), Bruce Weston (Auckland Central), Susau Strickland (Auckland Central), Kathy Prentice (Devonport), Misilei Misilei (Auckland Central) and Audrey Bruce (Waiuku).



The Director is part of the Youth Ministry Development Board which is involved in developing a diploma programme for use by several denominational groups. The Wellspring Centre itself continues to be well used for a variety of purposes.

Discussions on the future educational programmes for lay ministry development have taken place within the four plus four groupings to meet with Maori Division regarding the revised job description for the Director, Wellspring, 1995, and a full discussion is due to take place within Trinity College Council at its October meeting.

Among those preparing for ordained ministry, 11 are currently in the residential programme, 6 in the home setting programme, and a further 14 in the probationary studies programme. In addition a further 6 persons receive assistance within the residential programme and a number of other Methodists are involved in programmes towards degrees, diplomas and certificates.

The Fieldworker, Ordained Ministry has taken responsibility during the year for finalising the Home Setting Handbook and the Probationary Studies Programme Handbook and seeing the Rural Ministry Study for the LTh through to its conclusion. She has also begun producing the *Ministry Matters* magazine on a regular basis, is involved with Master of Ministry enquiries and is a member of the group of people concentrating on the Christian Ministries and Theological Education sector in the preparation of the unit standards for NZQA.

The first residential school was held in early February with 17 participants and the next school will be held from 21-24 January 1995.

Uesifili Unasa has been senior student for the Methodist students within the partnership setting with St John's and has given good leadership to a closely knit Methodist group. This year Upolu Va'ai has come as the Pacific exchange student from Western Samoa, replacing Selota Maliko who completed a Diploma in Theology last year. Methodist students sat 65 university papers in 1993 with a majority of passes in the Distinction and Credit areas (ie 65-85%). We were very proud of the fact that Liz Cook gained the Theology prize through the University of Auckland.

St John's/Trinity has moved into a wider range of evening class availability this year with Liturgics, Evangelism, Christianity in New Zealand and the Methodist Church courses all being held then. This has enabled larger lay participation. The Methodist Church course, for instance, currently has 23 participants of whom 12 are non-ordination students. During the year there have been visits from Drs Allen and Mary Elizabeth Moore from Claremont School of Theology and Professor Carol Newsome of Candler School of Theology, Atlanta. Next year the Selwyn Lecturer will be Dr Elizabeth Schussler Fiorenza. The College had a visit from the



President, Rev Mervyn Dine, on 1 June when he both preached at the weekly Eucharist and also led the Methodism class for the day. This class has been reshaped so that it now concentrates on being a Methodist presbyter in Aotearoa New Zealand. The Rt Rev Sir Paul Reeves took up his appointment as Ahorangi of Te Rau Kahikatea early in 1994 and Rev Dr Derek Tovey has been appointed New Testament lecturer from 1995 onwards. An Anglican priest from the Christchurch Diocese, he has just completed a PhD at Durham University. An appointment has also been made of a Lecturer in Biblical Studies and the person will be named nearer to Conference. Dr Allen Davidson's book on the history of St John's, *Selwyn's Legacy*, has been very well received. Two commemorative windows recognising women of the Bible have been commissioned and will be dedicated later in the year. These, along with *Selwyn's Legacy*, mark the 150th anniversary celebrations of St John's College and Trinity College has made a contribution towards their costs.

Earlier this year the ACTE (Auckland Consortium for Theological Education) office was relocated to the Tamaki Campus of Auckland University. This year has seen the first students being taught towards an Auckland MTheol degree and discussions have commenced on the possibility of making the Auckland University PhD available in Theology.

The broad sweeping programmes of our colleges touches many, many more people than those acknowledged in the items mentioned in this report. For those of us who teach we are grateful that the church offers this opportunity of being involved in significant and worthwhile ways with such a range of highly motivated people.

FRANK HANSON  
Principal

**Suggested decisions:**

- 1 That the report be received.
- 2 Council expresses its thanks to retiring members Mary Caygill and Lynne Frith. Mary served both as Council member and as Chairperson, giving valued leadership to the College. Lynne's strengths in the bicultural area have been of particular benefit to the life of the Council.

# **TRINITY METHODIST THEOLOGICAL COLLEGE**

## **Report to Conference 1994**

### **SECTION TWO. LOOKING FORWARD**

#### **PART I: COUNCIL REPORT**

##### **A New Era**

Although the wider educational context in which the work of Trinity College is carried out in the 1990s is complex and demanding, new opportunities for creative and entrepreneurial initiatives from which new financial benefits can accrue are nonetheless available to us. For example, provided a course of study fits within the approval systems of NZQA, or else is part of an approved university degree programme, government allowances may be available to eligible students, and, perhaps more significantly, the educational provider may have access to tertiary education funding. Thus, whilst some people express concern about Trinity College's apparent emphasis on academic courses, this needs to be balanced with the current reality under NZQA, namely that work in these areas can provide us with funding that will enable us to engage in other creative projects. The opportunity for Te Haahi Weteriana, through its own theological college, to contribute toward, and participate in, contemporary ecumenical theological education has never been more challenging and full of potential. Academic theological education, to both diploma and degree level, is no longer the reserved province of those training for ordained ministry.

##### **Finance and Funding**

Council has begun to address the issue of ongoing fundraising and has established a sub-committee to investigate options. Currently the Council's view is that a major capital fund-raising appeal would not be timely or successful. However, repayment of the Fire Insurance loan and the seeking of endowments and other contributions to establish and build up a capital reserve base will need to remain longer-term goals which eventually will have a two-fold benefit for the church, viz, lessening the demands of the College upon the Connexional budget; and enabling the College to creatively and appropriately respond to a rapidly changing tertiary education environment. Council will need to address the question of student allowances in the light of changing conditions within the tertiary education sector as a whole.



### **Partnership with St John's**

The financial arrangements between the College of St John the Evangelist and Trinity College are due for review during 1995. Any changes which may result from this review will have implications for the connexional budget.

### **Lay Ministry Training**

Training courses for lay ministry are a well-established dimension of the work of the College. Council has begun the process of the further development of lay ministry formation and education focusing in the first instance on the work of the Director - Lay Ministry Training.

Furthermore, opportunities for academic theological education are available to laypeople. This is a feature of the new age of tertiary theological education: anyone who wishes to may avail themselves of College and University level studies as part of their own education for ministry.

### **MINESCO and the 21st Century**

Council is mindful of the new demands and opportunities inherent in the establishment of MINESCO as an umbrella institutional arrangement within the life of the Connexion. Council welcomes opportunities to strengthen the links between the work of the College and the life of the church in its diverse and divisional functioning. Council is mindful also that a climate of constant change and ongoing uncertainty works against the development and delivery of good education. The promotion and advance of theological studies and ministerial formation which makes up the overall educational work of the College is itself a demanding, stimulating, and enriching enterprise which will be of benefit to the Church to the extent the church allows and empowers it to get on with the job. Nonetheless, Trinity College welcomes ongoing constructive critical comment as part of its self-monitoring processes.

(Rev Dr) DOUGLAS PRATT  
Chairperson

## **PART II: PRINCIPAL'S REPORT**

During the year the faculty of Trinity College have given consideration to the Conference resolutions arising out of the Commission on Theological and Ministerial Education (pages 710-712, 1993 Minutes) and particularly resolutions 7 and 8. Although it is not always possible to



distinguish within the resolutions between the tasks of MINESCO and Trinity College and between the tasks of the Trinity College Council and the Trinity College faculty we see the resolutions as providing a basis for future planning and exploration.

### **Methodist funding for the extramural LTh**

We note that Conference 1992 passed the following resolution:

8. *The form this support will take will be a sum of \$60,000 over three years divided as follows:*
  - (i) *the granting of an interest free loan of \$15,000*
  - (ii) *the granting of an annual sum of \$5,000 per year over the first three years of operation from 1 July 1993 towards developmental costs;*
  - (iii) *the funding of three Methodist-sponsored and Methodist-chosen units during the next three years at \$5,000 per unit;*
  - (iv) *the making available of Methodist personnel to enable the writing of at least one unit per year in 1993, 1994 and 1995 at an estimate of \$5,000 per unit. (NB: It is envisaged that this may be Trinity College staff time, but it could also be the time of other presbyters, deacons and/or lay persons.)*

The faculty sees the need for the continuing development envisaged in this 1992 resolution as it is critical for Home Setting and Lay Ministry programmes. To date PAC have made \$5,000 available and the Rural Studies unit is in place. The Trinity College Council has made available a loan of \$12,000 out of its reserve funding but as this was reserved for purposes other than the LTh diploma it is hoped that ways will be found to repay this and to also make provision for the other resolutions that the Conference has passed.

### **Future models of ministry**

We recognise that the church of the future will be more open to a diversity of models of ministry than it has been in the past or is at present. In this regard the meaning of itinerancy needs to be particularly under discussion as its current meaning is quite restrictive compared with its original usage. While we do not see it as the College's task to determine the shape of the restructuring of parish or congregational life, or of the form these ministries shall take, we certainly want to be partners in such a discussion and recognise our responsibility to provide the educational resources which are asked for in respect to the training and education of persons for a diversity of ministries. Our own research identifies a

significant range of ministry models being developed for a changing church situation.

### **Rural Ministry paper**

As stated above this has now been developed and is being used. We recognise that the same attention has not yet been given to cooperative ventures and that there is a need to keep on developing the exposure that students have to this important aspect of our church's life. We would, however, recognise that ongoing training within the residential setting is basically ecumenical and cooperative and that the setting itself should make for openness in this regard.

### **Bicultural journey**

We recognise this as an integral part of the life of our church and of our partner churches and seek to take seriously its implications for ministry and ministry training. In this regard the criteria for ordination and the Mission Statement are basic to our philosophy and we are committed to searching for more effective ways of assisting Methodist students to appreciate and become engaged in the journey. In the development of resources we anticipate the need for a LAOS-type module on the bicultural journey and its history within Methodism over the past decade for use by a variety of students, and intend to develop this.

### **Resource persons**

We recognise that in any development within ministerial and theological education and training there will be the need for further resource people. While the opportunity for the Methodist Church to appoint a person in Biblical Studies within the St John's/Trinity partnership has now passed, we anticipate the possibility of contracting resource people on a parttime basis for more extensive use in the development and running of residential, home setting and lay ministry courses and in the development of resource material.

### **Programmes in theological/ministerial education and training**

Our education programmes (residential, home setting and lay ministry) have developed separately and have lives of their own, and although there are considerable crossovers in use of staff time and other resources we see the need for the development of an overall framework and for the integration of courses into this. We intend to work at this during 1995.



## **Continuing education**

We hold out a vision for continuing education in which this becomes integral to the life of all ministries, be they ordained or lay, and with limited resources are seeking to make provision and to give some leadership in this area. Within the United Methodist Church in the United States continuing education of a formal nature is compulsory for all who are in the active work. Within the New Zealand Methodist setting, the compulsory nature of continuing education has still to be debated and decided. A continuing education covenant is required at ordination and a question is placed on the agenda of synods. However, we also recognise the importance of access to a variety of continuing education possibilities.

## **Partnership with St John's College**

The Partnership Agreement allows for considerable flexibility and a number of changes have taken place within the past five years. On the one hand the Methodist Theological College would have no possibility of providing the diversity of resource persons required for a modern theological education and therefore the partnership is crucial to this. On the other hand there is written into the Agreement a great deal of flexibility within the partnership and Trinity College has been able to forge and maintain an identity in its own right. There is every encouragement by Anglican leaders for Methodists to do, within the partnership, what they feel is necessary for their needs. A continuing dialogue in this regard takes place through the Joint Policy Committee which meets two or three times a year.

## **Tongan local ministry programme**

A good deal of effort has been put into this over the past three years and it is now working well. The development of an extension studies programme for Tongan local presbyters has begun and is a priority for 1995.

## **Four-year basic training courses**

The Commission in its report recommends a four year term of training for theological and ministerial education, prior to placement on probation. The Commission's reasons for this recommendation were:

- (i) the need for ministry formation to be given a higher profile; and
- (ii) that there be fuller integration of theological education and ministry formation.

Although this option is being used in exceptional cases, the Methodist faculty do not believe that it would be helpful to move towards this in a general way at this time because

- (a) it is acknowledged that this would add one further year to a training period which already covers two years probation, three years basic



- training, one years supervised ministry and prior study towards Lay Preachers' qualifications, and
- (b) this would mean money being taken away from other programmes to be placed in people who are spending four years instead of three in the basic training programme.

In conclusion, Trinity College faculty are committed to the philosophy of ministry and education highlighted in the reports of the Commission on Theological and Ministerial Education and believe that these are the directions in which to move and towards which changes will be made. They also look forward to the possibility of discussions by the Council with MINESCO as it develops its life, philosophies and theologies over the next few years.

FRANK HANSON  
Principal

**Suggested decisions:**

- 1 That the report be received

## SEXUAL HARASSMENT/ABUSE CENTRAL COMPLAINTS COMMITTEE

### SECTION ONE:

Conference 1994 decided "that the Central Complaints Committee be a Standing Committee of Conference and that members be appointed for the 93/94 year by the President on the basis in the report." Accordingly Lynne Frith, Winifred Murray and Stan West have been appointed. Taha Maori have informed the President that they are not yet ready to make a nomination.

The members of the Committee have met regularly to oversee the use of the Sexual Harassment/Abuse Procedures, the training of personnel and the refinement of some details of the process.

The following is a report of the work undertaken:

- Appropriate alterations to the Procedures (see Appendix One) These were sent to Synods - 8 synods responded and their questions have been commented upon in the Appendix or incorporated into the alterations.
- Training sessions for Trainers and the Central Complaints Committee and an educative event for District Superintendents.
- Oversight of three cases received at Option C. In two cases mediation is complete and the issues resolved between the parties, and one case is in process.
- Support of Trainers as they have begun to select and train local Contact People and hold educative events.
- Development of forms for confidential recording of complaints received at Options G & C. Such records are sought so that procedures can be updated to be relevant to complaints received.
- The costs of cases and training for 1993/94 has been:  
Training \$3047.76 and cases \$6562.00.

### SECTION TWO:

In 1995 the Committee sees its tasks as including:

- Organising training for new Trainers, Pastoral Committee members, District Superintendents, the Legal Advisor and others involved in administering the Procedures.
- Drawing up guidelines for the Central Complaints Committee, District Superintendents and Mediators.
- Discussing questions about compulsory leave while a Respondent is waiting for mediation and final resolution of the case.
- Consulting with Committee on Ministry about appropriate selection criteria for candidates for training and education for students in training.
- Determining the status of Trainers and Contact People who move to another district.
- Publishing of a condensed version of the Procedures for wide circulation and a comprehensive booklet for those who require it.
- Investigating appropriate ways of handling situations in which there are multiple victims of a Respondent.

- Developing guidelines for helping congregations in which sexual harassment/abuse has occurred.
- Investigating assessment of Respondents for making decisions about reinstatement or resignation after mediation.

#### SUGGESTED DECISIONS:

1. That Conference ratify the Sexual Harassment/Abuse Procedures which in 1993 were given general approval and implementation, with the alterations and additions as detailed in Appendix A.
2. That Conference endorse the appointment of the present members of the Central Complaints Committee for a further three years. Then one member shall retire to begin the cycle of replacement and the other continue to complete their six-year term.
3. That professional supervision of all people having an employment relationship with the Church become compulsory in 1997 when budgetary resources for training supervisors and paying for supervision have been established, and when a system for accountability of supervisors is in place. That the Field Worker, Ordained Ministry be supported to continue working at these Tasks.
4. That Conference affirm District Property Committees who are monitoring alterations and new buildings to see that buildings do not provide opportunities for sexual harassment/abuse, and encourage all other Property Committees to follow their lead.

#### APPENDIX

##### Comment:

Those people involved in administering the Procedures realised that in cases in which it is considered there is substance it is important for Respondents to demonstrate that they accept responsibility for their actions. An appropriate way of doing this is for the Respondent to undertake counselling or supervision and to be responsible for the costs of this.



## APPENDIX I

# PROCEDURES FOR DEALING WITH SEXUAL HARASSMENT/ABUSE IN THE METHODIST CHURCH

## GOALS OF THE PROCEDURES

- ☐ To ensure the procedures provide the victims of sexual harassment/abuse with a just resolution of their complaint.
- ☐ To confront perpetrators with the consequences of their behaviour.
- ☐ To work for healing both for the victims and the perpetrators of the harassment/abuse.
- ☐ To make the Church a safer place for the potential victims of inappropriate sexual behaviour.
- ☐ To educate all Church members about sexual harassment/abuse, so that present cases may be dealt with, and future damaging behaviour avoided.

## WHO WILL BE INVOLVED IN THE PROCEDURES?

### Complainant:

Someone who is in receipt of behaviour of a sexual nature which:

- ☐ is unwanted by them
- ☐ may be very serious or persistent
- ☐ has an unequal power dimension

A Complainant will choose, probably with the help of a Contact Person, how they will resolve their situation.

A Complainant can approach

- |  |   |
|--|---|
| <input type="checkbox"/> Respondent              | <input type="checkbox"/> Central Complaints Committee |
| <input type="checkbox"/> Contact Person          | <input type="checkbox"/> Human Rights Commission      |
| <input type="checkbox"/> Trainer                 | <input type="checkbox"/> Solicitor or Employee        |
| <input type="checkbox"/> Police                  | <input type="checkbox"/> Representative               |
| <input type="checkbox"/> District Superintendent |   |

### Respondent

Someone who exhibits sexual behaviour which is inappropriate for the receiver and usually is in a position of power over the Complainant. That power may be physical, mental, social and/or spiritual. A Respondent may be approached by a Complainant, a Trainer or the District Superintendent,

stating the situation, offering an investigation and an opportunity to resolve it and support as they go through the process.

### **Contact Persons:**

People appropriate to the locality and culture, selected and trained by the Church, who are able to listen to, inform and support Complainants as they decide if the complaint is one of sexual harassment/abuse, and choose which course of action is most appropriate. The Contract Person works only with Complainants, but may consult a Trainer for information or to set up further procedures.

The Contact Person notified the Central Complaints Committee of all Respondents about whom action is taken at Option C. At Option G a brief report of the problem, but with no names, will be made.

The names of Contact Persons will be readily available in local churches, fellowships and rohe.

### **Trainers:**

District people, women, men, different cultures - selected and trained by the Church, who are responsible for:

- ☐ coordinating the selection of local Contact Persons,
- ☐ training, monitoring and supporting the Contact Persons in their area,
- ☐ coordinating the appointment of skilled "go-betweens",
- ☐ consulting on the appointment of Mediators,
- ☐ organising the ongoing education of Church members in the District about sexual harassment/abuse,
- ☐ liaising with District Superintendents and the Central Complaints Committee.

There will be at least two Trainers in each Synodal District and Cultural Group who will be responsible to the Central Complaints Committee.

### **District Sexual Harassment/Abuse Group:**

An ad hoc group, called together by the District Superintendent when a written complaint has been received and the Central Complaints Committee consulted.

Membership shall be **four** people: The District Superintendent, a District Trainer, an independent counsellor/therapist, and one other suitable person to provide a balance of gender, culture, lay and ordained and skills in dealing with sexual harassment/abuse. At least one member of this group shall be of the same culture(s) as the Complainant and the Respondent.



*Note:* At least half of the members of the group shall be women. At times it may be necessary for there to be five people in the group to ensure cultural and gender balance.

This group will be responsible for:

- ☐ contacting the Respondent,
- ☐ receiving the Respondent's written response to the complaint,
- ☐ investigating evidence relevant to the complaint and determining whether it has substance,
- ☐ organising support for the Respondent
- ☐ setting up appropriate mediation,
- ☐ receiving the Mediator's report,
- ☐ deciding on who will action the mediation decisions,
- ☐ making a report of the case to the Central Complaints Committee, and sending the Central Complaints Committee all documentation received in connection with the case.

*Neither the Complainant nor the Respondent will appear in person before this group.*

*Any documents relating to the case, or any other information concerning it will be kept strictly confidential by all parties.*

### **Mediator:**

A skilled, qualified, experienced, impartial (ie non-Methodist) person who has been trained in investigating complaints of sexual harassment/abuse and can mediate between Complainants and Respondents to reach a helpful, healing resolution. The Mediator will be hired by the District Sexual Harassment/Abuse Group and will report the results of mediation to that Group.

A list of suitable Mediators will be available from the Central Complaints Committee.

### **Central Complaints Committee:**

This is to be a Standing Committee of the Conference. It will be comprised of four people, with a balance of gender, culture, lay and ordained, who have in-depth training regarding sexual harassment/abuse.

Membership will be: the General Secretary, two persons with experience in dealing with sexual harassment/abuse - one appointed by the Community of Women and Men and one by the Pastoral Committee, and one person appointed by Taha Maori. The Committee members, other than the General Secretary shall be a six-year term. The appointed members shall be replaced at two-yearly intervals, so that there is only one new person at a time.

If a complaint is received by the Central Complaints Committee the District procedures will be followed.



The Committee shall be responsible to the Conference and make an annual report. It shall make application to the Budget for funding for the Sexual harassment/Abuse Procedures. This Committee shall have oversight of the Procedures and power to enforce them. All complaints are to be notified to this group and confidential records kept.

Information on Respondents about whom there has been a written complaint is to be available from the Central Complaints Committee when there is a demonstrable reason for the request [eg at Stationing or Connexional Appointment procedures]. To maintain confidentiality but allow information to be available, a response to such a request may take the form: "There has not been a case involving X", or "There has been a case involving X,

- ☐ which has been resolved/is under consideration."
- ☐ involved - misunderstanding, inappropriate touching, abusive behaviour."

If a pattern of complaints emerges from Contact Person(s) in a locality, the Committee will investigate and refer it to Pastoral Committee for appropriate action.

This Committee may need to initiate dismissal of a Respondent.

Dismissal will be *required* by the Church in cases where the Respondent :

- (a) has been investigated and clearly has perpetrated the behaviours claimed, but does not admit to them; or
- (b) persistently perpetrates low-level behaviour without acknowledging its inappropriateness or refuses to undertake therapy; or
- (c) has perpetrated high-level harassment/abuse; or
- (d) admits to perpetrating high-level harassment/abuse, but refuses to undertake appropriate therapy; or
- (e) undertakes therapy but reoffends.

### **Pastoral Committee:**

Any matters not resolved at mediation may be forwarded to the Central Complaints Committee who may then refer the matters to Pastoral Committee. Pastoral Committee will have oversight of the pastoral care of Respondents and congregations experiencing the effects of harassment/abuse.

Complaints can be received and resolved at any stage in the procedures. It is expected that when the process is in operation the majority of cases may not require full mediation.

### **District Superintendents:**

Have a special responsibility as officials of the Conference to ensure that the Sexual Harassment/Abuse Procedures operate in their District. They will be directly responsible for receiving written complaints, and consulting

with the Central Complaints Committee before setting up a District Sexual Harassment/Abuse Group.

District Superintendents will liaise with Trainers and the Central Complaints Committee as necessary.

## **HOW WILL THE PROCEDURES OPERATE?**

### **Options for Resolution:**

#### **Option N:**

A person with a complaint approaches a Contact Person, but after discussion decides either to take no action, or to take their complaint through non-Church processes. No names will be disclosed by the Contact Person.

#### **Option S: [See Diagram Option S]**

A Complainant resolves the situation with a Respondent without assistance, or with support from a Contact Person. Counselling/therapy for both parties would be helpful at this stage. No names will be disclosed by the Contact Person.

#### **Option G: [See diagram Option G]**

The Complainant requires assistance from a "go-between" (a lay person with sexual harassment/abuse expertise who may be a Trainer but not a Contact Person) to address the problem with the Respondent. The meeting with the go-between is to take place in the Complainant's locality and not more than four weeks after the Complainant decides on this action. This case may be resolved or may continue to Option C. (Below)

Counselling/therapy is available at this level for the Respondent and offered to the Complainant by the Church. No names but a brief report of the complaint and its resolution will be notified to the Central Complaints Committee within one week of a complaint resolution.

#### **Option C: [See Diagram Option C]**

The Complainant feels unable to face the Respondent with the situation at this stage so will make a written formal complaint to their District Superintendent, or to the Central Complaints Committee if the District Superintendent is for some reason inappropriate.

The District Sexual Harassment/Abuse Group will be gathered and will institute:

- ☐ contacting the Respondent, requesting a reply within 7 days of the receipt of the complaint,
- ☐ receiving the written response to the complaint,



- ☐ organising an investigation and mediation.

If the Respondent acknowledges their behaviour and is agreeable to mediation this will proceed, but if the Respondent disputes all or part of the complaint an investigation will take place.

The investigation will be conducted by the District Sexual Harassment/Abuse Group within 14 days of the receipt of the Respondent's reply.

The Group will consider:

- ☐ the written information contained in the initial complaint and any other relevant data it is deemed necessary to obtain.
- ☐ the written information provided by the Respondent and any other relevant data it is deemed necessary to obtain.

Neither the Complainant nor the Respondent will appear in person before the Group.

From the available information the Group will decide whether or not there is sufficient information to take the matter further. If so, mediation between the Complainant and the Respondent will be organised.

If the Group decides there is insufficient information to take the matter further, this decision will be conveyed to the Complainant and the Respondent. The case will be reported to the Central Complaints Committee as having insufficient information. The Complainant may then choose to pursue the matter with the Central Complaints Committee who may refer it to the Pastoral Committee for a final decision or they may pursue their complaint through non-church procedures.

When a case is considered by the Group to have substance it will be referred for mediation with an outside mediator who deals with the Complainant and the Respondent and their support people. Mediation is to take place in the Complainant's locality, and not more than six weeks after the written complaint is received by the District Superintendent. The Complainant may request an apology or other actions from the Respondent. The case may be concluded at this stage for both parties.

Counselling/therapy is to be compulsory for the Respondent and offered to the Complainant by the Church. A report on the case will be lodged with the Central Complaints Committee within one week of completion by the District Sexual Harassment/Abuse Group.

If, when notified that a complaint about them has been received, the Respondent's behaviour

- ☐ shows no sign of change or sensitivity to the complainant, or
- ☐ is continuing to harass others, or
- ☐ is placing juveniles at risk,



then suspension from their duties should be actioned by the President at the request of the District Superintendent in consultation with the Central Complaints Committee.

### **Final Stage:**

The Central Complaints Committee in consultation with the Pastoral Committee may require the Respondent to undergo further therapy, make other changes or resign.

### **COMPENSATION:**

As from the adoption of these procedures by the Conference it is expected that any compensation requested by Complainants will be paid by the Respondent(s) concerned. The Church understands compensation largely to be reimbursement for past costs incurred by a Complainant and provision for future necessary expenses resulting from the harassment/abuse eg couple counselling. The Church believes that its responsibility in these Procedures is to ensure that the process is available for Complainants and Respondents, and to pay the costs of the Procedures rather than personal compensation.

### **COUNSELLING/THERAPY COSTS:**

These costs will not be paid by the Church unless a complaint has been made and the appropriate procedures followed:

- Counselling/therapy fees for a Complainant will be paid by the Church which may seek reimbursement from the Respondent concerned.
- A Respondent's counselling/therapy costs will be met by the Respondent.
- For fees being met by the Church the level of fees and the duration of professional assistance must be negotiated with the Central Complaints Committee before commencement.

# COUNCIL OF CONFERENCE REPORT ON FINANCE AND STEWARDSHIP

## SECTION A

### 1993-94 Connexional Budget

As was indicated last year both within the Connexional Budget report and the report from the Finance and Stewardship Committee, the ability of parishes to fund the activities within the Connexional Budget continues to decline. When contributions from parishes were closed on Friday 15 July, overall parishes had contributed \$877,935 toward the budget which represented an achievement of 94.9% of the targets for parishes. In the 1992-93 year parishes contributed \$918,375 and this amount was 97.2% of the targets for that year. The 94.9% level of achievement is in line with the level which parishes have achieved in earlier years.

The decline in the funding available from the Connexional Budget has resulted in some activities being discontinued with the closure of the Education Division in December 1993 being the most notable during the last twelve months. Some of the changes which are being recommended by the restructuring committee are attempting to reduce further the costs of operating connexional activities. It should also be noted that most groups who receive funding from the Connexional Budget had their requests for the 1994-95 year reduced in order to match the anticipated income toward the budget against the outgoings to Divisions and Committees.

### Budget Requests

	<u>Amount Requested</u>	<u>Net Amount Allocated</u>
Divisions/Committees	3,278,492	3,165,212
"Guaranteed" Funds	91,625	89,625
<b>Totals</b>	<u>\$ 3,370,117</u>	<u>\$ 3,254,837</u>

### To be funded from:

	<u>Net amount allocated</u>	<u>Actually received</u>
Connexional Budget from Parishes:		
Guaranteed Funds	89,625	90,097
Divisions/Committees, etc	835,370	787,838
	924,995	* 877,935
Special Grants	51,400	51,400
Other Funds, etc	2,278,442	2,278,442
Total requirements for the wider work of the Church	<u>\$ 3,254,837</u>	<u>\$ 3,207,777</u>

\* The \$877,935 received from parishes was \$47,020 short of the amount required to fully fund the activities of the Budget.

(i) **Payments to Divisions and Committees**

Comparative figures of previous years are:-

	<u>Guaranteed</u>	<u>Non-Guaranteed</u>	<u>Percentage Paid to Non-Guaranteed</u>
	\$	\$	%
1993-94	90,097	834,479	94.9
1992-93	89,085	953,877	97.5
1991-92	89,249	914,243	92.8
1990-91	90,456	951,910	91.1
1989-90	87,850	1,125,350	93.5

(ii) **Receipts from both Methodist and Union Parishes**

	<u>Allocations</u>	<u>Contributions</u>	<u>Percentage</u>
	\$	\$	%
1993-94	924,995	877,935	94.9
1992-93	944,958	918,375	97.2
1991-92	1,004,145	940,278	93.6
1990-91	1,094,954	973,406	88.9
1989-90	1,108,472	1,036,206	93.5

(iii) **Results - from parishes**

(a)	<u>Fully Paid</u>		<u>Not Fully Paid</u>	
	Methodist	Union	Methodist	Union
1993-94	60	66	20	46
1992-93	67	73	14	40
1991-92	63	71	21	42
1990-91	64	64	17	51
1989-90	64	84	19	30

(b) **Percentage of Budget Allocation reached from parishes:**

	<u>Methodist</u>			<u>Union</u>		
	<u>Allocation</u>	<u>Contribution</u>	<u>%</u>	<u>Allocation</u>	<u>Contribution</u>	<u>%</u>
1993-94	726,431	682,797	94.0	217,882	195,138	89.6
1992-93	717,652	704,688	98.2	227,306	213,687	94.0
1991-92	777,232	736,926	94.8	229,306	200,445	87.4
1990-91	841,896	758,279	90.1	253,057	215,127	85.0
1989-90	846,330	807,717	95.4	262,140	228,489	87.2



## Payments to Divisions and Committees 1993-94

<u>Guaranteed</u>	<u>Allocation</u> \$	<u>Payment</u> \$
Churches Education Commission	12,000	12,000
Negotiating Churches Unity Council	14,000	14,000
Tertiary Chaplaincies	12,500	12,500
Te Runanga Whakawhanaunga Hāhi	2,720	2,720
World Council of Churches	4,500	4,500
WCC Programme to Combat Racism	1,075	1,075
WCC Central Committee - Travel	525	1,050
Christian Conference of Asia	1,100	1,100
Conference of Churches in Aotearoa	20,000	20,000
Programme on Racism within NZ	10,750	10,750
World Methodist Council	1,155	1,102
Travel and Study Grants Fund	9,300	9,300
	<u>89,625</u>	<u>90,097</u>

<u>Non-Guaranteed</u>	<u>Allocation</u> \$	<u>Payment</u> \$	
RESPONSE (Joint S'ship)	11,000	10,445	
Development Division	165,850	157,475	
Fijian Advisory Committee	4,200	3,988	
Samoan Advisory Committee	9,000	8,546	
Tongan Advisory Committee	7,000	6,646	
Te Taha Maori	90,000	85,455	
Trinity Theological College	135,000	128,183	
Media Communications Committee	1,000	949	
CROSSLINK	40,000	37,980	
Council for Mission	159,000	150,971	
Epworth Bookshop	25,000	23,738	
Connexional Expenses	211,210	200,544	
Overseas Aid			
2% of amount received from Parishes	18,500	17,559	
	<u>876,760</u>	<u>832,479</u>	94.9
GRAND TOTAL			
Guaranteed and non-guaranteed	<u>\$ 966,385</u>	<u>\$ 922,576</u>	95.5

## **SECTION B**

### **1994-95 Year**

The process which was followed this year to establish the Connexional Budget was similar to the process which had been used last year. The Connexional Budget Task Group, comprising of Merv Dine, Margaret Drake, Stan West, Joy Rakena, David Annett, Jan Tasker, Frank Claridge and Ashley Sedon with secretarial support from David White of the Administration Division, meet and initially considered the requests from the Divisions and Committees and prepared a report with a recommended Budget which was considered and approved by the Council for Conference.

In establishing the priorities for the budget the Task Group kept in mind the following three guide-lines:

1. What are the tasks which the Connexion must do together.
2. Are the tasks in line with the Mission Statement of the Methodist Church and do they reflect our bi-cultural journey.
3. Are the tasks for which we provide funding unique to the Methodist Church.

The Task Group was also aware that the proportion of Methodist Church funding made available to many ecumenical groups no longer reflects the relative size of the Methodist Church, in relation to the contributions of other denominations. For those groups which are funded jointly by the Methodist and Presbyterian Churches there has been an historically agreed apportionment of 25% from the Methodist Church and 75% from the Presbyterian Church. In our ecumenical contributions this year we have sought to follow that ratio.

After fully considering the report of the Connexional Budget Task Group the Council for Conference approved the following budget:

#### **Contributions from parishes**

Northland	16,300
Auckland	220,000
Manakau	63,600
Waikato - Bay of Plenty	137,000
Taranaki - Wanganui	33,256
Hawkes Bay - Manawatu	71,000
Wellington	127,720
Nelson	42,396
North Canterbury	124,918
South Canterbury	38,800
Otago - Southland	25,000
Other Connexional income	26,000

Total income from parishes

\$ 925,990

# Allocations to Divisions & Committees 1994-95

<u>Guaranteed</u>	<u>Amount requested</u> \$	<u>Amount allocated</u> \$
Churches Education Commission	13,000	12,000
Negotiating Churches Unity Council	14,000	14,000
Tertiary Chaplaincies	12,500	12,500
Te Runanga Whakawhanaunga Hāhi	2,720	2,720
World Council of Churches	4,500	4,500
WCC Programme to Combat Racism	1,075	1,075
WCC Central Committee - Travel	525	525
WCC Assembly 1998	300	300
Christian Conference of Asia	1,100	1,100
Conference of Churches in Aotearoa	20,000	20,000
Programme on Racism within NZ	10,750	5,000
World Methodist Council	1,090	1,090
Travel and Study Grants Fund	9,300	5,000
	<u>90,860</u>	<u>79,810</u>

<u>Non-Guaranteed</u>	<u>Amount requested</u> \$	<u>Amount allocated</u> \$
RESPONSE (Joint S'ship)	16,000	13,500
Development Division	309,200	229,200
Fijian Advisory Committee	4,200	4,200
Samoan Advisory Committee	9,000	9,000
Tongan Advisory Committee	7,000	7,000
Te Taha Maori	90,000	78,600
Trinity Theological College	160,000	148,600
Media Communications Committee	8,500	1,700
CROSSLINK	40,000	45,000
Council for Mission	145,000	91,700
Epworth Bookshop	15,000	15,000
Connexional Expenses	219,841	184,930
Overseas Aid		
2% of amount received from Parishes	17,750	17,750
	<u>1,041,491</u>	<u>846,180</u>

## GRAND TOTAL

Guaranteed and non-guaranteed	<u>\$ 1,132,351</u>	<u>\$ 925,990</u>
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## Restructuring

The Task Group also reflected that Conference spends more time looking at what Divisions and Committees had been doing during the last twelve months than is spent looking toward the future, and on theology and mission.

The Task Group also believes that the Church can no longer afford the costs of large representative meetings eg stationing, pre-conference Committee on Ministry, General Purposes and standing committees. Therefore consideration needs to be given to many of the connexional activities of the Church, can they be undertaken by task groups or small committees which could be established. The activities of each group would need to be reviewed regularly and such a review would need to consider:

1. Has the group completed the task it was given?
2. Is the task still necessary?
3. Is there now a better way which this task can be undertaken?

Both of these issues have been referred to the Restructuring Group for their consideration.

## Council for Mission and Ecumenical Co-operation

A major emphasis of the Council for Mission is partnership. However, while there may be partnership between the New Zealand Churches and the overseas Churches there does not seem to be as strongly developed, a partnership between the Council, local congregations and the treaty partner. It is considered that an important task of the Council is the education of local ethnic congregations about living in Aotearoa/New Zealand and the importance of the treaty and relating this to a strong understanding of Mission.

The Council of Conference has invited the Council for Mission to respond to the following questions:

- *How does the task and responsibility of the Council reflect the spiritual values and philosophy of both Partners of the Methodist Church? It is important that they serve both Taha Maori and Tauwi.*
- *Is the work of the Council for Mission aligned with the Mission Statement of the Methodist Church and does it acknowledge the emphasis of the bicultural journey which the Church has acknowledged for the last ten years? There is a concern that the change of Council personnel may mean that the Council moves further away from the particular Methodist emphasis.*

At the same time concern is expressed about the administrative costs in relation to spending in other areas. With the appointment of a third secretary it would appear that over \$326,000 will be used on promotion, education and administration within New Zealand out of total budgeted spending of \$835,677.

The Council for Conference has asked the Budget Task Group to give further consideration to the way the Connexion treats the Trust income for COMEC and also to consider whether there is any overlap of the tasks undertaken by COMEC and Christian World Service.

### Grey Institute Trust

At the 1982 Conference the following resolutions were presented as a means of distributing the Grey Institute Income;

<i>"3. That future net annual income of the Trust commencing with the income of the year to end 30th June 1983 shall first have transferred therefrom to Capital Funds for reinvestment an amount equal to 45% of such net annual income to provide a guard against inflation and replace the value of land sold; the remainder of the net annual income, ie. 55%, shall be allocated for the following purposes in the proportions shown:</i>	
<i>(i) For the general use of the Maori Division Methodist Church of New Zealand</i>	<i>50%</i>
<i>(ii) Maintenance of parsonage for Maori Minister in New Plymouth and buildings of Taranaki Maori Circuit</i>	<i>5%</i>
<i>(iii) Educational purposes, with sympathetic consideration for members of the Ngati-Te-Whiti Hapu</i>	<i>30%</i>
<i>(iv) The Ngati-Te-Whiti Hapu for ten years for the purpose of assisting with the establishment of a Marae in New Plymouth - limited to \$5,000 per year</i>	<i>10%</i>
<i>(v) Work of the New Zealand Methodist Church not otherwise specified including Rangiatea Maori College - limited to \$2,500 per year</i>	<i>5%</i>
<i>Total</i>	<i><u>100%</u></i>

*Minutes of Conference 1982, pages 385-386"*

These were subsequently supported by the Maori Division but with the change that the 55% distributed income would pass to the Division for distribution in consultation with Grey Trust.

These series of resolutions form the basis for the way in which the income of the Grey Trust has subsequently been distributed.



With the increased awareness of the Bi-Cultural journey and its greater emphasis on power sharing and partnership it is now inappropriate for Conference to continue to apply these criteria as the means of distribution. The Grey Trust is a resource for Maori and therefore it is appropriate that the decisions for its distribution belongs to Taha Maori.

The reinvestment of an amount equal to 45% of the net income has ensured growth of the capital against high inflation but with inflation now more stable at less than 2% is this figure still realistic? It is suggested in future the amount of income added to the capital be related to the rate of inflation.

The proposed changes, as set out in the suggested decisions, would mean that Te Taha Maori would determine how the distributed income is spent. The Grey Trust would continue to hold the responsibilities for the day to day management and administration of the properties and funds belonging to the Trust. The Trust would also report annually to Taha Maori.

### **Kai Iwi Mission Estate**

The Kai Mission Estate was property acquired by W B Boyce and used for farming so as to provide Maori Education. In 1988 the land was sold with some of the money left on mortgage for 3 years. At that Conference the following distribution was agreed to:

- "1. That \$90,000.00 be granted to the Maori Division for whatever purpose it should propose.*
- 2. That \$50,000.00 be set aside for a building project at Ratana. The Maori Division and the Trust to make the necessary arrangements.*
- 3. That \$25,000.00 be granted to the Wanganui Parish for capital purposes this representing 10% of the sale price of the trust property.*
- 4. That for the next three years, the income be allocated:*
  - (A) \$10,000.00 per annum as a grant to the Maori Division.*
  - (B) \$15,000.00 to be used for grants and scholarships under the scheme called George Stannard Fund for:*
    - (i) descendants of Maoris on the West Coast of the North Island to assist secondary school pupils and tertiary students.*
    - (ii) grants and scholarships to persons not of Maori descent to undertake secondary school and tertiary studies to be available to persons residing within the proposed Wanganui District Council area.*



*(iii) grants to assist persons engaged in social work of educational pursuits."*

Resolution 4 indicates the way the income for the 1988-90 year would be allocated. It would appear in fact that this has formed the basis of distribution to the present day.

With the sale of the of the Kai Iwi property it is appropriate that the Kai Iwi Trust could cease to exist and that the remaining monies of the Estate be the responsibility of the Taranaki-Wanganui District on behalf of the Connexion.

It is also believed that because the original intention that this is a resource for Maori that the funds available for distribution from the "George Stannard Fund" should be directed towards Maori. Should Conference support these proposals then it is suggested Taha Maori consult with the Taranaki-Wanganui Synod requesting specific details as to the distribution of the George Stannard Fund, and to report to the next Conference.

### **Connexional Budget Task Group**

This group, which is a task group of the Council for Conference, will consist of the following; President, Vice-President, General Secretary, three persons appointed by Taha Maori, and three persons representing Tauivi who for the ensuing year will be, Jan Tasker, Michael Greer and Ashley Sedon.

### **Suggested Decisions:**

1. That the report be received  
Grey Institute Trust
  2. That from 1st July 1994, from the net annual income an amount equal to twice the rate of change in the CPI be added to the capital with a minimum amount of 5% of the net annual income.
  3. That the Net Distributable Income be made available to Taha Maori who shall determine where and how the funds are distributed, taking into account the original intention of the Trust to give assistance for Religious and Secular Education (for Maori).
- Kai Iwi Mission Estate
4. That bearing in mind the original purpose of the Kai Iwi Trust, Taha Maori be authorised to determine the use of the monies arising from the repaid mortgage.

5. Further consultation be initiated by Taha Maori with Kai Iwi Trust, the Taranaki-Wanganui District and the Connexional Budget Task group on the distribution of income from the Reserve Fund.
6. At the conclusion of these conversations the Kai Iwi Committee be thanked for its work in caring for this property on behalf of the Connexion and disbanded.

## METHODIST CHURCH OF NEW ZEALAND

Fijian Advisory Committee  
Annual Report to Conference 1994

Noa'ia e maugī!

Ni sa bula vinaka na turaga na peresiteni kei na nomuni vukevuke, kei kemuni kece na lewe ni bese vakaturaga ni lotu Waisele i Nuisiladi.

The Fijian Advisory Committee met at Wesley Church, Taranaki Street, Wellington.

Date : Saturday, April 9th and Sunday 10th 1994 at 11 a.m.

The members presented the Fijian custom - and tradition of mats and kava ceremony to the President and the Vice President to welcome them to the meeting.

Rev Dine, in his reply and welcome speech expressed his appreciation and told the meeting that he was very honoured that this meeting had accorded him the traditional Fijian Ceremony of Welcome.

The meeting started with prayer and Mrs. Vasiti Strong was elected to be the Minute Secretary and Rev. Mikaele Yasa to be the translator.

Apologies : Manasa Rayasi, Koli Kama, Paul Elliott.

Present : Vice President, Margaret Drake; Reverends; N. Brookes, Jione Langi, Brian Turner, Mikaele Yasa Susau Strickland (Convener) Fletcher Thomas (Wellington Synod rep) Betty Whyte (Auckland Synod rep),  
From Auckland; Jioji Tikodei, Sofia Nurminen, Konousi Lagi, Emily Koto, Atunaisa Lagi.  
From Rotuman Fellowship - Colleen Fatiaki,  
Indian Fellowship - John Sami. From Wellington - Akisi Renner, Soroveli Ramacake, Seru Valucicila, Marica Reeves & Rev. Malakai (Lower Hutt).  
Christchurch - Josaia Tuioneata  
Observers : Ulamila Kama, Neini Curulala, Ruby Lagi, Etika Langi, Niko Bower.

### Confirmation of Members to the Advisory Committee :

- a) Two lay representatives each from the Wellington and Auckland Fijian Fellowships, and one each from Palmerston North, Lower Hutt and Christchurch Fellowships.
- b) All Methodist Ministers in Connexion with the Fiji Methodist Conference serving under the Conference of the Methodist Church of New Zealand.



- c) One representative each from the Auckland and Wellington District Synods.
- d) The President and Vice President of the Conference and the Superintendent of the Development Division.
- e) Two Youth representatives, one appointed by each of the Auckland and Wellington Fellowships.
- f) Any stationed Presbyter of the Methodist Church of New Zealand who is Fijian, or who has responsibility for a Fijian Congregation or Fellowship.
- g) One lay Rotuman representative.
- h) One lay Fijian Indian representative.
- i) One representative appointed by each of Auckland and Wellington Fijian Women's Fellowships.

#### Pastor at Large :

The Development Division has to date made two stipend payments to the Pastor at Large account. The concern of the Division re the matter. Wellington donated \$7,000 at the meeting.

#### Bi-Cultural Facilitators :

John Sami volunteered to attend, also other members Atunaisa Lagi and Alumita Taylor to attend the workshops.

#### Wellington Reports :

A letter of apology from Manasa Rayasi for his absence at the meeting was read to the meeting by Seru Vatucicila, Manasa was unable to attend due to work commitments.

Seru presented his report and advised the meeting that his congregation had not had an easy time since the Langi family's departure from Wellington. However, the Easter Camp in Auckland was very uplifting for his members had showed a true reflection of the unity and the commitment that had bonded members together. They have not stopped talking about how very enjoyable and spiritually fulfilling the Camp was. They supported the appointment of the Pastor at Large and his Ministry.

Rev Langi congratulated Wellington on their report. He also congratulated and thanked Rev. Brian Turner for being there in Wellington during the transition period. Rev. Langi advised the Wellington members that Rev. Turner and Rev. Perry Wall had confirmed their availability if there was any need to conduct Fijian weddings, funerals etc.

Wellington was challenged by Jioji Tikodei and Konousi Lagi at to when they would submit their financial report, and it was noted that Wellington had never submitted their financial report to any of the committee meetings.

Palmerston North :

Moce sent his apologies through Rev. Langi, he will see Moce on his next visit to Palmerston North in May.

Christchurch :

Joe Tuioneata presented his report verbally. There are members from 7 different denominations that attended his fellowship which is headed by Mr. Fonmoa, and Joe acts as his assistant. Most members are University students. They meet once a month. A venue for their meeting is at times hard to find. Rev. N. Brookes advised the meeting that there is a unused Church in Heathcote which may be available for the fellowship to use, and Joe and Fonmoa to make enquiries.

Rev. Yasa congratulated Joe and Fonmoa for their efforts in looking after the Christchurch Fellowship.

Lower Hutt Fellowship :

Malakai thanked the Committee for their acceptance to be members. They had been part of Laing's Church in Lower Hutt for 5 years, and have 50 members. They meet every Sunday at 2.30 p.m., with the exception of the second last Sunday of each month, when they have combined services with Taranaki. They have Sunday School and combined Men and Women's group meeting.

Jioji Tokodei from Auckland (Wakatawa) requested that Lower Hutt clarify their position to the meeting as to what was their commitment to the Pastor at Large Ministry.

Rev. Brookes replied that the technical answer to Jioji's question is that they have been accepted into the Committee, they automatically come under the Pastor at Large.

Marica Reeves asked that clarification be heard from Lower Hutt that they will and contribute to the Pastor at Large Ministry.

Seru Vatuicicila advised the meeting that he had had discussions with Lower Hutt and assured the meeting that Lower Hutt are committed. Seru told the meeting that although Lower Hutt is a very young group, financially things will work out.

### Mt. Eden Congregation

Jioji Tikodei presented his report verbally in which he thanked his leaders for their performance last year. Mt. Eden was moving courageously to a bright future. Rev. Langi's presence in Auckland is greatly felt and appreciated by members. Jioji is to discuss with Mt. Eden members the issue on Rev. Langi's stipend as soon as he gets back to Auckland.

John Sami expressed his disappointment at Mt. Eden for not following up combined fellowships with the Indian and the Rotuman Fellowships. Jioji apologised to the meeting and assured John that combined fellowships with the Indians and the Rotuman Fellowships will now be strengthened. The Mt. Eden congregation had been very busy with the organising and preparing of the Easter Camp. Seru Vatucicila thanked Auckland for the tremendous effort in making this year's Easter Camp a memorable get together.

### Group Reports were presented :-

Sunday School : 34 children members and 6 teachers. Very active and was very involved in the recent Easter Camp programme.

Women's Fellowship : Has 13 members, which meet every second Saturday. This fellowship's aim is "To Know Christ". Requested at the meeting, that 2 members (one from Auckland and one from Wellington) be members of this Committee.

Youth : Atunaisa Lagi presented the report, 27 members between the ages of 10-30 years. Very active throughout the year, was very involved in the Easter Camp programme. Rev. Langi thanked and praised the Youth leaders and members for their involvement at the Easter Camp.

Steward's Report : Konousi Lagi reported that the members at Mt. Eden are doing well, and relationship among members are very good. This can be seen by the way members are expressing their views at meetings etc. Relationship with Khyber Pass fellowship is now improving. Rev. Langi's present at Auckland is very much appreciated. The congregation raised \$5,300 towards the Easter Camp. Rev. Langi praised Mt. Eden and pledged his support.

Indian Fellowship : John Sami paid tribute to this Committee, thanking this Committee for accepting the Indian Fellowship to be a member of this family.

In October 1994 there will be a worldwide gathering of Indian Methodist in Auckland (Outreach). John through this meeting is requesting assistance in our members billeting visitors to this gathering, and in return will organise the Fiji Indian speaking Ministers to deliver sermon to services at Mt. Eden and the Rotuman Fellowship. John is also seeking a venue for the gathering.



John Sami requested that Sacrament be conducted in Hindi at Dominion Road Church. The Chairman advised that there is no problem about this, but an ordained Minister is to conduct sacraments. The Chairman advised that this Council does not make decisions on who is to conduct sacraments - their own Parish does.

Rev. Brookes asked for clarification as to which Parish does the Indian Fellowship come under. Rev. Yasa thanked the Indian Fellowship for their report.

Rotuman Fellowship : Presented verbally by Colleen Fatiaki. There are 7 families who are active members, 2 families attend every now and again. Have had 2 services since April, and to have monthly services. Had a tour of Rotuma last year which was led by Rev. Langi. Rev. Langi's presence in Auckland is very strongly felt. Now have family fellowship prayer meetings every Friday evenings at Rev. Langi's residence. Fully support the Pastor at Large Ministry. Rev. Yasa thanked the Rotuman Fellowship for their report.

Financial Report : Susau presented the Financial report. Susau advised the meeting that there is an additional deposit which is now included in the report. \$727.25 was collected from the campers on Sunday 3rd April during the Easter Camp. Rev. Brookes thanked Susau for an excellent job on how her report was prepared and presented. Rev. Yasa again thanked Susau for her excellent work during 1993.

Convener's Report : Susau expressed her gratitude and thanks to Mrs. Akisi Renner for her work of being the Minute Secretary for the past 3 years. She also congratulated Mrs. Vasiti Strong for being the successor for the position this year.

In the report she thanked the Wellington groups and the Wesley Parish for having the meeting in Wellington. She continued to say the last 12 months has been a busy, challenging and a successful year to this Committee. I will not deny at times the frustration and disappointment, but it all ends well when we stand firm, with our faith in Christ.

The leadership training and the Executive Meeting at Wellspring at the Labour weekend 1993 was one of our high lights for the year. It was rather expensive for the cost of travelling, but we all agreed that the weekend was worth it and a great success. Requests were made for future training and we will certainly plan another one when we have enough funds.

Thanks to Ms. Robyn Brown - Director of Wellspring for the use of the Centre. The new Ministry is now standing tall with a nice big home to settle into, and a smart and a flash van to move around Auckland, and now Wellington.

I cannot say anymore but to 'thank' the Church, Norman

Brookes and his Division for seeing the needs of our three ethnic groups from Fiji, who are, part of Tehahi Wetereana o Aotearoa - New Zealand.

To our people who agreed and accepted our New Ministry, may the Love of God remain with you and bind us together with the Spirit of God to be able to do our responsibility and commitment to this new Ministry.

To the members of Wesley Taranaki - my sincere thanks to you all for looking after Rev. Langi and his family during their 6 year term, working among you. I know the present Ministry will still be cared for and provided for by Talatala, but it is not the same when you are close to one another.

I would like to welcome the other small groups of Fellowships, Fiji Indians, Palmerston North, Christchurch, Lower Hutt and the Rotumans - may be in future Khyber Pass and West Auckland will be an addition to this Committee.

We have indeed increased in numbers and also its responsibilities. The difficulties of members that are unemployed, along with the new Contract Bill of Employment which has reduced the hours of earning, all this adds up to uncertainty for the future. The dreams we have for the future of our Fijian Ministry will only come true when we hold hands together, do things together in Christ.

I also congratulate the Mt. Eden Congregation and Khyber Pass Fellowship in Auckland for hosting the Combined Easter Camp held last weekend at Huia, Auckland. It was a gathering of the Indian, Rotuman and Fijian, even Papua New Guinea and Palangi were present. I was so surprised to see the number of young people attending the camp. Many thanks to the Youth Leaders of Wellington and Auckland for catering for our young people, for they are the future of our Fijian Ministry.

I have come to the end of my report but I wish to 'thank' Rev. Langi and Rev. M. Yasa and also the elders of the Congregations and Fellowships for all what you have done.

To Rev. N. Brookes and the Development Division - To the Methodist Church of New Zealand and its Conference for helping and supporting our Fijian Ministry, I say most sincerely "Thank You".

May God Bless us All.

#### Suggested Decision :

1. That the report be received
2. That another leadership training plan for 1994
3. That the sum of \$5,000 be requested for the use of F.A.C.

Rev. Yasa thanked Susau for the tremendous work during 1993.



M.M.A. Executive - Rev Brian Turner : Rev. Turner addressed the meeting. Rotuman and Fijian groups are involved in different dimensions of Social Services. We are hurt by processes/policies, redundancy climate, critically hurt e.g. through immigration. He advised the meeting that we cannot just address - we would have to go to the surface -role of advocacy addressing route underline causes.

Rev. Langi had been a Board member - Social Welfare for the last 5 years. Marica Reeves is a very involved M.M.A. member.

Rev. Yasa thanked Rev. Turner for his continuing Service.

#### PASTOR AT LARGE

Rev. Langi addressed the meeting - Rev. Langi and his family moved to the Pastor's residence at 5 Paice Ave, Mt. Eden Auckland on the 23rd February 1994, after his induction on the 13th February. The house is on a big property which will be put into good use by members of Congregation. Spent the first two months consolidating, orientating and reconciling, helping leaders to consolidate their work, helping Mt. Eden and Khyber Pass to reconcile their differences. The Vakatawa and the Steward had had discussions with Khyber Pass leaders on having their preachers deliver sermons at Mt. Eden and vice versa.

The Rotuman Community needs to reconcile amongst themselves as there is a division in the Rotuman Community. Have visited the Indian Fellowship's home groups. Rev. Langi to deliver the sermon this Sunday at Dominion Road. Rev. Langi assured the Indian Fellowship that the Mt. Eden and the Rotuman Fellowship will help with billets in October.

#### Visitations :

Visited Dryden Lodge where there were 7 sick Fijian families. Visited and conducted prayer meetings for 3 Mt. Eden home groups.

One Indian home group and one Rotuman home group.

Jioji Tikodei to organise combined services - for May, August, November 1994.

Visits to the South Island

May - Palmerston North and Wellington

July - Dunedin and Christchurch groups

#### Easter Camp 1994 :

The theme for the Camp was "The Cross and the Empty Tomb". There were 200 campers with a big majority of members from Mt. Eden and Khyber Pass. Very useful and worthwhile Camp with lots of time spent on Bible studies, singing prayer meetings and devotions. The Bible Study was prepared in English. Owing to bad weather the Sun Rise Service was held in the Hall - very well attended. Next Sunday morning at 11.30 a.m. is a Rotuman Service - very excited about New Pastor at Large Ministry.



## F.A.C. Assessment :

### Candidates for Ordained Ministry

- (a) Soroveli Ramacake - recommended and agreed that his name be put forward as candidate for general ministry.
- (b) Marica Reeves - recommended and agreed that her name be put forward and the Committee to clarify with her as to which type of ministry she would be best to study for.
- (c) John Sami - had done 1 year of supervised ministry by Rev. Langi. Recommended and agreed at this meeting that he goes for general ministry.

There was some confusion regarding the Assessment weekend. The Chairman clarified that candidate comes through the Committee (in this case this Committee) then to the District Candidacy committee who reports to the Synod who will make the decision on (a) the person to supervise ministry or (b) to Assessment Weekend. In John Sami's case there is a cultural sensitivity which should be clarified with Synod.

## Elections :

Church Conference : Susau Strickland, Seru Vatucicila,  
Jioji Tikodei

Development Division Board : Susau Strickland, John Sami,  
Rev. Jione Langi

Executive Committee : Jioji Tikodei, Kaurasi Lagi,  
Akisi Renner, Koli Kama, Seru Vatucicila

Council of Conference : Susau Strickland

Committee Ministry : Rev. Jione Langi

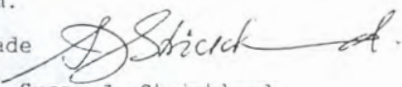
Executive Committee Meeting : 17 September 1994, at Wellspring Centre  
Auckland

The next Advisory Committee Meeting date 25/26 March 1995, in Auckland.

There will be a leadership training together with the Executive Meeting as well to be held at Wellspring Training Centre in Auckland from Friday 8 p.m. 16th September to Sunday 18th September. The Bi-cultural Committee is invited to speak to the members on Saturday 17th September 1994.

The meeting closed at 7 p.m.

Vinaka vakalevu, moce made

  
Susau J. Strickland  
Convener

Suggested Decisions :

1. That the Report be received
2. Fijian Advisory Committee - proposed changes :

Section 5

- 32.2 a) two lay representatives each from the Wellington and Auckland Fijian Fellowships, and one each from Palmerston North, Lower Hutt and Christchurch Fellowships.
- d) the President and Vice President of the Conference and the Superintendent of the Development Division.
- g) One lay Rotuman representative.
- h) One lay Fijian Indian representative.
- i) One representative appointed by each of Auckland and Wellington Fijian Women's Fellowships.
-

# TE TAHA MAORI

## REPORT TO CONFERENCE 1994



### *Kia tihei - mauri ora!*

*Nga mema o te Hui Toopu, tena koutou katoa!*

*Tena koutou i o tatou mate o te tau ka taha.*

*Ko Atawhai tena, ko Hemara tena ko Makuini tena; ko Te Ao  
Marama tena; ko George Goodman tena; ko Charlie Oldfield  
tena; ko Iosua Sefuiva tena;*

*Ko wai atu, ko wai atu.*

*Waihoki, ko ratou te hunga mate ki a ratou; ko tatou te hunga ora ka  
mahue; kia kaha tonu, kia u, kei taea te whakakorikori.*

### Looking Back: End of an Era

In its 1973 report the Maori Division noted that the first significant event in the launching of its *waka* was the induction of the Tumuaki - Ruawai Rakena. This year Te Taha Maori reports that its waka has been undergoing something of a refit (in the form of restructuring) to ensure it is fully equipped for voyaging into the 21st Century. As the waka is relaunched two Kaiarahi will guide the waka into new waters.



Since the launching of the waka a number of members who greatly assisted in its voyaging have died. We are mindful of the contribution they made as willing and committed paddlers. Some disembarked along the way. We regret they are no longer with us. Others have embarked and joined the waka to help it on its way through the uncertain waters that lie ahead as we look to the year 2000.

It is interesting to look back to that 1973 report and reflect on what has happened over the 21 years. It was noted then that the Maori Division was not created to be separate or different "but rather in order to be freer to develop styles and forms



of churchmanship that are congenial and more natural to its members and to Maori culture as it survives today." Over the intervening years Te Taha Maori has developed a set of *goals* to guide its life along these lines, now we have the *Mission Statement* to challenge and guide us.

At that time there were over twenty *full time staff* including deaconesses whose order ceased to exist in 1979. Today there are four and a half ordained staff in the field, two of whom retire at this Conference but with the prospect of some supply for 1995. There are two and a half full time staff in the office. In 1973 there were five *circuits*. The work now extends to Poneke and Otautahi. Under the 1993 restructuring the rohe have been grouped into three - Tamaki ki Te Rerenga Wairua; Waikato/ Rohe Potae; Taranaki/ Poneke/ Otautahi-Te Waipounamu. Ordained and stipended staff are now members of an *enabling team* available to all rohe to facilitate wananga for ministry training, theology, structural analysis and the like. Greater emphasis is now placed on lay ministry, hence our '*every member a minister*'. In this year of the family, we again acknowledge the support of committed families and friends who remain with us on the Taha Maori and Weteriana journey. The individualism and materialism of the day put considerable strains on all our people relationships.. Nonetheless, we stay convinced as members of a 'community of faith', that people do matter more than things.

Of particular significance this year is the *retirement of our Tumuaiki* Rua Rakena. Most of us in Te Taha Maori think of him as 'Uncle Rua'. For the greatest of all leaders are those who aren't interested in title and status. With his woolly hat, his forty winks, his mouth organ, his fondness for cream cakes, he is 'our Uncle Rua'. Anyone can ask him about anything (although your question is quite likely to be met by one of his!) Don't be fooled though, 'our Uncle Rua' sums up a situation, a balance sheet, a theology, a person, with extraordinary skill and precision, cutting through the packaging with a blade sharpened by decades of sitting in meetings! Uncle Rua has outstanding patience and endurance, learnt and taught in 21 years in Te Taha Maori. When the Tumuaiki travels he fits everything (toothbrush and all) into one briefcase: 'travel light' and 'keep it simple' are two of his unspoken messages. But especially as we honour him at his retirement, we remember his words as President at the 1975 Turangawaewae Conference: "Don't tell me, show me!" Also retiring at this Conference is *Heremia Pate*, whose loyalty and hard work have marked his years as Minita-a-iwi in Waikato and later as Minita-i-tohia in Taranaki and his position on the Council of Elders. Koro has supported us all with his knowledge of te reo and tikanga Maori, and with his strength of mind and spirit.

*Nga roopu wahine* were strong back in the 1960's. Now women are fully integrated into all areas of the life and work of Te Taha Maori, providing significant leadership in many instances.

*Rangatahi* were a continuing subject of discussion in 1973. It was recognised that youth work was not as well established as hoped. In recent years several changes have occurred. From a lack of interest, peer pressures, along with dominating attitudes from some older members, rangatahi have moved from a reactive to a proactive mode. Signs of hope have been those who have attended various events in recent years, from local hui/wananga through to Conference. Exposure to the wider church has extended the knowledge and experience of this group. A Planning Committee has been in operation for two years to support the Rangatahi worker in the planning of rangatahi events. It has met on three occasions during 1994. This year will see the completion of a rangatahi worker review. Otautahi was the venue for this year's national hui which was run on new lines and proved a great success. Rangatahi appreciate the financial assistance from the Kurahuna fund that is made available to support a number of young Maori women in secondary and tertiary education. Also the assistance of the Wellington Charitable and Educational Endowments trust who make the employment of a rangatahi worker possible. The PAC grant of 1990 empowers members to become fully involved in the life of Te Taha Maori.

*Finances and properties* were a concern in 1973, many being unoccupied or rented. Maori land issues were highlighted, especially the church's trusteeship over land gifted or purchased from Maori in early years for missionary causes. Land and properties remain a mixed blessing. We take note of the decisions coming from the Waitangi Tribunal on common problems such as confiscated land, together with the claims and counter claims from hapu and iwi. Because the property at Kamo that has served Tai Tokerau since 1963 was free of such historic complications we have been able to sell it. Helping to balance our overall budgeting - including - rangatahi's - are the ongoing incomes from the Connexional trusts. In addition is the funding our young people in particular, receive from MWF resources, and in recent years the Gordon Trust. To all including individual contributors and families within each of our three rohe, we say thank you!

In 1973 there was a National Council of Churches Maori Section with strong support from the Maori component of the member churches and church union seemed imminent. The *ecumenical* climate has since changed. Today the vehicle for Maori ecumenism is Te Runanga Whakawhanaunga I Nga Hahi. Our conviction and commitment to the ecumenical imperative is maintained by Te Taha Maori representatives at the AGM, by the Executive, and by our adviser Diana Tana. In the past we have referred to a diminished ecumenical vision within Te Runanga. This is still the case. The ongoing challenge to the partner member churches regarding their commitment to ecumenism remains constant. Our rangatahi continue to maintain an active role in all ecumenical matters. A successful Hui Wahine held at Whakatuora Centre in March focused around issues

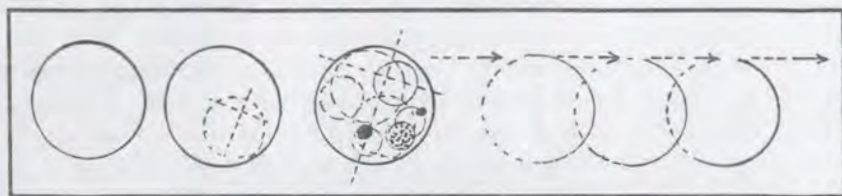


relating to women's spirituality and theology. Members were able to dialogue with Ester Byu of the Christian Conference of Asia. The major political, economic and social issues arising out of Government policies which continue to have a detrimental effect on the quality of life of Maori remain a constant concern. The imminent introduction of MMP raises the importance of Te Tiriti o Waitangi, te tino rangatiratanga and the need for constitutional reform. Te Runanga values its links with the ongoing life and work of the Conference of Churches. Sincere thanks are expressed to the Joint Administrator of Te Runanga, Te Rua Gretha, who has guided and helped shape the life and work of Te Runanga in close association with CCANZ. We wish Te Rua well as she prepares for the role and tasks as one of Nga Kaiarahi for Te Taha Maori from 1995. Despite concerns, we look to the ecumenical future with anticipation and prepare ourselves for the many challenges that await us.

It was observed in 1973 in relation to *te reo Maori* that "contrary to a myth that is widely held, the Maori language is as relevant to our 20th Century as it ever has been, if not more so". That myth is still prevalent. It had been three years since Conference had encouraged its members to avail themselves of opportunities to learn the language. This is still relevant particularly in the Conference context.

*Racism* was as alive and well in church and society in 1973 as it is today. It was observed that "we still have a long way to go before we can with a clear conscience declare to the world that racism in any form does not apply in New Zealand." Our members still experience that racism 21 years on. It was also observed that "because the greater accumulation of wealth and power lies in the hands of the Pakeha the basic problems remaining inherent in our present relationships can only be effectively resolved by the Pakeha." This is a crucial part of what our church's *bicultural journey*, begun in 1983 is all about. The challenge within Taha Maori continues to be one of how we can best prepare ourselves as full participant partners on the bicultural journey.

As Te Taha Maori we have come a long way since our waka was launched in 1973. In some respects it seems as if we are still in familiar waters; in other respects the waters do seem different. Now, as a result of our refit which began with restructuring in 1991, and the appointment of our Kaiarahi, the waka is being relaunched with confidence.





## LOOKING FORWARD: BEGINNING OF A NEW ERA

As we relaunch our waka we know it needs to be in good shape, as do those on board who will paddle it into the 21st Century. We recognise the need for a well informed and disciplined crew, also the best navigational equipment available. This means we need to continue to work on an appropriate theology, develop a clear understanding of our mission, and be clear about how it is we want to engage with the wider community, society and world.

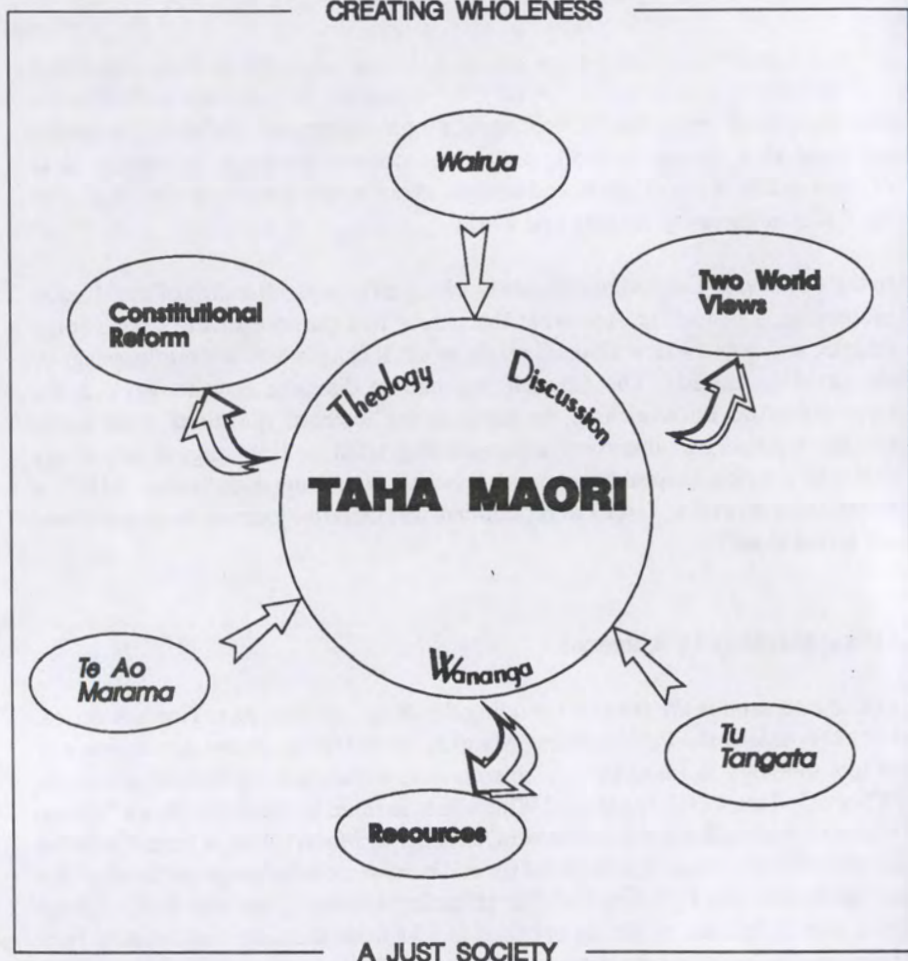
In the *Council of Conference* we are working on an understanding of the Mission Statement; a vision for Aotearoa; the nature and purpose of the Connexional budget; and how the new Council might work. It is a place to test our learnings of the previous decade. The Council has had to discover how to work at the responsibilities, the work load, the silences, the 'too hard' questions. It has begun to come together. Are there new understandings from the 1994 stage of the journey that can provide helpful responses to issues of immigration policy, MMP, a constitutional review, GATT or republicanism? Or is this journey on a track where we travel alone?

### Doing theology in Aotearoa

For us *Aotearoa is the context* for doing theology; not Europe or North America, not even Asia or the Pacific. Being Maori is central for us, so the development of Maori theology is important. In this context we are asking several questions. Whose God are we talking about? Where does Io stand in relation to Ihowa? Whose history are we talking about - Hebrew/Israelite or Maori? Who is Jesus Christ for us today? - how does what he stood for and represented challenge us? In all of this we seek a *ka ora* or living and life affirming theology, one that holds out the prospect of fullness of life; as opposed to a *ka mate* theology that holds us back because it is based on the outmoded thinking of the past.

How we *do theology* is important. We have moved away from the professional or academic institution centred approach. We do not see theology as the preserve of elitists. That is why we affirm every person a theologian. This does not make theology a simplified version of something the professionals do, or make it any easier for the person, for all theology requires hard work. We recognise there is unhelpful or bad (*mate*) theology. The challenge is to get our members into doing helpful or good (*ora*) theology. We seek to do this by encouraging them to explore their theological understandings, to be open to new insights and to work from an inclusive group base, rather than an exclusive individualistic one..So, much of our theology is experiential in nature, incorporating an action/reflection approach.

## CREATING WHOLENESS



## A JUST SOCIETY

### Mission

Phillip Fanchette introduced us to the *cosmic tree* as a tool of social analysis in the 1980's. It has helped us in our analysis of what is happening in Aotearoa and how change is to be achieved. For us the Mission Statement is basic and non-negotiable. It reminds us that *Te Tiriti o Waitangi* and recognition of te *tino rangatiratanga* are central to our people's full participation in the life of Aotearoa. They too are non-negotiable, being basic to tino ora or fullness of life. We seek an Aotearoa the way God intends it to be. This means we are to be the tote, rewena, rama to this

society, seeking to transform it. It is our analysis that the many ills that beset Maori in this society (and that are reflected in a host of negative statistics), will not come right till constitutional reform on the basis of the Treaty with its guarantee of te tino rangatiratanga to Maori is achieved. Accordingly we see this as the major mission goal that will lead toward fullness of life for our people.



## The future

For ourselves with our diminished number of ordained staff we see the need to enable the education and training of every member to minister, as well as kaikarakia, minita-a-iwi, all of whom will operate in a ka ora mode. This will mean developing *new leadership styles* based on function rather than status. We see the need to do something about properties that no longer meet our needs, and to have centres that can be used to equip us where we are for ministry and mission, now and into the future. In all this we need to be able to move forward together with sufficient flexibility to be able to adapt to future change..

For the Methodist Church we see the need for a greater affirmation of the bicultural journey and to demonstrate this in connexional restructuring. We seek greater recognition of the Maori world view with a commitment by the wider church to the Treaty and te tino rangatiratanga, and for this to be demonstrated by the whole church promoting constitutional reform.



In the ecumenical sphere we seek a renewed and revitalised Te Runanga Whakawhanaunga I Nga

Hahi which has the fullest involvement of all the member hahi.

Our vision for Aotearoa is one that seeks fullness of life for all our people.

*Haere mai e nga iwi huihui tatou,  
E piki ki runga ki te waka kia Te Manawanui,  
Hapainga nga hoe, ko te pono ko te tika,  
Ko te rangimarie te tata, ko te aroha te puna,  
Ko te toka i werohia e Mohi, te pou herenga atu e.*

**Kia ora tatou katoa!**



# WESLEY HISTORICAL SOCIETY

## Annual Report for year ending 30 June 1994

The Wesley Historical Society suffered a great loss with the death of the President, the Rev. Wesley Chambers in late 1993. Wes made an outstanding contribution to the work of the Society with research, writing, and leadership and the links he established with Methodist Historical Societies throughout the world.

At the Annual Meeting Mrs. Verna Mossong was elected President of the Society. We are confident that under her leadership the work of the Society will continue to flourish.

### Publications:

- (1) *The Call of the Solomons* by Daphne Beniston, a history of the contribution of Methodist women in the Solomon Islands was published during the year.
- (2) *Journal '93* became *Journal '94*, and included articles reflecting and celebrating women's suffrage.
- (3) We intend to publish a number of articles written by Wesley Chambers during the latter years of his life in recognition of his outstanding work on behalf of the Society.

### Annual Meeting:

The Lecturer was Rev. Dr. Dame Phyllis Guthardt, and the title of her address was *Forty Up and still going strong*, a reflection on the first forty years of ordained women in the presbyterate of the Methodist Church in New Zealand, Te Hahi Weteriana o Aotearoa. This lecture was delivered to the Conference in November 1993.

### Membership:

At present there are 276 members of the Society. This is a small decrease in membership. We would be very pleased to receive applications for membership. Benefits of membership include receiving copies of our publications. The Society benefits through having additional income to finance our publications.

Graham Brazendale  
Secretary

### Suggested Decision:

1. That the Report be received.

## DEVELOPMENT DIVISION - EDUCATIONAL MINISTRY

### SECTION ONE:

The closing of the Education Division was marked by an appropriate service and dinner of celebration, thanksgiving and farewell, held in Trinity Church in Newtown, Wellington, in December 1993. The friends, supporters, present and past staff and Board members who attended or sent messages talked about the positive and important influence the Education Division had been in the Methodist Church. Many warm and amusing reminiscences were shared.

The Education Division may have closed, but the educative work of the Church continues. Margaret Hamilton and Winifred Murray, Co-ordinators of Educational Ministry, and Sylvia Crane and Nik Cree, Co-ordinators of Youth Ministry, have continued to meet as staff. Winifred and Margaret are now supported by the Educational Ministry Task Group, and Nik and Sylvia by the Empower Your Youth Board, though all are accountable to the Development Division.

The Youth Workers' activities are covered in the EYY Report. What follows concentrates on Education Ministry.

Margaret and Winifred found themselves somewhat adrift after the Education Division was closed on December 31st, as the Educational Ministry Task Group, approved by Conference 1993, did not meet until May 1994. However, once the Group was established, it proved to be enthusiastic, lively and caring.

The work undertaken by Winifred and Margaret so far in 1994 has included:

- facilitating seminars to promote the new *Life Plus* material and modules
- promoting the very successful Children's Communion kits
- developing a Policy for Children's Ministry
- continuing to co-ordinate the Sexual Harassment/Abuse training
- conducting bicultural education events
- attending Joint Board of Christian Education regional meetings and New Zealand Christian Educators' gatherings
- research for procedures in the Church for the protection of children from sexual and other forms of abuse
- Winifred attended the Third International Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy in Canada.
- Margaret will attend the consultation in Australia on the *Disciple* material.

### SECTION TWO:

#### A POLICY FOR MINISTRY WITH CHILDREN:

Most congregations are reporting a continuing decrease in numbers of children and young people. There are a variety of societal reasons for this. However there is a need to look at our own life to discover how much of what we do contributes to this. Of course this decrease is not new -



what is new however, is the question, "Will the Church or even the Christian Faith survive far into the 21st Century?"

When recalling their earliest memories of 'Church', most adults share stories that involve human relationships - special people, significant group events, good and bad feelings. Seldom are matters of teaching, scripture or doctrine recalled. Faith is nurtured and best passed on by caring, loving groups of the People of God/Communities of Faith/Congregations through their most important activity - Worship.

Some children are saying - "I am bored with Church - they talk all about adults - the more you go, the more gets taken off you until you've got nothing left - let us in, we want to come in, we don't like being left out, we're part of God's family so we shouldn't be left out."

Therefore our relationships with the children and young people, our acceptance of them and their participation in the whole life of the church community are of vital importance if they are not to disappear altogether, if the Christian Faith is to survive at all into the next Century. We must no longer continue to give children the message that real worship is for adults only.

During 1994, Parishes, Circuits and Synods received two discussion papers - 'Towards a Policy for Ministry with Children' and 'A policy for Ministry with Children'. These began a process of discussion about what ministry with children means for us as we move into the future. Thanks to all those individuals and groups who have taken the time to respond and contribute further thinking. Ideas from the Committee of Detail will be added to the current discussion.

The co-ordinators will be available during the first half of 1995 to lead further discussions in the Church with a view to forming a Policy for Ministry with Children in Te Haahi Weteriana.

#### LOOKING FORWARD:

The Educational Ministry Task Group is aware that we are living in a time of very rapid and on-going change. So the group sees that a focus of education in the Church needs to be on how we as Christians cope with change.

- for ourselves
- in our relationship with God
- as we relate to others

Therefore in all the work of the co-ordinators there should be elements that assist people with change.

Rapid and constant change can lead to us feeling quite insecure. However, knowing who we are and loving ourselves is a good foundation from which to look at new ideas, situations and ways of being. The group sees that talking about the significant parts of life and then seeing God's presence is a way of becoming confident. It is then possible to integrate the new into ourselves and move on secure in who we are.

The Task Group has been pondering these questions:

- who are we ..... what have been the events which have shaped us?
- what have we learned through those events?



- how have they deepened our relationship with God?
- what parts of us and our situation do we want to affirm?
- what parts need changing?
- what excites us about change?
- what frightens us?
- how does this correlate with what we know about God and change?
- how does our relationship with God affect our living?
- how does it relate to our interaction with other people?
- what learning about God and ourselves do we need for our faith journey?

We invite the Committee of Detail, to ponder on them also.

#### Suggested decisions:

1. That the Co-ordinators of Educational Ministry continue to encourage the use of the Joint Board of Christian Education *Life Plus* material.
2. That Synods be encouraged to set aside time early in 1995 to discuss the Policy for Children's Ministry with the Co-ordinators.
3. That membership of the Education Ministry Task Group be Warren Blundell (Convenor). Margaret Burnett, Kathy Clifford, Brenda Fawkner, Jill Fleet, Russell Fleet and Audrey Dickenson (Development Division Rep.)

# YOUTH MINISTRY

## SECTION ONE - LOOKING BACK

### THE EMPOWER YOUR YOUTH BOARD

1994 has been a fruitful year for EYY, developing as a team of committed people giving leadership to the Church in youth ministry. All Districts have been represented over the year. Many thanks to all who have been involved.

#### CONVENORSHIP

Douglas Rogers has been a wonderfully faithful and competent Convenor of EYY since it's beginnings in February 1993, and with the Youth Policy Working Group during 1991 and 1992. Doug has brought his skills in pastoral support, facilitation, administration, law, and politics. He has worked long hours for national youth ministry graciously, always open to the next challenge, ready for the next crisis. Doug resigns as EYY Convenor at this Conference. EYY would like Conference to record its thanks to Doug.

*(See Suggested Decision No 1)*

YOU HAVE ALL THE  
GOOD THINGS IN LIFE...  
CHARM, PERSONALITY,  
GOOD LOOKS, YOUTH,  
NICE TEETH...



EYY has appointed Marion Peterson to be Convenor, beginning at Conference 1994. We are grateful for Marion's leadership and willingness to commit herself to this vital ministry.

#### ADMINISTRATION

Since the closing of the Education Division in December 1993, EYY has become a Task Group of the Development Division. EYY employs and provides oversight of and support for the National Youth Co-ordinators. EYY sets the policy for youth ministry, and this is reported to Development Division, through their representative on EYY. The Development Division provides administrative and financial support. This is an interim arrangement, until the establishment of MINESCO (the Ministry and Education Strategy Council).

#### 10-YEAR BICULTURAL REVIEW

This Review enabled EYY to look back over the involvement of Youth in the Bicultural Journey. Our thanks to Alan Dine, Edith Little, and Bronwen Olds, who came in to assist us.

Some issues that emerged were:

- The need to always keep going over the basic first steps of the Journey with new young people. Bicultural education needs to be a continual part of what we do.

- Youth have been at the forefront of the bicultural movement. It has become a part of all national youth events.
- We are committed to seeking ways to share information and support with Taha Maori Rangatahi.
- Each of us as EYY members made personal commitment to embark on personal learning in te reo Maori and tikanga Maori, and to encourage our regions and home churches in the Bicultural Journey.

#### MEETINGS WITH PRESBYTERIAN NATIONAL YOUTH WORK GROUP

During 1994 we have met twice with the Presbyterian Youth Work Group. This has been a great chance to share common issues, and work alongside each other. We shared our **vision** for youth ministry. One group came up with the image of a 'Hackysack' ball, which is made up of two colours sewn together. It is round, but not perfect. It is strong and durable enough to be played with and kicked around. Although our cultures and denominations are different, we are part of a larger whole.

We talked about the ways we already are working together, and the things we do apart. We looked at obstacles to, and avenues for co-operation. We want to lead the Church with a sense of working together at a national level towards a common agenda. Together we decided to further develop:

- National Methodist and Presbyterian Youth Co-ordinators working as a team
- Joint Training events - nationally and regionally
- Joint Youth Events - eg Youthtrek/Youth Conferences
- Meeting together regularly as national committees



With regret we farewelled Fei Taulealeausumai, who has left the position of National Presbyterian Youth Co-ordinator to take up a teaching post with the Council for World Mission at Selly Oak in Birmingham. Fei is a wonderful friend and prophetic leader; we'll miss her.

It is a pleasure to welcome Duncan McLeod to this position.

## YOUTH PROJECTS

### CRUMBS

Crumbs is a Methodist-Presbyterian publication which goes out to all youth leaders four times a year. It contains:

- news from around the country and the world
- practical ideas and studies
- articles exploring key issues in youth work
- information about events and people

When there is a change in youth leadership in your Parish, please send in the changed details, so that the Crumbs list is updated.





## IN THE HEART OF THE CITY

For the third consecutive year young people came to Wellington from around the country to participate 'In the Heart of the City', an intensive training course in social service and transformation. We had to postpone the course planned for February. It was run during the May holidays, which proved to be very successful. Plans are in place to continue this Course annually. We are grateful to the Hamilton Methodist Trust for their financial support.

## THE CYCLE TRIP

Auckland to Wellington in seven days on two wheels. Sound like a challenge? Absolutely!! This is the second year this event has been run and it is proving to be one of the foremost leadership training events in Youth Ministry. It is a journey of endurance - physically, emotionally, and spiritually. Most days exceed 100kms in distance. Finishing each day is a celebration in itself as each person collapses exhausted, before bathing in the local swimming baths or church showers. After dinner, often generously provided by the local parish and occasionally made by the participants, a process called "**The Game**" is played. This involves people telling the truth - their truth - to each other. It is this part of the trip that develops leaders. Each person learns to take full responsibility for themselves, their behaviour and how they are feeling.

Thank you to all the people and parishes who provided hospitality, accomodation, and food along the way. It is wonderful feeling to arrive at a welcoming place, and just 'crash out'.



## YOUTHTREK 1994

Youthtrek happened 3-9 January 1994, at Brookfield Camp, Wainuiomata, Lower Hutt. 63 people attended. The theme of the event was "I Can Be..." and encouraged people to explore freedom and their spirituality. Several important issues were raised at the event, and with the Church. Some of these included sexuality, cross cultural sharing of values, theological and spiritual difference, and wholeness. We encourage the Church to continue exploring these issues.

A huge thanks goes out to Murray McKenzie and the organising group who spend most of 1994 creating an event in a style not experienced in the Church before. Youthtrek began, not in January 1994, but when people came together for the first time early in 1993 to begin the planning. The effort put in by the organising team was enormous and has provided a good springboard for the 1995 Youthtrek planning team to begin from.

## SUPPORT FOR THE REGIONS

During 1994 the National Youth Co-ordinators have spent time in almost all regions, encouraging regional and local youth work. It has been especially valuable when this happened with their Presbyterian counterpart, Fei Taulealeausumai.

During 1994 they have been involved with:

- Youth Leaders Training Events in Eltham, Napier and Ashburton
- Youth events and youth ministry in Gisbourne, Reefton, Hokitika, Lower Hutt, Dunedin, Invercargill, Te Aroha/Ngatea, Hamilton, Timaru, Palmerston North.
- Shaping strategy for youth ministry with Synods (South Canterbury, Hawkes Bay/Manawatu, Taranaki/Wanganui, Wellington, Waikato/Bay of Plenty), and regional youth teams.
- Visiting and supporting youth leaders and Presbyters; bringing the latest resources from Epworth Bookshop.

## YOUTH LEADERS TRAINING EVENTS

Regular training is essential for all youth leaders. We all need to be refreshed and supported, and challenged to keep developing our thinking and skills. Nik and Silvia have run Training Events in several regions, but these are often ad hoc and poorly attended. It would be excellent if all Regions were to make a commitment to holding a Youth Ministry Training Event each year, and plan it into their calendars well in advance. This would give plenty of time to arrange workshops, resource people and funding for travel costs.

## ORDER OF ST STEPHEN

There have been no applications from people to serve under the Order of St Stephen this year. The administration continues to be done jointly with the Presbyterian Church and in consultation with the Anglican Church.

An Order of St Stephen Group in Palmerston North have taken initiatives to promote and develop the profile of the Order. They have interviewed Alec McDowell, the founder of the Order in the Methodist Church, and have this recorded on video. Work has begun on producing a promotion video which is expected to be completed by Conference.



The Palmerston North group have taken the initiative to coordinate a series of regional gatherings of Order of St Stephen people to celebrate fifty years since its inception. It is planned to have a book released for these gatherings which contains stories from each person who has served on the Order.

For further information contact the National Youth Coordinators or Ian Barker, 72 Argyle Avenue, Palmerston North.



## **THE YOUTH MINISTRY EVENT - Y-ME**

Y-ME provides training and formation for ministry for youth leaders and employed youth workers. It is run by the Churches Youth Ministry Association (members are Methodist, Presbyterian, Catholic, Salvation Army, Associated Churches of Christ, Bible Society). This year it was held at Camp Elsdon, Porirua, from the 4th to the 8th of July. Y-ME 94 developed the theme of "Being the Family of God", relating to the International Year of the Family. There was a tremendous sense of community, as we talked, ate, sang, worshipped and participated in the various creative tasks. Seminars and workshops:

- deepened our Biblical understandings and skills - resourced by Nan Burgess.
- addressed the current realities for families in Aotearoa/New Zealand, and the implications for Youth Ministry - input from Charles Waldergrave of the Anglican Family Centre.
- challenged us to be professional and competent in our pastoral care, especially in crisis situations - a workshop by the Violence Intervention Network, including Gavin Mickell.
- gave us information about global mission, and ways of relating it to young people here - led by Barbara Stephens.

Y-ME would be an excellent use of study leave for Presbyters interested in youth ministry. It will happen in Mid-Term break again next year.

## **YOUTH SUNDAY**

Youth Sunday is the fourth Sunday in July. The Churches Youth Ministry Association produced a resource for Youth Sunday in association with the Bible Society. The theme for 1994 was "Stepping Out", focussing on the story of Jesus walking on water (Matthew 14:22-23), and the transitions that young people make.

## **CCANZ YOUTH**

"Young people are one of the most marginalised groups both in and out of the Church presently. They are disadvantaged by the current Government's philosophy and policies. The debate over the minimum wage for people under the age of 20 is an example. Having introduced the Employment Contracts Act which deliberately had no provision for a minimum wage for people under the age of 20, the Government has recently passed legislation for a youth minimum wage. However, the level is set at a low \$3.67 per hour. A just rate is \$7.00 to \$9.00 per hour. This is what CCANZ Youth is advocating as part of the Youth Coalition. The Youth Coalition comprises of youth organisations who are seeking a fair and just minimum wage for young people.



There is an invisibleness of youth in the decisions made by Government. There is no youth voice in Parliament or the Parliamentary decision making processes. There is no national organisation advocating for youth since the dissolution of the National Youth Council. Young people do not have the knowledge of information or processes to influence or speak about decisions made for them. Young people are rarely consulted on issues that affect them. Young people are often to scared to speak up about injustices to them for fear of recriminations and intimidation.

Churches are not exempt from this process of invisibilising youth. Churches expound their commitment to youth, prompted by the decreasing numbers of young people visibly involved and participating in church. Often a commitment to youth is tagged with the hidden agenda of building future church membership, rather than offering a ministry to/by/with youth regardless of whether they choose to "join" the Church. However, the talk of commitment to youth doesn't match the walk. Presently denominations are limiting their commitment to youth. Youth Staff positions are being cut, disproportionately less resources are being allocated to youth, and decisions are being made on behalf of youth without due consultation. There is little evidence to show that denominations thinking beyond their budgets of today and are strategising for the development of appropriate church (which includes youth and wider) leadership for the future. We are committed to the Church. It is ours also and we will be involved in shaping it." (*CCANZ Youth report to the 24th CCANZ Executive Meeting April 1994*)

At the recent Annual Forum the Youth delegation met to discuss issues affecting young people and prepared a presentation for the theme panel. The following is the statement and challenge made to the Forum and Member Churches:

"This is our Youth Report and we have decided against doing something creative. There is an expectation that youth are 'creative' but you have been distracted by creativity and haven't heard the message.

**The youth are flocking away from the churches. Why? These are some of the reasons we see...**

- The lack of youth role models in the church.
- The intentional axing of youth positions within denominations.
- The change in the financial priorities away from youth. As church finances shrink, it is the youth budgets that are cut.
- One of the most marginalised groups in our society are youth. There is an invisibleness of youth in the decisions made by Government. The churches are doing the same.
- Imagery and symbols employed by the church are not part of the experiences of youth. They do not speak to us and we are not nurtured or empowered by these any more.

- We need to be allowed to find new images, symbols and rituals that are sacred. These need to be intentionally accepted and valued by the wider church.

### **Why do the structures of the church not suit youth?**

- Young people focus their living in the present.
- We are not sure why the church structures do not suit youth. This needs to be explored and the exploration needs to be resourced.
- CCANZ Youth has been involved in lobbying the Government for a minimum wage. What other parts of the church have?
- CCANZ Youth has challenged the axing of youth staff positions. What other parts of the church have?
- How is the church going to act in solidarity with youth when young people are marginalised by the economic changes happening today?"

The rhetoric of a church inclusive and supportive of youth has been heard for many years. The question is, when is the church going to stand with young people as the points above are acted upon.

## **NATIONAL YOUTH CO-ORDINATORS**

### **PERSONAL REFLECTIONS**

The last 5 years have been full and fulfilling. Our greatest joys have been the people we have met ...

- young people at youth camps and groups, discovering that they are OK in who they are, and catching a glimpse of who they can be.
- youth leaders giving their time and talents each week with young people; like Rachel, who ran the only youth programme in Murchiston, yet who couldn't even find anyone to babysit her own kids.
- Presbyters faithfully ministering, supporting and caring for people, gently encouraging vision and faith.

As our traditional churches decline, we get caught in a vicious cycle of fewer and fewer people doing more and more of the work, with less and less resources. Youth ministry tends to be one of the first things to be dropped when hard decisions are made. Youth ministry doesn't bring in money and members in the short term, and doesn't prop up dying structures. It is inherently fresh and creative, challenging the old. Young people respond to people who are genuinely interested in and passionate about them and life. For the church to attract young people, we must come alive; alive to Christ, alive to each other, and to the world.

This coming alive takes energy. It involves becoming involved in each others lives and even sometimes putting ourselves at risk. It means lobbying the Government to ensure its policies are fair for young people; it means



ensuring that te tino rangitiratanga is restored so we all live justly; it means eliminating sexual and other abuses; it means providing alternatives to imprisoning youth who break the law; it means bringing our sexuality out of the closet and talking about it without judgement; it means allowing young people to develop their symbols and rituals and images of God rather than forcing old models on to them; it means living in present.

The measure of success as National Youth Coordinators is not in what we do, but in what other people have been inspired to do and be. It is not about ensuring we have a high profile for youth ministry, but about young people standing up and stepping forward. And it is the young people who judge.

### TRIBUTE TO NIK AND SILVIA

The Empower Your Youth Board wishes to acknowledge the years of service given by Silvia Crane and Nik Cree as National Youth Co-ordinators for the English Speaking Youth within the Tauwi partnership.

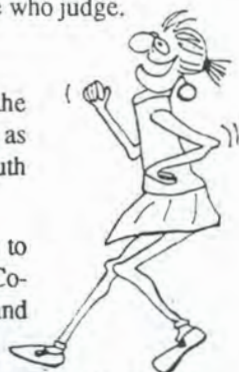
Silvia and Nik have each given strong prophetic leadership to the Youth Movement during their time as Youth Co-ordinators. They have brought a diversity of experience and giftings to the task and this has made them a strong team.

Their time in leadership has been a period in which the church has struggled with issues of re-structuring, theological and cultural diversity, and deep issues of spirituality and sexuality. It has not been an easy time for the Youth Movement and we are grateful for the way that Nik and Silvia have helped youth to grapple with these issues.



Their areas of involvement have been many and varied and have included the "birthing" of the Empower Your Youth Board, providing support and encouragement for the growing number of paid youth workers in the church, training and enabling leaders, supporting those areas where youth work is struggling, running national and regional camps, consulting with other Tauwi partners about the future of the Tauwi Youth Work, consulting in the development of a Diploma in Youth Ministry, the production of *Crumbs* magazine.... and the list could go on.

Much energy has been engendered for youth work as a result of the work done by Silvia and Nik. We thank them for their dedication and commitment, their willingness to listen and also their willingness to laugh and to cry with us. We thank them for their passion for youth and their commitment to the sharing of the Gospel. (See *Suggested Decision No 2*)





# YOUTH MINISTRY

## SECTION TWO - LOOKING FORWARD

### TAUIWI YOUTH BOARD

#### THE PROPOSAL

This Report brings the proposal to create a Taiuiwi Youth Ministry Group, which would represent and co-ordinate the youth work of all cultures within the Taiuiwi of the Methodist Church. This proposal has been developed by the Taiuiwi Youth Ministry Group, with input from each Advisory Committee and EYY. It comes out of a growing sense of working together for the development of youth ministry; supporting each other rather than competing for resources.

We are recommending that the Taiuiwi Youth Ministry Group be strengthened into a Board.



#### TERMINOLOGY

In this report:

'Taiuiwi' refers to all peoples who are not Maori; those who have settled in Aotearoa/New Zealand.

'Pakeha' is a Maori word referring to people of European descent.


'Palagi' (pronounced "pah-lung-y") is a Pacific Island word referring to people of European descent.

'English-Speaking' is refers to Pakeha/Palagi groups, and mixed cultural groups, which are the responsibility of EYY.

#### BACKGROUND

In 1989 the Church passed its Youth Policy - Empower Your Youth - the Pakeha section. The vision of this Youth Policy was that youth ministry in Aotearoa/New Zealand would be led by a fully representative body, representing all regions and cultures that make up the Taiuiwi part of the Methodist Church. At that time, however, the relationships between the different cultural sections of the Taiuiwi were too fragile for us to commit ourselves to this vision. The Youth Policy Working Group was established for English Speaking/Pakeha youth, which developed into the Empower Your Youth Board.

The last decade has seen tremendous growth in the youth ministry of the Pacific Island Fellowships. They have held successful large camps and gatherings, as well as regular local groups and activities. Samoan Youth Ministry has developed through the employment of a Samoan National Youth Co-ordinator from 1988 to 1990, and the development



of a Samoan Youth Policy in 1992. Now they have appointed a new National Youth Co-ordinator to resource youth ministry in Samoan-speaking churches around New Zealand. A Tongan Youth Policy was developed in 1992, and included plans for a National Youth Co-ordinator. They are in the process of making this appointment. Fijian Youth Ministry is focused mainly in Auckland and Wellington.

Discussions between Palagi, Tongan, Samoan and Fijian partners have continued from 1990 to 1994, through meetings (twice a year) of the Taiuiwi Youth Ministry Group. This Group was made up of 3 representatives from each Advisory Group and EYY. These meetings gradually built up communication and trust.

A substantial PAC Gift was made in 1990, for Taiuiwi youth policy, to implement Empower Your Youth Policy. EYY gifted a portion of this to the work of the Advisory Committees. A further PAC Gift to the Tongan and Samoan Advisory Committees was made in 1993. This has enabled them to go ahead with employing National Youth Co-ordinators.

#### **THE ROLE OF THE BOARD**

The Taiuiwi Youth Board would exist to resource and co-ordinate youth ministry in the Taiuiwi section of the Methodist Church.

Each culture has responsibility for its own youth ministry, setting policy, giving direction and leadership, and employing their National Youth Co-ordinators. However, there are critical issues that face all cultures in the Taiuiwi, and there is a real need for more co-operation between cultures. The Taiuiwi Youth Board would be responsible for co-ordinating resources and programmes, and would be a forum for sharing and addressing the issues for youth in our cultures. Any changes in policy would be referred back to Advisory Committees and EYY.

In particular the Taiuiwi Youth Board would:

- be a forum for dialogue between cultures
- make recommendations about youth policy
- co-ordinate joint Youth Events
- give direction in areas of common interest
- be responsible for ensuring the availability of funding, and for distributing funding equitably to resource each culture's youth work
- advise and support National Youth Staff, and ensure that they work as a team
- relate to Taha Maori Rangatahi
- relate to other Denominations' youth departments





## ACCOUNTABILITY

The Taiuiwi Youth Board would be accountable to Conference through the Taiuiwi Strategy Council. Its relationship with MINESCO is still being clarified. It would report to Advisory Committees and EYY, MINESCO, the Taiuiwi Council, and Conference.

## MEMBERSHIP

The Taiuiwi Youth Board would consist of 3 representatives appointed by each Advisory Committee and EYY, this would include National Youth Co-ordinators, plus a representative from MINESCO. The expectation is that there will be a balance of male and female, adults and youth. Representatives would be appointed for up to 3 years. The Board's Convenor(s) will be chosen from within the Board.

## MEETINGS

The Board would meet three times a year, normally in April, August and November, for Friday night and Saturday morning.

## FUNDING

The major cost of the Board would be travel. Up till now travel costs have been low as most people live in Auckland, and any travel costs have been carried by each culture. To ensure good representation (possibly from other parts of the country), this meeting cannot continue to be a drain on Advisory Committee funds. It is essential that the Board has some allocated funding for this purpose.

### Budget

To enable each cultural group to bring one person from outside Auckland, the Board would need \$1000 per meeting (4 x \$250). The annual budget would be:

Travel	3 meetings @ \$1000	\$3000
Administration	postage, tolls, photocopying	\$500
Total		\$3500

### Ongoing Funding

We will be requesting a budget allocation from the Connexional Budget for \$3500, to commence with the 1996-96 year, after consulting with Synods through the normal process.

### Establishment Funding

Funding will need to be found to establish the Board, to cover travel and other expenses until July 1996. The amount required will be enough to cover four meetings (4 x \$1000), plus administration costs (\$500), totalling \$4500.

*(See Suggested Decision No 3.2)*





## CONCLUSION

This proposal arises out of years of dialogue and hard work. We believe that it offers a sign of hope to the Connexion. We commend it to the Church for discussion and decision.

*(See Suggested Decision No 3.1)*

## CYCLE TRIP 1995

The journey this year will begin in Christchurch on 27 December and complete in Invercargill on the 2 January 1995. This is for young people who are prepared to push themselves beyond their limits. They will journey with people who ask more of them than they do of themselves. They will emerge from the week as leaders with integrity, grounded in their personal power, and with a strong bond of love and respect for each other.

Every person who has been on this event has subsequently taken up leadership in the Church and given more than would be expected. Some have become youthworkers, some have organised Youthtrek, some represent youth on church bodies, some have joined groups opposing Governments discriminatory policies and many have had influence in national and regional youth ministry. If you have young people in your parish who are keen to develop themselves and their leadership potential, and who are prepared to do what it takes to complete, please encourage them to register.

*(See Suggested Decision No 4)*

## YOUTHTREK 95



Uggg...uggg...uggg!!

At the time of writing 39 registrations have been received for Youthtrek 1995 which is unheard of so early. The Organising Group in Southland Otago have been working hard since the beginning of the year on the programme, budget and funding, practical organisation, advertising, and guiding EYY in its policy for future years. The theme is **Clearing The Rubble** and will focus sifting through all the rubbish we carry around that prevents us from being whole people. The Christian calendar will be the reference point for our explorations. A mystery location in the heart of Fiordland is the setting and people

will be taken there by bus after being welcomed to Southland.

The event promises to be a highlight of the year for many people. There is still time to register so please encourage the young people in your district to do so.

*(See Suggested Decision No 4)*



## DIPLOMA IN YOUTH MINISTRY

During 1993 and 1994 an ecumenical group of people involved in Youth Ministry have met to develop a high quality training qualification for youth work. It recognises the different cultural and ethnic strands within the denominations and society in general and the ethos of this diploma will be inclusive of the needs of Tikanga Maori, Pakeha and Pacific Island.

The Diploma will serve the following purposes:

- (i) Establishing youth ministry as a vocation in the Church rather than as something someone does for a short period of time before they move into 'real ministry'.
- (ii) Establishing a benchmark qualification for Youth Ministry. This would be recognised across denominations. This is important because Youth Workers sometimes are employed in denominations other than their own, or come from a Union or Cooperating Venture Church.
- (iii) Increasing the profile and validity of Youth Ministry in the eyes of the Church.
- (iv) Providing a level of accountability and standards of qualification for Youth Workers.
- (v) Giving qualifications for Youth Workers to use in other settings or to gain further training if they enter non-church employment after a professional period in a church.

The Diploma content, curriculum and modules have been carefully selected to ensure that the important needs and issues within Church and Society are developed and addressed including: Knowledge, Skills, Personal Qualities in the following areas: Management, Leadership, Aotearoa and society including Te Tiriti O Waitangi, structural analysis, working with other cultures. In The area of Personal Formation subjects include an awareness and knowledge of issues pertaining to Sexual harassment/abuse, stress management and personal self-care and development. A section on Groundwork for Christian Faith will look at Biblical/Theological knowledge, Worship and Denominational specifics. The student will have the opportunity within the course curriculum to specialise and develop further their own church/denominational ethos if they so choose as well as further developing their competence in specific areas. A more detailed curriculum is available from the National Youth Coordinators.

*(See Suggested Decisions No 5.1 -5.3)*





# YOUTH WORKERS

## EMPLOYMENT PROCESS

More and more youth workers are being employed in Methodist and Co-operating Parishes and regions. It is encouraging when churches take youth ministry seriously, but to be done professionally there needs to be:

- A thorough process of setting up the position, clear Job Description, full consultation, and wide advertising.
- Long term commitment from the parish to the position, and its vision for youth ministry.
- Clear lines of accountability, and a commitment to the Church's Ethical Standards. The Youth Ministry Covenant and Ethical Standards are available from the Development Division.
- An adequate budget, including funds for training and travel to national events.
- Ongoing training and supervision.
- Being part of a national team of youth workers.

## YOUTH WORKERS HUI

A Hui for youth workers is planned for 26-28 April 1995. We believe it is essential for all employed youth workers to attend this. The Hui will be a place for:

- developing a Connexional Team
- peer support
- developing our strategy, methods and latest resources for training and resourcing youth leaders
- developing professional ethics and standards for youth work
- working on current issues that effect young people in Government and Church policy
- Bicultural education

*(See suggested decision No 6)*



## YOUTH CO-ORDINATOR APPOINTMENT

More than fifty people requested information on the National Youth Coordinator Vacancy. It is heartening to see that people who have been involved with the National Youth Connexion send in excellent applications for this position. Selecting the right person for the position is not easy as each person brings different skills and perspectives. Five people were shortlisted from the seven applications submitted. The 4 + 4 Committee met in September to interview those on the shortlist and a name will be brought to Conference for approving.

*(See Suggested Decision No7)*



## SUGGESTED DECISIONS

1. Conference acknowledges and thanks Rev Doug Rogers for his work as Convenor of the Youth Policy Working Group 1991-93, and the Empower Your Youth Board 1993-94.
2. Conference acknowledges and thanks Nik Cree and Silvia Crane for their work as National Youth Co-ordinators 1990-94, and affirms the committed and prophetic leadership which they have given to Taiuiwi youth and to the wider church.
- 3.1 Conference affirms the movement to a combined Taiuiwi Youth Ministry, and confirms the formation of the Taiuiwi Youth Board in 1995.
- 3.2 Conference requests MINESCO to ensure that funding is found to establish the Taiuiwi Youth Board in 1995.
4. Conference affirms The Cycle Trip and Youthtrek 95, and encourages Synods and Parishes to actively promote it and encourage young people to attend.
- 5.1 That the Ecumenical Diploma in Youth Ministry Proposal be endorsed together with a commitment to its development, financing and implementation.
- 5.2 That the establishment of the Ecumenical Diploma in Youth Ministry Development Board be approved.
- 5.3 That the National Youth Coordinators, Russell Fleet and Robyn Brown be affirmed as the representatives from from the Methodist Church to the Ecumenical Diploma in Youth Ministry Development Board.
6. Conference affirms the holding of the Youth Workers Hui, 26-28 April 1994 and requests all Parishes and Synods who employ youth workers to ensure that they attend.
7. Conference affirms the appointment of ... to the position of National Youth Co-ordinator
8. Conference approves the membership of the Empower Your Youth Board as follows:





## Women's Fellowship

### REPORT FOR YEAR ENDED 31 AUGUST 1994

We extend congratulations to those who received Queen's Birthday Honours: Yvonne Keightley, QSM; Lilian Lyth, MBE, and Noeline Nuttall, MBE, and honour the memory of two members: Rita Griffiths and Lilian Lyth.

Convention will, at the opening Celebration Dinner, suitably mark the retirement of Vera Dowie as Convener of the Kurahuna Grants Committee, after 21 years of faithful service, lovingly given.

Members are committed, and involved in the local church, Parish and District, often initiating and maintaining programmes of caring and support which reach far into community.

Communications and Networking assists the 'connexional' process and promotes a wide range of interest.

- all 18 MWF Districts have been visited by National Executive members between 20 March 1993 and 6 July 1994
- 4,200 bi-monthly newsletters to members
- Mission and Liaison Officer's newsletters
- Mission Associate Scheme - Fellowship members write to overseas workers MWF, APW (Association of Presbyterian Women) and COMEC (Council for Mission and Ecumenical Co-operation) scheme
- Student Adoption Scheme - letter and prayer support of theological students in College/Home Setting programmes, up to and including year of ordination (District based)
- support and encouragement of Deacons/Deacons in training (District based)
- MWF District linkings
- members have always been involved in Mission and each year through the MWF/APW Special Project continue a close association with COMEC, by raising awareness of overseas partners situations and needs, and Aotearoa/New Zealand projects as well as fundraising
- through Stamp and Coupon collecting and the Medical and Educational Fund, Convention approves additional grants
- Fellowships are encouraged to support the Parish Connexional Budget
- membership of NCW (National Council of Women) at National and Branch levels affords a voice in the concerns of community, women and children
- as members of World Federation of Methodist Women, involvement takes on a world view.

The present National Executive early in its term requested the Christchurch Bi-cultural Working Group to facilitate an all-day workshop. It was therefore timely and appropriate as a National group with the Church to readily participate in the 'Ten Year Review'.

The 1992-94 National Executive acknowledge -

- the difficulties encountered when (if) building on the experience of previous executives. The National Executive is relocated each two years.
- new possibilities being made available when the Executive is relocated.
- consensus decision making and a 'team' approach of leadership has become their



practice and will be followed at Convention 1994.

- a desire to continue on the Bi-cultural Journey.
- a developing recognition of, and a working alongside, our tauwiwi partners.

#### **Kurahuna Trust: Grants and Scholarships:**

22 girls received grants ranging from \$150.00 to \$400.00, a total of \$6,850.00. The Capital Account (slightly in excess of \$100,000) will in future receive 20% of the annual interest; 80% of the annual interest available for disbursement. Grants totalling \$134,100.00 have been made in the last ten years.

#### **Smethurst Trust:**

58 grants have been made during the year, totalling \$18,582.75, plus \$14,895.00 which will allow women from the Fijian, Samoan, Tongan and Solomon Islands Units to attend the South Pacific Area Seminar in Port Moresby, Papua New Guinea, later this year. Grants totalling \$293,297.00 have been made in the last ten years.

#### **Friendship Scholarship Trust:**

\$11,971.00 has been disbursed since the Trust was established at National Council 1989. 11 grants totalling \$2,729.00 were made this year.

#### **Fundraising 1993/94:**



80% Rural development in Southern Sri Lanka;

20% Churches Education Commission in New Zealand.

The MWF total is \$35,749.00 to which the APW amount will be added.

Over the last ten years MWF has raised a total of \$374,988.00 for a wide range of Special Projects, overseas and in Aotearoa/New Zealand.

Convention will approve the recipients of:

Stamps and Coupons - \$7,927.48. Ten year total disbursement - \$65,727.00

Medical and Educational Fund - \$3,506.25. Ten year total disbursement - \$34,227.00.

An additional \$3,604.00 has been raised this year for the Helena Goldie Hospital.

Words are not adequate to express heartfelt appreciation. Thank you. In the last ten years, 1985-1994, some \$917,913.00 has been made available through the above mentioned funds.

Yet this is only part of the story - the total gifting of time, talents, love and energy of our membership is impossible to calculate. During our time in office the North Canterbury Executive has been made aware of the outstanding contribution of hundreds of extra-ordinary, ordinary women who sincerely and faithfully live their Christian faith.

Ruth Blundell (President-Elect) and the Manawatu/Wanganui National Executive can be assured of the prayers and support of all members as they assume office early in October.



## Section B



In the immediate future, before Conference, Convention will be meeting at Willow Park, Howick, 3-7 October. Keynote Speaker: Rev. Dr. Lynne J. Wall, BA, BD, PhD. Theme: 'Breaking the Rules'. We will be sharing with Vera Dowie (accompanied by husband, Walter) the occasion of Vera's retirement as Convener of the Committee after 21 years of faithful service, lovingly

given. Invited guests at the Celebration Dinner will include the Manukau District Synod Superintendents, Barbara Lawrence and Rev. Aso Saleupolu, Taha Maori and MWF members of the Kurahuna Grants and Scholarship Committee and Beryl Hughes (past member). Jane Prichard, National President of Association of Presbyterian Women, and Patricia Woodley, President of Auckland Branch, National Council of Women, will also be present.

It is expected that most of the programmes of support, caring, education and co-operation will continue into the future.

The 1994/95 MWF/APW Special Project is 'Families Need Friends'.

### HOPE

H ome  
O utreach  
P artnership  
E ducation



The HOPE Project has been developed to bring effective parenting and communication skills to families and young people in your community. This Project was developed in consultation with Presbyterian Support Services (Christchurch) and the Christchurch Methodist Mission. The theme of HOPE carries over into the smaller, overseas part of the Project, to which \$15,000.00 of the money raised will be given. In the Solomon Islands there is a need for good

accommodation and further education for the girls and young women away from families, working in a fish cannery. Zazala Girls' Hostel at Kokeqelo on the island of New Georgia will provide safe accommodation for up to 20 girls and opportunities for them to acquire life skills. Information brochures and Packs are available in all churches through the Fellowship (or contact the District MWF Secretary).

Each five years the South Pacific Area Seminar of World Federation of Methodist Women convenes, and this year the venue is the University of Papua New Guinea in Port Moresby, 19-26 November. From the Aotearoa/New Zealand Unit, 25 women are expecting to attend. One member of Fijian/Rotuman Women's Fellowship; three Samoan Women's Fellowship; fourteen Tongan Women's Fellowship, and seven MWF. The Smethurst Trust made available significant funding to assist women to attend from the Fijian, Samoan, Tongan and Solomon Island Units.



Liaison with the Women's Organisations of participating churches in Co-operative Ventures, and representation at the national level, are far from satisfactory. However, MWF is committed to working alongside the Association of Presbyterian Women. The APW National Executive is now located in Auckland.

The 1994/96 National Executive will be located in the Manawatu/Wanganui MWF District, with Ruth Blundell as President.

### Suggested Decision:

1. That the Report be received.

## **Sharing what has Happened:**

### **The Community of Women and Men in Church and Society**

#### **Report to Conference 1994**

Our work over the past year has involved:

Completed procedures for dealing with Sexual Harassment and Abuse.

Worked with Development Division on the new Faith Communities project and helped with formation of Futures Task Group.

Mutually encouraged and supported women's ministries.



Monitored Church Boards and Committees.

Continued to work on Ecumenical Links with Anglicans, Roman Catholics and Presbyterians.

Encouraged creative ways of being the Church.

A Bicultural Review - We reflected how much we as individuals and the Community have been strengthened by the Bicultural Journey of Te Hahi Weteriana o Aotearoa.

## Looking Forward

### The Community of Women and Men in Church and Society.

The Community has been located in the Manawatu since 1987. Discussions have taken place since Conference 1993 with an interested group in Dunedin.



### Suggested Decisions:

- 1] That the report be received.
- 2] That the Community of Women and Men in Church and Society be relocated to Dunedin after Conference 1994.
- 3] That the Members of the Community Working Group for 1995 be:  
Mary Thompson, Edie Pont, Elspeth McLean, Nicola Grundy, Norman West, Gordon Abernethy, Rosalie Sugrue, Dorothy Pearce, Kathleen Townshend, Olive Bain, Faye Richardson and Jenny Winter.



# NEW ZEALAND METHODIST LAY PREACHERS' ASSOCIATION

## REPORT TO CONFERENCE 1994

WE LOOK BACK OVER 1994: The National Executive is now well established in North Canterbury and THE PREACHER is edited and published in North Otago. We continue to be ecumenical.

We record appreciation to the Pitt Street Methodist Church for providing members of our Association with APPOINTMENT ON SUNDAY written by Rev. Selwyn Dawson. Thankyou Selwyn; thankyou Pitt Street.

Information Leaflet 153, GUIDELINES FOR LAY PREACHER CANDIDATES, has been revised and distributed to Methodist and Cooperative Venture Presbyters and Parishes and to Presbyteries. It provides important information about training and accreditation and contact addresses.

The President and Secretary held a useful and positive meeting with Gillian Watkin and Robyn Brown of Wellspring in April. The LAOS courses are now being coordinated and resourced through Wellspring. Discussions focussed on two main themes:

(i) the need for a rolling programme to revise the units of work and to improve the quality and rapidity of assessment by reducing the number and length of set tasks. Priority will be given to the Samoan and Tongan courses and the English course on Understanding the Bible.

(ii) Regional Ecumenical Lay Preachers' Workshops. Robyn Brown from Wellspring and Garth Cant and Gillian Telford as President and Vice President are willing to join with resource people from within the regions to resource such events. We will respond positively to invitations from the regions.

THE PREACHER is the main vehicle for communication between the Association and its members. The flow of copy has been uneven. The June issue contained an article which resisted the use of inclusive language. The Executive was thus prompted to state its position and it did so by means of two commissioned articles and an editorial. We were assisted in this task by an unsolicited set of letters from Lay Preachers in the Upper Hutt Parish. Comments are invited at our Annual Meeting.

The Executive completes its first two years at the end of 1994. Garth Cant and Judy Allison are nominated to exchange positions to give us a Presbyterian President and a Methodist Secretary for 1995 and 1996. We invite preachers in other regions to consult and to come forward with offers to provide a new National Executive from 1997.

BICULTURAL REVIEW: Our workshop was held in June. As an ecumenical committee, newly formed, we traced the journeys of Methodist and Presbyterian Churches. Our priorities are to increase our cultural sensitivity to Maori and within Tauiti and to learn more of Maori ways and concepts of worship, remembering that worship is part of everything that Maori do. We need to increase our awareness as an Executive and share insights with other Preachers.

LOOKING FORWARD TO 1995 AND BEYOND: We are moving towards a National Lay Preachers' Association incorporating Lay Preachers from each of the five Negotiating Churches. An important step was taken in May 1994 when the Presbyterian Assembly endorsed this proposal and asked us to prepare guidelines for joint work by the Methodist and Presbyterian Law Revision Committees. The following guidelines are now set out for consideration by the Methodist Conference:

1. The aim of the Association is to encourage and support Lay Preachers in their leadership of worship and the proclamation of the Gospel in Aotearoa New Zealand.
2. The membership of the Association will be open to all accredited Lay Preachers of the Negotiating Churches and those accepted for training by their Church.

3. The Association will encourage comparability of standards but the responsibility for the standards rests with the appropriate body within each denomination:-

Methodist - Connexion

Presbyterian - Presbytery

Congregational and Churches of Christ - Congregation

Anglican - Diocese

4. The Association will maintain a register of Lay Preachers who are currently accredited by one or other of the Negotiating Churches.

5. The Association will work with each of the five Negotiating Churches to provide recognition of long service by Lay Preachers through the presentation of Certificates at appropriate services of worship.

6. The Association will invite each of the Negotiating Churches to recognise the currently accredited Lay Preachers of the other Churches.

7. The Association will report annually to the Negotiating Churches and the Annual General Meeting of the Association will be hosted in rotation by the denominations at an appropriate national gathering.

8. The Officers of the Association, who will together make up the National Executive, will be the President, Vice President, Secretary, Treasurer, Registrar, Editor and at least four other members elected by the AGM to serve for up to three years. Every endeavour will be made to include representatives from each of the Negotiating Churches.

9. The National Executive at any given time will be located in a particular region of the country, normally for a minimum of three years and a maximum of five years.

10. The AGM will receive the most recent Annual Report and Financial Statement of Accounts and will from time to time set annual membership fees. The Financial Year will be from July to June or such other date as the Executive recommend and the AGM approve.



11.The Association will provide support and communication with members through THE PREACHER and will provide or publicise training events and continuing education for Preachers.

Garth Cant, President

Judy Allison, Secretary

#### SUGGESTED DECISIONS:

1. That the report be received.
2. That Conference approve the guidelines for a National Lay Preachers' Association, open to Lay Preachers from each of the five Negotiating Churches, and refer this to the Negotiating Churches Unity Council for comment and to the Methodist and Presbyterian Law Revision Committees inviting them to work together to draft appropriate law.
3. That the membership of the National Executive for 1995 be Judy Allison, President; Garth Cant, Secretary; Ian McGowan, Registrar; Alan Birtles, Editor; John McKenzie, Treasurer with Elizabeth Cant as Acting Treasurer; Jayne Alexander, Jackie Langdale-Hunt; Gladys Larkin, Robin Mitchell, Jennifer Newton, Catherine Owers, Bryan Smith and Arthur Taylor.

## DEVELOPMENT DIVISION

### REPORT TO CONFERENCE 1994

#### SECTION A - THE YEAR TO DATE

The Development Division has had a demanding year, as, in addition to its normal work, the Division has incorporated Educational Ministries, the Empower Your Youth Task Group, and Response into its life, while at the same time moving towards the setting up of the Futures Task Group.

In carrying out the work of the Division, special thanks goes to Jill Richards and the members of the Board, to Helen Bowick for keeping the office ticking over smoothly, to Jack Penman for his welcome assistance. Without their continuing help and support the ability of the Division to cope with its many tasks would have been severely impaired.

At the end of 1993 we said farewell to Neil Marquand and Wendie Rosewell, who had served the Board faithfully for four years. In 1994 we welcomed Audrey Dickinson to the Board.

#### Bicultural Review Co-ordinator

Following Conference 1993 the Division, in consultation with Taha Maori and the Bicultural Committee, took the initiative in setting up and funding the Bicultural Review Co-ordinator position. This, with Barry Jones as co-ordinator, has proved an effective way of engaging in a bicultural review of the Boards and Committees of the Church. Our thanks to Barry for the way in which he has carried out this task. The Review Co-ordinator's Report is to be found as an appendix to the Report of the Bicultural Committee.

#### Towards the Futures Task Group

While it has taken longer than expected to set the Futures Task Group in place, the Division believes that the process followed, which involved two Faith Communities Events, and consultation with the Community of Women and Men and others, has been worthwhile. The two events enabled the Division to touch base with some people who are seeking new ways to be Church, some who are on the edge of the traditional Church, and some who have chosen to opt out of Methodism.

Appreciation is expressed to Ian Norwell, and members of the Development Division sub-committee, who assisted with this task.

### Hospital Chaplaincies

The Superintendent, as well as attending meetings of the Inter Church Hospital Chaplaincy Committee, has served on the Planning and Development Group of the I.C.H.C. this year. This group has worked through a strategic plan for chaplaincy, a mission statement, and a job description for the new Executive Officer who will succeed Rev. Derm Buchanan, the Chaplaincy Adviser who retires this year. The Churches are indebted to Derm for the lead that he has given in very difficult times as the health sector has moved through a period of significant change. The status of Hospital Chaplaincy has probably never been higher, though the future is not secure in some instances, as the Churches find it increasingly difficult to sustain the level of funding required. It is interesting to note that in the current year the chaplains in the four R.H.A. areas have carried out a total of 160,817 visits to patients, and that these have been followed up by over 28,000 visits to relatives, and 176,351 second visits. Recently the Superintendent has become chairperson of the Auckland Chaplaincy Committee.

### Development Funds - Ministries, Properties, and Needy Parish Fund

During the year the following grants have been made:

a)	Ministries Fund:	Takapuna	\$1,000
		Hawera	\$2,000
		Samoan Advisory Com.	\$1,000
		Lincoln University Chap.	\$1,500
		Tongan Fellowship, P.Nth.	\$1,000
		Youth Co-ordinators	\$2,500
		Botany Downs	\$5,000
		Women Presbyts. gathering	\$1,000
b)	Properties Fund:	Glenfield	\$3,000
		Franklin West	\$1,000
		Glen Innes	\$3,000
		Tongan Parish	\$7,500
		Napier	\$2,500
		Ashburton	\$5,000
c)	Needy Parish Fund:	Samoan Min., Hastings	\$3,000
		Murchison	\$1,000

### Shopping Mall Ministries

The concept of shopping mall ministries is based on the belief that the Church needs to be where people are, and that the market squares of the 1990s are



in fact the shopping mall plazas. Initial discussion in relation to this took place in the Botany Development Committee, an ecumenical group that is working towards the establishment of ministry and a congregation in the East Tamaki Corridor in Auckland. The Botany Development Committee is currently putting together a funding package which will enable this ministry to commence in the Botany area early in 1995.

The Committee is also in conversation with the owners of the site of the proposed shopping mall complex and hopes initially to acquire office space for the use of the person to be appointed, and later, when the main shopping mall is built a venue for worship, outreach and a variety of new ways of being the Church.

It has been interesting to note both the media interest in this proposal, and the interest from other areas of the life of the Church.

## SECTION B - FORWARD LOOKING

### Period of Transition - MINESCO

The Division is very much aware of the ongoing process of restructuring and, in particular, of the proposed formation of MINESCO. The Division sees itself as forming a substantial part of the Strategy and Development arm of MINESCO. Having said that, it is fair to indicate that the Division has a real concern that, whereas the Church put a great deal of time and money into the Commission on Theological Education process, the end result of which was to propose the setting up of MINESCO, to date there has been virtually no effort put into consultation with the Development Division, and no discussion of the Strategy and Development component. It is therefore imperative that the interim MINESCO group, which we understand has recently been appointed, engage in as a first priority an indepth discussion with the Division, and its component parts, with a view to clarifying which aspects will properly belong under a MINESCO brief, and which parts may be moved elsewhere in the Church, or set aside.

The Division believes that if MINESCO does come into being, then it would be best established by having a Co-ordinating Committee and two Units, one that focusses on Lay, Presbyteral, and Diaconal Education, and the other that focusses on Deployment, Strategy, and Development. While, in our view, Co-ordination is important, and is an area that needs improvement; to have one body trying to manage both aspects will lead to confusion.

### The Futures Task Group

Following on from the Development Division Board's Report, and the Report of the P.A.C. Distribution Group, to Conference 1993, the Futures Task Group will be in place before this Conference. At the time of writing, the following nominations have been agreed to by the Development Division Board and are to be taken to the President for final approval: Kathleen Townshend (Dunedin), Warren Hudson (Christchurch), Kathy Barnes (North Otago), Mike Paterson (Wellington), Wendy Conwell (Palmerston North), Winifred Murray (Auckland), John Salmon (Auckland), plus one other youth representative. The Superintendent of the Development Division (MINESCO), will be an ex officio member. The Development Division will provide office backup to the work of the Task Group. It is anticipated that the first meeting of the Task Group will take place in November.

The Future's Task Group is at this stage a Pakeha group. This is quite deliberate and is a response to the fact that the Development Division has clearly identified that unless some creative, initiatives, take place that help shape new ways of being the Church for the 21st century there may well be no Pakeha Church. Currently the Pakeha Church appears to make little impact on Pakeha society at large. This is not true for some other cultures, eg. Samoan, and Tongan, where the Church is highly significant for the majority of people.

The Futures Task Group will set its own agenda. The thinking to emerge from the Faith Communities events would suggest two basic areas of work:

1. to find appropriate ways of supporting alternative or parallel faith communities (Methodist or Ecumenical) that already exist;
2. to support and encourage people who are seen as having the vision and skills to help new alternative faith emerge.

While acknowledging the importance of this initiative the Division wishes to make clear that its resourcing of the traditional Church in a variety of appropriate ways will continue.

### New Models for Ordained Ministry

The Division is currently completing work on a discussion paper which seeks to challenge some of the existing concepts of ordained ministry, particularly as these may inhibit the future development, renewal, and reshaping of the Church. The paper, while still seeing a place for the traditional model, argues that shared ministries or team ministries, involving three or four people working on a part-time basis, are much more likely to be the way



forward for a local faith community of the future than reliance on single, full-time, stipendiary, ordained presbyters. This paper will be shared with Synods in the near future, and is clearly part of a wider debate about ordination and the shaping of the Church for the 21st century.

#### Parish Mission Consultancy

The Division believes that it has developed a helpful model for consultancy work with parishes but acknowledges that it has not publicised this adequately during 1994. It is our intention to promote this in October and early in 1995.

A meeting is planned for early December which will gather together a range of people from the Connexion who engage in consultancy work of one kind or another with Parishes. The main purpose of the meeting is to clarify the nature of our consultancy work, to ensure that there is no unnecessary duplication and to facilitate the best possible use of the Church's resources.

#### Conversations with COMEC

The Division has received an invitation to enter into dialogue with the Council for Mission and Ecumenical Co-operation regarding how the Division and the Council may assist each other in their respective work. The Division is prepared to meet with the Council for Mission but believes that no decisions about that relationship should be made that would pre-empt the discussions with MINESCO with regard to the future of the Division.

#### Bicultural Review

As a result of the Bicultural Review the Board is looking at the Bicultural questions on the Parish and Presbyterian profiles; is continuing to work on its Tauwiwi partnerships; is intentionally building-in the Education Division "inheritance"; and is looking at improving the decision-making processes of the Board.

Signed: Chairperson      Jill Richards  
Superintendent      Norman E. Brookes

#### SUGGESTED DECISIONS:

1. The Report is received.
2. Conference requests MINESCO as a priority to engage in discussions with the Development Division covering all areas of the Division's current responsibilities, with a view to clarifying which



aspects will properly belong under a MINESCO brief, and which parts may need to be moved elsewhere in the Church, or set aside.

3. Conference welcomes the setting up of the Futures Task Group and looks forward to hearing of developments in the area of new Faith Communities.
4. Conference notes the range of people with consultancy skills available in the Church and encourages Parishes and Districts to make the best possible use of this resource drawing on an overview information leaflet to be prepared by the Development Division.
5. Board Membership for 1995: Peter Aislabie, Bruce Anderson, Norman Brookes, Audrey Dickinson, Elizabeth Mansill, Barry Neal, Lorraine Parker, plus up to three others yet to be appointed, together with two people appointed by Taha Maori, and by the Fijian, Samoan, Tongan Advisory Committees.

# **MAKING DISCIPLES TASK GROUP**

## **REPORT TO CONFERENCE 1994**

### **SECTION A - THE 1994 YEAR**

The Task Group has met regularly during the year to debate and action matters relating to evangelism.

#### **World Evangelism**

As directed by Conference 1993, the Task Group has continued to develop links with the World Evangelism of the World Methodist Council. A particular aspect of this has been the setting up of Connecting Congregations. This work has been done in consultation with the COMEC Unit in Christchurch.

#### **Essentials of the Faith**

The Task Group has also entered into consultations with the Faith and Order Committee on the subject of the Essentials of the Faith. A considerable amount of work has yet to be done before any report will be available to the Conference.

#### **Ten Year Bicultural Review**

A review workshop has been held, and the Task Group has some new initiatives to pursue as an outcome.

#### **Lay Witness Weekends**

This work was reviewed early in the year and continues in the North Island.

A new model is being prepared for use in the South Island. Rangiora and Beckenham Parishes are to pilot the programme. Details and availability of programme should be available in 1995.

#### **Consultative Process**

The Group considered for their own guidance a process for consultation and are happy to make that available to the Church. When the Task Group initiates a consultation its responsibilities are:

1. To clearly state the issue that it is consulting about.
2. To indicate the reason for consultation with a particular group or committee, e.g. parishes, COMEC, etc.

3. To provide sufficient information so that those being consulted can make an informed decision.
4. To invite responses to the issues raised by a particular date which allows adequate time for the consulted party to consider the action.
5. To genuinely consider the responses received and to review the initial proposal in the light of those responses.

Just as it would not be appropriate for the Task Group when it is itself being consulted, to take the matter out of the hands of the body carrying out the consultation, so it is not appropriate for others being consulted by the Task Group to take over what is the primary responsibility of the Task Group.

### **1995 Global Mission (Billy Graham on TV)**

The Task Group has considered this activity and has raised the following questions with the Vision New Zealand Committee:

- a) The Vision N.Z. Congress Committee decided the best people to talk to Kiwis are Kiwis. Are they backtracking on that?
- b) The Main thrust in Evangelism these days is a friendship type of evangelism. Crusade evangelism is basically something of the past.
- c) Of those who come to Christ only 0.05 - 1% come via a Crusade. Is it worth putting in all the energy for that kind of result?

It is not the intention of the Task Group to endorse this Mission, although it is recognized that a number of our Parishes may be involved.

### **Studies on Evangelism**

These studies have been well received by the Church and are currently out of stock. Over thirty parishes, Methodist, Presbyterian, and Co-operating, have used the Studies.

### **New Faith Communities**

The Task Group has been kept informed regarding the setting up of the Futures Task Group and welcomes the initiative to both support and establish alternative Faith Communities.

### **Open Door Programme**

This programme is still available to Parishes, although it was agreed not to



pursue further development of it.

### Towards Mission Publication

These continue to be produced three times per annum.

## SECTION B - LOOKING FORWARD

### Restructuring

- a) Making Disciples Task Group sees the need to continue an evangelism work group in the life of the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa, to assist Parishes, to stimulate debate, and to provide resources.
- b) Any such group will need to be connected to a resourcing agency, e.g. Making Disciples Task Group is resourced by the Development Division. The Group suggests that the best connection would be to MINESCO.
- c) The Group believe that MINESCO needs a Strategy and Mission Unit for the Church in Aotearoa/New Zealand which must not be absorbed into the institutional educational areas.

### Proposed Visit of John and Olive Drane

The Task Group is aware of the possibility that John and Olive Drane, from Stirling in Scotland, may visit New Zealand in 1995. John has worked with Raymond Fung in W.C.C. Evangelism events, and has initiated the setting up of a Centre for the Study of Contemporary Christianity at the University of Stirling. He is author of the book "What is the New Age Saying to the Church?" Olive is a gifted leader in the area of using the creative arts in worship. Olive has also worked in the Scottish equivalent of our Family Conference, work with young offenders.

Possible suggestions for seminar topics in four or more centres in New Zealand are: Understanding the New Age Movement, the Church in the 21st Century, Evangelism for Today, and Creative Worship.

### Tauwi Evangelism Consultation

Arising out of the Task Groups bicultural review process, it was agreed to work on the understandings of evangelism in Tauwi Groupings. It has been agreed to hold a consultation with two people from each of the following groupings: Samoan, Tongan, Fijian, Advisory Committees; the Aldersgate

Fellowship; and possibly emerging Asian Congregations. The suggested date is Saturday 15th July, 1995, in Christchurch. Topics will include:

- \* Understanding Evangelism from different Tauwiwi perspectives
- \* How do these perspectives relate to Te Tiriti o Waitangi.

### **Membership**

During the year Catherine Owers, and Katherine Peet, were welcomed as new members to the Group, and we enjoyed one visit from Jione Langi.

The Task Group is sorry to be losing Max Hornblow and Graham Hawkey in 1995. The Group thanks them for their contributions and wishes them well in the future.

### **SUGGESTED DECISIONS:**

1. The Report is received.
2. The Making Disciples Task Group is encouraged to initiate a Tauwiwi Consultation on Evangelism.
3. Conference requests that the Task Group clarify its priorities and the type of practical assistance it offers to parishes.
4. **Membership for 1995:** Norman Brookes (Development Division), Kenneth Smith (Convenor), David Bush (Correspondence Secretary), Ruth Bilverstone, Audrey Leadley, Catherine Owers, Katherine Peet, Eileen Shamy, John Stringer (Minute Secretary).

# CHURCH UNION COMMITTEE

## REPORT TO CONFERENCE 1994

### Introduction

The Church Union Committee has met three times during 1994. Two of the meetings were combined with Ecumenical Partners.

### Section A - Report on the Year's Work

**Presbyterian Initiative:** Following Conference 1993, the Church Union Committee wrote to the Convenor of the Presbyterian Committee, to indicate both the positive response from Conference to the Presbyterian Initiative for discussions, along with some of the concerns raised in relation to that Initiative. Specifically, we drew attention to the fact that from the Methodist perspective the Plan for Union no longer provides an adequate basis for the union of the Churches, and that any discussions would need to honour the spirit and intent of the Treaty of Waitangi and develop an appropriate theological base.

The February Joint Meeting of Church Union and related Committees also reflected on the Presbyterian Initiative and came to the following conclusions:

- a) that the plan for Union is no longer appropriate as a base
- b) that Organic Union, as previously envisaged, may not be the way ahead
- c) that a flexible approach is needed
- d) that Co-operative Ventures are significant local responses.

**Future Church:** Also at the Joint Meeting in February the Rev. Diane Miller-Keeley presented a discussion paper, which posed the following question: "How does the Church respond to the twenty-first century, and what must its shape be now to respond to the future?" The paper was based on a number of interviews with people aged from 10 to age 79. Issues covered included the following: Environmental, Economic, Technological, Societal, Racial, Peace, along with general church concerns. Further reflection on these matters led to an agreement that it would be helpful for all the churches if a statement on "Mission and Unity" could be prepared. Subsequently it was agreed to approach five people with theological expertise, one from each of the five Churches, to prepare a "Mission and Unity"



statement, which would then be brought to the Churches for adoption as the basis for future work in the Church Union area.

The following brief was given to the Mission and Unity Statement Work Group:

1. The Church exists for mission.
2. Mission in the context of Aotearoa-New Zealand is a primary objective and must take into account the Treaty of Waitangi.
3. Mission is best achieved in unity - our disunity hinders effective mission.
4. The Church is made up of local faith communities which are themselves called to mission.
5. Diverse styles of faith community are needed now and for the future.

The Work Group was asked to report back in time for the June meeting of the Joint Committees.

**Mission the Primary Focus:** The Joint Meeting also strongly affirmed that if the Church is to be effective at all in the twenty-first century then the focus must shift from unity to mission. Unity will come about when there is agreement regarding the mission of the Church and a commitment to work together in relation to that mission. Disunity has a detrimental affect on mission. It was further noted that the churches need to be more inclusive and to be willing to move beyond the "Negotiating Churches" in seeking unity for mission. There could be merit in a Federation of Churches, based on particular commitments.

The second Joint Meeting held in June reflected on the draft Mission and Unity statement. The meeting felt that it was too intellectual and wordy in its presentation. Consequently, it was decided that further work needs to be done on the paper if it is to go to the Churches for endorsement. The Joint Meeting also agreed to arrange for a meeting to be held in Wellington with representatives from the Joint Church Union Committees, along with representatives of C.C.A.N.Z., Vision New Zealand, the N.C.U.C., and the Church Leaders. This meeting is seen as an initial discussion amongst groups working ecumenically to discover areas of commonality and ways in which each can support the other.

**Bicultural Journey:** The Methodist Church Union Committee notes that the N.C.U.C. has taken positive action in terms of the bicultural journeys of the churches in response to the Rangitahi Report to the Methodist Conference,

which raised serious questions about the response of Co-operating Parishes to the bicultural journeys of the Churches. The Church Union Committee strongly supports the initiatives being taken by the N.C.U.C.

### Section B - Forward Looking Aspects

a) Presbyterian Initiative:

The Methodist Church in June received a response from the Presbyterian Committee to our Conference Decisions relating to the Presbyterian Initiative. This response invited the Methodist Church to become part of a work group which will explore these matters further. The Church Union Committee has, as requested by Conference 1993, invited both the Faith & Order Committee and the Bicultural Committee to appoint some people, who along with members of the Church Union Committee, will represent us in these discussions. It is hoped to bring a report to Conference 1995.

b) Co-operative Ventures Bicultural Initiatives:

The Convenor of the Methodist Church Union Committee is joining with representatives of Partner Churches in preparing study material and other information on the respective bicultural journeys of the Churches for use in Co-operating Parishes throughout the country.

c) Mutual Availability of Ministry - Churches of Christ Initiative:

The Associated Churches of Christ Ecumenical Affairs Committee has written to the Church Union Committee indicating that the Churches of Christ want to join with the Methodist and Presbyterian Churches in our Mutual Availability of Ministry agreement. This could mean that the Methodist Church may be invited to participate in Churches of Christ Ordinations at their Annual Conference, and also that Churches of Christ Ordained Ministers could make themselves available for Methodist or Presbyterian appointments. It would also mean that Methodist Presbyters and Presbyterian Ordained Ministers could make themselves available for appointment to Church of Christ congregations. Any such moves would be regulated by the provisions that Conference has already affirmed. The Church Union Committee sees no significant problems in relation to this.

d) Church for the Twenty-first Century:

Recognizing that any union of the Churches which is seen as a means of preserving the church in its traditional form is unlikely to



be either a long term solution to the future of the church, or a creative proclamation of the gospel in the context of Aotearoa New Zealand in the twenty-first century, the Church Union Committee welcomes the Joint discussions which focus on both the mission and the style of church that may be required for the twenty-first century. There is a need to refocus theology in ways that break with both imperialistic notions and western ideology. At the same time, there is a need to work at the future shape of faith communities in the context of Aotearoa New Zealand. The Committee is aware of a whole range of discussions, both within and beyond Methodism, that seek to engage with these questions from a variety of perspectives. The Committee encourages the continuation of the Joint Church Union Committees' discussions in these areas, along with dialogue with C.C.A.N.Z., and a wider church constituency.

#### Suggested Decisions:

1. The Report is received.
2. Conference encourages the Church Union Committee, in conversation with Partner Churches, to work at clarifying a theological basis for unity appropriate to our context and the 1990s.
3. Conference notes that the future shape and mission of the Church are a focus for discussion in the Joint Meeting of Church Union Committees, and welcomes that particular focus.
4. Conference notes the desire for the Churches of Christ to become part of the Mutual Availability for Ministers agreement and welcomes this initiative on the understanding that it is subject to the same provisos that apply to the Methodist/Presbyterian agreement in this area.
5. The membership of the Church Union Committee for 1995 will be: Norman Brookes (Convenor), Elizabeth Kolhase, Jill Richards, Rua Rakena, Ken Russell, Ian Norwell, *Rilma Sands, Susan Thompson, (subject to their consent)* and with Helen Hay as a corresponding member.



# **BICULTURAL COMMITTEE**

## **REPORT TO CONFERENCE 1994**

### **A. ACTIVITIES OF 1994:**

The Bicultural Committee has this year been responsible for a number of tasks. One of the most obvious has been the 10 year Review of the Bicultural Journey. (*See Reviewing the Bicultural Journey - 10 Years On.*)

A number of other bicultural workshops have been held. These include:

- Conference Arrangements Committee
- New District Superintendents
- Presbyters and Youth Workers' Orientation
- Samoan & Tongan Bicultural Facilitator training
- Bicultural Work Groups meeting.

### **Council of Conference**

The Bicultural Committee recognises and affirms the significance of the setting up of the Council of Conference. This body, with its 10 plus 10 composition, expresses partnership between Maori and Tauwi at a new level in the life of the Church. We believe it has the potential to model such partnership in a way which will aid the bicultural journey, and address issues of policy in a setting relevant to our contemporary needs.

In order that the impetus of this partnership is carried through into other aspects of the Church's life, the Committee looks to the setting up of a Tauwi Strategy Group. One of the key areas of need, as we see it, is for Tauwi to work at their own interactions, and to develop structures for making Tauwi decisions, without imposing these on Conference. In this way Tauwi will be able to meet in partnership with Taha Maori, with an agenda that reflects partnership issues, and prepared to present Tauwi perspectives.

### **Law Revision**

Work has continued on the revision of the Laws and Regulations of the Church from a bicultural perspective. The process of restructuring means that it is not possible for this to be definitive. However, it is hoped to bring the work completed to date to Conference with the suggested decision that this be referred to the Law Revision Committee for appropriate incorporation into Church Law.

## Translation

The Bicultural Committee, at the request of Conference, considered the remit regarding provision of an English translation for Maori contributions to Conference, and this was referred to Bicultural Working groups.

It was felt in terms of partnership, that if translation was provided for the Maori content then the same process would be necessary for the English language. In terms of "feeling part" of what is happening, this will not in general be provided by word translation but by investing some energy into understanding the partner's language and culture.

## Tauiwi

At the request of Conference the Bicultural Committee has further considered the use of the word "Tauiwi".

Like the word "**Maori**" Tauiwi has been around, at least, since the 1830s. For instance, it appears in the Declaration of Independence 1835.

It features in the early translations of the Bible along with the word "**manene**", e.g.

Exodus 22:21 "He manene hoki koutou i mua" (for once you were strangers).

Psalms 46:6 "I nana nga tauiwi" (the nations raged).

In the context of the New Testament, the term is used to differentiate between Hebrew and Gentile.

Romans 1:13; Gentile is translated "tauiwi". The writer sometimes translates Gentile "Greek", as in Romans 1:16. Galatians, of course, draws out the contrasting themes at issue among the early Christians, and "tauiwi" is employed by the translators to help describe them.

Whether an 1868 Bible in Maori, or 1968 version, both **manene** and **tauiwi** feature.

In his English-Maori Dictionary 1993, H.M. Ngata defines the words "stranger" and "immigrant" respectively as **kai iwi** and **rau o iwi**, **manene** and **tauiwi**.

Today, on marae, in meeting-house and daily conversation the word **tauiwi** continues as a **tupuna** word for all who arrived in these islands of Aotearoa subsequently, and continue doing so, whatever race, culture of nationality.

It has also been noted that the term is now being used more widely in society, therefore the Bicultural Committee recommends that the Church continue to use the word "tauiwi".

## B. LOOKING FORWARD:

### Theological Reflection

*Abram went out without knowing where he was going.*

Questions have been asked this year about the length of the bicultural journey and if there is indeed an end to it. So at the end of the 11th year is it clearer where we're going or are we still being called to journey in faith?

What has happened this year? The appointment of Barry Jones as the Co-ordinator of reviews throughout the Connexion; continuing 4 + 4 committees; workshops; bicultural network meetings, and so on. All steps on the way to what we hope will be a better way of finding partnership in Aotearoa. Perhaps it is the process of journeying that best effects our commitment, that keeps us hopeful for the future.

Sometimes the questions: "Why are we **doing** this?" sounds like a voice lost in the wilderness - fearful that there will be no response.

Yet it can also be an empowering question - **WHY** are we doing this? Because, when we are in a strong relationship with each other, the transforming love of God is seen.

August Synods were asked to comment on Bicultural Committee's proposal to make funds available for paid work in the Bicultural area. Synods responses were:

Auckland:	Yes
Wellington:	Yes
Waikato:	No
North Canterbury:	(No?)
Others: '        ?	

Bicultural Committee has noticed that in various parts of the Church there is discussion about the original decision to become a bicultural church "as the essential first step on the journey towards multi-culturalism"

The questions we have heard asked are:



- what is meant by 'multi-culturalism'?
- do we still believe that we move from bi to multi culturalism?
- How will we know we have achieved a bicultural Church so we can move on?
- if the words no longer say what we mean do we need to re-word this part of the goal?

The Committee wishes to take time next year to reflect itself, listen to, and discuss with others these questions.

### **Pacific Island Facilitator Training - Advisory Committees**

Samoa and Tongan people who shared in the 1994 facilitators' training event were enthusiastic about the event, and keen to promote the bicultural journey in their respective sections of Te Hahi Weteriana. The Tongan facilitators planned a major workshop for Auckland Tongan leaders. The Samoan facilitators prepared a workshop model for use with their congregations.

### **Treaty Translation**

The facilitators have also requested that the Treaty of Waitangi, particularly the Maori language version, be translated into Samoan and Tongan. They would then use this during their workshops, and make it available to congregations. The Bicultural Committee has agreed to ensure that the Treaty will be made available in the Samoan and Tongan languages.

### **SUGGESTED DECISIONS:**

- a) Conference encourages all parishes to participate in a Ten Year Review of their Bicultural Journey and asks the Bicultural Committee to prepare the process.
- b) Conference agrees to fund the equivalent of a quarter time appointment so that the Ten Year Review process can be extended to Parishes and Synods.
- c) Conference supports the policy of providing bicultural orientation workshops for Youth Workers and for presbyters from partner churches working for Te Hahi Weteriana.
- d) Conference agrees that the material prepared to bring the Laws and Regulations of the Church up to date in terms of the Church's current bicultural understanding and commitment be referred to the Law Revision Committee.

# LAND COMMISSION

## Report to Conference 1994

The Land Commission for the last year has found itself in a position of uncertainty about its future. Since its inception in 1987 the Commission has prepared reports and pamphlets that have helped the Church come to a different understanding of ownership and sale of land. Having completed that task the Commission feels that its ongoing monitoring of land issues may well belong with some other part of the Church.

Parishes are now aware of their need to know their own Land Story and we report that 40 have forwarded copies of their Land Stories to Archives. We are also aware that a few Parishes have almost completed their Land Stories. The process of monitoring the Land issues is now embedded in Church Polity and a Land Story is a prerequisite requirement before the C.B. & L. Committee will give permission to buy or sell any property. District Property Committees and District Land Committees also monitor Land Issues.

To assist Parishes with the Land Story requirements the following Information Leaflets have been produced and distributed through Administration Division:

- \* No.42 Guidelines for taking action on Land
- \* No.46 Our Land Story
- \* No.47 Guidelines taking action on Land responding to Waitangi Tribunal
- \* No.48 Study and Action by Parish on Waste Land and Confiscated Land

The Land Commission last met in March 1993. The 1993 Report to Conference invited the Land Commission to review their task. This has been done in consultation with some members and the consensus is that the primary task of the Land Commission has been fulfilled. Consequently, it is the Land Commission's suggestion to Conference, that the Land Commission be disbanded, and that any on-going work related to Land Issues become the responsibility of the Bicultural and District Property Committees, working in conjunction with the C.B. & L. Fund Committee and other bodies with significant responsibility for Methodist land.

The Land Commission thanks all persons who contributed to its life and work, and notes the significant contribution by Rev. Dr. John Salmon.

### **Suggested Decision**

1. That the Report be received.

2. That the Land Commission be disbanded effective as from this Conference.
3. That any on-going work related to Land issues become the responsibility of the Bicultural Committee.
4. That District Land Commissions continue their task.
5. That Conference thanks all persons who contributed to the life and work of the Land Commission, and notes the significant contribution made by Rev. Dr. John Salmon.



## **Negotiating Churches Unity Council**

### **Membership of NCUC**

The membership of the council consists of ten people selected by the cooperative ventures and ten people appointed by the negotiating churches. The two Methodist representatives are Mrs Helen Hay and the Rev Norman Brookes and appreciation is expressed for their continued good work and involvement in the affairs of NCUC

### **Executive officer and chairperson**

On 31 January 1995 Clare Morrison completes seven years in her appointment as Executive Officer. A task group has prepared a new job description for the position which will be advertised in time for applicants to be interviewed and an appointment made at the end of January. Mr Glen Robertson continues as chairperson.

### **Funding**

Due to a reduction in grants and an increase in expenditure, the NCUC has had no option but to draw up a deficit budget for the current year. We give thanks for the continued support received from the Methodist Church and are hopeful that this will not be reduced any further.

### **Working together**

This year a significant number of parishes have expressed a desire to work together and discussions are underway in several areas looking at the possibility of forming new cooperative ventures. The following new ventures have been established - Paeroa Cooperating Parish (Methodist-Presbyterian) - Foxton Union Parish joined with Shannon Methodist-Presbyterian parish to become Foxton Cooperating Parish - the Methodist and Presbyterian parishes in Whangamata became the Whangamata Cooperating Parish - Brockville Union Parish became the Brockville Community Church with Anglican partnership. Those preparing covenants or agreements include Otatara, Waiwhetu, Whitianga, Woodville and Wellington West.

### **Conference of Cooperative Ventures**

The churches have favourably responded to the following recommendations from the Conference.

- a) Approve the report and proposals for the Conference of Cooperative Ventures held at Upper Hutt in August 1993.
- b) Approve the proposal for the formation of a Forum of Cooperative Ventures to meet biennially and to be comprised of representatives from each cooperative venture and each of the negotiating churches.
- c) Take whatever steps necessary to provide for the Forum of Cooperative Ventures to present reports and make recommendations.

### **Matters addressed by NCUC**

- a) A taskgroup has been set up to review the procedures for archives in cooperative ventures.
- b) A meeting of financial personnel met to discuss the Cooperative Ventures Joint Mission Fund and to encourage consultation on target setting between the churches at regional level. A follow-up meeting will be held in October.
- c) Bi-cultural journey was the subject of a questionnaire to cooperative ventures which was followed by denominational presentations at the June Council meeting. Discussions are continuing on the topic.

### **NCUC-CCANZ**

We continue to work closely with the MUE programme of CCANZ with an exchange of representatives. At present we are combining with them in a taskgroup looking at the Theology of Unity. A joint publication is the annual Ecumenical calendar.

### **Cooperative Ventures Removal Scheme**

The scheme involves 36 cooperative ventures including four parishes paying contributions for two ministers. This years levy was set at \$600 plus GST but as some surplus has been accumulated from 1 July 1994 contributions will be \$400 plus GST for members of long standing and \$500 plus GST for those parishes who recently joined or are anticipating joining in the near future. There were four moves this year at an average cost of \$3177. We thank again the Methodist Administration office for their continued help in administering the scheme.

### **Annual report**

The annual report of the NCUC contains a fuller account of our activities and also includes the financial statements. Copies of this report are available from the NCUC each year in November.

### **Forum 1995 preparation**

A planning group has been established for the next Forum which will be held at the Kapiti Cooperating Parish. A taskgroup has been set up to look at the constitution of the Forum.

### **Guide to Procedures**

The fifth edition of Guide to Procedures is being updated by the issuing of the first set of revisions which will be despatched to all recipients of the fifth edition. These revisions include new checklists to assist in easy management of some of the tasks required ie team ministry, extension of ministry term, obtaining approvals for new ventures and role of JRC liaison person.

### **Projects being worked on**

The Conference of Cooperative Ventures strongly expressed the opinion that JRCs need to be more effective in their operation with greater support from regional church courts. A task group has been working with JRCs to stimulate them into being more pro-active in relationships with denominations and with cooperative ventures. Greater responsibility and greater representation from cooperative ventures is being encouraged. Some JRCs are already quite proactive and give considerable support to cooperative ventures and to keeping the vision for a greater unity alive. Training for newly appointed ministers has been arranged by some JRCs. Questions raised by JRCs have included total ministry models, lay administration of the sacraments, membership of cooperative ventures and their financial oversight.

The NCUC is now committed to actioning the work resulting from the Conference of Cooperative Ventures including - looking at the theological imperative of unity, appropriate training of ministers and youth ministry.

Glen Robertson  
Chairperson

Clare Morrison  
Executive Officer



## RESPONSE

### STEWARDSHIP - MISSION

### REPORT TO CONFERENCE 1994

I look back on my first 12 months as Director of RESPONSE with a mixed bag of feelings. It has been an extremely busy period: discovering parishes and people; discovering a need for some different resources and programmes from RESPONSE; discovering a new and wider church family, and in that finding a welcome that was and is amazing.

The "mixed bag of feelings" that I referred to are those of wonder, pleasure, impatience, frustration and some satisfaction, with a lot of joy:

- The wonder of the paradox of finding each parish so different and yet the same;
- The pleasure of being part of people's lives even for the short time of my visit;
- The impatience at having to wait for the results of meetings;
- The frustration of not having enough time and sometimes energy;
- The satisfaction of working successfully with and for a parish;
- The joy of being part of it all.

Just what has this work entailed? By the time Conference meets, RESPONSE will have undertaken 30 Consultations from the North to the South, 2 Directed RESPONSE Programmes, 5 Directional Weekends and 3 other weekend workshops. It has been a time of putting together new programmes and services that will meet the changing needs and expectations of parishes, and the promotion of these new concepts. It has been a time of raising the profile of RESPONSE after a period that had very little activity in that area.

In January I was invited to participate in and attend a 5 day Staff Conference of Stewardship Australia, held in Melbourne. Rev. Bill Vinten and his wife Barbara were also guests of Stewardship Australia - Bill was there to present his book *A Biblical Guide to Stewardship*. This visit was excellent, it strengthened the links that had already been made between RESPONSE and Stewardship Australia. It was a good opportunity for sharing ideas, skills, resources and expectations.

Our staff retreat was held this year in February at Stella Maris in Wellington. This was a time for all those involved in the work of the unit to meet, reflect and plan for the forthcoming year.

Common Ground, Holy Ground, the latest of the Themed Resource Kits from

RESPONSE, was launched at the last Conference, and has been well received.

As this past year has primarily been taken up with the "revival" in people's minds of RESPONSE, and providing some new concepts and resources that help with the realisation of Parish Mission. The time between a consultation and a programme booking is lengthy. This of course affects cash flow, and is reflected in this year's budget figures. The encouraging news is that enquiries for work are coming in, and there are programmes booked for the early part of 1995.

I would like to express my gratitude to the members of RESPONSE Executive, and my colleagues in RESPONSE for their commitment to our work and their support and help to me throughout the year.

### **THE YEAR AHEAD**

In the light of the events and discussions of the past year, RESPONSE will be taking some time at the end of January to reflect upon its present mandate, and the existing resources and programmes that are currently being offered. In fact, we will be considering the question "Where to from here?"

Today's harsher and more competitive social, economic and political climate has impacted upon parish and community life, and in that context, we will be endeavouring to emphasise the need to look at a more holistic approach to resourcing mission.

RESPONSE will be seeking to be part of what I term a "total package for sustained growth". This package would involve other areas of the church's resources, and is seen as possibly replacing the somewhat "ad hoc" approach to problem solving and resourcing of mission. This is of vital importance in terms of today's arena. There are many clamourings from numerous organisations for people's time, money and commitment. We have to rise to the challenge that this throws at us, and look to planning for sustained success in our efforts.

RESPONSE will be promoting our formula for success, which is to

**Interest**  
**Inform**  
**Involve**  
**Include**

to get an **Investment** of people's time, love and commitment. Money will follow.

**Rosemary (Ro) Williams, DIRECTOR.**

# NATIONAL STATISTICS FOR 1993

Below are the statistical results for 1993 Directed RESPONSE Programmes.

Parish	Prog Roll	Givers Bef	New Aft	Env.	Av.Resp		Extra \$ wk	Extra \$yr	Income + / (-) %
Chartwell Union	427	183	213	46	11.62	12.64	566	26,449	26.64
Taupo Union	221	120	122	30	10.10	11.01	132	6,873	10.91
Knox Presbyterian	253	127	147	33	11.02	11.64	311	16,175	22.23
Averages	300	143	160	36	10.91	11.76	336	17,499	19.93
Totals	901	430	482	109			1,009	52,498	



# **RESPONSE DIRECTED PROGRAMMES** **ANALYSIS OF RESPONSES NATIONALLY FOR 27 PARISHES 1990-1993**

Total Programme Roll: 6,531 (Members: 3,99; Adherents: 2,540)

PREVIOUS RESPONSES			RESPONSES NOW		
New	No.	Wkly Amt	No.	Wkly Amt	Difference
Increased	1,520	17,778.88	1,244	9,853.65	+9,853.70
Renewals	851	8,845.85	1,520	24,595.07	+6,816.20
Decrease	263	3,844.63	851	8,845.85	0.00
Cancelled	89	485.09	263	2,940.60	-904.03
<b>Totals</b>	<b>2,723</b>	<b>30,954.45</b>	<b>3,878</b>	<b>46,235.17</b>	<b>15281</b>
Take envelopes			86		
Cash Offering			279		
Donation			121	5,811.23	
See Later (\$ in Unreported)			383		
Transfer			18		
Remove			75		
Refuse (+ cancelled)			1,249		
Unreported, includes 169 = \$1,520.30			652		
Less multiple entries			210		
<b>Total (Reported and Unreported)</b>			<b>6,531</b>		

New Responses number 959 giving \$6,553.35, averaging \$6.83.

## **PACT 2086 TRUST REPORT TO CONFERENCE**

### **SECTION I.**

The year to March 1994 was, on most fronts, a year of consolidation for PACT 2086 Trust.

### **PROPERTIES.**

The Trust experienced vacancy problems with one of its properties in Karangahape Road where a tenancy failed and resulted in a significant loss of rental income to the Trust. All of its other tenancies have operated successfully during the year and its nett income position has been aided by the interest rate reduction in respect of the mortgage advance secured over the Karangahape Road properties.

During the year it shared in a review of the Karangahape Road area with the Pitt Street Trust with the work being carried out by the Church's Investment Board. This report indicated that after a period of significant decline the Karangahape Road area, particularly around the Queen Street / Pitt Street intersections, may be seeing a resurgence in service retailing and as a restaurant / cafe area. There is significant apartment development in the Karangahape Road / Symonds Street area and this is having an impact upon the demand for commercial space. It is too early to say that trading in the area is or will become buoyant but there is every indication of a turn around from the significantly depressed trading conditions of the last few years.

### **ANNUAL ACCOUNTS.**

The annual accounts for the Trust for the year disclose gross income of \$758,577 and net income of \$484,276. The Trust's investments were written down by \$323,000 as at balance date leaving a surplus of \$161,276 to be added to accumulated funds. Accumulated funds as at 31st March 1994 stood at \$4,209,342. The Trust's investments are predominantly in commercial real estate.

### **Suggested Decision:**

The report be received.

### **SECTION II.**

The significant work in front of the PACT 2086 Trust for the year to March 1995 is the development of the 364 hectare farm property at Kaweka, Hawkes Bay, purchased by the Trust at the beginning of April 1994, as a plantation forest.

The property is being planted predominantly in Radiata Pine but with significant plantings of a variety of other species to determine commercial viability for possible commercial re-planting in the future.

The property has some existing areas of native bush and these are being protected and enhanced.

Planting commenced in June 1994 with approximately 90% of the property being planted in the first year and the balance in the winter of 1995.

Arrangements were reached with the local School Committee for the house on the property to be purchased by it and with the School Committee having the right to leave the house on site for several years until they finally establish a permanent location to move the house to.

#### INVESTMENT POLICY.

While the Trust's predominant long term investments are in property it is seeking to widen its investment base to include a small portfolio of selected New Zealand company shares. Stock selection has been undertaken with due consideration given to the Church's Guidelines for Socially Responsible Investment.

#### QUEEN STREET PROPERTY.

The Trust notes that nearly 8 years after the lease of the Queen Street property was signed no new developments have been undertaken on the property which remains largely in the condition it was when possession was given to the lessee company. As at 31st December 1994 nearly 1/12th of the total lease term will have expired.

#### **Suggested Decisions:**

1. That the report be received.
2. That the Board for the 1995 year be the Board of the New Zealand Methodist Trust Association.



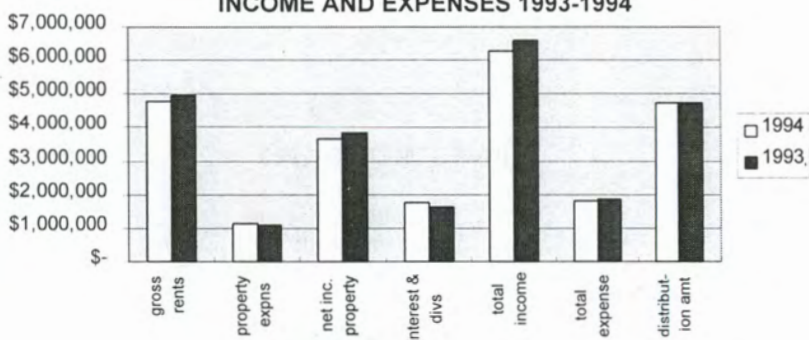
# NEW ZEALAND METHODIST TRUST ASSOCIATION REPORT TO CONFERENCE

## SECTION I.

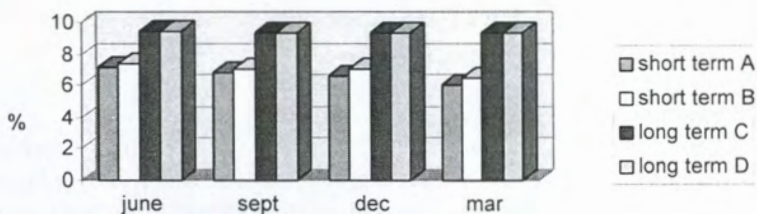
The Association had a satisfactory year for the 12 months to 31st March 1994.

### ANNUAL ACCOUNTS

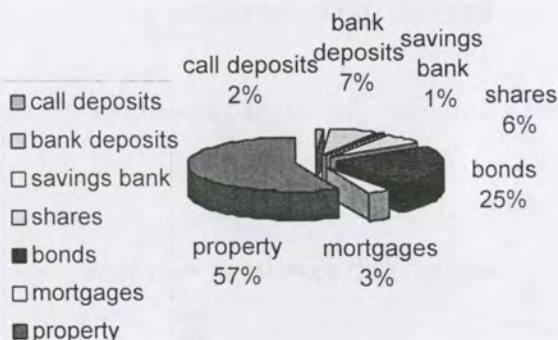
#### INCOME AND EXPENSES 1993-1994



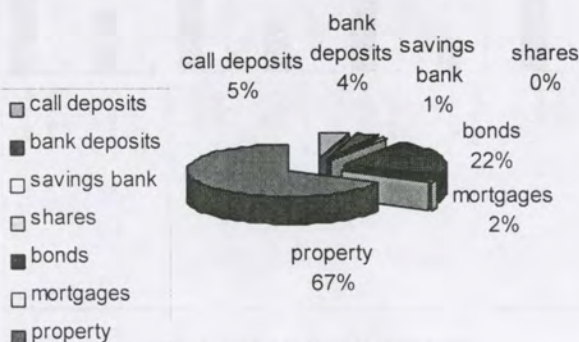
#### DISTRIBUTION RATES 1993/4



## INVESTMENTS 1994



## INVESTMENTS 1993



Total funds invested with the Association up to 31st March 1994 were \$57,513,661.

### Investments.

After a period of considerable discussion the Association settled on an investment policy which will see a gradual move away from predominant long term investment in property into a more diverse mix of property, equities and fixed interest deposits.

The Association considered that it needed to move into a modest portfolio of company shares and reviewed the shares listed on the New Zealand and Australian Stock Exchange that it considered would reasonably meet the Guidelines for Socially Responsible Investment and from those companies

developed a list of companies in which it could make investments from time to time.

The list of companies selected is:

**New Zealand**

Air New Zealand	Wrightson
Donaghys	Trustbank
FERNZ	Skellerup
Goodman Fielder	Carter Holt Harvey
Sanford	Ceramco Corp
Telecom	Nuplex Industries
Wilson and Horton	Tasman Agriculture
Fisher and Paykel	Hallenstein Glasson

**Australia**

Amcor  
ANZ Bank  
Broken Hill Pty  
National Australia Bank  
Newscorp  
Pacific Dunlop

**Bi Cultural Review.**

The Methodist Trust Association, in conjunction with PACT 2086 Trust and the Investment Board, held a review of its bi cultural journey over the last 10 years as part of its meeting agenda on Wednesday 4th May 1994.

The Review was led by Rev Norman Brookes from the Bi Cultural Committee and Mrs Barbara Lawrence from the Boards.

The collective memory and reflection on the work of the various Boards over the 10 years and the changing emphasis to reflect the Church's position on and understanding of partnership, was well received by Board members. It was particularly interesting for the newer members of the Boards to see the evolution in the style of working and content of the work of the Boards as reported by the longer serving members compared to the present day situation.

Norman and Barbara were thanked by the Boards for their time, effort and ability in leading the Boards through their reflections.

**Suggested Decisions:**

That the report be received.



## SECTION II.

### **Investment Funds Re-Named.**

As part of the review of investment strategy and portfolio the Association has considered the current descriptions given to its four investment funds:-

Short Term A

Short Term B

Long Term C

Long Term D

It has determined that those descriptions required review as they did not perhaps adequately describe the terms of deposit available to depositors and may in fact give the wrong impression of the Funds to be used by depositors for the funds available for investment.

After considerable discussion the Board has determined that in future it will operate two main investment pools namely:

### **Income Fund**

#### **Growth and Income Fund**

Deposits currently in the short term A and B Fund will remain with that description but will form the **Income Fund** while deposits in the long term C and D Fund will form the **Growth and Income Fund**.

The minimum term of deposit in the **Income Fund** will be of one month with no maximum term and in the **Growth and Income Fund** the minimum term of deposit will be six months with no maximum term.

Deposits in the **Income Fund** will be invested in cash and fixed interest investments without capital exposure and investments in the **Growth and Income Fund** will be invested in properties, equities and cash and fixed interest investments with a longer term view and with an exposure to capital revaluation.

It is considered that the new description of the Funds more appropriately describes the opportunities available to depositing groups and enables depositors to deliberately choose whether they wish their funds to be invested on an interest only basis or to invest in a fund with the opportunity for capital adjustments.

### **INVESTMENT POLICY.**

In conjunction with the Investment Board the Trust Association continues to work at refining its investment policy to provide for an appropriate mix of

investments for the benefit of the Church and its depositors in the investment environment approaching 2000.

#### PROPERTY SALES.

After balance date the Association has moved to sell both its property holdings in Frankton and Te Rapa as the leases expired and also re-sold back to the Palmerston North parish the property purchased from the parish in Main Street, Palmerston North.

Whilst it has no particular proposals for the sale of any other property the Association will review the place of each of its properties in its portfolio from time to time.

#### GRAFTON HEIGHTS.

Conference last year listened carefully to the Association's concerns in respect of its ongoing ownership of the Grafton Heights property and directed that the question be resolved expeditiously without cost to the Association's depositors but without prejudice to the rights of those who were designated as the original beneficiaries to the land. Further meetings have occurred during 1994 but to date the Association is unable to report a resolution of the Grafton Heights land question. The matter continues to receive attention by the Association and it is hoped that a successful outcome can be reported to the next Conference especially as the Association could need to rely upon the sale of this property to fund the repayment of the Supernumerary Fund deposits due in December 1995.

#### THE PLACE OF THE METHODIST TRUST ASSOCIATION IN THE CONNEXION.

When the Association was formed in 1978 Conference recommended the Association for the investment of all Church funds, authorised all Church Trusts and organisations holding funds to invest in the Association and has from time to time, encouraged the Church to use the Association as the main investment vehicle for the Methodist Church of New Zealand.

Whilst the Association was not immune from the ramifications of the 1987 share market crash, it is considered that the Association has been successful in meeting the investment expectations placed upon it both as a secure organisation for the investment of Church funds and also as a commercial operator to develop and manage Church commercial property. Total deposits with the Association as at 31st March 1994 were \$57,513,661 and whilst this is a significant sum of money the Association is aware that there are considerable sums still held on behalf of the Church in a myriad of other investments and through other investing organisations.

Conference has always stopped short of directing investment of Church owned funds through the New Zealand Methodist Trust Association and the Association is comfortable with that position. The Association contends however, that groups holding funds invested outside the Association should at least consider the reasons for those external investments and in the absence of sound investment criteria to the contrary, should consider investing those funds with the New Zealand Methodist Trust Association.

The Association through its Income Fund and Growth and Income Fund offers a variety of investment terms and types of investment at rates of return comparable with a majority of organisations available in the New Zealand market place and certainly comparable with those that meet the Churches Guidelines for Social Responsible Investment.

The Association would welcome discussions with any Church group seeking to invest funds belonging to the Methodist Church of New Zealand for whatever period of time toward whatever final goal.

**Suggested Decisions:**

1. That the report be received.
2. That Conference re-affirms its endorsement of and recommendation for investment of Methodist Church of New Zealand funds with the New Zealand Methodist Trust Association.
3. That the Board for 1995 be;



## **INVESTMENT BOARD REPORT TO CONFERENCE**

### **SECTION I.**

In the last twelve months the Investment Board was particularly involved in consideration of appropriate investment policies for the Methodist Church and the ramifications on the Guidelines for Socially Responsible Investment endorsed by the Church in 1984. These guidelines were prepared and developed by the Joint Public Questions Committee and received the endorsement of both parent churches when forwarded to them by the Public Questions Committee in 1983.

This statement has remained the Church's position on investment guidelines from that time although there have been a few endeavours by the Church to see that the guidelines were being followed by those responsible for investing the Church's funds.

The Investment Board is aware that one of the major investing agencies of the Church, New Zealand Methodist Trust Association continues to review its investment policies as against the 1983 guidelines.

The position of the guidelines has been open to review following the decision of the Presbyterian Assembly in 1993 to invest their funds in order to maximise return with due consideration to the moral and ethical position of the Presbyterian Church of Aotearoa New Zealand. The instruction to "maximise the return" is a significant change from the tenor of the 1983 guidelines.

This matter was raised as a notice of motion to the 1993 Conference and the Joint Public Questions Committee was asked to re-consider the 1983 guidelines in light of the Presbyterian decision. As part of that consideration representatives of the Investment Board met in mid 1994 with representatives of the Public Questions Committee working party on investments. It was noted that the questions raised by the Methodist Church of New Zealand were not in any way a comment or a questioning of the decisions reached by Assembly. The concerns that the Investment Board held were to determine the status of the guidelines for investment with respect to the Methodist Church of New Zealand and to determine how these guidelines should be applied with regard to Co-operating Ventures.

The Investment Board could envisage for instance, the position of a Union parish who could invest either in the New Zealand Methodist Trust Association or with the Presbyterian Church Property Trustees Consolidated Fund and could, solely on the basis of investment policies, receive financial

benefit in investing in the one that had maximum return as an objective rather than one that endeavoured to follow the Guidelines for Socially Responsible Investment.

The Public Questions Committee raised the consideration as to whether the guidelines were meant to be an investment policy which directed what would be considered appropriate or inappropriate investments or merely a review facility to enable whatever investment decision was made to be considered but otherwise maintained.

The Public Questions Committee, amongst the pressure of the other work it had to perform, agreed to re-visit the guidelines and to prepare a response in light of the investment climate of 1994.

The Investment Board looks forward to the release of the discussion paper.

#### PROPERTY APPROVALS.

The major matter considered by the Board during the year under review was the assignment and variation of lease of the Hamilton Trust's Wesley Chambers property.

#### PROPERTY REVIEWS.

The Investment Board was pleased to undertake, on behalf of the Pitt Street and PACT 2086 Trusts, a review of the changing face of Karangahape Road to determine future investment strategies for the Trusts in respect of their Karangahape Road properties. Substantial research was undertaken in compiling the reports to the Trusts with the final report being delivered in mid-1994.

#### OFFSHORE INVESTMENT.

The Investment Board prepared and published an information leaflet, Leaflet Number 68, on the question of Offshore Investment. This is an area that probably will not affect large numbers of groups within the Church but is of interest to some groups with larger resources. A copy of the information leaflet was distributed with the 10th April 1994 mailing and further copies are available from the Board of Administration if required.

#### **Suggested Decision:**

1. That the report be received.

## SECTION II.

### INVESTMENT POLICY.

As noted in the first section of its report, the Investment Board is engaged in a review of the Churches Guidelines for Socially Responsible Investment and in the development of an appropriate investment policy for the Methodist Church approaching the end of the millennia.

Whilst a period of low inflation means that fixed interest deposits can have a greater role to play in producing known secure and useful income, it can also highlight poor investment decisions that may otherwise have been masked by increasing values caused through high rates of inflation. The need to maintain a balanced and diversified portfolio of investments both connexionally and locally is encouraged.

The Investment Board notes that one means of maintaining a spread of investments for local parishes is by investment with the New Zealand Methodist Trust Association which in its turn invests in a wide range of investments both fixed interest for its Income Fund and equity based property and shares (plus income producing fixed interest investments) for its Growth and Income Fund.

#### Application of Investment Policy.

The Investment Board looks forward to wide discussions within the Church as to the application and effect of whatever is the agreed investment policy in the future and to the development of an appropriate means of reporting on both the implementation and usefulness of the investment policy to the Church.

### COMMERCIAL PROPERTY MANAGEMENT.

The Board manages property on behalf of a number of Trusts throughout the country and is pleased to discuss with any group how its services may be made available to assist them.

The Board is also pleased to discuss any particular investment question with any Church group or organisation as required.

#### **Suggested Decision:**

1. That the report be received.
2. The Board for 1995 be:



# **METHODIST PROVIDENT SOCIETY**

## **Annual report to Conference 1994**

The Society has pleasure in presenting this, its Fifteenth Annual Report to Conference.

With a total membership at 31st March 1994 was 243 compared with 215 at the 31st March 1993. This represents an increase in membership of slightly over 13% reversing previous trends and largely attributable to the introduction of the Medical Insurance Scheme through the fund.

Of the total membership, 22 were members because of their desire to assist their own local parish or other local group through the Nominated Trust Advances scheme. These members, because of the nature of their deposits, are not usually active or long-term members of the Society.

At the end of the financial year, 8 parishes or other Church-related bodies were recipients of these Nominated Trust Advance loans. In all cases the depositors have foregone their right to interest on the money they have lent to the recipient.

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 forgoing their right to interest on their deposits, and during the year ended 31st March 1994 \$1,193 was received from this source.

### **DISTRIBUTION**

A resolution will be put to the Society's Annual Meeting that no distribution be made this year.

### **INTEREST RATES**

Since the end of September 1993, interest rates offered by the Society on deposits have been constant at 4%.

## **OTHER FACILITIES THAT ARE AVAILABLE THROUGH MEMBERSHIP OF THE SOCIETY**

The Provident Society has renegotiated insurance for members through National Insurance for Homeowners and Householders insurance. 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 or alternatively their local branch of National Insurance, indicating that they are members of the Methodist Provident Society.

The Provident Society last year entered into an arrangement with Southern Cross Healthcare, whereby we are able to offer to members Medical Insurance with the benefit of group rates. There has been considerable interest in the scheme.

The Executive Officers of the Society are endeavouring to provide additional benefits for the members of the Society, and are open to any suggestions from members.

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 Le Couteur Executive Officer

### **Suggested Decisions**

1. That the Report be received.

## ROBERT GIBSON METHODIST TRUST BOARD

We report on another good year in our dairy farming activities.

We have again increased the production for the three farms over the previous year and report a total of 114,007 kgs of milkfat, which is 13.5% above what was produced last year. This is the highest volume of milkfat ever produced on the farms.

We continue to maintain the farms up to a good standard, and to continue with development work.

Extensive draining work has been carried out on the three farms, with good results.

We have upgraded the milking shed on the Rimu farm by "fleck coating" the interior of the building. We have continued with a regrassing programme, thus improving the fertility and quality of the paddocks where this has been done. Thus far we have regrassed a total of about 45 acres. The Board is sensitive to the need to keep a firm balance of finance to be made available for grants and bursaries, and for development work on the farms.

We budgeted for a payout of \$6 per kg of milkfat, whereas in fact we received \$5.70 which is 30 cents below our budgeted figure. This meant that on the volume of milkfat produced we have earned \$34,000 less than we would have done, had the payout figure remained at \$6.

However, the increased production obtained has cushioned the overall result to the extent that our gross income has increased by 3% and in monetary terms by \$18,624.

We started the year with an opening balance amounting to \$16,437 and closed the year with a credit balance of \$24,918.

We paid the following amounts in grants and bursaries.

Wesley College	\$ 36,950	- 34 students
Other Secondary Schools	\$ 12,600	- 12 students
Polytechnic Students	\$ 12,850	- 16 students
University Grants	\$ 49,100	- 68 students
Manaia Property Committee	\$ 5,000	
Youth Education Word	\$ 20,000	
Child Care	\$ <u>4,000</u>	
<b>Total</b>	<b>\$<u>140,500</u></b>	
Total number of students assisted		- 130

### Suggested Decisions:

1. That the Report be received.
2. That grants, bursaries for the year 1994-95 be allocated as follows:



Wesley College	\$ 37,000
Other Secondary Schools	\$ 15,000
Polytechnic Students	\$ 14,000
University Grants	\$ 55,000
Manaia Property Committee	\$ 5,000
Development Division up to	\$ 20,000
Methodist Mission Aotearoa	
up to	\$ <u>4,000</u>
<b>Total Grants &amp; Bursaries</b>	<b>\$150,000</b>

3. That the financial statement for the year ended 31 May 1994 be adopted.
4. That the Board be:  
Connexional Secretary, Chairperson for North Taranaki-Wanganui District, Reba Hunt, John P Harding JP, Alan Hughson JP, Bruce Duthie, Vic Morgan, Preston Bulfin, Geoff Marx, Bill Yateman, Presbyter Manaia Parish, Rev'd Len Willing, Rev'd Wilf Ford.

John P Harding  
Chairman

# P.A.C. DISTRIBUTION GROUP

Report to Conference 1994

## SECTION A

This year the Distribution Group picked up the dual themes of the *International Year of the Family* and *Constitutional Reform*.

### YEAR OF THE FAMILY

Many of the stories we heard this year dealt with families struggling to survive in the present climate of economic need. We were told about issues relating to all aspects of family life, both within the Church and in the wider community. Within this broad area, we focussed our attention mainly on:

very young children

teenagers

parenting skills

Mother Teresa reminds us "*We may not be able to do great things, but we can do small things with great love*". In this spirit we have made the following Distribution:

Agape Fellowship, Palmerston North	\$ 15,000
Education Support Fund, Gisborne	\$ 10,000
Health Programme- Reeflon	\$ 5,000
Linwood Prime Time	\$ 15,000
Centre Care - Waimate	\$ 5,000
155 Community House, Whangarei	\$ 5,000
Shopping Mall Ministry, Botany Downs	\$ 20,000
Masterton Christian Child Care	\$ 15,000
Building Community - New Plymouth	\$ 5,000
Thames Community Resource Centre	\$ 10,000
Mid-North Aid & Refuge	
Mid-North Budgeting Trust Kaikohe	\$ 10,000
Youth Peer Support - North Shore	\$ 1,000
Student Support Programme, Henderson	
High School	\$ 2,000
Cool Schools/Peer Mediation in schools	
- Foundation for Peace Studies	\$ 5,000
Christian World Service	\$ 25,000
Aotearoa Youth Network	\$ 35,000

### **For Family related programmes associated with .....**

Te Taha Maori	\$ 80,000
Methodist Mission Aotearoa	\$200,000
Samoaan Fellowships	\$ 60,000
Tongan Fellowships	\$ 60,000
Fijian Fellowships	\$ 30,000

## **CONSTITUTIONAL REFORM**

As it seeks to be part of the Mission of God in Aotearoa New Zealand our Church acknowledges Te Tiriti o Waitangi as the Covenant establishing our nation on the basis of a power sharing partnership. In our own Church life we endeavour to model a partnership between Maori and Tauiwi.

In 1992 Conference committed itself to supporting a call for Constitutional Reform as a way towards a more just system of Government for all who live in Aotearoa New Zealand. Since then Public Questions Committee of the Methodist and Presbyterian Churches, the Conference of Churches of Aotearoa New Zealand and the Bicultural Committee of the Methodist Church have continued to clarify this task and provide educational resources.

The establishment of a 'ten plus ten' Council of Conference is evidence of our commitment to Te Tiriti and the practicalities of Constitutional Reform. The time has now come for this issue to be promulgated more widely inside and outside our Church.

To mark the 10th year of our Bicultural Journey: **we set aside \$300,000** for Te Hahi Weteriana to advance this cause.

The ways in which this task might be undertaken and resourced will be worked out by the Bicultural Committee.

## **RESOURCE PERSON/CHRISTIAN EDUCATION ENDOWMENT**

Story Room, Invercargill	\$2,000
Fijian/Indian (Auckland) Conference	\$ 500
Rotorua - Parish Leaders	\$ 500
Greg Hughson, Youth Ministry	\$1,000
PioPio/Mokau	\$2,000
Youth Trek	\$3,500

## **ARCHIVES**

Taha Maori	\$ 5,000
Rotorua	\$ 300
Archives	\$11,000



## **MEMBERSHIP**

The P.A.C. Distribution Group in 1994 was Roger Biddle, Garth Cant, Andrew Doubleday, Joan McDonald, Trevor Nesbit, Wendie Rosewell, Gillian Thornley, Stan West and Barbara Lawrence (Ex-Vice-President). Retiring this year Roger Biddle and Garth Cant.

## **SECTION B**

In accordance with the Guidelines of the P.A.C. Distribution Group we remind the Church that 1995 is a seventh year of gifting and in a seventh year the money for distribution is to be used outside of the life of the Church. Furthermore, during this year the Church should take the opportunity to review the distribution process and the effect that the use of this money has had on the life of the Church. The Council of Conference in its partnership role is invited to initiate this review.

### **Suggested Decisions:**

1. That the Report be received.
2. That the Council of Conference initiate the Seventh Year Review of the distribution process and the effect of the distributions on the life of the Church.

# **BOARD OF ADMINISTRATION**

## **Report to Conference 1994**

### **A - LOOKING BACK**

#### **INTRODUCTION**

In previous reports we have remarked about the continual change which is occurring within the society in which we live. All of us are affected by these changes, many of them are imposed upon us, and often they just seem to be happening around us as we go about our daily lives. The Board of Administration has spent significant time considering changes which are affecting the Church, particularly in the area of Government Legislation, and seeking to find the appropriate way forward.

Particular Government Legislation which the Board has worked through during the year includes the Privacy Act, the Human Rights Act (particularly as it affects Superannuation Schemes), the Consumer Guarantees Act. The Supernumerary Fund will also be affected by the High Court decision that Church Superannuation Schemes should not be subjected to income tax on their investment income. All of these matters are dealt with in more detail within the later sections of this report.

#### **Personal**

The Administration Division gratefully acknowledges the work of Bill Clothier who until his death acted as auditor to a number of its Funds. Attention is drawn to the Conference tribute which records fully the breadth of his involvement.

During this year the Board received two resignations. Frank Claridge, who as a member of the Board has made a significant contribution to its life and work, and to the careful management of the Funds for which it is responsible. Geoff Hill, Chairperson of the Church Building and Loan Fund and former Board Chairperson. As a member of this Committee he has shared his leadership skills and his sensitivity.

During this year we have also seen a number of staff changes. Rosemary Hardwick, the Christchurch office receptionist, left us to work in Australia. Alice Tan is on a period of extended leave as she has given birth to their first child. Similarly, Annette Dix has commenced a period of twelve months maternity leave and is looking forward to the birth of their first child in October. The Administration Division in its Auckland Office has seen Lance Hook leave during the year: he was employed by the Division and undertook the accountancy tasks for the Maori and Development Divisions. Vivienne Thompson the receptionist/typist in Auckland also left during the year. We note with sadness the death of David Bycroft who for a number of years was the property maintenance person in the Auckland Office.



## **STIPENDS**

### **Stipend for the year from 1 July 1994**

In accordance with the Board of Administration report to Conference 1993 (refer pp 244 & 245), the Stipend Review Committee has retrospectively reviewed the December 1988 notional stipend base which has been used as the basis for calculating the level of stipend in the intervening period. After comparing the Methodist Stipend with the stipends paid by other denominations, as well as other financial and statistical information, the committee accepted that this December 1988 notional stipend base was correct.

The committee then reviewed the changes which have subsequently been applied to the notional base stipend, particularly paying attention to the decision to make no compensation in the level of stipend for the increase in the rate of GST from 10% to 12.5% on 1 July 1989. From an examination of the statistical and financial data collated by the committee, it was confirmed that this had been a correct approach: for example it was noted that the Real Disposable Income Index, which is compiled by Statistics New Zealand, had decreased from 1007 in December 1988 to 981 in December 1993.

After this review the committee was satisfied that the current stipend could be used with a level of confidence in establishing the new notional base for the stipend over the next period of time. The change in the Consumer Price Index for the year to 31 March 1994, of 1.3% was applied to the current stipend to establish the 1994 notional base stipend of \$30,822 which was used as the level of stipend for the year commencing 1 July 1994.

### **Parity with Presbyterian Stipend**

As part of its review the Committee again gave consideration to the concept of parity with other Churches and reached the conclusion that the differences between the Churches were such that it becomes an impossibility to achieve. However, conversations continue with other churches so that where possible we act together.

### **Record of Ministers Service Entitlements**

In accordance with the Conference 1993 decision (No 3 p727) the Administration Division has developed a book in which to record the service entitlements of Ministers. A copy of the book is being sent to each Minister. It is the responsibility of the Parish Steward to keep the book up to date and the Minister will carry the record book between appointments.

The Conference decision also recommended that a copy of the record should be maintained by the Administration Division. At this time it is not considered feasible for the Administration Division to collect and collate a copy of this record and that the responsibility for maintaining the record book should remain with the Parish and the Minister.



## Standard Reimbursing Allowances Survey

As was indicated to Conference last year, the Inland Revenue had requested a survey of Ministers' expenses be undertaken during the year to 31 March 1994 in order to confirm the appropriateness of the current level of the standard reimbursing allowances which are paid to Ministers.

Forty two Ministers returned the completed survey questionnaires which was approximately a half of those who were asked to maintain the records. The Inland Revenue accepted the completed returns as sufficiently representative of the type and amount of expenses incurred by Ministers during the course of their ministry.

Overall the average level of expenses was \$2,744, a 4.5% increase over the level of expenses that were being paid. However, the survey indicated that the spending within some categories had reduced while for other categories there had been an increase.

The level of standard reimbursing allowances as approved by the Inland Revenue is:

	Approved amount	Previous amount
Book allowance	\$ 569 pa	\$ 803 pa
Hospitality allowance	\$ 925 pa	\$ 665 pa
Clothing allowance	\$ 124 pa	\$ 160 pa
Other expenses	\$ 1,126 pa	\$ 996 pa
	<u>\$ 2,744 pa</u>	

In place of receiving payment of the standard reimbursing allowances a Presbyterian may choose to seek reimbursement for the actual expenses incurred while carrying out Ministry. It is important that when this practice is followed the processes set out within the Information Leaflet No. 28 are adopted and full detailed records are kept by the Presbyter.

*[See Suggested Decision Nos. 2 and 3, page 235]*

## SUPERANNUATION FUND

Every three years the Supernumerary Fund is subjected to an actuarial valuation. The valuation was required to be made for the year ended 31 January 1994 and the report of the Actuary, William M Mercer Ltd, to the members of the Fund has been included within this report.

### Annual Returns

Prior to the 1987 the Supernumerary Fund experienced a period of significant growth. At that time the Fund did not suffer the losses as a result of the share market crash which effected several other superannuation funds. In the 1988 report the Actuary remarked that the average annual return of

39.1%, which had been achieved over the previous three years, was unlikely to continue. The downturn in the property market followed and in the 1991 report the actuary reported that the annual rate of return had dropped to 4.93%.

While the average annual return for the last three years was negative 3.6% it should be noted however, that over this three year period returns have improved each year, with a positive 8.1% return in the last year.

### **Taxation**

Another factor which has contributed to the decline in returns for superannuation schemes was the taxation of investment earnings from 1 April 1988. Along with the Trustees of other Church Superannuation Schemes the Board of Administration obtained professional legal opinion that the Church Superannuation Fund should not be subjected to Income Tax. Because the Inland Revenue disagreed with the Churches' legal advisers, provision has been made within the Financial Statements for the payment of income tax although no tax has been paid. Earlier this year the Presbyterian Church Pension Fund argued its case with the Inland Revenue in the High Court. The High Court agreed that Church superannuation schemes should not pay income tax. At the time of preparing this report it is not known if the Inland Revenue will appeal the High Court decision.

If the High Court decision stands and it is clarified that the Supernumerary Fund will not pay income tax, then nearly \$2 million held as a provision for income tax will be available for the benefit of members. This will remove the small actuarial deficiency noted at 31 January 1994.

### **Pensions**

When the Government made superannuation schemes taxable it also made the pensions payable to pensioners tax free. In making these changes the Government gave authority to superannuation scheme trustees to reduce the pensions payable by up to the amount of income tax saved by the pensioner. The Methodist Church Supernumerary Fund chose to make no adjustment to the amount of pension each pensioner was receiving. These decisions in effect increased the income of pensioners by almost fifty percent. Until the income tax issue has been resolved the Fund has carried the cost of income tax as well as maintaining pensions at their previous levels. This decision also contributes to the actuarial deficit.

The Trustee considers that as a result of diversification of investment, which has been set in process, as well as the improvement in the economy generally, the Fund should now enter a period of modest and steady growth.



**ACTUARIAL REPORT to MEMBERS of the  
SUPERNUMERARY FUND OF THE  
METHODIST CHURCH OF NEW ZEALAND**

**as at 31 JANUARY 1994**

**Prepared by William M Mercer Limited  
in CHRISTCHURCH**

September 1994

This report is for members of the Supernumerary Fund and is based on the results of our actuarial examination of the Fund's financial position as at 31 January 1994. 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 1991.

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. No amendment to the deed was made since the date of my previous report to you.

Membership

The fund now has 368 members, which is down slightly from a total membership of 377 three years ago. The number of active members has reduced from 199 to 184, but the number of pensioners has increased from 178 to 184. There are now as many active members of the Fund as there are pensioners.

Of the 184 active members, 126 are full members, 38 are nominal members, 14 do not currently contribute and 6 are fifty percentum members. Of the 184 pensioners, 122 are supernumeraries and 62 are surviving spouses of deceased supernumeraries. Pensions in payment currently amount to \$462,480 per annum.



### Investment Performance

Your Fund's investment performance was disappointing over the three year period under review. Property assets have not generally been rewarding investments during the period, but the losses suffered by your Fund were particularly significant mainly because of its high exposure to such assets. The trend is more positive however, as indicated by the net rates of return earned during each of the past three financial years:

	Financial Year Ending 31 January		
	1992	1993	1994
Net Rate of Returns	-9.6%	-4.3%	+8.1%

Also, the Trustee has reviewed its investment policy and adopted a Statement of Investment Policy and Objectives which aims for a greater diversification of risk between various asset classes. For example, as part of the investment strategy that was adopted by the Trustee, the Fund's exposure to property investments is to reduce from 95 % to 15 % of total assets by the end of 1995, in order to have a more balanced mix of equity and fixed interest investments.

### 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's current assets plus 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. A "deficit" arises if there is a shortfall.

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. I have used the same assumptions in this valuation as I had used in my previous examination of the Fund's financial position.

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

The valuation results show that the Fund's financial position has continued to deteriorate over the past three years. The Fund's net liabilities currently represent 103 % of its net assets. In other words, the Fund is now in a small deficit position, whereas it was in surplus three years ago.

It is my opinion however, that the financial position of the Scheme should improve over the next three years, provided that contributions continue to be made by members and the Church at their current levels and benefits continue to be managed efficiently by the Trustee. I am of this view mainly

because of the improved investment management structure in place and the built-in conservatism in the assumptions I have used for the valuation of the Fund's liabilities.

In addition, if the taxation situation clarifies and the Fund is acknowledged by Inland Revenue as being tax exempt, the Fund's financial position would immediately improve substantially.

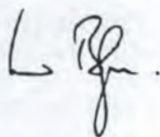
### Benefits

Your Trustee's policy of continuously reviewing benefits was maintained during the valuation period, even though not many benefit increases were made. The level of retirement benefit per year of contribution now stands at \$201.58. This represents an average annual increase of 0.8 % over the past three years, a rate which was only 0.4 % per annum lower than the average annual inflation rate of 1.2%.

During that same period, stipends increased at the rate of 1.4% p.a. or 0.2% p.a. above the inflation rate. The short term outlook is for the inflation rate to remain at or below 2% per annum. In such a low inflation environment, stipends are not expected to increase much, nor are benefits.

### Conclusion

The results of my actuarial examination show that the Fund's liabilities exceeded its assets by 3% as at 31 January 1994. Despite this current deficit situation however, I believe that the Fund's financial position is now more likely to improve than to continue deteriorating over the next three years. The more stable economic environment, the conservative funding strategy, the improved investment structure and the Trustee's continued sound management of the Fund are all strong contributing factors for my optimism.



Louis Boulanger  
Fellow of the New Zealand Society of Actuaries  
for WILLIAM M MERCER LIMITED

### **PRESBYTERS DEACONS AND LAY WORKERS LOAN FUND**

The previously notified intention to merge net balances of the deposit and loan accounts will take place when the necessary changes in computer programmes can be made. Other computerisation problems have delayed matters and a resulting backlog means it has not yet been possible to make progress with ongoing reprogramming.



For the year to 30 June 1994 the Fund again sustained a loss this year of \$1,837 as compared to \$5,574 for the previous year. The Fund gratefully acknowledges the grants received during the year totalling \$5,504 enabling it to continue to support Presbyters.. The interest rate on deposits was reduced to 4.5% p.a. from 1 November 1993 to be more in line with current rates. During the year under review:

- \* 17 new "deposit supported" car loans were advanced giving 36 such loans at 30 June 1994.
- \* In addition 3 new "interest free" car loans were provided to students leaving college, giving 15 such loans at 30 June 1994.
- \* There is only 1 Presbyterian with a loan not currently supported by deposits which therefore requires that the higher rate of interest be paid on the loan.
- \* The total current special loans (for housing) remains at 3 and there were 4 personal loans at 30 June 1994.
- \* At the 30 June 1994 there were 77 Presbyters, Deacons and Lay Workers with car replacement deposits in the Fund. These deposits had a total value of \$169,635 compared to \$142,147 twelve months ago.

## REMOVALS

The levies paid by Parishes fully covered the costs of Ministers household removals. The levies collected from Parishes totalled \$61,708 while removal costs for the year were \$35,852. After paying other administration expenses the total costs of the Fund were \$47,300 leaving a surplus of parish levies of \$14,408 to which was added interest earned of \$2,164. This means that \$16,572 is available to be carried forward into future years.

The Fund arranged and paid for 20 moves during the year, compared with 25 in the previous year. The average cost of each move for the year under review was \$1,793 compared with \$1,334 the previous year.

Competition amongst the removal companies for the Methodist Church moves continues to be very keen. A number of the larger removal companies are seeking an opportunity to submit a tender for the moves. Tenders were received from Kirbys, N Z Vanlines, Scotpac, and Allied Pickfords. The successful tenderer was N Z Vanlines and the quality of their work was reflected in the fact that insurance claims for damage totalled under \$300.

## CHURCH BUILDING AND LOAN FUND

### Loans and Finance

The year ended 31 May 1994 saw 9 loans advanced to a total value of \$440,411.55, compared with 7 loans and a total value of \$379,092 for the year to 31 May 1993. The maximum value of individual loans continues at



\$85,000. The year has seen several changes in the rate of interest charged on loans, as the policy of charging interest at 90% of the rate being charged by Trustbank Canterbury on Home Mortgages, has been established. The former procedure of having the rate at 1½% below the rate being charged by the Trustbanks became disproportionate with the lowering of the rates to recent levels. At the end of the financial year the rate was 7.11%.

The capital of the Church Building and Loan Fund at the 31 May, 1994 was \$1,825,860, compared with \$1,762,423 for the year ended 31 May 1993, an increase of 3.60%. Property Realisations Deposits from Parishes totalled \$1,770,033 at the 31 May 1994, compared with \$1,500,007 at the 31 May 1993 an increase of 18.00%. The Property Realisation Deposits are the major source of funding for loans made, which at the 31 May 1994 totalled \$1,672,131, compared with \$1,908,194 at the 31 May 1993, a decrease of 12.37%. Interest paid on the deposits at 75% of the rate charged on the loans required \$88,937, while interest received on loans and investments totalled \$185,444.

During the year ended 31 May, 1994 the Fund achieved a surplus of \$23,255 which resulted in an addition of \$11,627 to the Development Fund - Property, of which 20% was added to the Capital and the balance is available for grants, as recommended by the Development Division.

Apart from monies on loan, the balance of funds are deposited as short term funds in the Methodist Trust Association and bank deposits at call, and are therefore readily available for withdrawal in the event of loans being required or deposits being uplifted.

### **Development Funds - Properties**

The Development Fund - Properties continues to grow, providing a resource from which the Development Division is able to recommend grants to parishes for various property developments. Grants totalling \$46,625 have been made during the year, while the income earned totalled \$29,107. The capital of the fund stands at \$348,235 compared with \$341,125 last year.

### **Parsonages**

Difficulty continues to be experienced in obtaining suitable parsonages built on one level, and therefore it is necessary to again remind parishes that they must give serious consideration as to whether the property that is proposed to be purchased, meets the needs of disabled people.

### **Valuations**

When Church properties are being bought or sold it is essential that a registered valuers report is obtained before any contracts are entered into, and a copy forwarded to the Church Building and Loan Fund Committee.

## **Use of Architects**

Parishes are reminded of the requirement to use a registered architect for the drawing of all plans submitted for any proposed development. This requirement exists for the benefit of the parish, and adherence to this requirement by parishes can avoid unnecessary delay, frustration, and additional costs later in the development process.

## **Building Act/Fire Service Act - Fire Evacuation Regulation 1992**

Apart from private dwellings almost all other buildings need to have in place a documented **Fire Safety and Evacuation Procedure** which sets out how occupants will safely evacuate the building in the case of an emergency and an appropriate assembly area.

For larger properties including churches and halls used to accommodate 100 or more people a more formal evacuation plan is needed. This plan must be submitted to the local N Z Fire Service office for approval before 1/1/95.

The requirement of such a plan is more fully detailed in Information Leaflet No. 52 issued by the Administration Division in June 1994.

## **Land Stories**

Parishes are reminded of the need to complete their land story, both as far as it relates to specific land held and to the general area, in which the church is located. If property transactions are being entered into, there will generally not be sufficient time to adequately address the relevant issues that should be considered. If the broader outline is available, it is a relatively simple matter to complete the more specific issues.

## **District Property Advisory Committees**

Once again, we acknowledge the work that is being undertaken by the District Property Advisory Committees. It is important to have an active committee at district level, available to support, encourage, and advise parishes when matters relating to property are being considered, and then to act as a liaison with the Church Building and Loan Fund Committee. There is merit in the committee systematically surveying church property in the district, and assisting the local parishes to recognise significant maintenance or development that needs to be undertaken. Some districts already systematically have inspections of parsonages prior to a change of ministry, or ministry reviews and these practises are commended to other districts.

## **Development Funds - Ministries**

There continues to be a reluctance by parishes to contribute to the Development Funds - Ministries when they sell redundant property. It is opportune to remind the Church that in establishing this fund Conference recognised that property no longer required for its current use, could in this



way make a new investment in people. The criteria for grants from the fund include, making funds available to support new and innovative forms of lay or ordained ministry, at parish, district or national level.

Funds received are allocated on a 50/50 basis between national projects and the district, from which they are sourced. While it is important that parishes take seriously the need to contribute to the Fund, it is equally important for districts, currently having such resources available, to consider the use of them when developing new forms of ministry or outreach.

### **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 for the general purposes of the fund.

	\$
Buttle Estate	459
F.W. Walters	8420
Cardno Estate	1,393
Woodward Estate	2,307
M.B. Gilmour Estate	697
U.R. Cock	<u>500</u>
	<u>13,776</u>

### **For Development Funds - Properties Capital**

Estate Heather Smith	153
Estate Hazel Smith	<u>72</u>
	<u>225</u>

### **BOARD OF ADMINISTRATION INSURANCE FUND**

The Fund experienced an extraordinarily good year to 30 April 1994, because of an unusually low number of claims (only 115) which cost a total of \$49,189. The reinsurers were involved in one arson claim which was above the \$12,500 paid by the Fund. This level of activity is significantly lower than the 190 claims at a total cost of \$166,708 for the previous financial year.

The premiums received from all parishes and entities totalled \$820,622 compared with \$787,040 the previous year. The cost of reinsurance was \$558,715, and after adjusting for interest received, administration and overhead expenses, the Fund's income exceeded expenses by \$204,070 compared with a \$5,494 deficit in the previous year.

Although this profit of \$204,070 seems very high the new year has not started well. Since August the Fund has received two major claims for the total loss of buildings, as a result of arson. We are also handling claims from



all parts of the country, for theft and vandalism. This is likely to mean that the Fund will experience significant cost increases in the coming year.

This current year contains the second major change to earthquake insurance, namely that all properties used for "educational, religious, charitable, sporting recreational or community purposes" have now been categorised as "commercial" and we are therefore having to progressively purchase earthquake insurance on the open market in place of the Earthquake Commission. The Fund has negotiated premiums for this transfer as cost-effectively as possible, although every church and hall is now affected, the size of our portfolio nationally has enabled the additional cost to be contained at an extra 1 cent per \$100 of indemnity cover compared to last year.

On the advice of our Brokers property valuations were increased by 3% to reflect current inflationary trends in market values. The three yearly valuations are required to be undertaken again next year, but parishes are reminded of the importance of keeping the building and contents values up to date at all times - something which many parishes overlook, but which is required of us in order to:

- (a) act prudently.
- (b) satisfy the Earthquake Commission that indemnity values are being fairly stated.

The premium for the material damage insurance was also contained at a 6% increase, which should cover the anticipated costs during this current financial year, anticipating that the volume and cost of claims will return to previous trends rather than remain at the low level of the past twelve months.

## **GENERAL PURPOSES TRUST FUND**

The General Purposes Trust Fund holds, as a repository for the Connexion, a number of deposits which have resulted from bequests, legacies and other funds of the Church. Each of these deposits have a specific designated purpose. At the 30 June the deposits totalled \$21,226,600. These deposits are invested in the Long Term Fund of the Methodist Trust Association and along with other depositors of the Association has experienced an accretion in capital of \$23,555. We have continued the practice of adding to the Capital 20% of the income earned to those deposits for which it is appropriate.

### **Winstone Memorial Fund Deposit**

This deposit exists to give support to Ministry, assistance to supernumeraries or their widows, and to provide assistance in cases of special need. This year assistance from the Winstone Fund has been given to parishes amounting to \$21,000 and supernumeraries or their widows \$6,240.

### **Walters Family Trusts Deposits**

The F W Walters Trust and the William F Walters Trust provide a resource for the Church and wider community. The following grants have been made from these Trusts:

F W Walters Trust	\$15,460
William F Walters Trust	\$25,690

### **CONNEXIONAL BANKING ARRANGEMENT**

The drop in interest rates commented upon in last year's reports has continued with Money Market interest rates reaching an historic low point for the last 15 years during the 12 months to March 1994.

Interest received by the Fund fell from \$142,127 to \$112,113 and with expenses remaining largely unchanged at \$97,519 the excess income available fell sharply from \$42,300 to \$14,594.

Nearly 86% of the expense items for the fund relates to interest paid to the BNZ both as bank charges and NPO (non profit organisation) interest paid to parishes and organisations whose accounts are included in the banking arrangement.

\$21,000 was provided from the Appropriation Account to be applied towards the Connexional Budget for the year to 30th June 1995 but this means that there is only \$8,664 left in the Appropriation Account to be carried forward to next year.

It is expected in the 12 months to March 1995 the Fund will make a surplus similar to that for March 1994 which means that there will be a sum of around \$16,000 to be made available to the Connexional Budget for the June 1996 year.

Whilst the provision of income towards the Connexional Budget has been a significant benefit from the Connexional Banking arrangement it is not the only benefit available to the Church through the arrangement.

The offset funds received by the Church are also used for bridging loans to parishes such as to fund the period between the purchase of a new parsonage and the sale of the existing property or other fund raising venture.

The banking arrangement also provides a sum of approximately \$500,000 which is invested by the Connexion with Trustbank and which enables Methodist Church groups around the country to apply for community grants.

The grouping of the Church's banking arrangement with one bank has also proved beneficial for a number of parishes and Church organisations who have successfully applied to the BNZ for mortgage funds for major Church redevelopment projects.



## **Direct Debit Facilities**

The operation of the direct debit facilities through the trading banks was discussed in last years report to Conference. During the last year the use of the direct debit system has proceeded with the facilities being used for a wide variety of the transfers to the Connexional Office. Direct debits are only exercised for the amounts and on the dates agreed with the parish and represent considerable time savings for Treasurers who are not obliged to contact the Bank themselves to change automatic payment authorities when payment rates change, or to draw and post cheques.

The Connexional Office is pleased to discuss how direct debit facilities can be used in a given situation.

## **ARCHIVES**

The Connexional Archive has had another extremely busy year responding to numerous inquiries and visitors, both in Auckland and Christchurch. It has also been a year of consolidation.

### **Christchurch**

All local church records have been sorted and the appropriate list of the records held sent to each parish, between the area of Taranaki-Wanganui to South Canterbury.

A card index for all births, deaths and marriages has been created from details taken from Church newspapers 1870-1994. The Manners St/Taranaki St baptismal records have been transcribed and alphabetically listed. The records of the Deaconess Board, Committee and Association have been sorted and a start has been made in sorting and listing records of Connexional Committees and Districts.

### **Auckland**

Work has proceeded on the interleaving of the photographic collection as well as a complete re-ordering and arrangement of the Wesley Historical Society collection. Work has also been started on indexing photograph references in the New Zealand Methodist newspapers from 1910. When time permits a full book library listing will be compiled.

### **General**

It is pleasing to note the way in which parishes are forwarding material to the Archives when it is no longer being actively used by them. This enables extensive archival information to be readily available for anyone wishing to write a history for a local Church.

In August several of the Christchurch Archive staff attended the Archives and Records Association of New Zealand annual conference which was held in Christchurch.



While on holiday, Verna Mossang from the Auckland Archive was able to attend the World Methodist Historical Society meeting at Madison, New Jersey. The highlight of this meeting was a one hour visit to the purpose built library/archives of the United Methodist Church on the Drew University campus.

Appreciation is recorded to all who work within our Archives, those people who serve on the Archive Committee as well as the archivists at the local level. The work of archives is becoming an increasingly important outreach of the Church.

### **Suggested Decisions:**

1. That the 'A - Section' of the Report be received.

#### **Stipends**

2. Conference notes that the Administration Division will not keep a duplicate record of Ministers' service entitlements.
3. That Conference notes the new Inland Revenue approved standard reimbursement allowances and adopts these allowances for 1995.

## **B - LOOKING TO THE FUTURE**

### **REMUNERATION FOR LAY PEOPLE FILLING CHURCH APPOINTMENTS**

The Board of Administration has spent time considering the components of the stipend which is paid to an ordained Presbyterian and how these could relate to the remuneration which could be paid to a lay person who is filling a Church appointment. In attempting to establish a standard remuneration package for lay people filling Church appointments the following factors were considered:

- \* Any change which is adopted cannot affect current contracts still in force.
- \* Ordained Presbyters normally can expect another appointment at the conclusion of their current appointment. This is not so for a lay person.
- \* It would not be possible to achieve parity between lay ministry and ordained ministry.
- \* The wide variety and types of lay appointments in the Methodist Church, e.g. Connexional, District, Parish.

The Board of Administration therefore believes that for each lay appointment, matters relating to remuneration, need to be considered separately at the time the appointment is being established or a new

appointment is being made. In this way factors such as a person's skills, the dedication and desire of the person to work for the Church and other related matters can be considered in conjunction with the terms of the appointment. With this in mind the Board of Administration offers the following guide-lines:

1. it may be appropriate for the lay person to receive the standard stipend.
2. reimbursing allowances should only be paid as appropriate for the position which the lay person is filling.
3. normally a house should not be provided. The provision of a house to the ordained Presbyterian is part of the itinerancy of their ministry which would not apply usually to a lay person. If it was considered appropriate to make compensation to the lay person who provided their own accommodation the payment of a housing allowance could be made.
4. provision for superannuation could be made.
5. long leave is for ordained Presbyters only. This principle was clearly stated at the time the long leave provisions were put in place.
6. annual study leave could be made available if it is appropriate for the position.
7. the four yearly study leave could also be given if it is appropriate for the position.

In each case there should be an Employment Contract. All of these matters need to be clearly worked through at the time the appointment is made and reflected within this employment contract. It is the responsibility of the employing Board or Committee to see that this is carried out.

*[See Suggested Decision, No.5, page 239]*

### **Entitlements for Part time appointments**

In considering entitlements for part time appointments it was acknowledged that the style and scope of part time appointments vary widely. It is suggested by the Board of Administration that these matters need to be considered and addressed at the commencement of the appointment. A general guide-line that could be followed as a starting point is that entitlements follow pro rata the proportion of stipend paid to the standard stipend. However, it is considered unhelpful to insist that this guide-line be strictly adhered to in all cases and the specific circumstances should be considered for each appointment when establishing which entitlements should be given.



## **EMPLOYMENT CONTRACTS FOR PRESBYTERS**

A discussion paper was prepared by the Board and distributed to parishes and Church groups in early May 1994.

By the end of August 12 responses had been received representing the opinion of 8 Synods, 2 Parishes and 2 Individuals.

All of the responses except for one individual response were supportive of the idea of establishing a single document that contained all of the various parts of Church Law, Conference decisions and secular applications relating to the employment, discipline and remuneration of Presbyters. A number of the submissions noted that the present provisions are difficult to find and when found not always easy to understand. If the various provisions are to be brought under one unified code, it was recommended in the submissions that the opportunity be taken to re-write and upgrade the provisions so that they were presented in a standard format, used consistent language and represented a document for the 21st century rather than a simple re-stating of the present arrangements.

On the question as to whether this document was or should be an employment contract between Conference and Presbyters rather than a re-stating of the present arrangement (whatever that may be accepted as being), 5 Synods, 2 Parishes and 1 individual responses were in favour of the arrangement being a Contract, 2 Synods and 1 individual response were opposed and one Synod had no preference or opinion.

The Board of Administration believes that there is, on balance, general support throughout the Connexion for its contention that Presbyters are employees of Conference and therefore subject to an Employment Contract.

The Board acknowledges that this acceptance is by no means universal and that there is some concern evidenced at what a contract of employment could contain.

The Board believes that there are significant benefits to the Church and Presbyters in having the provisions and conditions of the "employment relationship" more appropriately stated and, accordingly brings the suggested decision to Conference, that it be authorised to proceed to have the various matters relating to the Employment conditions of Presbyters reviewed and re-written in modern form and format for consideration by the Church. It is not intended that this re-writing be in the form of an Employment Contract - the nature of the relationship between Presbyters and the Church is to be further considered when the terms of that relationship are available for consideration.  
*[See Suggested Decisions Nos 6 and 7, page 239]*

## **PRIVACY ACT**

The Privacy Act came into force from 1 July 1993 although some of the requirements of the Act will not be fully enforced until 1 July 1996.



In brief, the Privacy Act allows an organisation to collect and retain personal information about an individual for a lawful purpose connected with that organisation. Normally, the personal information must be collected from the individual concerned who must be told the reasons for collecting it. Personal information must not be collected by an unlawful or unfair means and it must be stored securely so as to give protection against unauthorised use. An individual has a right to inspect any personal information about them which is being held and may request a correction to any of the personal information which they consider is not correct. An organisation is required to take reasonable steps to ensure that any personal information which is held is correct and the organisation should not retain the information for any longer than it is required. The organisation may only use personal information for the purpose for which it was acquired as was advised to the individual at the time the personal information was collected. An organisation must not disclose personal information to another person or body without the authorisation of the individual concerned. The final principle prohibits the use of unique identifiers (codes such as identity numbers) unless they are necessary to enable the functions of the organisation to be carried out more efficiently and where unique identifiers are used an organisation must not use the same identifier as is used by another organisation. For example, an individual's Inland Revenue number cannot be used by another organisation.

In general, when dealing with the personal information of an individual, such as a directory of parish members, each individual must be made aware that information about them will be included and they must be given the opportunity to ask that information about them not be included.

The Administration Division has prepared an Information Leaflet which gives greater detail about the Information Privacy Principles and the exceptions to them.

*[See Suggested Decision, No. 8, page 239]*

## **CONSUMER GUARANTEES ACT**

The Consumer Guarantees Act came into force on 1 April 1994. The question has been raised as to whether the thrust of this Act applies to Churches when they are supplying items such as food, second-hand goods etc. It is noted that the Act contains an exception that nothing in the Act gives any person a right of redress against a charitable organisation where goods or services are supplied by the charitable organisation for the principal purpose of benefiting the person to whom the supply is made.

On the surface the Church would appear to be covered by this exemption and it is generally agreed that people who receive gifts from the Church such as offered by food banks, would have no right of redress against the Church under this Act.

However, the situation is not as clear where the Church is involved in a trading operation such as fair or stall raising funds for the Church. The legislation offers no guidance as to the extent which the Charitable Organisation exception would apply. The Administration Division is seeking professional advice and when it is available will circulate material to parishes on any requirements which this Act might impose.

Until the situation is clarified care must be taken by people who are selling goods or produce at fairs or stalls. Any claims or statements concerning the items for sale must be correct. A false statement or claim may give the customer the right to have the situation corrected and the refund of money paid may not be a sufficient remedy, eg if an item sold on a white elephant stall is said to be in working order but subsequently found not to work properly the customer may have a right to ask that the item be repaired or even have repairs made at the cost of the Church.

*[See Suggested Decision, No.9, page 239]*

## **CONTINUING WORK**

- Employment provisions for Presbyters
- Consumers Guarantee Act
- Supernumerary Fund

### **Suggested Decision:**

- 4 That the 'B - Section' of the Report be received.

#### **Stipends**

5. That Conference notes and adopts the guide-lines for the remuneration for Lay people filling Church appointments. (numbered 1 to 7, Board of Administration report page 236).

#### **Employment Contracts for Presbyters**

6. That the Board of Administration be requested to review and re-write the various provisions within Church law, Conference decisions and associated matters, relating to the "employment" of Presbyters into a more accessible format and with provisions and wording which more appropriately reflect the existing environment in which the Church operates.
7. That a draft of the re-worded provisions be distributed to Synods and Parishes and reported to Conference 1995 for consideration.

#### **Government Legislation**

8. That Conference notes the provisions of the Privacy Act and the need for parishes to comply with the Act.
9. That Conference draws to the attention of parishes and circuits the Consumers Guarantees Act and in particular the need to exercise



care in the way for goods for sale at fund raising activities, are represented.

**General**

10. The membership of the Board of Administration for 1995 shall be:



## REVIEWING THE BICULTURAL JOURNEY - 10 YEARS ON

*A report of the Bicultural review process focusing on major Connexional Boards and Committees, during 1994*

### Section one

#### 1. The 1993 Conference decision.

The 1992 Conference requested the Bicultural Committee to review the Church's Bicultural journey since 1983. In its report to the 1993 Conference the Committee recommended that, "*All Boards and Committees be offered a workshop during 1994 in order to review their own response to the Bicultural journey.*" This was approved by Conference [Resolutions of Conference 1993, p 721]

#### 2. Appointment of a Bicultural Review Co-ordinator.

After Conference the Bicultural Committee recognised that it would not find it easy, given its existing workload and commitments, to co-ordinate the Bicultural review process for Boards and Committees. Consultations with the Maori and Development Divisions revealed support in principle and funding for the proposal to appoint a part-time Bicultural review co-ordinator. *Barry Jones was appointed to the half-time position for the 1994 Connexional year.*

#### 3. The Review workshops.

The Bicultural Committee identified three goals for the workshops.

*a) To review the past ten years - how has the Bicultural journey influenced each Board / Committee.?*

- b) To clarify where the Church, and it's Boards and Committees are **now** on the journey.
- c) To spell out the ongoing implications arising from the journey for each Board/Committee.

#### 4. Inviting Boards / Committees to participate in review workshops.

Early in March invitations were sent out to 32 Connexional Boards and Committees. Subsequently, the Bicultural Network meeting (25 June) decided to hold a review workshop. Also, the Council for Mission resolved that it's working units i and ii would hold a combined workshop, and units iii, iv, and v, would each separately be involved in a workshop. As of 31 August, 35 Boards/Committees agreed to hold a workshop. *None of the groups invited have declined the invitation to participate in the review process.*

Boards/Committees that are participating in the Review workshops are; *Aldersgate Fellowship, Auckland Methodist Mission, Bicultural Committee, Bicultural Network Meeting, Board of Administration, Christchurch Methodist Mission, Church Union Committee, Community of Men and Women, Committee on Ministry, Council for Mission, Development Division, Dunedin Methodist Mission, Empower Your Youth Board, Faith and Order Committee, General Purposes Committee, Grey Institute Trust, Lay Preachers' Association, Making Disciples Task Group, Methodist Mission Aotearoa, Methodist Trust Association, Methodist Women's Fellowship Executive, Public Questions Committee,*

*"Response" Programme, Samoan Advisory Committee, Stationing Committee, Te Taha Maori, Trinity College, Tongan Advisory Committee, Welfare of the Church Committee, Wesley College, Wesley Wellington Mission.*

Every Board/Committee participating in a Review workshop has been invited to make reference to their workshop in their annual report to Conference

#### **5. Workshops held to date.**

As of the 31 August, 28 of the planned 36 workshops have been held. Reports from 23 of the workshops indicate that a total of 239 people, including facilitators and monitors were involved in the workshops.

#### **6. Facilitation of the workshops.**

In most cases the facilitating has been done by two persons. One chosen by the Board/Committee from among its own members and the other arranged by the appropriate Regional Bicultural workgroup.

#### **7. Findings from the Workshops.**

In line with the goals for the Review workshops, responses from the 23 reports received by the 31 August have touched the following areas.

##### ***a) The influence of the Bicultural journey on the Boards/Committees***

The following responses are ranked according to the number of times they were identified in the reports.

*Move to consensus decision making[14] Establishing links with Taha Maori[10] Resource transfers to Taha Maori[5] Thinking partnership - a partnership focus[4] Connexional appointments made according to a Bicultural process 4+4 committee[4] Taha Maori*



representation on the Board/Committee[4] # Reflecting how Taha Maori perspective can be represented on the Board/Committee. # A Treaty analysis of issues facing the Church and Society.# Acknowledging the 'Justice' agenda when seeking to resolve questions of land ownership. # Curriculum changes to reflect Bicultural commitment - Trinity College. # Lots of energy gone into developing a Taiwi youth policy- Empower Your Youth. # " Our commitment to Biculturalism has helped our sensitivity towards Tongan culture" - Community of Women and Men. # Land not sold because of Bicultural sensitivities - Grafton land income now exclusively benefits Maori - Wesley College Board. #Promote positive aspects of the Bicultural journey.# Some decisions have been deferred until Taha Maori has been consulted. # The Tongan Advisory Committee has discussed Biculturalism, Bicultural facilitators have been appointed and trained, five Bicultural awareness sessions have been held at various centres. # The Public Questions Committee established a Bicultural workgroup in 1987, and prepares background papers on Bicultural issues eg. Constitutional Reform, Tino Rangatiratanga, The Treaty of Waitangi and Immigration, A Maori Criminal Justice system.

**b) Members' feelings about the changes that have occurred within their Board/Committee, or the wider Church as a result of the decision to ' become a Bicultural Church'.**

1.Negative feelings. Frustrated[6] angry[3] concerned[2] confused[2] bewildered, helpless, powerless, pressured,

frightened, manipulated, vulnerable, alienated, apathetic, disturbed, misinterpreted, misunderstood, anxious, grieved when people are alienated, excluded, discriminated, disappointed, cynical, insecure, battered, ignorant, chastened, hurt, lost, let-down, scared, small.

2. Positive feelings. Excited[4] positive[4] proud[2] educated[2] stretched[2] enthused[2] good[2] privileged to have relationships and knowledge [2] challenged[2] hopeful, accepted, free, enriched, okay, growing, tired, stimulated, rewarding, impatient, promising, satisfied, inspired, more whole, joy, urgency, comforted, brave, authentic.

***c. Ongoing goals to help the Bicultural journey.***

Consult with Taha Maori[7] Board/Committee members need to be more involved in Bicultural issues[3] Move from a monocultural to a bicultural way of operating as a Board[2] Individual Board members need to be on the Bicultural journey[2] Thinking through the theology of the journey - why are we doing it?[2] Include more Taha Maori representatives on the Board/Committee[2] \* Address the 'justice issue' when allocating resources, "who are the rightful beneficiaries of specific church Trusts?" \* On Bi-lateral Committees (Methodist/Presbyterian) appoint Presbyterians who can be 'flag bearers' for their Church's Bicultural journey. \* Develop an understanding of Tino Rangatiratanga for the Executive's personnel - policy - action. \* Offer management skills to Taha Maori. \* resourcing Parishes and improving the quality of Bicultural leadership by Presbyters. \* Theological training, producing more advocates for the journey. \* Openness to



implement the decisions of the Council of Conference. \* Extending consensus decision making to all aspects of Church life. \* Negotiate appropriate partnership with Taha Maori re-Theological Education. \* Resourcing Theological students for the Bicultural journey. \* Develop relationships with the Bicultural Network and the Regional workgroups. \* Seek ways to exchange information with Taha Maori Rangatahi. \* Learn Te Reo Maori and Tikanga Maori. \* Commitment to the Bicultural journey as Empower Your Youth Board members. \* Implications of Bicultural journey for selection process for Presbyters and Deacons. \* Strengthen the Board's association with Maori Elders and Runanga. \* Initiate a local and connexional review of the Bicultural delivery of Social Services. \* Need for education concerning Biculturalism. \* Develop the concept of Taha Maori and Tauwiwi partnership. \* Wesley College - development of Mana Maori for staff and pupils - funds for Maori Theological education. \* Maintain transfer of resources to Taha Maori as a priority.

#### 8. Synod Responses.

An interim report on the Bicultural Review process along with questions for discussion was distributed to all August meetings of Synod. Of the seven which sent in their reports by 31 August, 2 were unable to consider the material, while the other 5 reported full discussion. Some of the responses were positive " *Methodism is showing the wider community the way by moving from personal Biculturalism to power sharing/justice orientated Biculturalism, eg the establishment of the Council of*



*Conference and dealing with land issues." " People involved in the Review workshops are positive about the process." Other responses were critical. "Where is the destination of the Bicultural journey ? How will we know when we are there ? What will it be like ? No clear vision or understanding of the destination which will provide the necessary motivation."*

## **Section two**

### ***Reflections***

The primary purpose of the 1994 Bicultural Review process was to help Connexional Boards and Committees to reflect on the impact/influence of the Bicultural journey on their life and work, and propose goals/strategies to help them act effectively within the emerging Bicultural Church

From the reports received from 23 of the Review workshops held by the 31 August, the following conclusions can be drawn.

***One - many of the Boards and Committees do not consciously operate within the perspective of a Bicultural church.***

Rather, they operate within the monocultural perspective which traditionally has been their mandate. The question each Board and Committee must now address is;

*" Within the life of Te Hahi Weteriana, where is our prime focus - the Tauwi Treaty partner ? - the Taha Maori Treaty partner ? or both Tauwi and Taha Maori Treaty partners ?"*

There will continue to be a need for some Boards and Committees to serve the particular focus and needs of

either Treaty partner within Te Hahi Weteriana. But unless each Board and Committee consciously wrestles with the question, where is its primary focus within Te Hahi Weteriana, there is a danger of the church, in parts, still acting monoculturally.

***Two, the essence of Biculturalism is the sharing of power between the two Treaty partners in Te Hahi Weteriana.***

Therefore, two other questions each Connexional Board and Committee must address are, "*What power do we possess [resources/mandated tasks/personnel etc]*" ? and, "*How is that power to be shared among both Treaty Partners within Te Hahi Weteriana*"?

It is possible that some structural/organisational changes will be necessary to ensure that the 'power' of existing Boards and Committee is shared equitably among both Taha Maori and Tauwi partners.

***Three, continuing the Bicultural Review process at Synod and Parish levels.***

A conscious decision was made to focus this year's Bicultural Review solely on the organisational life of the church at the Connexional level [Boards and Committees responsible to Conference]. To date, the Conference level of the Church's life has undergone the most profound changes in response to the Bicultural journey [ Council of Elders, 4+4 Connexional appointment procedures, caucus and consensus decision making procedures, the Council of Conference.]

However, there are two other significant levels of church life that have yet to reform and reshape their life

in response to the Bicultural journey. They are District Synods and Parishes.

### ***District Synods.***

The Wellington District Synod, some three years ago declared itself, " *a regional expression of a Bicultural Church.*" It is still exploring ways of operating under that revised mandate. However, the perspective is important. For example, in the evolution of a Bicultural Church, what is the role of District Synods ?

a) *Are they regional courts where both Tauwiwi and Taha Maori meet [if so then their current monocultural agenda and processes will have to change]? or*

b) *Are they regional courts of the Tauwiwi Treaty partner?[but who operate as regional expressions of a Bicultural Church as opposed to regional expressions of a Monocultural Church]*

### ***Parishes.***

During the year, two Parishes [Dunedin and Palmerston North] spontaneously reviewed the impact of the Bicultural journey on their life and witness. They each used the Bicultural Review workshop format that Connexional Boards/Committees had followed. In both Parishes there was positive feedback about the process and the outcomes.

But it is obvious, that while the Connexion has taken explicit action to re-shape its life, structures and mandate as an expression of its commitment to Biculturalism, Parishes have put little energy in addressing the issue of what it means to be part of a Bicultural church at the Parish level.



There is the complication that two-thirds of all Methodist Parishes are now in a Co-operative Venture of one form or another, and other 'parent' churches are on different Bicultural journeys, some not on the journey at all. But, it is a complication, not a deterrent! The Negotiating Churches Unity Council [NCUC] is addressing the issue of how Co-operative Ventures can participate in the Bicultural journey of their 'parent' churches, in the light of the Rangatane Report presented to the Methodist Conference last year, and its own limited survey conducted by selected Joint Regional Committees earlier this year. Both of these surveys revealed little energy within Co-operative Ventures for addressing Biculturalism.

#### **Suggested decisions.**

1. That Conference requests each Board and Committee to address the following questions and report to Conference, 1995;

*a) Where is its primary service focus ? Taha Maori, or Tauwiwi, or both ?"*

*b) What power does each Board/Committee possess[resources, mandated tasks, personnel] and how is that power to be shared among both Treaty partners within Te Hahi Weteriana ?*

2. That Conference requests that the Restructuring Task group, or its successor, clarify the place of District Synods and Union District Councils, within the Bicultural Church.

3. That Conference endorses the efforts of the NCUC in seeking to find ways of helping Co-operative Ventures to become involved in their parent churches' commitment to Biculturalism, and requests that an interim report from the NCUC be available for Synods and Conference, 1995.

TONGAN ADVISORY COMMITTEE  
Conference Report 1994

The Tongan Advisory Committee is pleased to offer a Report on its year's work. In doing so the TAC acknowledges the grace of God without which the Committee would not have been able to carry out its task. We in the Committee would take this opportunity to thank the Connexion in many different ways in which it has supported and encouraged the work and ministry among the Tongan section of our Church.

#### LOOKING BACK

The TAC met at St. John's Methodist Church, Addington, from 4th-6th March 1994, for its annual meeting. Present were President Merv Dine, Vice President Margaret Drake, Norman Brookes, Synod reps., Tongan Presbyters, two women's reps., one Youth rep., and one rep. each from all Tongan congregations.

#### Ministry

Local Presbyters-in-Training Siosifa Latu Uhi and Inoke Siulangapo were recommended to be assessed for ordination at Conference this year. Four candidates were referred to the TAC Executive for assessment, one for Local and three for General ministry.

#### Youth

The appointment of a Tongan National Youth Co-ordinator is being processed. Hopefully a name will be brought to Conference 1994 and the appointment made soon after.

#### Membership

The TAC decided that each Tongan congregation will appoint a woman representative to the TAC meeting at least once every three years thus ensuring that a third of its membership would be women.

#### Financial

The Committee decided to request all Tongan congregations to raise their annual subscription from July 1994 to help the TAC in its work. The new rates are: small congregations (9) \$200.00, large congregations (4) \$300.00 and the Auckland/Manukau Parish \$3000.00.

#### People Matters

The TAC, noting that Rev. Peni Mafi Ta'ufu'ou, a Local Presbyter is to retire at this Conference, expressed its deep appreciation to Peni for a dedicated and fruitful ministry.

The Committee also noted that Rev. Tevita Talakai currently engaged in a Supply ministry, may need to have his position clarified in terms of ongoing ministry beyond Jan. '95.

Rev. Saula Fifita is currently under Question 13b and will need to have his position clarified.

#### Relationship with the Free Wesleyan Church of Tonga

The President and the TAC Convenor travelled to the Tongan Church Conference in May for two reasons. One was to share in the Ordination Service in which Merv delivered the Ordination Charge and Molia Tu'i-tupu was ordained. The other was to continue the relationship building exercise already begun. The President acquitted himself well on both counts.



### School of Theology

A School of Theology for Lay Leaders (Local Stewards) and their spouses was held in Auckland from 3rd-5th June '94. Over forty people from outside Auckland joined their counterparts at Lotofale'ia, Mangere Tongan Methodist Church. The Auckland/Manukau Tongan Parish catered for the 3-day event and there was talk already of another event in the not too distant future.

### Executive

This Committee met at Moia-meihe-Eiki, Ellerslie Tongan Methodist Church, on the 18th June '94. The main reason was to interview the four candidates referred to the Committee by the TAC. The Executive endorsed the candidature of two for General ministry and one for Local ministry.

### Bicultural Journey

The TAC held its Bicultural Review on July 10th at the Church Offices, Penrose. Our facilitators also attended another Training event in the same month.

### Sexual Harassment Trainers

Two of our people attended the Training Course and a process is now being worked out as to how to raise the awareness of Tongan people in this area.

### TAC Representatives to Connexional Meetings

Council of Conference	- Rev.Tavake Tupou
General Purposes	- Rev.Sione Ha'angana, Tevita Finau
Committee on Ministry	- Rev.Sione Ha'angana, Rev.Tavake Tupou
Development Division	- Rev.Sione Ha'angana, Rev.Kepu Moa
Faith & Order Committee	- Rev.Sione Ha'angana
Tauivi Youth Ministry Group	- Rev.Tavake Tupou, Rev.Langi'ila Uasi, 'Ana Matakaiongo
TAC Reps. to Conference	- Rev.Langi'ila Uasi, Tevita Finau
Youth Reps. to Conference	- Sione Falanitesi Manukia, Fuofua Fakataha Fotu

### TAC Executive

Presbyters: Sione Ha'angana, Salesi Takau, Tevita Talakai, Tavake Tupou.

Lay Reps. : Tevita Finau, Kilifi Heimuli, 'Uha'one Metuisela, Hone Fa'efita Tafuna.

### TAC Membership

A revised list is printed in the Law Book.

### LOOKING AHEAD

The TAC looks to the future with great excitement and expectancy.

### Tongan National Youth Co-ordinator

A committee made up of the Convenor and Secretary of the TAC plus two young people have been appointed to interview applicants for the above position. A support group has also been nominated.

## Local Ministry Training Programme

Conversations are already taking place between the Fieldworker for Ordained Ministry and the TAC regarding the above. Resources are being collected and collated to produce a programme that will cater for the needs of Tongan ministry locally.

## Candidating Process

A meeting has been arranged between the National Assessment Committee, Fieldworker, and Advisory Committees to look into this whole area. Hopefully this will help prevent past misunderstandings from recurring.

## Tauivi Youth Ministry Board

Plans are underway for the establishment of such a Board that will be representative of all cultural groups within Tauivi. There is great excitement about the prospect of working closely together.

## Date and Venue of next TAC Meeting

The TAC will meet in Gisborne from 3rd-5th March 1995.

## SUGGESTED DECISIONS

1. That the Report be received.
2. That Conference ratifies the appointment of the Tongan National Youth Co-ordinator and asks the TAC to implement the same.
3. That Conference commends the outgoing President, Merv Dine for his part in the fostering of good relationship with the Free Wesleyan Church in Tonga.
4. That Conference encourages the continuation of such ventures in the future.
5. That the following people be authorised to administer the Sacraments during the ensuing year:  
Samuella Taufu - Wellington (Tongan)  
Taniela Funaki - Tawa (Tongan)  
Melesitina Kaufana - Camaru (Tongan)
6. That the membership of the Tongan Advisory Committee be as printed.
7. That the membership of the TAC Executive be as printed.
8. That the TAC representatives to the various committees be as printed.  
'Ofa ke fai tapuekina aipe 'ehe 'Otua 'ae ngaue 'ae Komiti Fale'i.  
Faka'apa'apa moe 'Ofa 'ihe Huafa 'oe 'Eiki.

T. Tupou  
Convenor

# THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS

## Annual Report to the 1994 Conference

The Board approved the following grants during the financial year ended 30 June.

Te Taha Maori - Moutoa Scholarship,		
Rangatahi, and Educational Resource work		50,000
Grants to School Principals:		
Wellington & Hutt Valley ( 4 schools)	3,500	
Porirua/Otaki ( 4 schools)	9,500	
Hawkes Bay/East Cape ( 5 schools)	5,000	
Manawatu/Wanganui/		
Taranaki (12 schools)	<u>11,000</u>	
		29,000
Masterton Christian Childcare Programme		20,000
Laings Road Methodist Church		
- Social Service Programme		5,000
Life Education Trust		3,000
Camp Elsdon Inc. - Children's Camp		3,190
Wesley Wellington Mission		
- Adolescent Service Coordinator, Porirua		20,000

Grants totalled \$130,190 - a fall of 6.2% on 1993.

The difficulties facing children are keenly felt by Board members. The School Principals were extremely grateful for an unexpected gift, a typical response being: "This gift will do much to ease the load of pupils who have real need and are the victims of our economic times".

The Board's farm at Moutoa, near Foxton, continues to be well managed. The Government Valuation increased by nearly 60% between 1990 and 1993.

At its April meeting, the Board warmly accepted the nomination, by Taha Maori, of Mrs Christine Kershaw as a Board member, and this was approved by the President.

At the AGM (Sept 1994) Frank Cody will be retiring from the Board after 37 years service, and last 6 as Chairman. For some 20 years he was the pivotal link between the Board and the former Masterton Children's Home. His wise counsel will be sorely missed. We wish to record our grateful thanks for his many years of Christian service.



The Board Meeting with the largest attendance was the June Bicultural Review workshop. There was full participation, with three goals for the next 5 years being agreed on:

- \* Improved communication with Taha Maori concerning accountability re block grants;
- \* Reviewing the Act which governs the work of the Board; can the original intent of the Act be met, without it being amended again?
- \* Addressing the style of operating as a Board.

The current membership of the Board is Mr Frank Cody (Chairman), the Rev's John Roberts and Keith Taylor, Medames Christine Kershaw and Daphne Pratt, Dr Owen Prior, Messrs Grant Bolitho, Bruce Smith, Lani Tupu, Barrie Woods, and Neville Price (secretary).

Frank Cody, Chairman  
Neville Price, Secretary

**Suggested Decision:**

1. That the Report be received.

# COUNCIL OF CONFERENCE

## SECTION A

At Conference 1993, page 692 it was agreed that:

- 2(a) *Conference establishes the Council of Conference (10 members Te Taha Maori and 10 members Tauwi) to take effect from May 1994.*
- (b) *The President, Vice-President and General Secretary shall attend but not share in the consensus decision making.*

### Formation

Two separate meetings were held early in the year - one for Tauwi and one for Taha Maori - which enabled members of each group to appreciate each other and work together as a team. At the beginning of May the first meeting of the full Council took place. Members who took part were President, Vice-President, General Secretary and Tumuaki in an Advisory Role. Te Rua Gretha, John Roberts, Diana Tana, Matthew Roberts, Markus Rogers, Riripeti Polwart, Raiha Cassidy, Paewhenua Nathan, Tara Tautari, Elaine Dell, Terri Afa, Jean Bruce, Nicola Grundy, Barbara Lawrence, Aso Samoa Salcupolu, Susau Strickland, Tavake Tupou, Doug Rogers and Gillian Watkin who was appointed by the President to replace Mary Caygill who was unable to serve. Because of illness Fletcher Thomas was unable to attend this meeting.

A second meeting was held in August and another is planned for October. After the May meeting a report was sent to all Synods, Boards and Committees for comment. The Council of Conference is grateful for the feedback received. All responses were considered.

### Theological Reflection

Coming together as partners has required time to dialogue and share and come to understandings which will form a base for a strong partnership for Te Hāhi Weteriana o Aotearoa. Recognising how important it is to take into consideration the two world views of the partners and the theological understandings which arise from such discussions, the Council will continue to wrestle with the implications of this. It has been good to talk about:

- the Mission Statement.
- the concerns of each partner.
- the way each partner perceives the church and the world.

- our hopes and expectations for the place of the Council of Conference in the Church.

From our theological reflections at our individual group meetings both groups recognised the centrality of the Mission Statement in all our deliberations. This has been the base from which we have worked together. As we look back on the ten years of the church's bicultural journey we see the formation of the Council of Conference as another significant step.

## SECTION B

1994-95

### Role of Council of Conference

The prime role of the Council of Conference is the expression of Treaty based power sharing for Te Hāhi Weteriana o Aotearoa. The Council visions, creates policy and makes decisions which are important to both Treaty Partners. These include:

- implementation of the Mission Statement
- finance
- property
- people
- Connexional Appointments
- theological education.

In order that the vision becomes real time and thought need to be given to the sharing of resources. An example of the thinking of one group was, Division of Resources -

- Sharing		- People
- Releasing	HOW	- Money
- Providing		- Life experience
- Allocating according to		- Time
need	WHEN	
- giving		- Information
- giving away	WHAT	- Training
		- opportunities
		- Power

We realise that there is a need to look at new models for the sharing of resources. As a consequence of this, the budget was the first agenda item dealt with by the council. We acknowledge the thorough work of the Budget Task Group in preparing this, and endorse their report and suggested decisions. Because of the widespread implication of Budget decisions, time was spent looking carefully at the report. Further questions were asked of the Budget



Task Group and some Divisions and Boards within the Church. We realise that many budget decisions have been made from year to year on a historical basis. A continuing evaluation of needs and requests is required to ensure the wise use of resources for the fulfilling of the church's Mission.

**Suggested Decisions:**

1. That the Report be received.
2. That the Budget Task group for 1995 be: the President, Vice-President, General Secretary, three persons appointed by Taha Maori and three representing Tauwiwi - Jan Tasker, Michael Greer, Ashley Sedon.
3. Membership of Council of Conference for 1995 be:

## MINISTRY EDUCATION AND STRATEGY COUNCIL (MINESCO)

### SECTION A

The 1993 Conference established an Interim Council to work with existing boards, committees and councils to begin the task of implementing the vision of the Commission on Theological/Ministerial Education for the future of education for ministry in Te Hāhi Weteriana o Aotearoa. Fletcher Thomas was appointed Interim Convenor.

Following consultation with the President, the Convenor approached eight people, asking them to consider membership of the Interim Council. Six subsequently agreed to become members.

A series of unfortunate circumstances caused MINESCO's first meeting to be held much later than had been hoped. The Council gathered at Wellspring on Friday evening 2 September, and concluded its meeting on the following afternoon. Apologies were received from two members.

Some time was spent on establishing the boundaries to MINESCO's work. Over 20 boards, committees and distinguishable interest groups within Te Hāhi Weteriana were identified, with whom the Interim Council will need to consult.

The Council decided, in the first instance, to work with existing groups to gain an understanding of their purpose and activities. It seems to the Council that it would be unhelpful for it to give any impression that it is seeking to carry out yet another review of the work of bodies concerned with ministry, using that term in its widest sense. It does, however, believe that the development of an integrated strategy and coherent philosophy in relation to ministry depends on it obtaining as clear as possible over-all picture of all facets of work relating to selection, preparation and productive utilisation of people engaged in ministry.

The Council received a brief outline of the thesis prepared by Richard Waugh on the recruitment of people for ordained ministry in the Methodist Church in New Zealand. It was decided to invite Richard to meet the Council at its next meeting, where the report will be examined in some detail.

### SECTION B

The Interim Council is not in a position to recommend membership of MINESCO for 1995. This cannot be done until a satisfactory and mutually acceptable relationship has been worked out with each of the sectors which will

establish Work Groups of the Council. The Council intends to begin working to that end from its December 1994 meeting.

RECOMMENDED DECISIONS
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1. Conference asks the Interim Council to consult with current boards, committees and councils, to continue working towards the establishment of the former Commission's vision for ministerial education, strategy and utilisation, and to bring to Conference 1995 recommendations for the membership of the full Council.
2. The members of the Interim Council will be: David Bell, Lindsay Cumberpatch, Douglas Pratt, Diana Tana, Adrienne Taungapeau, Fletcher Thomas (interim convenor) and Lesley Utting, and such other members as the President may appoint.



# METHODIST DISCIPLINE/DISMISSAL PROCEDURES

At Conference 1993 a Task Group was appointed "to examine in consultation with Law Revision Standing Committee, the current Methodist Law relating to the Discipline of the Ordained Ministry and the procedures for dealing with sexual harassment and the Law Revision Standing Committee to bring recommended changes of the Law to Conference 1994". The Task Group felt that it would be helpful for Synods to discuss the ideas of the proposed new procedures and they now bring these to Conference before they go to the Law Revision Standing Committee for writing into Methodist Law.

## METHODIST DISCIPLINE/DISMISSAL PROCEDURES:

1. What matters will be dealt with?  
Any issues which affects the Methodist Church in its policy, doctrine and behaviour. It does not cover non Church issues between Church members.
2. Who do procedures apply to?  
All persons in Ministry for the Methodist Church.
  - All Presbyters and Deacons
  - Stationed Appointees
  - Connexional Appointees
  - Supply Appointees
  - Exchangees    - Overseas
  - Other Churches
  - Lay Workers    - both paid and voluntary.
3. At what levels do procedures operate?  
At whichever level - Parish/Circuit, District or Connexion - the person or group relates. Note that the Parish meeting already has the right to discipline people in leadership in their Parish.  
(In instances when a Board is involved, such as Missions, it is not yet clear which procedures should be followed. More work is to be done on this question.)

Normally the person or group will decide if these procedures are appropriate for them, and at what level of the process they will enter it. If the person, group or the District Superintendent are unsure about what is appropriate then consultation with the President and General Secretary will take place. Sometimes a decision to involve the Secular legal system will be made.

N.B. There are separate procedures for Sexual Harassment/Abuse complaints.

4. What processes will be available?

**(a) Conflict/Differences Resolution:**

**Option S** - The person or group involved may approach the other person or group and resolve their difference.

**Option G** - The person or group may approach their Presbyter, District Superintendent, or other appropriate office-holder, and request them to appoint an independent, skilled, go-between (normally not the District Superintendent) to assist them to attempt to resolve their differences. The District Superintendent will be responsible for organising the and advising the President and General Secretary of the issue(s) and the people involved. The go-between will inform the District Superintendent of the outcome of the discussion. This will be advised to the President and General Secretary who will record the details notified. If the outcome is not satisfactory to the person(s) or group(s) concerned they may take the matter to the next appropriate stage.

Connexional People will approach the District Superintendents of the District in which they reside.

**Option D** - The person or group may approach the District Superintendent who, if it is appropriate, will convene the District Complaints Committee ensuring that its membership contains people with the attributes necessary for the issue involved. This may mean that the committee's membership will change each time it is convened

The District Superintendent will advise the President and General Secretary of the issue(s),

the people involved and the outcome of the committee's meeting.

Connexional People will approach the District Superintendents of the District in which they reside.

- Option P** - The person or group may be directed to, the Pastoral Committee and will meet with its members.

In all options the onus will be on the person approached about the procedures to ensure that all those involved in the dispute have adequate support as they go through the process. At all stages of each option CONFIDENTIALITY will be maintained. Those involved in the dispute have the right with a support person, normally not a lawyer, to appear in person to present their perspective on the issue.

If the conclusion is not satisfactory/appropriate for the parties, or the church, the District Superintendent, General Secretary, or President, after consultation, can take the matter further by:

- referring the persons/groups back for further discussion
- referring to next appropriate level

The General Secretary can refer matters advised to her/him to the Pastoral Committee.

**(b) Discipline/Dismissal Procedures:**

At this point the above procedures and the Sexual Harassment/Abuse Procedures meet (converge). The Pastoral Committee will determine:

- what disciplinary measures are to be taken in regard to those to whom the procedures apply.
- whether it is appropriate for the Ministry involved to continue. (At times Pastoral Committee will decide that the viability of a Ministry is in question and resignation or dismissal will be required.)

The Pastoral Committee will report to Conference on each issue it considers.



If the report of the Pastoral Committee is that the right to be a minister of the Methodist Church of New Zealand should be terminated, Conference will make a decision on that issue, having due regard to observance of the principles of natural justice. A record of dismissals will be kept by the General Secretary so the information can be made available if requested.

N.B. The President has a dual role as Chief Pastor to the Connexion and acts for the Conference when it is not in session. In each case the President needs to take care that the pastoral role is not compromised by the Conference role. Therefore the President should be encouraged not to be directly involved in disciplinary matters.

**Suggested Decisions:**

1. That the Report be received.
2. That the procedures be used on an experimental basis for 1995 and reported to Conference 1995 for fine tuning and approval.

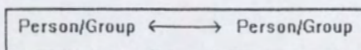
# APPENDIX

## PROCESS

## CONFLICT/DIFFERENCES

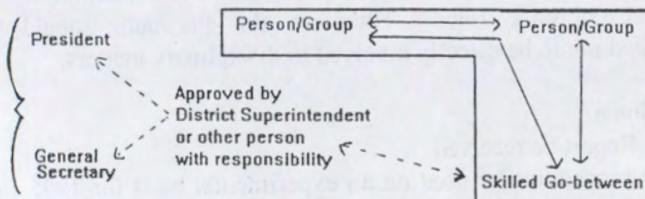
## RESOLUTION

### OPTION S (Self)



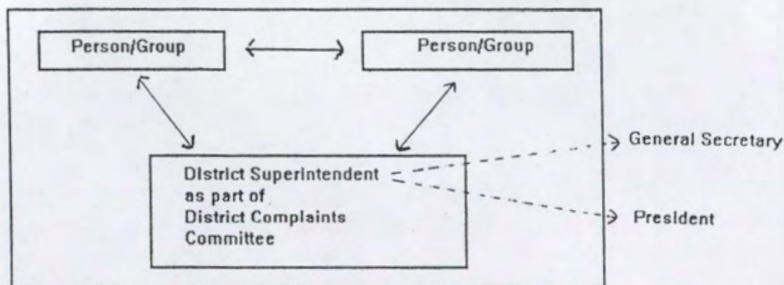
Case may be resolved or continue to next level

### OPTION G (Go-Between)



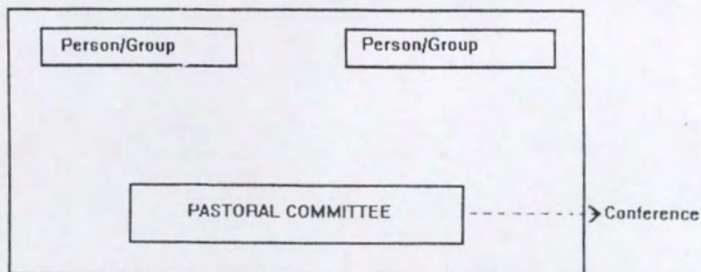
Case may be resolved or continue to next level

### OPTION D (District)



## DISCIPLINE/DISMISSAL

### OPTION P (Pastoral Committee)



## LAW REVISION

The Standing Committee meets as necessary during the year. Its task is to draft formal amendments to the Laws & Regulations of the Church, as requested or decided by the preceding Conference, to assist other Standing Committees, Boards or Parishes where any changes of present law are seen as needed, and to prepare changes in the Law for presentation to the Conference Law Revision Committee of Detail, which meets just prior to Conference. It is therefore reactive rather than pro-active, and its task during 1995 will continue as before. Its work during 1995 will depend upon what Laws or Regulations this 1994 Conference decides need some change, work or attention.

During 1994, the Committee has drafted some basic provisions relating to the Council of Conference, revised the membership of the General Purposes and Ministry Committees and was dealt with a number of tidying-up issues. All suggested changes will be considered by the pre-Conference Law Revision Committee of Detail, will be presented to an early Session of the full Conference and will then be available for checking by any Member of Conference wishing to do so, before adoption towards the end of Conference.

No further work has been done relating to the method of consensus decision making by the Conference and the draft guidelines used at Conference 1993 will presumably continue in use until sufficiently fine tuned to enable them to be incorporated into new Standing Orders; it is for Conference to decide when that time has been reached.

Members of the Committee are thanked for their work during 1994. The work is exacting, as the Laws of the Church need to be clear as they constitute a back-stop providing for good order and discipline.

Lynne Frith has withdrawn from the Committee due to other work pressures, but other Members are available for re-appointment.

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 be available for checking by members during the Conference.
3. The guidelines for consensus decision making, adopted for experimental use by Conference 1993, will continue in use by Conference 1994 and until further decision of the Conference, so long as Standing Orders are set aside.
4. Conference adopts the new and revised Law received by it in terms of Resolution 2.
5. Membership of the Standing Committee in 1995 is:

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

## GREY INSTITUTE TRUST

### ANNUAL REPORT TO CONFERENCE

1994

#### **SECTION ONE - THE PRESENT**

The Grey Institute Trust has oversight of some 90-100 acres in west New Plymouth that was originally land belonging to the local Ngati Te Whiti people in 1839, and is now land leased for private homes and businesses. The Trust also has oversight of what was Rangiatea Hostel in New Plymouth.

Meetings are held bi-monthly to attend to the business of the Trust. Regular newsletters are sent to lessees to keep them informed of the activities of the Trust. In May a special meeting was called to thank Mr George Hutton and Rev Russell Rigby, retiring Trustees, for the work they had done over the years. A history of the Grey Institute Trust has been written and is now in the final stages of checking before publication. A marketing seminar was held where banks, real estate agents and solicitors were invited so that they could hear about the history of the Grey Institute Trust, how the properties are valued and all about the Grey leases. This was so there would be no confusion as to the value and permanency of the leases.

#### **SECTION TWO - LOOKING TO THE FUTURE**

In June of the year under the guidance of Rev Barry Jones and Rev Russell Rigby (facilitators) the Trust reviewed the past ten years of the bicultural journey. Questions were asked of the links with Te Taha Maori, the internal life of the Trust and the outcome of the work. The main discussion centred around the things that the Board wants to continue in the bicultural journey of the Trust and the Church (Te Hahi Weteriana). We talked of the continuance of partnership between Pakeha and Maori Board Members and a consultation process with Tangata Whenua. There was seen the need to use the resources of the Trust in meeting the needs of the local Maori.

There was discussion on the changes that we need to see in the Trust and Te Hahi Weteriana. A fresh look at the constitution regarding the appointment of the convener, goal setting regarding the use of the Trust's resources. We need to look at the justice issue. Conference

needs to be open to constitutional changes which reflect the spirit of biculturalism within the Trust.

## **ACHIEVABLE GOALS FOR THE FUTURE:**

### **(a) Constitutional Change**

A review of the Grey Institute Trust in order to address the following:

- (1) Terms of reference for the appointment of a Convener and the Members of the Trust.
- (2) The objectives of the Trust.
- (3) The legal structure of the Trust : inflexibility of Methodist Model Trust Deed.

Review to be started by 1 June 1995 and the trust to be responsible.

### **(b) Goal**

More effective use of resources locally:

- (1) An analysis of the legal and Church boundaries governing the use of the Trust's resources.
- (2) Setting of goals/priorities relating to the question - "Who are to be the beneficiaries of the income from the Trust's resources?"
- (2a) Assessment of specific local/community needs.

### **(c) Goal**

Justice Issue

The Trust address the question with a view to making a statement/report to Te Taha Maori and Conference:

"Is the spirit in which the land was originally obtained by the Church being honoured today?"

Report on goals (b) and (c) to Conference 1996.

**W H BLUNDELL**  
**CONVENOR**



## **MEDIA AND COMMUNICATIONS COMMITTEE REPORT**

### **1994**

#### **WHAT HAS HAPPENED**

Conference 1993 decided that "Conference establishes a Task Group (to be appointed by the President) to meet with the Media and Communications Committee members to produce a report for Conference 1994 suggesting ways and means whereby the 1992 Communications Research Report can be addressed" and also "that the Media and Communications Standing Committee be retained until such time as adequate alternatives are in place."

The committee is very disappointed that at the time of writing our report the task group had not been set up despite reminding the General Secretary and the President of the above resolution. This seems to heavily underline the research document's conclusion that we are not as a Connexion prepared to take these matters seriously. Furthermore the \$200.00 grant from the Finance and Stewardship Committee to meet next year's expenses would seem to indicate that the work of the Committee is regarded as maintaining a minimum of Committee activity without engaging in any creative work such as producing services for Radio. The Budget does allow for a grant to the Churches Broadcasting Commission but this means that our input can only be in terms of finance and not in terms of assuming our share of paid work within the Commission.

The signals that the Connexion is sending to our Committee are confusing. On the one hand there has been general support from five Synods for the need for the Church to improve its performance in the area of communication. But on the other hand it is disappointing that no response has been received from the other Synods. In addition there is the inertia of the establishment and the apparent lack of awareness of the Finance and Stewardship Committee of the contents of the research document commissioned at the request of the Connexion. All of this leads our Committee to the conclusion that the centres of power within the Connexion feel that the Committee should be marginalized and allowed to wither away. Our concern is not that the Committee should continue to exist but that some group be set up to keep the issues of Media and Communication before the Connexion. To fulfill this work an individual needs to be employed.

**The Churches Broadcasting Commission** is pursuing opportunities in the four areas outlined below as well as continuing to arrange for special ecumenical presentations on National Radio.

1. Programme development for regional networks
2. Developing spots for television, particularly for the holiday period.
3. Developing spots for radio.

4. Auditioning international TV programmes for Television New Zealand.

The Committee through the Convenor assumed responsibility for producing a Christmas Day Ecumenical Service from the Napier Anglican Cathedral and for an Inter-Faith Peace Sunday presentation. The Convenor has also been asked by Radio New Zealand to arrange a similar presentation next year from Palmerston North and also two programmes on setting worship within the Aotearoa-New Zealand context.

### **LOOKING FORWARD**

We believe that in every revolution in communication those organisations which master the new technology flourish and those which fail to take advantage of it tend to go into accelerated decline. The task of alerting the Connexion to these changes and developing appropriate strategies is, we believe, too much for one person. What is needed is a person with a support group. This person and group needs to be based in Wellington because of the location of Crosslink and the Churches Broadcasting Commission and so that the person can work in close co-operation with Diane Gilliam-Weeks, Presbyterian Director of Communications.

#### **Funding options:**

1. The Prince Albert College Trust set up an endowment fund the interest from which would cover the cost of a part-time Communications resource person.
2. The Media and Communications Fund undertake to make an annual grant to meet the cost of such a worker.
3. A combination of 1 and 2.

If none of these courses of action is acceptable then the Connexion must face the reality that there will be no co-ordination of our communications and that the Church will be forced to withdraw from creative participation in radio and television on a national level.

#### **A practical suggestion:**

One area of electronic communications gaining increasing use in the business area is E-Mail and networks such as INTERNET. The practical use of these by the Connexion needs further investigation by the Media and Communication Committee next year.

#### **A word from the Convenor:**

would like to thank the Committee for its support of some of the creative endeavours that I have been involved in and hope that the Connexion will give serious consideration to the 1992 Research Report.

### **SUGGESTED DECISIONS**

1. That Conference draws to the attention of the Prince Albert College Trust the 1992 Communications Research Report.
2. That Conference support an application by the Media and Communications Committee to the Media and Communications Fund for finance for a Communications Worker.
3. That Conference ask the Media and Communications Committee to explore the use of electronic communication by the Connexion.
4. That an interim communications group be appointed to oversee the area of Media and Communications until such time as Conference acts upon the recommendations of the proposed Presidential Commission on Media and Communications.
5. That this group include Brian Turner (representative on the Churches Broadcasting Commission), Doug Rogers (representative on the Crosslink Editorial Board), Peter West and Trish Moseley



# **THE RESTRUCTURING TASK GROUP REPORT**

## **SECTION ONE - THE COUNCIL OF CONFERENCE**

### **THE MANDATE OF THE COUNCIL, AND THE TAUWIWI PROCEDURES FOR NOMINATION TO THE COUNCIL**

Synod discussions relating to the setting up of the Tauwiwi Strategy Group revealed that there was a lack of clarity relating to the role, agenda, and composition of the Council of Conference. The Restructuring Task Group therefore believes that Conference needs to decide on the following before making decisions in relation to the setting up of the Tauwiwi Strategy Group.

The Mission Statement shall guide the Council of Conference:

*"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."*

#### **COUNCIL OF CONFERENCE - ITS MANDATE:**

1. The Council of Conference will, within the terms of the Mission Statement, have a Visioning, Decision-making, and Processing role.

A basic question underlying the work of the Council will be: Who is Tauwiwi? Who is Taha Maori?

2. Specifically the Council of Conference will:
  - a) Engage in visioning, and the setting of broad policy and direction for action by Hui Poari and the Tauwiwi Strategy Group.
  - b) Give direction to the bicultural partnership.
  - c) Attend to the division of financial resources, receiving the report of the Budget Task Group, and finalizing the budget.
  - d) Process Connexional Appointments - receiving the report of

4 + 4s with regard to Connexional appointments, and reporting decisions to Conference through the Stationing Sheet.

- e) Attend to such other things as may from time to time be requested by Conference.

3. Procedures for selecting Taiuiwi Members of the Council of Conference:

- a) In June each year the President will send a letter to Synods, Parishes and Advisory Committees, inviting nominations for the Taiuiwi membership of the Council of Conference.
- b) Synods, Parishes, and the Fijian, Samoan, and Tongan Advisory Committees make nominations.
- c) Nominations will be forwarded to the General Secretary by August 30th. The General Secretary shall present the nominations to the Taiuiwi Strategy Group for processing.
- d) The Taiuiwi Strategy Group will select four names from amongst the nominations received. Two will take a seat on the Council of Conference and two will be substitutes to be available if required. (See e).
- e) The Taiuiwi Strategy Group will, in addition to (d) above, appoint each year, one of its own members to serve on the Council of Conference, normally for a term of three years. (Note: three members of the Taiuiwi Strategy Group will serve on the Council of Conference at any one time thus ensuring a clear link between the two groups).
- f) The effect of d) and e) is that there will be three new members appointed to serve on the Council of Conference each year. Members will normally serve on the Council of Conference for three years.
- g) When a person chosen becomes unable to complete their term, and a substitute takes that person's place, the substitute shall remain for the term of the person that they have replaced.

- h) Three Tauwi members of the Council of Conference shall retire each year, one of whom will also be a member of the Tauwi Strategy Group.
  - i) People who have served a term on the Council of Conference may be re-elected after not less than one year's absence from the Council of Conference.
4. Members of the Council of Conference, both Tauwi and Taha Maori, shall have the right to attend Conference as members.

#### SUGGESTED DECISIONS:

- 1. The Report, Section One, is received.
- 2. Conference endorses the mandate of the Council of Conference as set out in Section 1.
- 3. Conference endorses the procedures for the selection of Tauwi membership of the Council of Conference as spelt out in Section 1, Part 3.
- 4. Conference agrees that the present Tauwi members of the Council of Conference shall continue in that position for 1995.  
Note: In 1995 the President will have responsibility to ensure that there is a linkage between the Council of Conference and the Tauwi Strategy Group.
- 5. Conference agrees that members of the Council of Conference, both Tauwi and Taha Maori have the right to attend Conference as members.
- 6. Conference agrees that the processes outlined in this Report be used on an experimental basis for two years.



## SECTION TWO - THE TAUWI STRATEGY GROUP

Introduction: The Restructuring Task Group appreciated the fact that ten Synods, one Union District Council, and a Women's caucus of the General Purposes Committee, took the time to consider and respond to the "Tauwi Strategy Group" Report to August Synods.

The vast majority of responses supported the Basis, Functions, and Relationships as set out in the Report to Synods. The Auckland Synod suggested some slight modifications and these have been incorporated into this Report.

The functions of the Tauwi Strategy Group as set out in this Report are appropriate given the mandate of the Council of Conference (see Council of Conference - Its Mandate - in Section One of this Report).

In terms of membership of the Tauwi Strategy Group, there was no unanimity in the Synod responses. A number of Synods made Option D suggestions, each unique, while Option B proved to be the second most popular. These responses sent the Restructuring Task Group back to the drawing board.

### TAUWI STRATEGY GROUP

The Mission Statement shall guide the Tauwi Strategy Group:

*"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."*

#### 1. Tauwi Strategy Group - basis, functions and relational links:

- a) The Tauwi Strategy Group will, within the terms of the Mission Statement and the functions outlined below, act for the Tauwi Church.

A basic question underlying the work of the Strategy Group will be: "Who is Tauwi? The answer may change future structures.

- b) Specifically the Tauwiwi Strategy Group will:
- respond to matters of policy received from the Council of Conference
  - develop a cohesive Tauwiwi Strategy
  - develop the bicultural understanding and practice of Tauwiwi
  - attend to Tauwiwi Stationing (See the Tauwiwi Stationing Task Group)
  - deal with general matters relating to Tauwiwi staff.
  - attend to such other matters as may from time to time be requested by Conference.
- c) In terms of relationships the Tauwiwi Strategy Group will:
- consult with the Council of Conference regarding matters of policy
  - report annually to Conference and make recommendations relating to stationing, strategy, and policy implementation
  - report to Synods and Advisory Committees, as appropriate.
  - consult with MINESCO, COMEC, MMA and other Methodist and ecumenical agencies on matters affecting the mission of the Church.

## 2. Criteria for Membership of the Tauwiwi Strategy Group:

- a) The criteria will be as for the PAC - and will take into account skills, gender, age, geography, lay, and ordained.
- b) Members will have a knowledge of the Church and a commitment to the Bicultural journey.
- c) Consideration will be given to representation from each Synod and Advisory Committee.

- d) The total membership shall not exceed 22 people, including the following four resource people: the President, Vice-President, General Secretary, and the Superintendent of the Development Division/MINESCO.
- e) Six members, excluding the Resource People shall retire each year.

Note: The President Elect and Vice-President Elect shall be eligible to attend the pre-Conference meeting of the Tauwi Strategy Group.

### 3. Procedures for selecting members of the Tauwi Strategy Group:

- a) In June each year, the President will send a letter to Synods, Parishes, and Advisory Committees, inviting nominations for the Tauwi Strategy Group, indicating the criteria. Nominations shall be forwarded to the General Secretary by 30th August.
- b) Synods, Parishes, and the Fijian, Samoan, and Tongan Advisory Committees make nominations.
- c) The General Secretary shall present nominations to the Conference Tauwi Nominations Committee (see e) below).
- d) Appointments will be made by the Tauwi Caucus of Conference on the recommendation of the Tauwi Nominations Committee.
- e) The Conference Tauwi Nominations Committee shall consist of a representative of each Synod and Advisory Committee. The representatives are to be elected in August each year and the names forwarded to the General Secretary by the 30th August. Should there be a serious imbalance on the Nominations Committee the President will be asked to appoint further members.

### 4. Tauwi Stationing Task Group:

Noting that there has been positive acceptance of the present Stationing process, the Restructuring Task Group recommends the setting up of a Tauwi Stationing Task Group which shall prepare the



Provisional Matching for the Tauwi Strategy Group. The following sets out the functions and membership of the Task Group:

- a) The Stationing Task Group is a task group of the Tauwi Strategy Group.
- b) The general process for Stationing remains the same. The Development Division/MINESCO will facilitate the process. The Administration Division will assist as appropriate.
- c) The Stationing Task Group will focus mainly on Stationing for Pakeha parishes.
- d) The Stationing Task Group will meet 7 to 10 days prior to the meeting of the Tauwi Strategy Group (Aug-Sept), and will suggest the Provisional Stationing Matchings to the Strategy Group.
- e) A member of the Tauwi Stationing Task Group shall report to the Tauwi Strategy Committee.
- f) Presbyters/Parish representatives may attend **EITHER** the "Stationing Task Group", **OR** the meeting of the "Tauwi Strategy Group" when the Report is made from the Tauwi Stationing Task Group (August). Presbyters and parish representatives cannot attend both meetings. Attendance at the August Tauwi Strategy Group is recommended as that is where the Provisional Matching will be finalized.
- g) Consultation with District Superintendents can take place (e.g. phone calls). District Superintendents will need to be available.
- h) The Past President, Past Vice President and MINESCO Superintendent will be part of the group. The General Secretary will act as a Resource Person, and keep the record.
- i) The Tauwi Strategy Group will appoint four people to the Task Group, in addition to those listed in g) above.

- j) The Group will have power to co-opt, e.g. a person from an Advisory Committee if a person from that Advisory Committee is being stationed.

Note: The Tauwi Strategy Group will, if necessary, give further consideration to Stationing at its pre-Conference Meeting.

5. Special Arrangements for 1995:

Once this Report is received at Conference 1994:

- a) each Synod will meet and name a representative for the Nominations Committee.
- b) each Synod will nominate people for the Tauwi Strategy Group.
- c) The nominating Group will meet during Conference and bring names for the Tauwi Strategy Group to Conference.
- d) The Strategy Group, at its first meeting, will appoint a member to the Council of Conference.

SUGGESTED DECISIONS:

- 1. The Report, Section Two, is received.
- 2. Conference approves the basis, functions, and relationships of the Tauwi Strategy Group as outlined in the Report.
- 3. Conference approves the process for membership of the Tauwi Strategy Group.
- 4. Conference approves the formation annually of a Conference Tauwi Nominations Committee on the basis outlined, whose task will be to process the nominations for the Tauwi Strategy Group.
- 5. Conference agrees that appointments to the Tauwi Strategy Group will be made by the Tauwi Caucus of Conference on the recommendation of the Nominations Committee.

6. Conference approves the setting up of a Tauwi Stationing Task Group on the basis outlined in the Report.

### SECTION THREE - ADDITIONAL MATTERS

The Restructuring Task Group, in bringing to Conference suggested decisions concerning the Council of Conference, and the Tauwi Strategy Group, notes that there are a number of consequential issues, and other matters that will need to be addressed. These are:

1. What is the relationship of the Pastoral Committee to the Council of Conference, to Hui Poari, and to the Tauwi Strategy Group?
2. What is the relationship between the Tauwi Strategy Group and Hui Poari? Is this relationship only through the Council of Conference, or can it be a direct relationship?
3. What part of the new structure will relate to the Negotiating Churches Unity Council; to the Church Union Committees of Partner Churches; to Chaplaincies? Will these be the responsibility of MINESCO, or the Tauwi Strategy Group, or COMEC, or a Standing Committee?
4. The Restructuring Task Group also believes that the Church should revisit the question of the number of Synods, and their position and responsibility in a bicultural Church. Is Synod a Tauwi structure? Is the term "Synod" still helpful? What is the relationship of people from Taha Maori to the Synods.
5. There are clear implications for the Law Revision Committee in terms of the Mandate and Tauwi Nomination procedures for the Council of Conference. The same can be said with respect to the Tauwi Strategy Group.
6. The Law Revision Committee also needs to consider the Right of Appeal and where this should be processed in the new structures.

Having indicated these areas of further work, the Restructuring Task Group is nevertheless quite clear that there is no impediment to proceeding with the



setting up of the Tauwiwi Strategy Group, or to clarifying matters relating to the Council of Conference, as set out in Sections One and Two, on an experimental basis for two years. While some might like to tie up all the loose ends beforehand, we believe this is neither possible nor desirable. Trust, as we take the initial steps, is the appropriate way forward.

#### SUGGESTED DECISIONS:

1. The Report, Section three, is received.
2. Conference refers the matters outlined in this Report to the Council of Conference for consideration and appropriate action.
3. Conference thanks the Restructuring Task Group for their work and requests that the Council of Conference give oversight to any further restructuring that may be required.

# METHODIST MISSION AOTEAROA

## 1994 REPORT TO CONFERENCE

### A. The Year in Retrospect

#### 1. Review of Methodist social services

The MMA Executive has been consistently engaged in considering how best to forward a review of Methodist social services. At the time of writing the first steps have been taken towards the preparation of the Terms of Reference of a Review which may be carried out in 1995. In this instance the whole question will initially be considered by the Council of Conference. In addition matters relating to the appointment of Superintendents which have been under discussion during the past year have highlighted some aspects of the management of Methodist social services.

The Executive and the Missions are keenly aware of the fact that as they move towards the year 2000 and out of the safety net of the Welfare State it is essential that the delivery of social services be in tune with the changing needs of New Zealand society.

The opportunity for a reflection on the last 10 years of our bicultural journey, under the leadership of Margaret Hamilton, was a highlight of the year and was also an important stage in the process of clarifying the role of MMA and the Missions in respect to Te Hahi Weteriana.

#### 2. Aged care

The major concern over the past 12 months has undoubtedly been the process of negotiating contracts with Regional Health Authorities for the delivery of residential services in rest homes and hospitals and through home based services. The outcomes have been far from reassuring and illustrate both the coming to the end of what was a constructive partnership with the State and the competitiveness of the market place.

3. Auckland Savings Bank generosity

The reporting year began with the exciting news of the ASB Charitable Trust grant of \$4 million for 13 projects in the Auckland Mission's Aged Care and Social Services.

The first ASB assisted project in place was the Auckland-wide **24 Hour Aged Care Desk** and associated **Family Centre** at Wesley Village. The purpose of the Care Desk is to provide a single point of contact for information and access to Aged Care services and to assist older people and their families find the most appropriate care option and better manage the ageing process.

**The Family Centre** is a concept aimed at integrating residential, community and home based services. Older people and their families are able to evaluate the full range of care options using social work services and the supporting education programmes in a user-friendly environment.

**The New Start Furniture Project** is to assist families of the inner city and the provision of a **Safe House** is for dysfunctioning transgender people. **Family Care Units** for West Auckland are in planning as are other projects to strengthen our work with families.

4. New Zealand Council of Christian Social Services

Through its two representatives on the Council, Alan Woodley and Donald Phillipps, Methodist Mission Aotearoa has been involved in a forum with a growing reputation for informed opinion and experience as well as quality data on services for older people; services for children, young persons and their families; the exposure to hardship of too many New Zealanders as a result of poverty in New Zealand; the critique and monitoring of the dramatic changes in public housing which have been underway since 1991; significant assistance for the church leaders in their 1993 Social Justice Strategy; effective liaison with many other coordinating bodies. The Council's former Executive Officer, Shaun Robinson has moved to another appointment and goes with the good wishes not only of the Council but of Methodist Mission Aotearoa. His place has been taken by Bonnie Robinson.



## 5. Portfolios

The Executive has maintained contact with the Samoan, Tongan and Fijian Communities within the Methodist Church of New Zealand, the Methodist Women's Fellowship, the Community of Women and Men in Church and Society, and the Public Questions Committee in particular. In this way MMA seeks to be informed on significant developments within the Connexion.

## 6. Parish initiatives

Information on these have been published in this report from time to time. Doubtless there are scores of congregations around the country offering their opportunity shops and food banks and community support services as they have done for the past several years.

Particular mention is made of the Ministry to elderly confused people, a special ministry initiative of the **North Canterbury Synod**. It is community based, non-stipendiary and ecumenical in its outreach. It offers a spiritual resource to people with Alzheimers disease and related dementias. It provides advocacy for sufferers and family carers, as well as education in pastoral and worship modes relevant to the needs of people with a diminishing ability to think, remember and reason.

The **Buller Union Parish** reports a Community Market Day operating every Thursday on the Church premises. Morning tea is offered to all who come along; members bring baking and produce for sale; a roster of men within the Church group set up the operation and there is a wide range of second hand clothing available.

The **Auckland Central Parish** operates a "Take-a-break" women's Centre in the heart of Auckland's "red light" district. It is a response to the needs of women in the city, many of whom are at risk, and it has grown in scale each year since its inception in 1989. In 1993 the friends of this network raised \$6500 by way of support in order to employ a community worker and to promote the Centre to friends through activities and a newsletter.

**St John's Methodist** Nelson provide lunch vouchers to be used in the Polytech Cafeteria for students experiencing financial hardship. \$1000 was given for this purpose in February 1994 from St Mary's

Catholic Parish and the Methodist Synod. This approach is important in retaining the dignity, anonymity of the recipients and it allows students to be with their peers in the cafeteria.

7. Executive Membership

During the year Jennifer Moore, elected at the last Conference, offered her resignation when she took up full time employment. She had made a very significant contribution to the work of MMA through her professional expertise in matters relating to social work.

8. Property matters

The Executive has as part of its agenda each meeting property matters as they relate to Mission's in particular. Much time is spent in fulfilling the requirement laid on it by the Church Building and Loan Fund Committee that any social service initiative needs to be checked and approved in respect to its social service strategy by the MMA Executive before final approval can be given. This requirement should be noted by parishes.

9. Family Care

The Dunedin Mission, in partnership with the Anglican diocese, offer community services through the Family Care Centre. The reputation of this Centre stands very high within the city and it offers innovative services both in the urban area and in a number of rural centres, such as Milton, Cromwell, Alexandra and Oamaru. Its food-parcel operation, sadly enough, continues to be in a greater demand than ever, with an increase of 15% in the number of people using it - the total figure being nearly 3500 for the past year. Associated with this service is a budget counselling operation, whose continuing experience is that those who seek help do so because they simply do not have the resources, rather than because they are incapable of managing their own finances.

One effective and innovative programme is known as **Wide Horizons**. It offers to school-age children who would not normally have the chance, the opportunity to establish a positive relationship with their immediate surroundings, to experience the outdoors and

the encouragement of positive behaviours in students which may prevent them, later, from coming to the attention of the youth justice services and the Police.

10. Organisational review

This past year the Christchurch Mission has been guided by an extensive review. Twenty eight service reports leading to a final consolidated report recommended widespread changes to the Missions operational, financial and management structures. The Board has accepted the recommendations of the review and between February and July Management has implemented most of the changes.

Only one service (the Aldersgate Cafe) was closed in its entirety but to achieve a more client-centred focus a number of staff and senior management positions have been made disestablished. Self-directed work teams ensure that responsibility and accountability operates closer to the people with whom the Mission work and more resources are available for direct client needs and interventions. Further significant developments have occurred in Te Roopu Manaaki. Now this marae-based service operating under Kaupapa Maori works holistically through six distinct programmes staffed by 27 employees and volunteers.

11. "Survival"

1993 finished in Wellington with a torrent of public and church comment on whether desperately poor people have the right as a last resort to take (or steal) what they need to survive.

One response to the controversy was the launching of a Wellington wide telephone appeal through which over 8,600 people have contributed over \$150,000 for emergency and developmental programmes. A continuing challenge throughout 1994 has been consolidating as many as possible of these first time supporters into continuing partners of the Mission.

12. Central Regional Partnership

Partnership is an important dimension of regional relationships.



Preparatory to the annual MMA Regional Forum in Feilding (May 27-28) a number of sub-regional forums were held in Gisborne, Central and Southern Hawkes Bay (Dannevirke), Horowhenua (Levin), Central Taranaki (Stratford), Wanganui and Wairarapa (Greytown). In addition to preparation for the Regional Forum, these occasions were useful opportunities for networking and information sharing in and between particular localities.

The annual Regional Forum itself was on the theme "Town & Country - Edges of Need", and involved approximately 35 participants from the region. Again, the networking and information sharing complemented a programme which featured strongly the Biblical - theological base for church and community based social service - social justice efforts. Workshops on "unemployment", "Caring for the Carers" and "Beyond Foodbanks" were also well received.

## **B. Looking Forward**

### **1. Bicultural Journey**

The MMA Executive has a clear commitment to the bicultural journey of Te Hahi Weteriana o Aotearoa. The primary partnership is with Taha Maori and with the Circuits. This relationship is expressed through a wide variety of contacts and in service development and delivery consultation. For the MMA the implementation of the bicultural journey is neither easy nor clear, particularly in the consultative processes when new initiatives are being first considered. The insights and values that each partner brings to the assessment of community needs and to the provision of resources is of key significance. The Treaty of Waitangi as a covenant partnership underlies the provision and development of all and any culturally appropriate social service.

MMA in its coordinating role, looks forward to continuing in dialogue with its Treaty partner in developing new and relevant services.

## 2. The Partnership of Church and State - Myth or Possibility?

The passing of the Welfare State brings with it the end of partnership between Methodist social service agencies and the State. The Missions, for example, it seems, are now simply contractors. There is no sense of partnership with the State at all. As an overwhelmingly powerful purchaser of services the State determines price and specifications of the service, including staffing and their qualifications. In the light of the present single emphasis on price there is a serious and continuing disregard for quality of service. There are more and more dependent people receiving services at the lowest possible dollar figure. Whether it will be possible to sustain partnerships with the State at the end of this century will very largely be determined by the State's economic philosophy.

Moves in the direction of privatisation of essential services like health, with the drive towards user-pays as far and as fast as the public can be persuaded to tolerate it, are claimed to be in the interests of efficiency. Underlying all this, however, is the self-interest of the privileged who do not want high levels of taxation in order to help the under-privileged. Moreover, a health system removed as far as possible from state control is much less likely to be answerable to public scrutiny. It is recognized that the Government faces real and difficult problems, with no easy solutions when there is a combination of inflation and recession.

An informed society, and Te Hahi Weteriana has a place in this, can be aware of what might be possible through 'compassionate cooperation,' drawing out from politicians better decisions in respect to health and welfare and education. It can offer alternatives to a society which has been indoctrinated with the view that it is only the drive of self-interest that keeps a society in motion. MMA and Methodist social services in general has work to do in the area of public information and education.

If the current trends continue there seems little prospect of the Church doing other than being forced to redefine its relationship to the State and to work, in respect to its social services, in other ways. This places those who care in a real dilemma as the people we wish and seek to serve are those who are the most poor and vulnerable. Inevitably these people are limited to what the State will

or will not provide. The prospect of providing services only on a user-pay basis is not an option for the MMA.

### 3. Poverty and Unemployment in New Zealand

These are key issues affecting the Methodist social services and the community at every level. The economic recovery, while apparently to New Zealand's advantage fiscally, is clearly not benefiting a very large number of people. To them it does not matter whether New Zealand's debt is reduced and inflation is down to under 2% - they are no better off and see themselves as the price of the recovery. Many elderly in the community are now facing a financial crisis. The pressures on family and whanau in turn increase the demand on the services. The consequent financial and resource pressure on the providers is considerable and without increased funding the continuing provision of services cannot be sustained.

It is also clear that the Government is unwilling to admit the existence of real poverty in Aotearoa New Zealand. There has been an unwillingness even to establish measures against which the extent of poverty can be measured. What constitutes poverty and where is the line to be drawn? The point has been well made that poverty in our land is not shared by the community as a whole but is, rather, "disconnected poverty".

The proportion of available income paid in terms of housing rentals has been highlighted in the report published by the New Zealand Council of Christian Social Services, **"Housing the Hungry"**. There is some evidence that even with the upturn in the economy there will be those who will still be caught in the poverty trap, who will most likely be found in the group known as the long-term unemployed, who will become increasingly marginalised in our society.

In many parts of the country, at parish and Mission level, we have been able over the past few years to increase our assistance for some of these most needy groups. For example, in the number of meals provided or in the number of food parcels given out each month, or through the provision of clothing and furniture and other household necessities, or through respite care offered to children and families



needing this resource. However, such resources are limited, and the continuing reduction of Government funding for not-for-profit agencies may reach crisis point this year. No longer is there a safety net. The other analogy which seems to be embedded in the thinking of the market-force economists and politicians is that the result of a strengthened business community and a stable economy will be found through the benefits of such stability trickling down to those most in need. Such a philosophy is demeaning in the extreme and has already created too many casualties on the way.

#### 4. Church Restructuring and Parish Partnerships

The New Right economic ideology casts a long shadow. The MMA Executive is faced with interpreting and responding to this ideology while seeking to be true to its mandate and to the Gospel. The impact of this ideology upon the whole of the Church, on parishes and Missions, on employees and on those for whom we care, is of major significance. All of this combines to place considerable pressure upon social service provisions. Increasing time needs to be spent in consultation within and without the Church to ensure that Church members and leaders can walk alongside the MMA in their as yet uncharted journey through the minefields of dollar-driven social engineering.

The finalisation of the Church restructuring process will be welcome and so enable the MMA to know more clearly where it fits within the new bicultural structure of Te Hahi Weteriana O Aotearoa. Potential Mission/Parish partnerships are calling for clear guidelines to ensure adequate and appropriate responses.

#### 5. Parenting

Methodist social services have tried to provide a comprehensive support system for families which has always been its main focus. Each of the services complements the others - it isn't enough to feed a family when there are severe breakdowns in the family system. It is also not enough to provide therapy for a family when the basic cause is boredom and loneliness through lack of money and resources.

The International Year of the Family has provided a needed focus for much of the work of Methodist social services. Greater attention is now being given to the as yet undefined subject of 'parenting skills'. How can they be taught? How can the need for such skills be recognised by, say, young parents who don't acknowledge that there is a problem in the first place? The Centre's approach has been through the 'modelling' of skills, and by building up a relationship of trust which means that learning takes place. The problem is given point when a young person remarks that the violence seen on the screen in 'Once were Warriors' is "just like home."

#### 6. Urban ministry

At the end of June a City and Ministry Consultation was held in Wellington led by John Bluck, the Dean of Christchurch Cathedral and facilitated by Graham Millar. The theme of the Conference was "Urban Spirituality - How does the city shape our faith?". Some of the quick impressions of a walk through the city were as follows: Wellington keeps changing/people in all shapes and sizes/reminders of our history/cultural diversity/surrounded by hills and sea/business versus people/struggle for ownership of city/rich human resources. Just as God's truth can come into the city through the Church, so it can come into the Church through the city, spirituality is reflected in people's contact with other people, in every encounter; trust the people of the city and where God is; we need to be open to the city - we need to loiter like Jesus rather than be concerned with the Church as the honey pot trying to attract people in; the Church must recognise the integrity of the city; the Church must become less alienated - must build bridges to the city.

#### 7. Lobbying

Getting beyond foodbanks and food day drives and achieving better government policy and social equity was the motivation for more recent comments on how politicians might be persuaded to change their perspectives and their policies. If vested interests like the "Round Table", Federated Farmers and Employers Association can afford full-time lobbyists to pressure parliamentarians, are not poor

people and their supporters who cannot afford paid lobbyists entitled to picket key parliamentarians as their only way of being heard?

## 8. Securing the Future

The Methodist Church of New Zealand, as part of the worldwide Christian community, has much to atone for in its contribution to the troubles that beset our modern world. Methodism, with its European background belongs to a tradition in teaching the essential sinfulness of humanity, provided a basis for an economic philosophy built on selfishness. 'We justified exploitation of the earth on the basis of Genesis. We collaborated with colonial powers in the destruction of older civilizations, their stable social arrangements, their religion. We pretended it was for their own good, but the dominant motivation of the powers with whom we cooperated was always exploitation. And that exploitation still goes on, in our own society.'

God does not, we believe, require endless self-recrimination. But there is a lot to be said for putting our strength, however tiny, into the struggle to come out of the shadow of death and lay the foundation for a new world.

Donald Phillipps

Convenor

### Suggested resolutions:

1. That the reports be received.
2. That the New Zealand Council of Christian Social Services be encouraged to seek ways by which the measurement of poverty in Aotearoa New Zealand can be established.
3. That the following be the MMA Executive for 1994/95:  
Yvonne Dassler (Blenheim), Glenyis Hampton (Auckland), Geoff Hill (Christchurch), Timothy Langley (Christchurch), Donald Phillipps (Dunedin, Convenor), David Pratt (Wanganui), Brian



Turner (Wellington), Chris Wood (Lower Hutt), Alan Woodley (Auckland).

4. That the following be the membership of the Mission Boards:

(a) Auckland Mission:

(b) Wesley Wellington Mission:

(c) Christchurch Mission:

(d) Dunedin Mission:

Martin Anderson (Chairperson), Catherine Brown, Joan Carter, Arthur Duncan, Joan McDonald, Graeme Martin, Mori Pickering, Alex Smith, Shirley Ungemuth, Norman West, Bruce Abbott, (Secretary)

# AUCKLAND METHODIST MISSION

## Report to Conference 1994

### “WHAT HAS HAPPENED”

The reporting year began with the exciting news of the ASB Charitable Trust donation of four million dollars for 13 projects in Aged Care and Social Services. Eight of the projects are still in planning and will not come to fruition until the 1994/95 year. A donation of such historic proportion has provided the opportunity to revitalise some existing services and develop new initiatives in response to changing needs and the new contracting environment.

The first ASB assisted project in place was the Auckland wide 24 hour Aged Care Desk and associated Family Centre at Wesley Village officially opened by the Governor General in November 1993. The purpose of the Care Desk is to provide a single point of contact for information and access to aged care services and to assist older people and their families find the most appropriate care option and better manage the ageing process.

The Family Centre is a concept aimed at integrating residential, community and home based services. Older people and their families are able to evaluate the full range of care options using social work services and the supporting education programmes in a user friendly environment that understands the role and needs of the client, their family and caregivers. Family Centres are to be established in other aged care locations.

In Social Services the grant has enabled the resourcing of overdue projects to further assist marginalised groups. Two examples are the New Start Furniture Project to assist families of the inner city and the provision of a Safe House for dysfunctional transgender people. Family Care Units on the West Auckland Family Services site are in planning with an exciting aspect of this development being the partnership with Glen Eden Parish to establish a Community House and services for older people on their adjacent property. Another significant development, unrelated to the grant, is the purchase of a property and commencement of a Child & Family Support Service for Maori families in partnership with Huakina Development Trust.

A major success story is the Employment Generation Fund. Since the inception of the Fund, 50 businesses employing 116 full time, 13 part time and 46 outworkers have been assisted. The capital invested per job created has been \$2500 plus \$250 per person for mentor support services. The actual costs per created job averages at \$535. A total of \$321,725 has been utilised in loans and advances.

The Fund has now been incorporated as a Charitable Trust in its own right so as to make it possible to seek funds from outside of the Methodist Church.

With the pressures brought about by the national social changes and the work referred to above, we have realised the Mission must also change. We have begun an internal review of our operations and structures.

## **“LOOKING FORWARD”**

### **Is Partnership with the State a Myth?**

The passing of the Welfare State as we have known it brings with it the passing of partnerships of social service agencies such as the Mission with the State. The Mission it seems is now a contractor and no longer treated as providing services in partnership with the State. In determining the price, the State continues to ignore the fact that it demands higher and higher quality of service for more and more dependent people and for a lower dollar figure. If the current trends continue, the Mission will be forced to redefine its relationship with the State and work in other ways. The prospect of only providing services on a user-pay basis is not an option for the Mission.

### **Poverty in New Zealand**

The growing poverty in New Zealand is as a result of Government policy and the State reducing its commitment and funding to social services over the last eight years. This is creating major dilemmas for the Mission. No where is this more painfully illustrated than in the increasing demand on our foodbanks. The Mission's three year vision states our commitment to offering hope to the least advantaged but at what point should we say “enough” and put the responsibility back squarely back on Government. This, of course, is more easily argued ideologically than when confronted by basic human need.

A major contributing factor to poverty is the influence of high housing costs. Many low income families are paying over 50% of their income in housing costs resulting in our foodbanks effectively subsidising their housing costs. Yet another responsibility that once belonged to Government.

The further contraction of Government funding for not-for-profit agencies and the contraction of services offered by other inner city church agencies means it is likely that the services we have been able to provide thus far will soon reach crisis point.

### **Mission/Church Restructuring, Bi-cultural and Parish Partnerships**

The finalisation of the Church restructuring process will enable the Mission to know more clearly where it fits within the new bicultural structure of Te Hahi Weteriana O Aotearoa. The Mission has a stated commitment to the bicultural journey. Our primary partnership is with Taha Maori and Tamaki/Tai Tokerau



Circuit. The skills, insights and values that each brings is of key significance in the provision and development of culturally appropriate social services.

Exciting possibilities exist in current and potential Mission/Parish partnerships but need clear guidelines to ensure adequate and appropriate responses.

### **Securing the Future**

Reduced income from commercial properties, investments and restrictive contracts with the State, along with increased costs and a higher demand for services, is calling the Mission to look at either a reduction of its services so that it can live within its income or to be creative and actively seek new income.

# **Report of the Christchurch Methodist Mission**

## **Organisational Review**

For the first time in the Mission's forty-four years of service we have conducted an independent review of all our work, our management structures and our services. After nine months of review culminating in 27 service reports, significant changes were implemented. These changes have seen a refocussing on the needs of the Mission's clients, on the quality of services provided, and the creation of a very cost effective administration through a flattened structure which has unnecessary layers of bureaucratic control removed. All services have been assessed in the light of our mission statement: "To provide quality social services to people most in need."

Six new self-directed management teams were established as an outcome of the Review. These teams are now collectively responsible for the management of the Mission. A consequence of this is that the Superintendent has been freed from operational management to concentrate on theological resourcing of the work, the confronting of issues, creative envisioning and strategic direction.

The rest of this report to Conference describes some highlights of the Mission's year under seven headings, six of which correspond to a management team established by the Board on the recommendation of the Review.

## **Counselling and Advocacy**

This section of the Mission's work includes Floyds Workshop, Lifeline, Emergency Relief and the face-to-face Aldersgate Counselling Service. Demand is increasing for all of these services. Aldersgate Counselling meets an important need as it is the only free face-to-face counselling service in Christchurch. Staffed by trained volunteers it has experienced continued increases in referrals from other agencies and direct from the public.

Lifeline has been encouraged recently by large numbers of people offering to undertake the two year telephone counselling training. After recent advertising more than 70 prospective volunteers applied in one week.

Emergency Relief continues to attract significant community support. Donations of food from parishes, the general public and food manufacturers and suppliers have been matched by equally generous donations from concerned individuals and trusts. While this indicates a continuing high level of concern about poverty in our region, the increasing severity of need is a major concern.

### **Te Roopu Manaaki O Rehua**

These Marae-based social services farewelled their founder and Kaiwhakahaere Karen Brown recently. Under her inspirational leadership these services have grown to encompass all aspects of a comprehensive social and community service that includes child and family, counselling, budgeting, living skills, and home and marae-based services for older people. Te Roopu Manaaki staff have an increasingly significant role in the Mission's life as together we seek to refocus existing services, develop new services and address significant issues in ways consistent with Te Tiriti O Waitangi.

### **Services for Older People**

An increasingly competitive funding environment has challenged the Mission in this area recently. Changes to funding structures have meant that our services to the frail elderly are increasingly being subject to market forces. Because of this, and because of our understandings about the profound losses individuals experience when they enter institutional settings the Mission is planning a different model of aged care developments in Christchurch. Ultimately this will see a greater emphasis on care provided in people's own homes and on domestic scale hospitals for those unable to stay in their own homes or needing respite care.

### **Regional Work**

Marina Cove in Picton has seen substantial growth this year with further sales and the return of ten Wesley residents who require rest home level support but did not have the resources to purchase the licence to occupy an Apartment. With the recent sale of the Wesley Picton Hotel all the Mission's services for older people in the region are now coordinated from the Marina Cove site by the newly employed Regional Manager. Recent commercial valuations



indicate that overall it will have cost us less than \$1,000,000 to provide this world class aged care facility that will continue to be a substantial asset to the Mission and the wider church in the years ahead.

Meanwhile in Nelson the newly constituted Nelson Social Services Trust, formed to facilitate the development of new services and help us move beyond our preoccupation with institutional services for older people, has employed a Regional Manager. These moves signal an opportunity to broaden the services provided by the Mission and our Presbyterian partners in Nelson. Early in the process the Mission committed itself to full consultation with local Parishes to determine service priorities and the shape of any new services in Nelson. Five regional meetings have been held between the Mission and Parish and Synod representatives during this time of change.

### **Children and Families**

A house in the middle of a Christchurch suburb could be the start of something good for the Somerfield Parish, one of the Mission's Child and Family Services and the wider community. This Parish/Mission partnership came about when both the Parish and the Mission were looking for new ways to assist people at a community level. Mission staff and Parish representatives have formed a steering committee to help resource a community development worker based in a house purchased by the Parish.

Unfortunately in this Year of the Family, the complexity and severity of need of children continues to alarm and challenge our social work staff. Most families referred to our programmes have no social supports or networks. A comprehensive range of parenting skills, alternative care placements, counselling and therapeutic supports and education are unable to keep up with demand.

### **Resource Management**

The administration of the Mission has been significantly enhanced as a result of the Review. A modest but comprehensive computerisation of accounting and secretarial functions has increased flexibility and ensured improved financial systems. This computerisation will ensure that all the Mission's services have direct access to accurate, timely financial reports and appropriate client-related information.

A comprehensive asset management plan is being prepared to ensure the Mission is making the best use of the physical resources and financial reserves at its disposal.

### **Mission Angst.**

Quality is an overused term these days, claimed by many, but difficult to determine. We have had the opportunity this year to implement many of the Review recommendations designed to enhance the quality of our services, systems and structures. Some of the recommended changes have been very costly for staff, particularly the Mission's Group Managers whose positions were disestablished when the management structure was flattened. It has subsequently been gratifying to receive independent testimony to the quality of the Mission's services from funding agencies prepared to identify the Mission as a preferred service provider and fund specific core services at unprecedented levels. We hope that in the midst of the negativity towards the Mission, nurtured by some in our Church, something of the love and pride many of us have for the Christchurch Mission, its achievements and faithfulness to its work above all else, will give cause to pause, ponder and give thanks.

Timothy Langley  
Superintendent

## REPORT OF THE DUNEDIN METHODIST MISSION

### SOCIAL JUSTICE IN THE MARKET PLACE.

The Mission, in common with every other service provider in New Zealand is at full stretch to meet the needs of people who exist near or even below the **poverty line**. The numbers using the services of the Anglican-Methodist Family Care Centre increase all the time. Statistics of this sort make unhappy reading - each unit represents a person who is, at best, struggling to survive. The same sort of evidence comes from the staff of Approach, the Mission's employment training operation, involved with the long-term victims of economic restructuring. Again the Mission finds that those who use its child-care services are, more often than not, beneficiaries themselves.

The economist Brian Easton has made the point, using the "modest" Royal Commission on Social Security Datum Level, that the numbers below the **poverty line** have increased from about 360,000 to 510,000, a rise of more than 40% over the last 6 years. He states that poverty levels, especially among families with children, are likely to remain high. He believes that we may be seeing the emergence of a permanent "two nations" New Zealand with a prospering, rich and skilled nation alongside a stagnating, poor, unemploye and unskilled one.

This is a frightening prospect and one which, if true, will make greater and greater demands on the scarce resources of the Dunedin Methodist Mission. It is out of the question for the Mission should turn its back on those most in need. The causes of that need may be unnecessary at best or downright misguided at worst, but it is wholly inappropriate merely to accept it.

The Mission pays its sincere tribute to its skilled and committed staff, as they seek to meet and alleviate need in all its forms. This "ambulance" task, however, must go side by side with a commitment to put energy and passion into changing those policies which cause such deep personal and social hurt. The Mission cannot continue to provide an increasing number of services for an increasing number of people without seeking to analyze the reasons why such need occurs. Nor can it remain silent.



## SERVICE DEVELOPMENT.

The Mission, while seeking to rationalise its services is looking for opportunities to develop new and more appropriate ones.

- ☞ Home-based services are designed to enable the elderly to remain as long as possible in their own familiar settings. There has been a great deal of rhetoric but relatively little funding made available to encourage significant change. The Mission is committed to this model and looks to pilot interesting developments in the South Dunedin area through its **Southcare** operation.
- ☞ The Mission is finalising plans for the development at **Mosgiel** of a 25-bed long-stay geriatric hospital. There continues to be a need for such care and **Mosgiel** has been largely without such a service within its boundaries. The success of **Ripponburn Hospital** at Cromwell augurs well for the similarly scaled operation in Mosgiel. Such an emphasis on service provision outside the urban areas is well justified.
- ☞ The emphasis at the Mission's **Approach** employment training operation is on education rather than on job placement. The reputation of **Approach** stands high within the community. The Mission is actively looking at ways of creating opportunities for employment. What is being considered at the moment is an **employment generation** programme such as has operated successfully in Auckland.
- ☞ The **Child Care Centre** at Hillside Road continues to serve the Dunedin community. The vast majority of parents who use this day-care operation are on benefits. The Centre, through its coordinated approach to education and social work ensures that the broad range of needs represented in the families it caters for are met as far as possible.
- ☞ Finally the reputation of the **Anglican Methodist Family Care Centre** with the Department of Social Welfare is a very positive one. As a result new community based services, especially in more rural areas, are being planned to provide practical support for families.

Donald Phillipps,  
Superintendent.

# KAI IWI MISSION ESTATE

## Report to Conference 1994.

1. Conference in 1991 set out the criteria for distribution of the Trust's income. The Trustees have been able to assist many people with grants as authorised. Some 84 persons involving \$114,700.00 have been assisted over the last 5 years.
2. One of the investments of the Trust is a Mortgage that falls due on the 15th of October 1994 and at the time of preparation of this report the Trust does not know if the Mortgagor will want to extend or will repay.
3. The fall in interest rates means that the Trustees have not been able to give the same level of assistance as in previous years.
4. The Trustees have been advised of the Budget Task Group review of some of the Connexional Trusts and was surprised that there was not contact with the Trust before publishing its findings. the income distribution has been settled by Conference resolution and it is only the future of the Capital and that needs to be determined.
5. The Trustees await initiative by Taha Maori as to disposal of the \$350,000.00 capital of the Trust.

### **Suggestion Decision:**

1. That the Report be received.

# EPWORTH BOOKSHOP

## Report to Conference 1994

### "WHAT HAS HAPPENED"

The report records continuing progress and improved effectiveness, together with a forecast for continued growth.

#### Our Place in the Church

It has been confirmed at several Church Conferences that Epworth is considered an integral part of the Church's mission. It makes available to the churches of New Zealand written material needed for church programmes, it stocks theological material with a more liberal approach, provides educational material for Christian education, adult groups and various forms of outreach and distributes material which is the basis of religious teaching in schools.

The Church has confirmed at its Conference that an annual investment to Epworth of "the cost of one minister's stipend" should be provided from the Connexional Budget. This support has proved essential and justified.

#### Financial Effectiveness

The Advisory Board has taken steps which have reduced trading losses as shown by the following table:

	\$
1989	97,767
1990	71,119
1991	57,896
1992	31,843
1993	39,557
1994	17,817

After taking into account "Grants Received", the Accounts for the last two years have shown net surpluses of \$24,059 and \$9,453.

#### Sales Levels

Epworth showed an increase of over \$6,000 in total sales for the last financial year. This was achieved in spite of a reduction of more than \$39,000 in sales of "Life Plus" (previously called "Living Faith").

A high proportion of Epworth's sales relate to "Religion in Life" and "Living Faith" - both productions of the Joint Board of Christian Education in Australia. The Joint Board is sponsored by the Methodist Church in New Zealand and is intended to produce materials appropriate to the theological



position of our Church. Yet it is disappointing to note that in many cases local churches do not use "Life Plus" and in fact at times alternative materials are promoted.

It is true that "Life Plus" was in need of re-writing. This has now been done and "Life Plus" is most appropriate material for Christian education. This is said because it is written with New Zealand churches in mind and its style makes it the easiest material from a teacher's point of view.

### **Occupancy Costs**

From January 1994, after the winding up of the Education Division, rental and other occupancy costs were charged to Epworth on a different basis. This has had the effect of increasing certain costs while reducing others. Those affected are rentals, telephone and tolls, power, cleaning and Allocated Office Services.

### **Grants and Donations**

We wish to acknowledge with gratitude the continuing support which Epworth receives from the Hamilton Methodist Church Trust. A grant of \$12,000 was received in the past year and a similar level of support has been forthcoming for 1994/95.

We would like to record with appreciation the support which has been given over some years by Mr I G B Lovie, a Methodist Church Member, who has chosen to channel his giving to the Church in a selective manner by paying for an Epworth advertisement in "Cross Link" on a continuing basis.

## **"LOOKING FORWARD"**

The premises occupied by Epworth have not been totally suitable, principally because of their location. The Wesley Methodist Development Board is in the process of a major rebuilding programme at Taranaki Street, Wellington.

As part of this, the Board has offered Epworth premises on Taranaki Street at favourable rentals. Base rentals, including outgoings, will exceed rents in the present building by \$5,000 while additional rentals will depend upon extra sales being achieved. It is expected that this building will be available for occupation in April 1995. A new, more attractive bookshop located in full view of passing pedestrians and traffic will lead to higher levels of sales as well as making the purchasing of books from Epworth a more pleasant experience for customers.

The Wellington Anglican Bookshop was closed about the beginning of the financial year and Epworth has been able to serve a number of its customers. This has added to the year's sales.

The newly redesigned "Life Plus" materials will definitely be of greater appeal than the earlier material Epworth stocked and we are hoping for better sales in this area.

## CONCLUSION

Through regular meetings, quarterly financial reports and budgeting, the Board continues to maintain careful control of Epworth's affairs.

It recognises with appreciation the contribution of the shop manager, Joy Wright, and her staff, in particular Marie Carter and Brenda Baker who have served the Bookshop so well over several years.

SAMOAN ADVISORY COMMITTEE  
Conference Report 1994.

Lau Afioga i le Peresitene, Sui Peresitene, ae maise le Mamalu o le Ekalesia ua aofia i Whangarei 5-10 Tesema mo le Koneferinisi. Mr President and Madam Vice-President, the Samoan Advisory Committee wish you both well and pray for the duration of your Church Office 1994-95. God Bless.

The SAC met at Glen Eden Church from 22nd-24th April 1994 for its annual meeting. President Rev.Mervyn Dine, Vice-President Mrs Margaret Drake and members were welcomed in a traditional Ava faa-Samoa on Friday evening and finished on Sunday afternoon in a Service attended by four Samoan Congregations of the Waikitere Parish. The preacher was President Mervyn Dine. Present were President Mervyn Dine, Vice-President Mrs Margaret Drake, Rev.Norman Brookes Development Division Superintendent, Rev.B Turner MMA from Wellington, Samoan Ministers, Auso Fealofani representatives, and members from all the Samoan Congregations. The Meeting stood silence in memory of our brother the Rev.Iosua Sefuiva who has gone before us. Reports were recieved from all Congregations and a word of congretulation to Rev.Fereti Faafluata and the Parmure people for a great effort of a new Church bulding opened 16/4/1994.

**YOUTH MINISTRY:**

Each Congregation runs its own programme by leaders and also Ministers. On the 26th-29th December 1994 all our Youth Groups will be taking part in our Youth Camp at Haskell Park S.D.A. Campsite in Papakura. Included in the Programme are sports, Cultural activities, Ava faa-Samoa, Bible studies and Evangelism Presentations, lastly Devotions at the dawn of the new day. Committee are Faiva Alaelua, Tavita Filemoni and Salafai Mika with Youth Group Officers. Youth Co-ordinator: The SAC through the Executive are still working for that post in our Samoan ministry and hope to find a person in the near future with all the expectations as required.

**LOCAL MINISTRY CANDIDATE:**

Mr Alalafaga Palelei was referred from last Conference to a Year of Supervised Ministry, this year he is accepted for training in the local ministry setting. Thank you Alalafaga for a good effort.

**RESOURCE MATERIALS AND LAY PREACHERS COURSE:**

Samoan ministers through its Committee are the main contributor to resource the Samoan ministry in Daily Lectionary, Holy Communion translated booklet, Lay Preachers Guide, Sunday School Materials, Youth Materials, and Lay Preachers Course.

Lectionary Committee are:- Rev.T.Sa'o, Rev.F.Faafluata, Rev.Aso Saleupolu, Rev.Tavita Filemoni, Rev.Faiva Alaelua and Rev.Nomani Noa as the Convener.

Lay Preachers Examiners:- Tanielu, Fereti, Paulo, Faaoso and Salafai and Nomani Noa Convener and contact person for all Samoan Lay Preacher Materials.



A word of thanks to Rev.Fisiga & Matile Tuimaseve as they retire this Conference. We hearty appreciate your contribution to our work in the Mangere East Congregation when you established it, and as a Presbyter since 1985. A Deacon to the Manukau North before that, and a leader to Saint Paul Methodist Church Otara.Fa'amalo le galulue, fa'afetai le onosa'i,, Malo tauivi mo mea lelei mo le Atua. Ua oulua malolo ma le manumalo mo le Ali'i. Fa'amanuia atu le Atua i lo oulua Soifua lelei mo le lumana'i.As a Convener, I would also like to record our thanks to Rev.Levao Elisara for his service as he was with us now transferred to the Samoan Conference. We wish you well Elisara for the future.

#### MINISTERS AND SPOUSES:

It is now a annual event for Ministers, Spouses and Families to get together earlier in the year after the Week of Prayer, to reflect in various ways in the life of the Samoan Ministry. Concerned are shared, pastoral care are offered, and Ministers are rostered to present enrichment studies for the welfare of all in the Ministry of Jesus Christ and His Church. The 1995 gathering will be 10th-12th January. It will be held at the Manukau P.I.C.Campsite Wyllie Road Papatoetoe under the leadership of the Samoan Ministers Leader the Rev.Faaso Tugia, Rev Fereti Faafuata the Secretary and Rev Nomani Noa the Treasurer.

#### AUSO FEALOFANI - SAMOAN WOMENS FELLOWSHIP:

Representatives from as far as Wellington were gathered in the Papakura Church on the 17th September this year for the first time in the life of our Womens Fellowship to get together. Their Fono-Meeting was to find out among themselves ways of improvement, and what future leadership they desire for their Auso Fealofani. The future Vision is for Women to have representation in a new SAC transition as a Samoan Synod 1996. We are thankful for Atalasi Letiu from Mangere, La'amauga Tugia from Hastings and Fou Mika from Otara. They will be our Samoan representatives to the South Pacific Womens Convention in Papua New Guinea later this Year.

Conference Decision 1993 Y.B.Page 718 re-Samoan Youth Co-ordinator.

- 6 (a) Conference approves the appointment of the Samoan Youth Co-ordinator to begin work for the next twelfth months. Taliaina e le Koneferinisi le tofia o se Ta'ita'i Autalavou ma ia amataina ana galuega i le isi 12 Masina.
- (b) Conference requests the SAC,D.Division and the E.Division or its equivalent to put in place a financial strategy to ensure the continuance of this appointment and report to Conference 1994. Talosagaina e le Koneferinisi le Fono Faufautua a Samoa,Komiti o Tapenaga, ma le Ofisa o Aoga ina ia galulue faatasi ma fa'atulaga ni auala e sailia ai ni tupe mo le fa'aauauina o le Glg Autalavou, ma toe lipoti mai i le Koneferinisi 1994.

During the SAC Meeting earlier this year, it was agreed to recommend to Conference 1994 for approval that:-

- (a) SAC proceeds to appoint a Half Stipendary Youth Co-ordinator for three years.
- (b) SAC requests all our Samoan Congregations to contribute annually in addition to an amount of \$60,000.00 at hand for the Youth Co-ordinator and Youth Ministry.

Financial Stragety for the Samoan Youth Co-ordinator on the half Stipendary are:-

Stipend	\$15,213.00.
Housing Allowance	\$1152.50.
Super (Nominal Member)	\$553.20.
Other Allowances	\$498.00.
Travelling Allowance	\$1840.00. (Maximum claim)
Levy	\$98.20.
Materials Productions	\$5000.00.
The Total per year is	<u>\$24,354.90.</u>

(The above figures are based on the Adminstration Leaflet on New PAYE Tax deduction tables March 3 1994, and Information Leaflets Nos. 25 & 26.)

Expenditures per year -  $\$24,354.90 \times 3 = \$73,064.70$ .

Money in hand for Youth \$60,000.00.

Shortfall of \$13,064.70.

As agreed as mentioned earlier, all our Congregations annual contributions to our Youth Co-ordinator half Stipend and the running of Youth activities are as follows:-

- (a) Stokes Valley, Masterton, Gisborne and Tokoroa - \$200.00.
- (b) Petone, New Lynn, Birkenhead, Manurewa & Henderson - \$300.00.
- (c) Hastings, Mangere East and Panmure - \$500.00.
- (d) Wellington, Papakura, Papatoetoe, Otara, Mangere, Ponsonby & Glen Eden - \$600.00.

We feel at the SAC as we deliberate and focus on the Youth Ministry, it is the only option and vitality to impliment creativity and a quality service for our Church of tomorrow.

#### SAC REPRESENTATIVES 1995:

Council of Conference	Salafai Mika.
Church Council	Salafai Mika & Fereti Fa'afuata.
Committee on Ministry	Fereti Fa'afuata & Salafai.
Faith & Order Committee	Tavita Filemoni.
Council for Mission	Paulo Ieriko.
Lay Preachers Studies Convener	Nomani Noa.
Lay Preachers Examiners	Faaso, Tanielu, Salafai, Fereti & Paulo Ieriko.
Development Division	Fereti Faafuata & Leapai.

#### SAC representatives & Youth representatives to Whangarei Conference '94.

Niua Aumua from Birkenhead and Motupua'a Lauati from New Lynn.

Myra Mc.Farland from Wellinton and Shirley Tafili from Otara.

#### SAC OFFICE BEARERS 1995:

Convener	Salafai Mika.
Minute Secretary	Mrs Fa'au'u Foncmaitu.
Finance will be under Lani, Aso & Salafai due to the resignation of Tuigamala Tuigamala. SAC will appoint a new Treasurer in future prior to becoming a Synod 1996.	

SAC EXECUTIVE UNTIL IT OPERATES AS A SAMOAN SYNOD:

Rev.Norman Brookes, Rev.Aso Samoa Saleupolu, Rev.Fereti Fa'afuata,  
Mrs.Fa'au'u Fono, Tuoti Lani Tupu, Leapai Tusani & Salafai Mika.

1995 MEMBERSHIP:

President & Vice President, Superintendent of the Development Division. One representative from Wellington, Waikato-Bay of Plenty, Manukau & Auckland Districts. All Samoan Presbyters, one lay representative from Congregations with presbyters, and two representatives from Congregations without a Presbyter.

DATE AND VENUE OF NEXT MEETING:

SAC will meet in Papakura from the 21st-23rd April 1995.

SUGGESTED DECISIONS:

1. That the Report be recieved.
2. That the SAC representatives to the various Committees be as printed.
3. That SAC membership and SAC Executive be as printed.
4. That Conference approves the Samoan Synod Report and structure as the future of the Samoan Ministry in the life of the Te Hahi Weteriana o Aotearoa.
5. That Conference approves the Financial proposal for the Samoan Youth Co-ordinator in the future as printed.

Ia Manuia Tele Lau Afioga i le Peresitene & Sui Peresitene i le iai faatasi o lo tatou Atua ma ona tagata i la le Agaga Paia.

Soifua o V.S.Mika .



## SAMOAN ADVISORY COMMITTEE

### **REPORT TO CONFERENCE ON THE SAMOAN SYNOD PROPOSAL**

Conference 1993 approved the establishment of a Samoan Synod of Te Hahi Weteriana o Aotearoa to replace the present Advisory Committee. The Samoan Synod shall have a nationwide responsibility for all Samoan members of Te Hahi Weteriana.

The principle goal of the Synod is to enable the Samoan people to discover their mission and ministry in Aotearoa NZ, and thereby to participate fully in the life of the Church. The Samoan Synod will help to meet the spiritual needs of the Samoan Community, and will maintain and strengthen the identity of the Samoan people through Samoan Language Worship Services, Christian Education, and Cultural and Religious activities.

The Methodist Church's Mission Statement will be the basis of the work of the Samoan Synod. The Synod shall operate alongside the District Synods in the life of the Conference. The Samoan Synod shall normally function according to the policies, rules and regulations set down by the Conference for District Synods as in Section Four of the Methodist Church Law Book.

1. Synod Meeting:

The full Samoan Synod, made up of representatives according to Section 4.1 of the Law Book shall meet annually.

In accordance with the Law Book, Section 4.7 the Synod shall nominate a Synod Superintendent for appointment by Conference.

In accordance with the Law Book, Section 4.8 the Synod shall nominate a Synod Secretary for appointment by Conference.

In accordance with Section 4.10 of the Law Book the Synod shall appoint a Synod Treasurer.

2. Komiti Fa'afoe (Synod Executive):

The Samoan Synod shall have an Executive Committee of up to twelve members. The Komiti Fa'afoe shall meet up to three times a year. The 1995 Samoan Advisory Committee Meeting will suggest the criteria for selection of the Komiti Fa'afoe membership,

and consult with the Samoan congregations with regard to that criteria.

3. Regional Committees:

The Samoan Synod shall be divided into four Regions, each with a Regional Committee - Wellington, Hawkes Bay-Manawatu, Manukau, and Auckland. Each Regional Committee shall have a Regional Superintendent, appointed by the Synod Superintendent. The Regional Committees shall meet up to four times a year to discuss ministry issues and plans for their Region, and to make proposals and recommendations on Connexional matters to the Samoan Synod.

4. Relationship with English Speaking Congregations and other Cultures:

- a. It is recommended that the present interaction between the Samoan and English Speaking Congregations, and other Cultures, at both District and Parish level, be maintained and improved where appropriate.
- b. Each Regional Committee of the Samoan Synod may appoint up to five representatives to the District Synod/s meeting in their Region. These appointees will take the place of the present Samoan congregations' representatives to District Synods. In this way the Samoan Synod will work with the English Speaking District Synod in that District.
- c. The Samoan fellowships/congregations currently within multi-racial Parishes can continue under the present system. This means that they are under the primary direction of the Parish, but indirectly they will have relationship with the Samoan Synod. However, if it is in the best interest of ministry and mission that a Samoan Parish/s should be established, this will be negotiated with the District Synod and the Connexion. When a new Samoan Parish comes into being, the structural relationship with the Palagi Parish will be different but appropriate interactions can be maintained. Should a new Samoan Parish come into being, a Joint Committee to deal with relationship and property matters should be established.

5. Review:

During the third year the Samoan Synod shall carry out a review of

its life and work.

6. Financial Implications:

The first three years of the Samoan Synod will be significant for the development of the Samoan Ministry. While the need to be financially self-sufficient is important for the future of the Samoan Synod, some financial assistance will be needed initially. The Samoan Advisory Committee therefore asks Conference for financial assistance having shared the information below with the District Synods. Following is the suggested annual budget which will cover the cost of Synod Meetings, Executive Meetings and Superintendent's travel:

Superintendent's travel	\$3,000	
Synod & Executive Meetings	<u>13,500</u>	\$16,500
Less the amount already granted for Samoan Advisory Committee expenses		<u>9,000</u>
<u>Additional amount required</u>		<u>\$7,500</u>

PART TWO - THE SAMOAN SYNOD SUPERINTENDENT

a) Appointment:

1. The appointment of the Samoan Synod Superintendent shall be by nomination of the Samoan Synod and the confirmation of Conference.
2. When making nomination for the appointment of Superintendent, the Samoan Synod shall note the following criteria:
  - a) Mature faith and spiritual life, theologically competence, pastorally sensitive and experienced.
  - b) Adequate working knowledge and experience of the NZ Methodist Church; good skills in Communication, Management and Administration; self-motivation and skills to motivate others. Some travel will be required.
  - c) An appreciation of the NZ Methodist Church Ethos and committed to the Bicultural Journey and other Church Emphases.
  - d) Good working knowledge of the Samoan Culture and



Protocols, sensitivity to other cultures, and ability to relate cross-culturally.

b) Tasks of the Superintendent:

In addition to the responsibilities listed in Section 4 of the Law Book, the Superintendent of the Samoan Synod shall carry out, or delegate, the following tasks:

1. To oversee, co-ordinate, facilitate and encourage the life and mission of the Samoan Parishes and Congregations.
2. To encourage, co-ordinate and facilitate the translation and the producing of Samoan Language Ministry Resources.
3. To encourage, as appropriate, the Samoan Culture and Language, and to facilitate the fostering of a Theology appropriate for Samoan people living in Aotearoa New Zealand.
4. To delegate responsibility and offer support ensuring that the needs for mission and for spiritual growth of Samoan Congregations/Parishes are being met.
5. In consultation with the President to help strengthen and promote understanding and a good working relationship with the Samoan Conference.
6. To be a pastor and spiritual leader to the presbyters and lay leaders of the Samoan Synod.

NB. When Section 4 of the Law Book is applied to the Samoan Synod, the following words should be noted:

\* District Synod should be read Samoan Synod

\* District Superintendent should be changed to read Samoan Synod Superintendent.

SUGGESTED DECISIONS:

1. The Report is received.
2. Conference agrees to the establishment of the Samoan Synod, as set

out in the Report, from the 1st February, 1996.

3. Conference agrees that the Regional Committees of the Samoan Synod may appoint up to five representatives to District Synod meetings in their respective Region, noting that this does not preclude a particular Parish from appointing a Samoan person or persons to represent it at the District Synod.
4. Conference agrees that the funding for the Synod from the Connexional Budget for the 1995/96 financial year shall be \$16,500.
5. Conference notes that the Synod will carry out a review of its life and work in 1998.

# BICULTURAL COMMITTEE - LAW REVISION

## REPORT TO CONFERENCE 1994

Conference 1991 asked the Bicultural Committee to prepare possible alterations to the Law Book to reflect the bicultural journey, and identified some guidelines for this (Res. 3 p667):

1. The need to recognise te tino rangatiratanga.
2. The need to reflect at all levels of church life a commitment to bicultural development and the Mission Statement.

Since then the Bicultural Committee has worked carefully through the Law Book and now brings this report to Conference, indicating the areas where changes are required, and the type of changes that need to be made. In doing so, the Bicultural Committee has sought to follow a clear and consistent approach to the changes.

### BACKGROUND:

The rationale for the changes are:

- a) the Church's commitment to become a bicultural Church, and
- b) the acknowledgement that te Tiriti o Waitangi has implications for the way we structure our life, and make decisions.

The following considerations have guided the Committee in making the suggested amendments:

1. Te Tino Rangatiratanga: Conference has affirmed this principle, which is understood as giving Maori full autonomy over all aspects of their own life. For Te Hahi Weteriana, this means that decisions concerning Te Taha Maori (the Maori Division) are made by them, without the threat that the Tauwiwi partner will overrule those decisions. We note that Taha Maori already makes such decisions in a number of areas: e.g. stationing of presbyters in Taha Maori circuits. In other areas changes are suggested that will enable the practical outworkings of te tino rangatiratanga on a consistent basis. The main areas of change are in the sections of the Law Book relating to the Conference, since Conference is the forum where our governance (kawanatanga) takes place.



2. Treaty-based decision-making: This is being used already by the Conference committees and Conference itself. It puts into practice the bicultural partnership of the Treaty of Waitangi, at both the Conference and Synod level.
3. Parishes: Suggested changes in the section on the parishes, are aimed at helping parishes work at the issues of bicultural development and the Treaty. In particular, we suggest a parish committee with this specific focus.
4. Synods and Divisions: The Committee has suggested changes to these sections, so as to clarify that our Church's bicultural journey needs to be expressed in the Synods and Divisions.
5. Ministry and Leadership: The Committee has suggested a number of clarifying amendments, focussing on the ministry and leadership of Te Hahi Weteriana. Already, we test the understanding and commitment to our bicultural journey of candidates for the diaconate and presbyterate. The changes indicate that these factors also apply to lay preachers.
6. The name of the Church, and the Historical Notes: A number of miscellaneous amendments relating to the name of the Church, and historical notes, are suggested. These will be added to the introductory pages of the Law Book. We believe that de facto a Maori name for our Church has been widely accepted and commonly used.

## THE LAW BOOK - INTRODUCTORY PAGES:

The first pages of the Law Book will be set out in the following order:

1. Historical Note: This is a Pakeha interpretation which is being re-written. The new version will be referred to the Law Revision Committee for comment and approval before being inserted.
2. New Section, to include:
  - a: the Mission Statement.
  - b: a statement on The Treaty of Waitangi, along with a copy of the Maori version and its English translation.
3. Social Creed and similar documents.

## SECTION 1- MEMBERSHIP (Please note actual alterations are in *italics*)

*For regulations pertaining to Maori members refer to Te Taha Maori, see Section? (The number has to be decided, hence the ?)*

### LAY PREACHERS

- 9.7 "... following a satisfactory interview with the Parish Meeting as to his or her Christian faith and experience, and commitment to the Methodist Church of New Zealand, *its Mission Statement and bicultural journey*, be recommended by the Parish Meeting for accreditation by the Lay Preachers' Association."
- 9.8 ".... taking a significant leadership role in worship services of the Methodist Church, or Co-operating, or Union Parishes, *having demonstrated a commitment to the Church's Mission Statement and bicultural journey*, but who has not sat the prescribed examinations, may be accredited as a lay preacher by the Lay Preachers' Association after:
- (a) *having declared their willingness to accept the polity and discipline of the Church.*

Note: the present (a), (b), and (c) become (b), (c), and (d).

## SECTION 2 - THE MINISTRY

*For regulations pertaining to Te Taha Maori see Section ?*

- 3.3 Candidates for the ministry of Presbyterian in the Methodist Church shall:

Note add new

- (e) *be persons who have demonstrated a commitment to the Methodist Church of New Zealand, its Mission Statement, and bicultural journey.*

Note: the present (e) and (f) become (f) and (g).

- 6.7 The Superintendent of the District shall ask at the August Ministerial Committee of Synod, the following questions concerning each Probationer stationed within the District:

Note add new

- (d) *Does the Probationer demonstrate an understanding of, and commitment to, the Mission Statement and bicultural journey?*

Note: the present (d) becomes (e).

**9.3** Candidates for the ministry of Deacon in the Methodist Church shall:

Note add new

- (d) *Does the Deacon demonstrate an understanding of, and commitment to, the Mission Statement and bicultural journey?*

Note: the present (d) becomes (e), etc.

**12.2** The District Superintendent shall ask at the August Ministerial Synod the following questions concerning each Candidate for Ordination sanctioned within the District:

Note add new

- (d) *Does the Deacon demonstrate an understand of, and commitment to, the Mission Statement and bicultural journey?*

## **SECTION 3 - PARISHES**

*For regulations pertaining to Te Taha Maori see Section ?*

### **CONDUCT OF MEETINGS**

**2.4** Note: Present 2:4 to be replaced by:

*The meeting shall be conducted in accordance with the decision making procedures adopted from time to time by the Conference.*

**14.2** The objects and functions of each mission shall be *within the framework of the Church's Bicultural commitment and in general accord with those of the Methodist Mission Aotearoa.*

**14.7.4** Express the theological understanding of the Connexion *as contained in the Mission Statement* in matters of Social Service, Social Justice and equity.



## AGENDA GUIDELINES

### The Leaders' Meeting:

Note: Add new

3(d) *Are there any concerns relating to local Iwi and other Maori community groups?*

*- What responses, if any, do we make to Te Taha Maori, the Bicultural Committee, or the Regional Bicultural Work Group.*

- D. The Community Concerns and Social Justice Committee of the Leaders' Meeting now becomes:

*The Community Concerns, Social Justice, and Bicultural Development Committee of the Leaders' Meeting.*

Note: Insert new Section:

- 2 (a) *What are the Maori initiatives and concerns in this country?*  
(b) *What are the requests for support from local iwi or other Maori community groups?*  
(c) *What part can our congregation play in providing such support?*  
(d) *How can we ensure our support does not infringe upon the autonomy (tino rangatiratanga) of these groups?*

## SECTION 4 - SYNODS

- 3.3 Note: Replace present 3.3: *Synod Meetings shall be conducted according to the meeting procedures adopted from time to time by the Conference.*

- 4.1 Note: Insert new (k): *Any member of the Council of Elders resident in the District.*

## SECTION 5 - THE CONFERENCE

*For regulations pertaining to Te Taha Maori see to Section ?*

## AUTHORITY

- 1.2 Note: Add new (c) to act in a manner inconsistent with *Te Tino Rangatiratanga*.

Note: Present (c) becomes (d), etc.

## MAORI MEMBERSHIP

- 2.1.1 Note: New: *Te Taha Maori shall choose how it shall be represented at Conference.*

## TAUIWI MEMBERSHIP

- 2.1.2 Ministerial Representatives who are:  
(a) Presbyters in Full Connexion.....

## TAUIWI STATIONING

- 17.1 For the purpose of assisting the Conference to place *presbyters in Taiwi* appointments the Taiwi Strategy Group shall constitute annually a Taiwi Stationing Work Group.\*

\* Note: The above alteration is subject to Conference 1994 giving approval to the Report of the Restructuring Task Group.

## SECTION 7 - PROPERTY

*For regulations pertaining to Te Taha Maori see to Section ?*

### INTRODUCTION

Property is a means of expressing.....  
..... to serve God's purpose for people.

Note: Add new paragraph:

*Parishes, Circuits, Committees of Property Trustees, Incorporated Trusts, Societies and Boards, Trusts under the Methodist Model Deed, and any other group dealing with property within Te Hahi Weteriana should ensure that the history of any land proposed for sale or purchase does not place an obligation on the Church, prior*

*to the consent of the Church Building and Loan Fund Board being given for that sale or purchase.*

## **SECTION 9 - THE DIVISIONS**

Note: Amendments to this section, to bring it into line with the bicultural journey, are to be made once the Restructuring of the Church has been decided.

Note: Terms need to be used consistently all the way through the Law Book:

- \* "Superintendent" not "Chairman"
- \* "Parishes" when dealing with Tauwiwi part of Church
- \* "Circuits" when dealing with Te Taha Maori

### **SUGGESTED DECISION:**

1. The Report is received.
2. Conference refers the Report and proposed amendments, made in the light of the Bicultural journey of the Church, to the Law Revision Committee and requests the Committee to make the appropriate alterations to the Law Book.



### **Diaconate Task Group**

The Diaconate Task Group continue to meet regularly to look at matters which affect Deacons and Diaconal Ministry within the Church.

Currently there are 25 deacons working in covenanted ministry from Kaitaia to Invercargill.

Two Deacons, Elva Reynolds and Des Hill, retired at 1994 Conference - but no doubt that their retirement while on official records, will not stop them from continuing to offer diaconal ministry where there is a need.

There is a real sense of disappointment that despite some promotional activity, there are so few people offering for this challenging ministry. The Church needs people who will be a reminder that our primary calling is to serve the world that God loves.

We believe the time has come when the Methodist Church must make a clear statement of its understanding of Diaconal Ministry - and how and where this ministry will be exercised.

June Higham  
Task Group Convener.

#### **Suggested decision:**

That the report be received.

## COMMITTEE ON MINISTRY

### SUPPLEMENTARY REPORT

The committee has been working through the implications of the Year of Supervised Ministry which we require of candidates for the ministry. It became apparent to us in our review that whilst the two year process is good and one we would want to affirm, its inflexibility causes some difficulties which we believe need to be addressed now.

The aim of the Year of Supervised Ministry was to enable Church and candidate to make a more informed evaluation of suitability, or desirability, to proceed with training. It was the intention of the process that no decision would be taken lightly. There are, however, candidates who offer from a background of long involvement in the life of the church, we felt their existing active 'ministry' might often be a better basis for evaluation. It is our belief that with different models of training, and various types of ministry, we need to also have some flexibility in our method of assessment. We do not think that to revert to the idea of having exceptional candidates move through the selection process quickly is the way forward. What we do want is a process whereby those who have given long measurable service to the church can be assessed as if that were their Supervised Ministry. The Committee would require this work to be of such a nature that an assessment, similar to what happens with a Year of Supervised Ministry, could be made.

We would have to be satisfied that the church and candidate would gain nothing little by enforcing the Y.S.M. If nothing more is to be gained by the process, the candidate could proceed through the District and Assessment process in that year. A decision should be made, as it is now, by the Committee on Ministry and recommended to Conference. A candidate not doing the Y.S.M., would have no more privileges that any other candidate, the church could still say 'no'.

#### **Suggested Decision:**

Conference allows the Committee on Ministry to use methods other than Year of Supervised Ministry for the evaluation of a candidate where, because of a long association in work similar to that undertaken in the YSM, the candidate can produce to the District and COM adequate evidence upon which an assessment can be made.

# BOARD OF ADMINISTRATION SUPPLEMENTARY REPORT

## INSURANCE

With the July 10th of the Month Mailing the Administration Division circulated an Information Leaflet to Parishes dealing in part with the Fire Evacuation Regulations and the need for all parishes to prepare Fire Evacuation procedures. Some parishes (those with buildings able to accommodate 100 or more people) will need to prepare fire evacuation schemes which have to be lodged with the local Fire Service for approval. It is likely as a condition of that approval that the Fire Service will require fire alarms to be installed in those larger buildings.

The Insurance Fund has been in discussion with the Church's Insurers concerning the ongoing renewal of the policy. Discussions have centred on two issues, firstly the availability of cover and secondly, the appropriate premium rate.

It is becoming apparent that the number of companies in New Zealand prepared to offer insurance for "public" buildings like schools, community centres, churches and church halls, is limited as the Insurance industry regards such buildings as high risk given their record of arson and intentional vandalism and damage. The Church's lead insurers UAP, have confirmed their willingness to remain on risk but this will be subject to an increase in the premium rate which is consistent with the steadily increasing premium rates throughout the insurance industry.

As part of its agreement to remain on risk the Church's insurers are asking the Church to move to the installation of intruder and fire alarm systems in most of its property and for the larger properties, for the alarms to be monitored.

Insurance cover is in any event, a worst case provision. It provides to remedy mishap. It does nothing to prevent the mishap occurring. The insurance money can replace physical loss but can do nothing to remedy or make up for the emotional loss following a major (or in some cases relatively minor) fire or break-in.

As mentioned previously, in terms of the Fire Evacuation Regulations, most of the larger Churches would need to be moving into on site manual fire alarms and the need to move to intruder and automatic fire alarms is an extension of those obligations.



The Insurance Fund is investigating the possibility of arranging a national supply and installation contract for the required alarm systems including a figure for weekly monitoring where required. The Insurance Fund will report to parishes as soon as further details are known including details of a supply and installation grant from the Insurance Fund for those properties affected.

**Suggested Decisions:**

1. That the Report be received.
- 2.

## **REPORT OF GENERAL PURPOSES - RE AUCKLAND METHODIST MISSION SUPERINTENDENCY**

General Purposes Committee reaffirms the resolution passed initially at the November 1993 meeting, viz:

"As requested by the General Purposes Committee, this 4 + 4 Committee of the Auckland Methodist Mission and Taha Maori has considered the re-appointment of the Rev'd Alan K Woodley for a further term as Superintendent of the Mission.

We acknowledge that no one person can fully measure up to the stated job description and person profile.

Also the size and diversity of the Auckland Methodist Mission is such that no one person can fulfil adequately all the designated roles and responsibilities.

Business Manager, Presbyter, Personnel Manager, Visionary, Inspirer, Pastor, Team Leader, may require mutually exclusive attributes.

It is imperative that all the above roles and the Auckland Methodist Mission's structures be reviewed in depth by the Board with an intention to appoint a suitably qualified Chief Executive Officer responsible to the Board to assume all business functions and a Presbyter responsible to the Board for all pastoral and related functions.

We acknowledge our responsibility to the bicultural obligations of the Methodist Church.

Pending completion of this review, our decision is that the Rev'd Alan Woodley's re-appointment be affirmed."

The General Purposes Committee requires that the Review be completed by 31st March 1995. The completed Review is to be presented to the Council of Conference at its meeting in April 1995. The Council will make the final decision with regard to the appointment of the Rev'd Alan Woodley, taking into account the view of the General Purposes Committee that his current appointment as Superintendent should not continue beyond 31st January 1996.

### **Suggested Decision:**

1. That the Report be received.

# WESLEY COLLEGE TRUST BOARD

## Supplementary Report to Conference 1994

### **Appointment of Chaplain:**

The Trust Board is very pleased to accept the recommendation of the four plus Four to General Purposes that George Bryant should be appointed chaplain to Wesley college for a period of three years from 1 February 1995.

George Bryant brings exceptional skills to the position as teacher, administrator and as pastor. He is currently Principal of Whangarei Girls' High School, a position he has held for over a decade, and has just completed successfully a year of supervised ministry.

The Trust Board expresses its gratitude to Taha Maori for the considerable time given in consultation and additional meetings of the Four plus Four.

### **Bicultural Review:**

This proved to be an important gathering for the Board. Members are committed to a bicultural Board, making real the partnership in the life of the College and enhancing Maori mana in the College. The Board has resolved to work with Taha Maori in finding ways to achieve these and to fulfil the special character of Wesley College.

### **Suggested Decision:**

1. That the Report be received.



# CHURCHES EDUCATION COMMISSION

Report to Conference 1994

## YOUR VITAL MINISTRY OUTREACH INTO THE SCHOOL COMMUNITY

CEC was created by the churches to be their educational agency - to act and speak for them on matters concerning education.

CEC has developed strategies for reaching young people but it needs the continued support of the churches to carry them out effectively.

CEC offers to help schools provide the wholeness of education by adding the spiritual dimension which Boards of Trustees recognise is needed.

The religious education programme often does stand alone (separate from "secular education") but in an increasing number of schools RE is integrated with other parts of the school curriculum. It supports and enhances values education.

CEC now offers chaplains to state schools. Chaplains become part of the pastoral care network in the school - becoming a listening ear, a resource person.

CEC chaplains undergo a comprehensive assessment and training programme before they gain probationary chaplaincy status. The assessment and training process is professionally organised and maintains high standards.

The church must trust CEC and recognise its integrity and credibility as a national ecumenical body - the education agency of the churches.

If local churches really identified with this ministry carried out on their behalf then many of our chaplains and RE teachers would have a much greater support network.

CEC has strategies that work; it co-operates with other organisations; it seeks to present a professional, accountable, responsible service. CEC needs the support of local churches - not their suspicion.

The only way many young people will be reached by the church is if churches take up the opportunities in schools - but they must do so responsibly.

CEC provides a responsible way - offering RE in primary schools, suggesting appropriate resources for secondary schools, providing chaplains.

These services could be developed and extended if churches publicised the ministry of CEC effectively, caught the vision and maintained integrity in services to schools by following CEC policy.

### **Suggested Decision:**

1. That the Report be received.

## COUNCIL FOR MISSION

### Supplementary Report to Conference

The Council of Conference's Report on Finance & Stewardship is critical of the Council for Mission over a number of matters.

In particular, the Budget Task Group claims that:

- i) *Council for Mission does not have enough contact with local congregations.*
- ii) *Council for Mission does not have a strong partnership with the Treaty Partner.*
- iii) *Council for Mission should help "educate local ethnic congregations about living in Aotearoa New Zealand . . .".*

The Council for Mission was asked to respond to questions (pp 127-8 Council of Conference Report) which in summary are:

- a) *How does the task and responsibility of the Council for Mission reflect the spiritual values and philosophy of both Partners of the Methodist Church?*
- b) *Is the work of the Council for Mission aligned with the Mission Statement of the Methodist Church and does it acknowledge the emphasis of the Bicultural Journey which the Church has acknowledged for the last ten years?*

Concern was also expressed at the administrative costs, the way the Connexion treats the Trust income for Council for Mission and a possible overlap of tasks undertaken by Council for Mission and Christian World Service.

In reply to the Council of Conference, we want to make the following points:

1. The Council for Mission focuses on global partnership in order to stay within its mandate from Conference and Assembly. It does not attempt to do too much with limited resources but concentrates its Church to Church partnerships in the Pacific and Asia.
2. The Council for Mission has given top priority to parish visitation and to educational work with local congregations and parishes. This kind of promotion has cost money but the work has provided real dividends. For example, educative effort has gone into promoting



special needs and projects overseas and people have given generously of their discretionary, second mile dollar as a consequence.

3. The Council for Mission is invited by the Restructuring Group to consult with Taha Maori about expectations of both Tauwi and Taha Maori. A similar call to partnership exists with Te Hinota Maori of the Presbyterian Church of Aotearoa New Zealand. We will continue actively seek the advice of Taha Maori and Te Hinota on the best ways to consult with them. In the bicultural reviews of the Council for Mission, a regular meeting between Maori and Tauwi on global partnership was declared to be a priority in the Council's future.
4. The challenge for the Council for Mission to be involved in Treaty education among local ethnic congregations has not previously been part of the Council for Mission mandate on the Methodist side of the partnership. The emergence and nurture of Pacific and Asian congregations within the Methodist Church of New Zealand has been part of the brief of the Development Division and not Council for Mission. The Council for Mission however, has been involved in the development of Asian ministries within the Presbyterian Church of Aotearoa New Zealand. A booklet has been produced by the National Asian Advisory Task Group entitled *"Principles and Guidelines for Parishes and Presbyteries"*.

The Council for Mission is grateful for the challenge from the Council of Conference over the matter of Treaty education. The Council for Mission would want to step up its level of involvement in Treaty education of New Zealanders travelling overseas or employed as partners in mission overseas. The Council for Mission also intends to share with its overseas partners stories about the bi-cultural journey of Te Hahi Weteriana and the significance of the Treaty for our mission engagement overseas.

5. The Council for Mission strongly affirms the Mission Statement and bicultural journey of the Methodist Church. The following Mission Statement was endorsed at the August meeting of the Council's Co-ordinating Committee:

The Council for Mission seeks to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. It does so in the context of Aotearoa New Zealand, encompassing the bi-cultural



journey, the multi-ethnic membership of the Presbyterian and Methodist Churches of New Zealand and applying the covenant of Te Tiriti o Waitangi.

In the power of the Holy Spirit, the Council seeks to serve God by promoting a holistic and relevant view of mission in the world, encouraging and resourcing partnership in mission especially in Asia and the Pacific, and promoting the ecumenical and international agenda of our churches.

6. The decision to appoint a partner-in-mission to the Wellington office is the culmination of a significant policy review carried out with the facilitation of the audit teams of PCANZ and MCNZ in March 1993. The original three Secretary, five Unit structure of the Council for Mission was reaffirmed. One of the Secretariat will always be a partner-in-mission from overseas. Such partner church appointments within New Zealand have become a central part of our strategy. The proportion of budget spent in New Zealand is not a performance indicator which the Council for Mission has used. The payment of stipend to Lourdino Yuzon in Christchurch, for example, is directly comparable to the payment of stipend to Robert Paterson in Indonesia. The challenge for us is to find new and appropriate balances between sending and receiving.
7. In the past the Council for Mission has examined through the ecumenical sub committee in Christchurch, the working relationships between Council for Mission and Christian World Service. It recognises the need to continue this dialogue and to foster formal and informal relations between the Council for Mission and Christian World Service.

**Suggested Decision:**

1. That the Report be received.

# Trinity Methodist Theological College

## Supplementary Report to Conference 1994

### JOB DESCRIPTIONS AND PERSON PROFILES

The review of the job descriptions and person profiles for the positions of Field Director, Ordained Ministry and Director, Lay Ministry Training have now been completed. We are grateful to those synods who considered these papers and offered their responses to the College Council.

#### Field Director, Ordained Ministry (for both Treaty Partners)

##### TERM

A five year term from 1 February 1996, or until such earlier time as the Conference, through MINESCO, or Trinity College Council make changes in the position or job description.

##### TASKS

- Working and liaison with Te Taha Maori in appropriate ways
- Direction and oversight of the Home Setting Programme and the Probationary Studies programme which will include
  - discerning the learning needs of people preparing for ordination
  - responsibility for residential components of the programmes
  - development and research
  - liaison with districts, continued understanding of, and assistance to, the church in the process of assessment
  - appointment and ongoing training of supervisors
  - course development including networking with ecumenical groups
  - liaison with appropriate Advisory Committee
- assisting the church develop and implement policy and courses for continuing education of ordained ministers
- promotion of supervision for ordained ministry

##### QUALIFICATIONS AND PERSON PROFILE

- be a member of the Methodist Church, or a person clearly in sympathy with its ethos and Mission Statement, preferably an ordained presbyter
- have an ability to promote the ethos of the Methodist Church and the Mission Statement

- have a sound working knowledge and understanding of Tino Rangatiratanga and Te Tiriti O Waitangi, and the implications of the bicultural journey of the Methodist Church
- have or will acquire basic Te Reo Maori skills and Tikanga Maori
- have or will acquire a basic understanding of tauiwi cultures and values
- have the ability to think, communicate and challenge theologically
- be familiar with the Home Setting and Probationary Programme and have an understanding and commitment to the development and methodology of extension and distance education for theology
- have qualifications and experience to teach/lead at the level required by the Home Setting and Probationary Studies programmes
- have understanding of the church policies and processes in relation to ministry selection education and training
- have the ability to relate in a healthy, trusting and caring way with persons involved in Trinity College programmes
- have good writing, verbal, research and negotiation skills
- have teaching and facilitation skills, and the ability to motivate and enthuse
- be a competent administrator
- have a proven ability to work in a team
- be willing and available to travel

#### ACCOUNTABILITY

- to report to the Principal, Trinity College, on a regular basis
- to be involved in a collegial way as a member of the Trinity College Council faculty meeting
- to report to the Trinity College Council, both through the College Report and personally where requested
- to submit oneself to such work-related evaluations as are requested from time to time by Trinity College Council or the Connexion
- In consultation with the Principal, to undertake supervision with an approved supervisor

#### Director - Lay Ministry Education and Training (for both Treaty Partners)

##### TERM

A five year term from 1 February 1996, or until such earlier time as the Conference, through MINESCO, or Trinity College Council make changes in the position or job description.



## TASKS

- working and liaison with Te Taha Maori in appropriate ways
- research, planning, promotion and leadership of lay ministry courses throughout the Connexion
- research, planning, promotion and leadership of the TELM process
  - ongoing research and development of course content
  - planning and leadership of up to six, five day residentials each year
  - supervision and assessment of participants with regard to regular reporting four times a year (40-60 participants)
  - liaison with spiritual director and support person for each participant
- appropriate input and advocacy of lay ministry in the training and education programmes of Trinity College
- advocacy of lay ministry in Synods and the Connexion

## QUALIFICATIONS AND PERSON PROFILE

- be a member of the Methodist Church, or a person clearly in sympathy with its ethos, preferably a lay person
- have an ability to promote the ethos of the Methodist Church and the Mission Statement
- have a sound working knowledge of and understanding of Tino Rangatiratanga and Te Tiriti O Waitangi and the implications of the bicultural journey
- have or will acquire basic Te Reo Maori skills and Tikanga Maori
- have or will acquire a basic understanding of tauwiwi culture and values
- have the ability to think, communicate and challenge theologically
- be familiar with lay ministry in its varying forms and have an understanding of and commitment to it
- have qualifications and experience to teach/lead at the level required by the Lay Ministry programmes
- be aware of the church's policies and processes in relation to ministry selection, education and training
- have the ability to relate in a healthy, trusting and caring way with persons involved in Trinity College programmes
- have good writing, verbal, research and negotiation skills
- have teaching and facilitation skills, and the ability to motivate and enthuse
- be a competent administrator
- have a proven ability to work in a team
- be willing and able to travel

## ACCOUNTABILITY

- to report to the Principal, Trinity College, on a regular basis
- to be involved in a collegial way as a member of the Trinity College Council faculty meeting
- to report to the Trinity College Council, both through the College Report and personally where requested
- to submit oneself to such work-related evaluations as are requested from time to time by Trinity College Council or the Connexion
- in consultation with the Principal, to undertake supervision with an approved supervisor.

## JOINT FACULTY

St John's College Board of Governors have this year made two appointments in the Biblical Studies area.

The Rev Derek Tovey, a priest of the Christchurch Diocese, who recently completed a Doctorate at Durham University, has been appointed Lecturer in New Testament.

The Rev Theresa Angert-Quilter has been appointed Lecturer in Biblical Studies. Ordained by the United Methodist Church in the United States, Theresa is currently a minister within a Uniting Church Parish in Sydney. She has recently presented a doctoral thesis to the Melbourne College of Divinity.

Their appointments replace those of the Rev Dr Godfrey Nicholson and the Rev Francis Foulkes. They will commence their appointments in early 1995.

## STUDENT ALLOWANCES 1995

<i>Residential students:</i>	Year 4 Married	\$8,368
	Years 1-3 Married	\$7,173
	Single	\$4,065
<i>Child allowance:</i>	Pre-school	\$750
	Primary	\$815
	Secondary	\$1,100
<i>Book allowance:</i>		
Residential		\$100 per paper
Home Setting Students		\$300

(Allowances are paid for a 40-week year.)

Students eligible for the Tertiary Student Allowance will be required to apply for this. Church allowance will be paid to those who have used their government quota or who are ineligible to apply.

### **Suggested decisions:**

1. That the Reports be received.
2. That Conference notes with pleasure the affirmation of Synods regarding the reappointment of the Rev E F I Hanson as Principal for a further term of four years.
3. That Conference approves and accepts the job descriptions for the Field Director, Ordained Ministry and the Director, Lay Ministry Training as printed in the Supplementary Report.
4. That Trinity College Council expresses its sincere thanks to all synods for the careful thought which has gone into responses to the job descriptions.
5. That Conference notes the appointments by the St John's College Board of Governors of the Rev Dr Derek Tovey and Rev Theresa Angert-Quilter to the staff of the Joint Faculty at St John's/Trinity/Te Rau Kahikatea.
6. That Conference agrees that student allowances for 1995 be as printed in the Supplementary Report.
7. That Conference congratulates the Rev E F I Hanson on attaining a Master of Theology (Melbourne) degree.
8. That Council membership for 1995 be:  
Douglas Pratt (Chairperson), David Bell, Frank Claridge (Treasurer), Graham Cowley, Audrey Dickinson, Charlie Fenwick, Maureen Giles, Frank Hanson (Principal), Jock Hosking, Mervyn Rosser, Vaotane Unasa Samoa-Saleupolu, Ashley Sedon, Diana Tana, Karl Tui, Richard Waugh. In attendance: Staff Representative, Student Representative



**N O M I N A T I O N S**

**FOR**

**PRESIDENT**

**AND**

**VICE-PRESIDENT**

## NOMINATIONS FOR PRESIDENT

Edgar Hornblow	Manukau District
Ann Thomas	Auckland District South Canterbury District Otago-Southland District
Fletcher Thomas	Taranaki-Wanganui District Waikato-Bay of Plenty District
Tavake Tupou	Nelson-Marlborough District
Stan West	North Canterbury District

## NOMINATIONS FOR VICE-PRESIDENT

Maureen Giles	Manukau District
Ann Thomas	South Canterbury District
Jill van de Geer	Auckland District Waikato-Bay of Plenty District

# NOMINATIONS FOR PRESIDENT

## EDGAR HORNBLOW

### Marital/Family Information:

Born and brought up in Wellington, Edgar and Judy met at the Karori Methodist Church where their families were actively involved, and were married in 1960. They have three sons, one an ordained minister, and all committed to Christ and actively involved in the Church.

### Ministry or Work Experience:

After 8 years in a legal firm in Wellington, specialising in conveyancing and family law, Edgar went into the ministry and served long pastorates in Pakuranga, Mt Roskill, Hastings and Papakura. Travelling widely, Edgar spent 1½ years ministering in three different churches in Seattle and Chicago in the United Methodist Church. He attended the World Methodist Council in Denver and Nairobi. Edgar is committed to a Christ-centred practical theology, making disciples, growing congregations and community involvement. He has built churches, developed a strong network of Home Groups in each congregation, and initiated social action including the Arohanui Family Village in Havelock North to help dysfunctional families. He has led many Children's beach missions, youth outreach, and initiated the Lay Witness Weekend programme. President of the Aldersgate Fellowship for its first 7 years, Edgar is committed to bonding the evangelical renewal within the Methodists heritage of Scriptural Christianity in our Connexion.

Connexionally, he has served for many years on the Faith & Order Committee, Making Disciples Task Group, Law Revision Committee and over 10 years on the Board of Administration.

Ecumenically, Edgar has served on inter-church committees, several years on the National Council of the Bible Society, and the Executive of the Evangelical Fellowship of New Zealand.

At the local Marae he is a trustee of the unemployment training programme. He has strong ties with the Samoan and Tongan members of Methodism, who have always been a significant part of his Parish ministry.



He has been involved as Chaplain in Methodist Child care programmes, Hospital Chaplaincy Committee and is currently Police Chaplain in South Auckland and victim Support Chairperson. He is in the 9th year at Crossroads Methodist Parish, Papakura.

He is committed to recruiting and encouraging people for the ordained ministry, and is excited and supportive of those now in ministry or preparing for it. He has a longing to see contemporary Methodism putting less energy into re-structuring and more enthusiasm into developing growing congregations with a Christ-centered contagious faith, who can impact the community with Kingdom principles.

## **ANN THOMAS**

### **Marital and Family Information:**

Hello, I am Ann Marie Thomas. Sixty years ago, I was born into a Methodist family in which full participation in church life from as soon as one could function was as natural and necessary as breathing. I've been married to Fletcher for 36 years now and we have continued together in the traditions of both our families. We have three children and two grandchildren.

### **Ministry and Work Experience:**

As a pharmacist I've worked widely in both Hospital and Retail Pharmacy. For several years I was an accredited tutor with Marriage Guidance and a trainer in the Churches Leadership Laboratory Network. I am a trainee in psychodrama methods of counselling, therapy and group work. I find all of these skills and knowledge invaluable in my pastoral and administrative ministry, as well as in a wide range of group work.

**I have been:** National Commissioner of Girls' Brigade New Zealand, Tutor Group Leader of Hutt Valley Marriage Guidance, a member of N.C.U.C., of the Media and Communications

Committee, Chairperson of the Board of the Education Division for 5 years 'til 1989, Co-Superintendent of the Wellington District with Margaret Burnett, Helen Wright and Desmond Cooper 1987-88, Co-Convener of the Commission on Theological and Ministerial Education and Convener of Worship for the 1993 Conference of Co-operative Ventures.

**I am presently:** a Methodist representative on the RESPONSE Executive. I prepare scripts for National Radio, also for "Call to Worship".

I trained in the Home Setting Programme, was ordained in 1982 and stationed in the Upper Hutt Uniting Parish and now in Lower Hutt-Petone Methodist Parish.

I am passionately committed to:

- \* power-sharing of language, of people, of terms for God which go beyond anthropomorphism.
- \* inclusiveness with lay people enabling them to claim their own ministries: power-sharing as it pertains to women's issues.
- \* team ministry and working in community and with teams of people, modelling by life-style that we are, essentially, a People and need each other.
- \* working toward creating inter-dependent communities of people rather than holding parishioners/people in dependency upon the clergy.
- \* a ministry of pastoral care and healing which I believe is part of my calling and gifts.
- \* creating celebrations of life, whether they are the regular worship services, funerals, weddings, or whatever, in which God's Presence may be felt and responded to, and working with others to create these occasions too.

Well - Briefly! - here I am. Imperfectly I work at my task and calling.

## **FLETCHER THOMAS**

### **Marital/Family Information:**

Born in Upper Hutt in 1929, into a Methodist family. Member of Lower Hutt-Petone Parish. Partner, Ann, is Parish Superintendent of Lower Hutt-Petone Parish. Family includes three adult off-spring and two grandchildren.

### **Work Experience:**

Employed 1948-19989 as Science Technician and Scientist with NZ Soil Bureau, DSIR. Over 20 scientific publications. For 12 years before retirement was group leader responsible for the work of up to 15 scientific staff. For 15 years was involved in administrative aspects of tertiary technical education.

### **General Information:**

Member of Quarterly Meetings and Parish Councils for more than 40 years. Accredited Lay Preacher 1952. Co-Convener of Joint Methodists Presbyterian Public Questions Committee; interim Convener of MINESCO; Co-Superintendent of Wellington District; Commissioner to close the Education Division; Vice-President of Conference 1990.

Competent facilitator; some mediation skills; good listener; Marriage Guidance Counsellor for nearly 20 years.



## TAVAKE TUPOU

### Marital/Family Information:

Tavake was born in Tonga, 46 years ago. He is married to Heukuoa'u (second marriage for both) and have two children Judith and John, of College age at home.

### Ministry or Work Experiences:

Tavake trained and worked as an electrician in New Zealand from 1965 till 1979 except for two years when he worked in Tonga.

Entered the Bible College of New Zealand 1980-1982.

St John's Theological College 1983-1984.

Appointed to Manukau North Parish 1985-1989.

Appointed to Western Bay of Plenty Parish in 1990.

Currently Convener of Tongan Advisory Committee.

### General Information:

Tavake attended Primary and Secondary Schools in Tonga. Came to New Zealand in 1965 and served an apprenticeship in the electrical trade.

He grew up in a family committed to Methodism (Free Wesleyan) and holds to an evangelical theological perspective. Has three basic convictions about his faith and ministry:

1. The Great Confession        - **Jesus is Lord.**
2. The Great Commandment   - **Love God, neighbour, and one another.**
3. The Great Commission     - **Go therefore and make disciples.**

He is currently working at helping his congregation to hold fast to the essentials of Christianity whilst expressing them in ways that are relevant to today's society and culture.

## STAN WEST

### **Marital and Family Information:**

Stan and Lyn have two adult sons, who with their partners live in Wellington. Lyn works in the dual role of manager, supervisor and therapist of the Rata Counselling Centre.

### **Ministry and Work Experience:**

For the last eight years Stan has held the position of General Secretary of Te Hāhi Weteriana. Previously he served as Presbyter in Parishes at New Plymouth, Hamilton, Dunedin Mission and Ohai.

While in the New Plymouth Parish he held the position of Synod Secretary and then District Superintendent. In addition to the responsibilities associated with the position he has been a member of the Welfare of the Church Committee, Dunedin Mission Board, Committee on Ministry, and Secretary to the Waikato Joint Regional Committee.

Throughout a significant part of his ministry he worked as an accredited Marriage Guidance Counsellor and for seven years as an accredited supervisor.

### **General Information:**

The North Canterbury District has nominated Stan because they believe he brings the following attributes:

- \* A wide knowledge and understanding of the Methodist Church and a strong commitment to its Bicultural journey.
- \* An understanding of both the present and changing structures of our Church and is therefore able to give leadership as the Church finds new ways of being.
- \* He brings a pastoral dimension in the way he carries out ministry.

# NOMINATIONS FOR VICE-PRESIDENT

## MAUREEN GILES

### Family:

Maureen was born in 1936 into an active Methodist family at Otahuhu. Now living at Mangere East, she and her husband Maurice have been married 35 years. They have an adult family of two sons and a daughter, and also have one grandchild.

### Work Experience:

Maureen trained as a dressmaker before spending fifteen years as a full-time mother. Then came 12 years as a retail manager in menswear stores, where she was a valued person, sometimes the only woman member in a large team. Being employed in South Auckland, the people Maureen trained and worked with, often young men, as well as the customers she served, were people of varied ethnicity, frequently different from her own. She saw this work and contact as outreach activity.

### Church Experience:

Maureen has been involved with the Methodist Church all of her life. As part of a small church in her formative years, and encouraged by her parents, she learned to accept leadership responsibility. Before her marriage she was a Girls Brigade captain. She has also been a SS teach, BC leader and President in the MWF. More recently she has served as organist, Chairperson of Leaders Meeting, and as Parish Steward. She has represented on Synod and been deputy District Superintendent for three years, as well as being lay representative to both Church Council and Conference. Present commitments are on Trinity College Council, as district trainer in the sexual harassment network, and is entering her second year of a TELM programme.

### Personal:

Maureen has led a life of commitment to her God through the Methodist Church. She values each person as an extraordinary individual and has a strong desire to empower others in finding their place that the church may be strengthened, rich in diversity. In knowing her own mind she sees issues clearly, is open to others, and is prepared to take risks and be innovative.



## ANN THOMAS

### **Marital and Family Information:**

Hello, I am Ann Marie Thomas. Sixty years ago, I was born into a Methodist family in which full participation in church life from as soon as one could function was as natural and necessary as breathing. I've been married to Fletcher for 36 years now and we have continued together in the traditions of both our families. We have three children and two grandchildren.

### **Ministry and Work Experience:**

As a pharmacist I've worked widely in both Hospital and Retail Pharmacy. For several years I was an accredited tutor with Marriage Guidance and a trainer in the Churches Leadership Laboratory Network. I am a trainee in psychodrama methods of counselling, therapy and group work. I find all of these skills and knowledge invaluable in my pastoral and administrative ministry, as well as in a wide range of group work.

**I have been:** National Commissioner of Girls' Brigade New Zealand, Tutor Group Leader of Hutt Valley Marriage Guidance, a member of N.C.U.C., of the Media and Communications Committee, Chairperson of the Board of the Education Division for 5 years 'til 1989, Co-Superintendent of the Wellington District with Margaret Burnett, Helen Wright and Desmond Cooper 1987-88, Co-Convener of the Commission on Theological and Ministerial Education and Convener of Worship for the 1993 Conference of Co-operative Ventures.

**I am presently:** a Methodist representative on the RESPONSE Executive. I prepare scripts for National Radio, also for "Call to Worship".

I trained in the Home Setting Programme, was ordained in 1982 and stationed in the Upper Hutt Uniting Parish and now in Lower Hutt-Petone Methodist Parish.

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- \* team ministry and working in community and with teams of people, modelling by life-style that we are, essentially, a People and need each other.
- \* working toward creating inter-dependent communities of people rather than holding parishioners/people in dependency upon the clergy.
- \* a ministry of pastoral care and healing which I believe is part of my calling and gifts.
- \* creating celebrations of life, whether they are the regular worship services, funerals, weddings, or whatever, in which God's Presence may be felt and responded to, and working with others to create these occasions too.

Well - Briefly! - here I am. Imperfectly I work at my task and calling.

## **JILL VAN DE GEER**

### **Marital/Family Information:**

Jill has been married for the past thirty years to Maurice who is a Project Manager with a large Auckland architectural firm. They have three adult children - Sonya, Christopher and Karen. Jill was baptised into the Methodist Church but attended a Presbyterian Church until 1954 when the Howick Methodist Church was first opened. She worshipped at the Howick Church and then at the Pitt Street Church in Auckland.

### **Ministry or Work Experience:**

Jill is currently working as Administrator/Field Education Director at Trinity Methodists Theological College, a position she has held since 1985.

She has worked connexionally in a number of different capacities. From 1982-1990 she was on the Trinity College Council, from 1985-1989 a member of the Catholic/Methodist Dialogue team, from 1985-1988 Convener of the Conference Committee of Detail for Education, and for 1993-1994 Lay Representative for Auckland Synod.

She has been a Sunday School Superintendent, for the past ten years Convener of the local Worship Subcommittee of the Leaders' Meeting, Assistant Organist to Pitt Street Church from 1961-1968 and Musical Director of the Auckland Central Parish from 1990 to the present time.

Jill worked for 16 years at Loreto Hall Catholic Teachers College as Head of Music and for the last three of those as Dean. Prior to this she trained as a primary school teacher and specialised in music teaching. She taught for five years in intermediate schools and for two years served as Music Adviser for the Auckland Education Department.

### **General information:**

Jill has qualifications in music and hopes to complete a Diploma in Theology this year. She is committed to the Bicultural journey of Te Hāhi Weteriana and seeks to find ways of furthering communication between the Connexion and Parishes which might assist individuals and churches move forward in both action and understanding.



**TRIBUTES TO DECEASED  
PRESBYTERS, DEACONS  
AND LAYPERSONS**

## FREDERICK J CLIMO

Frederick J Climo was born in 1910 at Rata in the Rangitikei District. From Rata the family moved to Dannevirke where Fred finished his schooling and completed an apprenticeship in motor body building. In early manhood he entered into business in Waipukurau.

Becoming a Lay Preacher, Bible Class Leader, Sunday School Teacher and Circuit Steward, Fred won the confidence of all he worked with in the Waipawa - Waipukurau Circuit. From here, in 1947, he applied to enter the Home Mission Service. He was fully supported in this step by his wife, who has been a great help to him in every appointment. Their united ministry has been one of complete and selfless devotion.

Mr Climo commenced as a Home Missionary Probationer at Whakatane in 1947 and his later Home Missionary appointments were Opotiki, Hauraki Plains, and Te Puke. In 1958 he was one of a group of Senior Home Missionaries who were encouraged to seek entry into the Ordained Ministry.

While in the Greytown - Featherston Circuit he was received on to Probation in 1958. He continued here and entered on a short period of special studies. In 1959 he was ordained and appointed to Paparoa Circuit where he and Pal served from 1960-1965; subsequently serving at Waihi (1966-1969) and Whangaparaoa (1970-1973). He retired from full-time active ministry at Conference 1973.

During his ministry his transparent sincerity and utter loyalty were always in evidence. He gave all that he had to his ministry and was meticulous and dedicated in his preparation Sunday by Sunday. He was listened to with respect and many people young and old have borne witness to the blessing he has been to them over the years. His sheer goodness and deep spiritual earnestness made him a welcome pastor in the homes of his people.

Even in his retirement he continued to serve the church he loved in every way he was able, first at Foxton Beach and then from 1981 onwards at Waiuku. The Church and Wayside Pulpit at Waiuku bear testimony to his ability in poster making and beautiful script work, and his carpentry work also is a living testimony to his skill and his caring for the church and its environs.

This quotation of Mother Theresa's sums up Fred's philosophy:

*"We can do no great things - only small ones with great love."*



## WILLIAM EUAN CLOTHIER

BCom, ACA, ACIS

Many who attend Conference or study the Financial Accounts of the Administration Division will have known Bill Clothier simply as the signature of an Auditor - W E Clothier, Chartered Accountant. However, the death of Bill Clothier at the age of 73, while still actively serving his Church, brings to a close a whole life of close association with the affairs of the Methodist Church.

Bill was born into a strong Methodist tradition, both his father and his mother, (a Lill), coming from Ashburton. He was born in 1920, and except for a year of his infancy and his navy service, lived all his life in Christchurch. He was educated at the Shirley School and the Christchurch Technical College. He then went on to study Accounting at the Canterbury University College, but with the coming of the second World War Bill served briefly in the Army Service Corps in Christchurch before joining the N.Z. Navy in which served his country in the Pacific region with the rank of Petty Officer. In his navy work he was one of the first N Z Servicemen who worked with radar. While in the Navy, and at sea, he continued his accounting studies. To this end his mother collected study notes from Canterbury University College and posted them to him. He completed his BCom degree while at sea. For his membership of the Chartered Institute of Secretaries he studied and qualified on his return from service.

He began work as a teenager in a Public Accountants office, and later became a partner in another firm. After some years he set up Public Accounting Practice on his own, and continued in independent practice all his life. Though semi-retired for some years he still had a considerable number of clients at the time of his death.

At the Richmond Methodist Church in Christchurch, where he had grown up, he gave his skills as Secretary of the Leaders' Meeting, Trust Treasurer, and Treasurer of the Christchurch East Circuit, until 1957 when he moved to Aldred Memorial Church where he again used his skills for his local church. With his wife Nola he later moved to Mount Pleasant where he gave his services of the local Presbyterian Church.

His forty years involvement with the Methodist Connexion began in 1954 when he became a member of the Removals Fund Board, becoming a joint treasurer in 1955, a task which called for personal involvement in the arranging of ministers' moves following each Conference. In 1957 he joined the General Purposes Trust Board and the Board of the Supernumerary Fund. He chaired the G.P.T. Board for a couple of years and remained a member of the Boards till about 1976. During that time he represented the Boards and reported for them at Conference on a number of occasions. He has been



Auditor for the Removals Fund since 1969 and of a dozen other Connexional Funds since his membership of the Boards ceased.

Bill's work was not confined to the Church, as he gave his services as Treasurer or Auditor to a considerable number of Community clubs and organisations.

Those who were close to Bill will remember him as a methodical, efficient, quiet, no fuss, cooperative person who was glad to be of help when he was asked. The life and worship of the Church were always close to his heart and he was a regular and earnest worshipper, and for a time a most useful Bass in the Church Choir. Bill did not speak a great deal at meetings but what he did say was always useful and helpful, and was listened to by others. Above all Bill was always a faithful and loyal layman who gave his time, his skills, and his experience freely to both his local Church and to the Connexion.

To his wife, Nola, and to his three married children, Jill, Brent and Janice, we express our thanks for sharing Bill with the church so much for so long.

## REBECCA ATAWHAI GEORGE. Q.S.M.

Died 4th June 1994 at Kaikohe and was buried in Waiomio where she was born almost 87 years ago to Maraëa and Romana Wilcox. As was customary, she was baptised by the first Minister to formally visit. He was Anglican and although many years later invited to join a group of Methodist confirmands, proudly remained 'Anglican'.

However, with their family links to Waima in the Hokianga, she and her sisters were keen participants and supporters of the life and work of Te Hahi Weteriana throughout Tai Tokerau and Tamaki Circuits.

Atawhai trained at Deaconess House Christchurch, from 1928-30. Her first appointment was to the Waikato-King Country Maori Mission of the day where she served from Te Kuiti.

From 1934, she took up positions in Taranaki, first at Okaiawa and then New Plymouth, for five or so years. These were the years of the depression and the Waiata Maori Choir that also toured overseas as the second World War was looming on the European front. She travelled with the choir for 12 months.

She returned to serve in the Hokianga and then the Bay of Islands. It was during these years that Atawhai met and married George George of Waikare in 1944.

As rules applied in those days it also meant her resignation from the Deaconess order. Nonetheless she was to return and minister in a "supply" capacity from 1959 until 1967 when new regulations allowed her to serve again as a Deaconess. She retired in 1972, but not before she had helped put in place decisions leading to the establishing of the Maori Division.

Highly esteemed and respected throughout the communities of Northland, in 1980 her iwi nominated her for a Queen's honour and she was, that year, invested with a Q.S.M. at the Mohinui marae Waiomio, where this year she was to lay in state as her many kin and friends mourned her not untimely death.

*Haere ngaro i te tirohanga kanohi  
e te tupuna whaea - tuakana, tuahine hoki  
Haere, haere, oti atu.*

## GEORGE HARRISON GOODMAN

George Goodman died in 1994, at the age of 86 years, after a very notable life in the Methodist Church. There were many threads woven into the total fabric of his life. He was a leader and a strategist who, coming from a building background, understood the value of basic foundations and building well.

Foundations for his life were laid in St. John's Church in Nelson when E. W. Hames was minister. George acknowledged the debt he owed to outstanding laymen who befriended him and became lifelong companions.

Following College training he was appointed Associate Minister to William Walker at Pitt Street Church. Appointments at Taihape and Cambridge followed. The Conference then called him to organise the Centennial Appeal Fund of the Church and this influenced the future quality and emphasis of his ministry. Travelling throughout the country he gained a detailed insight into the workings of the whole Connexion. He became a National figure and all future decision-making was influenced by his commitment to the whole Church.

In 1943 he returned to Parish work, spending five years at Masterton followed by two long ministries - nine years at Hataitai in Wellington East and ten years at Trinity in Palmerston North. Two years at Hillcrest Co-operating Parish in Hamilton was followed by retirement in 1968.

As a Connexional leader he was District Superintendent in Wellington and in Hawkes Bay/Manawatu. In Wellington he chaired the Youth Board, encouraging the moves beyond Youth to Christian Education and towards inclusive and participatory worship. He was also in the vanguard of Stewardship development. The Inter Church Council on Public Affairs claimed a lot of his time, as did the Public Questions Committee. This work resourced him as an advocate for Peace and Justice on Parliament Hill. He took part in numerous deputations to Government on a wide range of social issues.

The pilgrimage he made to Conference recently to speak in the debate on Homosexuality was evidence of his total commitment to justice, compassion and inclusiveness. George Goodman was fearless in his advocacy as a peace maker. An avowed pacifist, he was a close friend of Ormond Burton and was one of a number of Connexional leaders who over the years led the Conference to its stand against war.

George was President of the Methodist Conference in 1964. He was a wise administrator, participated in most Connexional committees, and was a thorough going ecumenist. He served on the Methodist Church Union Committee and on its ecumenical counterparts, especially the J.C.C.U. He nailed his colours to the mast in his Presidential Address at Hamilton when he called for the Methodist Church to be prepared to give itself totally in



commitment to the whole, for if it was prepared to die it could bear much fruit in union.

Such a full life inevitably made great demands on those about him and notably, family provided to be a constant source of energy and support. It was very costly for them. In 1966 Hilda died and George married Peggy Yearbury, a friend of the family, and well known throughout the Connexion for her Church work. Later George married Joyce, who predeceased him and now Elsie acknowledges six years of a relationship full of warmth and love.

The Church warmly acknowledges the creative ministry and leadership of George Goodman and extends its love and sympathy to Elsie and to Winifred, Anna and Robyn, and their families, and to the family of the late Janice.

## REX HARFORD

Rex Harford gave significant lay leadership to the Methodist Church over many years.

Born in Feilding on 24th July 1925 Rex grew up in a Salvation Army family. As a young adult the approach of the Army became restrictive for him and he joined the Methodist Church. He was attracted to Methodism's emphases of both social gospel and evangelism and appreciated the Church's openness to discussion and debate. The ministry of the Rev Charlie Hailwood at Feilding made a deep impression on him.

Rex's working career was in the clothing trade where he specialised in menswear. After marriage to Jean in 1955 the Harfords lived in various places, always being immersed in the life of the Methodist Church; Tauranga (1956-1960), St Paul's Palmerston North (1960-1972), and Henderson (from 1972). Rex's leadership qualities were always quickly recognised and he served the Church as Circuit Steward, youth leader and Conference representative on numerous occasions. For him the Church was national as well as local and he was often frustrated by those who had only a congregationalist view. He could think strategically and was an important leader in the Henderson Circuit/Waitakere Parish during significant expansion in the 1970's and 1980's. More recently he convened the working group which in 1992, re-developed the important Henderson Church property.

His retail experience gave him considerable people skills. He was an astute observer of human behaviour whom people naturally trusted and confided in. He was no stranger to hardship, with his son Michael being tragically killed in 1984 and Jean dying in 1991 after a long illness. Rex's faith was one of thoughtfulness and depth. He was a dedicated worshipper and a careful sermon listener and a personal friend and support to many Methodist Ministers through the years.

Rex was a remarkable encourager of people. He read widely, valued theological discussion and loved debate. He was never satisfied with what he perceived as the superficial answers of the fundamentalist perspective. Rex believed the gospel must always be relevant and the Church's mission authentic. He particularly enjoyed the study group at New Lynn Church where participants wrestled with theological issues and contemporary concerns. Despite ill health Rex also found time in late 1993 to help co-ordinate a combined West Auckland Hospice Homecare and Waitakere Methodist Parish inaugural fundraising initiative.

Rex Harford will be long remembered for his service to the Methodist Church. He was always willing to wrestle with the demands of being Christian and in so doing sought to be, as the hymn says, 'Lowly and humble, a learner of thee'. The Church extends its loving sympathy to Rex's daughter Jennifer and husband Ian. Thanks be to God for a life well lived.

## HEMARA THEO HEMARA

*Kua hinga koe no te Wao Nui o Tane.  
He putake no te maunga o Whakatere.  
Ko Moehau te awa hei terenga mo  
to waka ki Te Rerenga Wairua.  
Kua ngaro koe i te tirohanga langata;  
I to iwi i a te Mahurehure.  
Haere e te rangatira; haere, haere:  
Moe mai i roto i te ariki.*

Hemara (or Lofty as he was more commonly known because of his height) died in the Whangarei Hospital on 2nd July 1994. He was 65 years old.

He was nurtured and grew up in Waima, Hokianga, where reo and tikanga Maori were part and parcel of everyday life in that community. With it, of course, went the ethos and learnings of Te Hahi Weteriana in those days. The Waima Native - later Maori School, prepared and equipped him for the English speaking world beyond, to which parents and family moved following the war.

Consequently, at twenty Hemara found himself in Hikurangi, just out of Whangarei. Employment with the Ministry of Works and then the Whangarei County Council, helped him establish home-base in that community. So too his marriage to Ani Wikaira of Te Hikutu and Te Uri Taniwha tribes in 1951, a mutual relationship and affection that has spanned over 40 years.

A consistent and regular supporter of the life and work of Tai Tokerau Circuit and the Whangarei Region, Hemara was appointed a Minita-a-iwi in 1980, thus enhancing considerably the leadership team in the Region.

His steady, experienced, quiet and patient presence will be significantly missed within the communities and on the marae around Whangarei, Hikurangi and Whakapara, not to mention Tai Tokerau as a whole where kaumatua of his stature are in great demand.

His Tangi was held at Whakapara and he was buried at the Cemetery in Kauri on the 5th July..

*Hoki atu e te rangatira;  
Hoki atu ki nga maatua, tuupuna  
ki a ratou kua nunumi ki te po.  
Tihei Mauri Mate!*

*Mahue mai Lofty, tana whaea, aana teina me a ratou tamariki mokopuna;  
tana hoa rangatira a Ani, me a raua tamariki mokopuna:  
Tihei Mauri Ora!*



## EDGAR JOHNS

Arthur Edgar Rowe Johns was born in Newmarket in 1906. His grandparents came from Cornwall, following the goldmining that was opening up in New Zealand at Waihi. Edgar's father was much involved in the Methodist Church at Onehunga and when the family moved to Devonport, this allegiance was transferred to the Church there. Edgar and his brother Reg took on many responsibilities, the earliest being connected with the Sunday School. Edgar's wife Coral was a Sunday School teacher and a member of the Choir. They were married by the Rev Percy Knight in May, 1936. The outbreak of war saw Edgar and his family moving to Ngaio because of his work with the Royal Naval Stores and they attended the Church there during those years.

It was on the return to Devonport that Edgar's connection with the Auckland Synod and Church Conference began, starting with his appointment as a representative to the Conference in 1961. As Circuit Treasurer from 1963 and founding member of the Central Trust formed when the new Church complex was built, he was particularly concerned and involved with the work of Finance Committees.

His record of service at Devonport continued until his death in May this year when he was still Trust Treasurer and Booking Officer. In everything he did, Edgar was meticulous and concerned that things should be done correctly. His sense of duty was a byword and his record of attendance at meetings must be one of the longest and best. He has served his Lord and the Church faithfully and well. To Coral and his daughters, Heather and Elizabeth, who shared so much in active involvement at Devonport, we give our thanks for the strong family support for all that Edgar did.

## CHARLES BRIGHTMORE OLDFIELD

Charlie died on the 24th of December, 1993 following months of growing pain and weakness. During these months he showed the same courage and faith that had been the hallmark of his life and ministry over the years.

The third of four in a farming family in the Waiuku district Charlie was born on the 1st of April, 1913. Following a short time at the Waiuku District High School he left to work on the family farm. The family was deeply involved in the life of the Methodist Church and Charlie soon found himself caught up in its work and activities. He taught in the Sunday School and commenced Lay Preaching.

The call to ministry came loud and clear and he entered the ranks of the Home Missionaries serving at Whakatane and Northcote.

When accepted for theological training in 1936 Charlie applied himself diligently to his studies. He was grateful for the new horizons of thought that were opened out to him. Throughout his life a sensitive understanding and preaching of the scriptures was to be a hallmark of his ministry.

After two years probation at Hauraki Plains Charlie married Dorothy, daughter of Mr and Mrs Charles Roper of Takapuna. The partnership they shared over the years had its own depths of mutual love and support and greatly enriched the ministry that both offered to the church and community. The sad loss of their daughter Heather in 1961 enabled them to minister with great sensitivity to those in desperate need.

Then followed ministries at Hokianga, Woodville, Hamilton East, Blenheim and Karori. In all these appointments strong and sustained pastoral relationships, carefully prepared preaching and worship, and solid administration led to long and fruitful pastorates.

Nor were responsibilities in the wider church neglected. While in Woodville Charlie was Secretary to the Spiritual Advance Committee. In the Nelson-Marlborough District there were the added tasks of being Secretary and then Chairman of the District. In Wellington he was a member of the Wellington Council of Churches, the Joint Regional Committee and the International Affairs Committee. In all these spheres his solid common sense and dedication were greatly appreciated.

Charlie enjoyed working with his hands. His workshop, always tidy, was a haven of refuge. In one Parish he constructed a new pulpit, and many another church and parsonage benefited from his industry and skill. In retirement he continued his interests. He was largely responsible for painting the chapel at the North Shore Hospital and at Trinity Church, Waiake, he was always at hand to assist. In addition many people were glad of his practical help so freely given.

Much more could be said. We remember his great honesty and sincerity, his gentle sense of humour, his strong sense of the presence of God and his great love of home and family.

We give thanks for Charlie's life and ministry among us. He served well the church he loved so dearly. To Dorothy and to their daughter Janet and her family we offer our sympathy and love and our thanks for sharing Charlie's love and presence with us.



## IOSUA LEUMA SEFUIVA

Iosua Sefuiva was born on 15th October, 1992, at Salani, Western Samoa, and died in Auckland on 26th November, 1993. When Iosua came to New Zealand in 1952, it was to gain a year of advanced education so that he might return to Samoa and enter the Ordained Ministry. He had already studied for five years at Piula College following his secondary education. That plan did not eventuate. Iosua stayed in New Zealand, becoming a member of Pitt Street Church and his original intention for Ordained Ministry was fulfilled finally in 1983.

In 1953, Iosua married Olivia Afaese. They parented eight children, six boys and two girls, one of whom died in infancy. They lived initially at Bucklands Beach and later at Glen Innes, where Olivia and Iosua assisted in the establishment of St Timothy's Church.

The Rev. Eric Clement, in 1958, sought Iosua's return to Pitt Street to give leadership to the growing Samoan membership. The challenge was accepted and over the years the wisdom of that choice was clearly evidenced. In 1980 Iosua was accepted as a candidate for ordination as a Local Presbyterian and entered the Home Setting programme. With the full support of the Auckland Central Parish, Iosua fulfilled the requirements and was ordained at the 1983 Conference. He then continued as an Associate Minister at Pitt Street. Later in 1991 he was appointed to the Manurewa congregation of the Auckland Samoan Parish.

Iosua was a gracious man, whose sensitive ministry as a pastor manifested something of his own pilgrimage in facing difficulty. Olivia died in 1974 when the family was quite young and the family faced tragedy in the destruction of their home by fire. Throughout life Iosua was a man of courage and of deep faith.

It was expressed in the whole of his life. At work, he was the Union delegate for his fellow workers, providing a tireless and fearless worker for justice. He served on School committees and as a synod representative of the Board of ITIM. In all areas he was deeply respected and looked to as a man of wisdom and a trusted confidante. The Church acknowledges a life time of devoted ministry, both lay and ordained; facing the difficult bridging of several cultures and the quite daunting challenge of language. The Church is also aware of the cost to Iosua and his family of sustaining a pioneering and demanding self-supporting ministry.

The Church offers thanks for this gracious man and greets the family in love as they remember a deeply loved father and friend.

## IDRIS JAMES RUCK

Ed Ruck had a natural reticence which meant that his considerable qualities were not readily apparent. But they were greatly appreciated by those privileged to be close to him in family, congregations and professional life.

He was proud of his Welsh roots, born in Mountain Ash, South Wales in 1921. The Ruck family settled in Hamilton East. Ed was brought up in the St John's congregation where he became a lay Preacher and from which he married a daughter of the parsonage, Pat Gatman.

War intervened. He served in the Army and was in the Solomon Islands in the R.N.Z.A.F. where he finished as a YMCA Field Secretary. After returning to his trade as a motor mechanic Ed felt the call to be serving people themselves rather than their machinery.

He entered the ministry as a Home Missionary in Geraldine and later ordained. He served also in Bombay-Taukau, Manaia, Miramar and Petone. In each congregation Ed Ruck had a reputation for sensitive, caring pastoral work: thoughtful, eloquent preaching and very conscientious service. His commitment to Christ and His church, his natural intelligence and his extensive reading compensated for the inability of the church at that time to provide theological training for married students.

During the early 1960s he served as Secretary to the Public Questions Committee.

Ed Ruck felt deeply the frustrations and pressures of the ministry, and his health suffered. Continued and serious ill-health forced his retirement in 1966 at 45 years of age.

In Hamilton, where most retirement was spent, he worked for several years with handicapped people in the I.H.C. He was much appreciated for his warm, caring attitude. As in the church Ed was more comfortable in those relationships than in coping with the hierarchical structural expectations of the organisation. Many years of retirement gave room for Ed's creative interests such as: wood turning, painting, reading, propagating plants, and recorded music.

Marriage, home and family were fundamental to Ed Ruck's life. Pat was a most supportive partner throughout the 53 years of marriage. That mutual support helped each of them through several bouts of illness. Much satisfaction came from the family of 8 children, 23 grandchildren and 6 great-grandchildren.

Ed Ruck's last illness ended with his death at home in Cambridge with his family, 30 April 1994.



## JOHN IAN TE TAW MANIHERA

John Manihera (Major - Army Chaplain) was born at Ngaruawahia on April 16, 1942 and died in Whakatane Hospital on September 20, 1994. Following his death John lay in state at the Rautahi Marae, Kawerau before being taken home to the Hukanui Marae, Gordonton. He was buried on Taupiri Mountain where he is with his parents Te Uira and Hinemutu, his brother Junior and sister Cindy.

John's journey took him from Ngaruawahia, Raglan, Paerata (Wesley College), Horotiu (freezing works) and Auckland (School for Christian Workers, followed by three years at Trinity Theological College). His time in parish ministry was spent in the following parishes: Hikurangi, Woodend, Russell, Wanganui and Feilding. In 1975 John was accepted into the military as a chaplain beginning at Waiouru, going onto Singapore, Linton and Burnham. After being released from the military in 1985 John accepted a Maori Division appointment to Mangere and then, finally, as his health began to affect his ministry, to Wesley College as Maori tutor and part time chaplain.

John will be remembered for his enthusiasm for living. Up until the last few months of his life he had boundless energy for carrying out a variety of activities which invariably meant being with other people. Whether it was a sports activity or community events John was always at the forefront. He loved playing golf and, even toward the end of his life when any form of activity caused him to be breathless, he was still able to beat two of his close colleagues. No mean feat! Throughout his life John seemed to get his energy from his involvement with others. If he moved into a setting where he was not known John would very quickly be introducing himself to others, conversing with and telling stories. He was known for his availability to others - responding to others wherever they were. His ready availability for others was, at times, costly for his family. From the time his illness was diagnosed, two and half years before his death, John's enthusiasm for life continued unabated up until the last three weeks of his life.

John loved being in the military. Those years were the pinnacle years of his ministry. He was the "soldiers friend". He wanted to be where the action was - whether it was with the soldiers in the field exercises or doing parachute jumps. A sign of the friendships made during those years of service was seen in the presence of so many army personnel at his funeral.

John's spiritual home was within the Methodist Church. Even so, his relationship with the church wasn't always a comfortable one and



he felt deeply the pain when he thought those in authority were not able to hear what he was saying.

John valued his relationships with his colleagues in ministry. Fifteen months before his death John, along with eight of the eleven others from his Trinity College class, gathered together for a memorable weekend. Those friendships continued to be important to him throughout his ministry.

John's love for, and commitment to, his own people, Tainui, was evident throughout his life.

John was a loved husband and friend of Carol. They were married in 1968. He was a loving father and father-in-law of Todd and Paiki, Leah, Kirk and Kiri and a loving and proud koro of Trinity, Tailah and Tatiana-Hinemutu. To his family we offer our love and support. With them we remember John for his warmth, energy, love of life, and friendship.

"I carry my cross in my pocket  
A simple reminder to me  
Of the fact that I am a Christian  
No matter where I may be  
In this sign I conquer."

E hoa, Haere ki te Po I aue ai te tangata  
Haere ki te Matua nui te Rangi  
Moe mai I roto I te Ariki  
Nga manaakitanga a te Rungarawa kia a Carol me to whanau.

**RECORD OF SERVICE**  
**RETIRING PRESBYTERS**  
**AND DEACONS**

## AUDREY DICKINSON

In January 1930 Audrey Daysh was born at Masteron. Her Parents owned a book shop. Her father was a Methodist Local Preacher and her Mother was an office bearer in the Ladies Guild, W.C.T.U. and the Missionary Auxiliary. Her Mother had a wonderful contralto voice.

Audrey was good at English. She learned the piano and became a shorthand typist moving to Wellington in 1947. Here she met Jim Dickinson at choir practise at Trinity Methodist Church, Newton where he pulled her hair. They married in 1951 and went to Palmerston North to live where both Jim and Audrey worked at Glaxo Laboratories. Between 1953 and 1964 their two daughters and three sons were born. Jim's job as Health Inspector took them to Levin, Sanson, Cambridge, Marton and Manukau City. In Manukau City Audrey became a Solicitor's Secretary from 1968-73. She then worked for the Psychological Service till 1977. In 1977 she became the First Co-ordinator for Friendship House and she remained in that position until 1980. Audrey decided to enter the ministry and studied at Trinity College until 1982. From 1983-88 she was the Presbyter at Mission Bay and from 1989 to the present she served at Manurewa Church. Jim died in January 1988.

Audrey's quiet manner and compassion have made her a loved and trusted presbyter. Her ministry focus has always been to move away from old ideas on sin, judgement, guilt and punishment toward creative energy, love, forgiveness, healing and wholeness.

In her retirement Audrey is look forward to being able to STAY HOME for a few months and then she hopes to look for other things to do. She would like to spend time on art, pottery, music and writing.

The Methodist Church through the years has been enriched by the presence and participation of Audrey Dickinson whose caring, dedicated ministry has been much appreciated. We wish her a long and satisfying retirement.



## COLIN BRICE HERBERT

Brice Herbert came from a farming family and started his working career in Pahiatua in 1953. He first worked in the retail trade and then in farm related tasks in this rural town until 1960, when he completed a course in the School for Christian Workers.

In the years 1962-64, Brice studied at Trinity Theological College and was admitted into Full Connexion as an ordained minister on November 10, 1968.

In 1967 Brice married Judith Lindsay of Mt Albert, and a partnership was formed of mutual support of ministry in church and community. The Herberts have a family of two daughters.

From 1965 to 1986, Brice served the Methodist Church in Rotorua, Wairoa, Ashhurst, Glen Innes and Kaitaia. Whilst at Ashhurst Brice and Judith undertook a year's exchange to a parish in Washington, Kansas, U.S.A.

At Kaitaia, while ministering to the Methodist Church and community, Brice moved into an area of human relationships that had attracted him for some time - family counselling. He applied for and gained the position of Family Health Counsellor in Dargaville, employed by the then Northland Hospital Board. Brice still holds this position, which has involved him in many people-related fields. Stress management, marriage guidance, parenting, creative listening, conflict and grief resolution are a few of the counselling skills for which his help is sought.

Brice stands firm on the principles of the Christian ethic, and has always honoured the call to preach the word, administer the sacraments and to give pastoral care. He has found that as his experience has widened, counselling has been the way that he can best express his belief that the love of God is capable of changing lives. His close contact with people of all walks of life and levels of society has enabled Brice to carry out in a practical manner the deeds of loving concern that God initiates through caring people, who are able to create change at a basic level, rather than relieving symptoms.

Over a period of nearly thirty years, Brice has explored and developed the skill of arranging flowers, to the delight of many people, and he has spent much time imparting this skill to others in seminars and group situations.

Brice will be relinquishing his tasks as an itinerant minister, but he will continue in the associated work to which he has committed himself in recent years.

Long may he and Judith continue to serve the community in their own particular ministries, and continue to find their work a satisfying adventure.

## MAXWELL ANDREW HORNBLow

Max comes from a strong Christian family where he was given an enormous respect for the Bible and was taught the importance of hospitality. During those early years of his life he also gained a deep love and interest in people which has been the guiding focus of his ministry.

Prior to his entry into ministry, Max worked in banking for six years, managed his own horticulture business for three years and did short term employment in dairy farming and with the Wellington Harbour Board.

In 1956 he was accepted as a candidate for ministry and entered theological training at Trinity Theological College in Auckland. Upon completion of his studies he was appointed to the Greytown-Featherston Parish in 1960. While there he learned the importance of being proficient in Roberts Rules! In 1964 he went to Balclutha where he enjoyed seven fulfilling years of ministry and spent considerable time developing a particular ministry to senior citizens.

From Balclutha Max moved to the Stoke Parish where he was challenged and deeply enriched in his understanding of ministry. Eleven years of ministry there has given Max many memorable experiences. He pioneered work in providing housing for retired persons which was unique in New Zealand in terms of occupancy agreements and creative financing. During that time, Max also served on the Nelson Hospital Board and the Advisory Committee for Aged Housing, he was Deputy Chairperson of the Nayland College Board of Governors and was Director and Convener of the Stoke-Tahunanui Rotary Club Social Service Committee.

In 1982 Max and his family moved to the Beckenham Parish in Christchurch where he has enjoyed a long and rewarding ministry with a congregation that has been supportive and challenging. From 1986 to 1991, Max served as District Superintendent of the North Canterbury Synod, a position he found to be particularly demanding. During his time as Superintendent he sought to enable his colleagues to develop their own unique gifts for ministry.

Max sees marriage and family as "the hinge of his life". He is married to Margaret, they have three married sons, Roger, Craig and Grant, who are married to three special daughters-in-law, Alison, Tracey and Sheralee. Max and Margaret are also blessed with three grandchildren. Margaret currently is the Unit Manager and Charge Nurse at the Assessment and Rehabilitation Unit at Princess Margaret Hospital in Christchurch.

Max's plans for retirement include developing a section of land he loves outside of Nelson, continuing his love for horticulture, and enjoying yachting, tramping and the outdoors.

Throughout his ministry Max has always made pastoral care, worship and textually based preaching the priorities of his work. He believes in strong lay leadership and developing the gifts and skills of lay people. When asked about his choice of ministry as his vocation in life, Max says,



'I've stuck with it in joy and in sorrow because at the heart of the Gospel there are things that society dearly needs: acceptance, compassion, forgiveness, grace. I'd do it all again if I was called'.

## RUSSELL ERIC JAMES

Russell was brought up in a strongly Methodist home in South Dunedin. The local church, Crusaders, Christian Endeavour, Pounawea Keswick Convention and the Evangelical Union at Teachers' College were all part of building strong convictions into his life.

Although Russell entered the Bible Training Institute in 1956 with the intention of being a Christian teacher with Maori people, he came out with a call to Methodist ministry. This has been fulfilled in Taupo, Greenmeadows in Napier, Gore and at Opawa for the last twenty years.

In 1960 Russell married Ivy Rowse. Their marriage has been a real partnership. Ivy has fully supported Russell in being aware of people's needs, offering a cheerful word, and providing an open home where many were helped. Their family is Andrew, Ruth, David and Elizabeth.

A stressful time in ministry led to a search for a deeper experience of the Holy Spirit. When discovered, this added a whole new dimension to life and ministry. In particular it bore fruit as Russell and the Opawa church grew in worship, small group ministry, evangelism, commitment to world missions, and creative ministries to the community.

Cameos from ministry include 100-120 children in school holiday Happy Hours at Taupo, lying under woolsheds shovelling sheep manure for fund raising at Greenmeadows, trying to develop a unique Sunday night youth ministry called "The Move" in Gore and seeing God at work in transforming lives at Opawa.

Russell brings to ministry a deep love of the Lord, a warmth for people, a welcoming smile and a firm conviction to proclaim Biblical truth. Along with this is a desire to conciliate, find common ground, and maintain dialogue where there are differences of opinion. Seeking to see the good in everyone is a strength of Russell's. Churches where he has ministered have grown. Russell and Ivy's energy and enthusiasm have been an important factor.

Recent difficulties with health have meant that Russell is retiring earlier than originally planned. We pray that Russell and Ivy may have a fulfilling retirement as they continue to live in Christchurch. Perhaps the violin and piano accordion may get more attention?!



## COLIN GEORGE JAMIESON

Colin Jamieson (Dip R.E. [Melb.]) heard the call to ministry as a small child sitting in the sun reading the text of Matthew 28:18-20, on the church steps in Wairoa, Hawkes Bay. His Methodist heritage was built on in Opawa and St John's Church, Nelson, where he met and married Glenda whose strong faith, nursing skills and practical wisdom gave a significant dimension to his ministry. After studying Fine Arts and then teaching he offered for the ministry from Opunake. This led to an appointment to Springlands, Blenheim, as a Home Missionary (possibly the last such appointment). From there he entered Trinity College and served as a probationer in North Hokianga and was ordained at the New Plymouth Conference in 1968. His deep ecumenical commitment was reflected in his ministry in the Buller Union Parish where he played a major role in structuring the West Coast Union District Council. Then followed nine years in Mosgiel as the Superintendent of the Dunedin South Circuit and was instrumental in the incorporation of the Dunedin Churches with the Mission.

Colin has special creative and artistic gifts and these have been effectively used in the conduct of worship. His sensitivity to people and counselling skills have been a feature of his ministry in church and community.

Colin spent seven years as an Industrial Chaplain to the N.Z. Fire Service. His special interest areas have been 'subjective experience' and 'social concern'. He studied overseas and shared in numerous international conferences, including the Bossey Ecumenical Institute, World Conference on Art, Architecture and Religion (Jerusalem), the Oxford Institute of Methodist Theological Studies on Spirituality, and the Consultation on Christian Art in Asia (Bali). He also founded the Christians Arts Organisation.

He felt called by God to leave the employment of the church to work as the Adviser to the Community Mental Health Service of the Canterbury Hospital Board to develop Community Support networks and provide promotional and educational services in the area of Mental Health. He supplied a years part-time ministry in Christchurch North Parish. He has now established the College for Creativity in Aotearoa (N Z ) Ltd which enables him to minister to many who seek spirituality and have not been able to find it in the traditional churches.

## HENRY HEREMIA PATE

A descendent of Raukawa and Koroki hapu, Waikato iwi and the Tainui waka area stretching from Mokau to Tamaki-makau-rau, Heremia was born on the 30th April 1930 at Tirau, and later attended the primary school there.

He began work on a dairy farm and at 19 years old, joined the Public Works Department as a cadet. Eventually he progressed to become first Maori foreman with oversight for the condition of the State Highway linking Karapiro, Atiamuri, Tirau and the Kaimai ranges.

Heremia married Iris Makiha in 1953, and they now have a family of 3 daughters, 4 sons and many mokopuna. Most were to grow up and receive schooling in Tokoroa. There too, they become involved with the local Methodist Church and the South Region of the Waikato Maori Mission of the 60s. This, of course, finally led to Heremia's name being offered and supported for the ministry of Honorary Home Missionary in 1969.

As his ministry and leadership on marae and among the people of Tokoroa and the South Region grew, so the pressure to serve full-time grew also. Consequently, in 1979 Heremia was appointed full-time, and at the 1982 Conference received into Full Connexion and ordained to the Ministry of Word, Sacrament and Pastoral Care. Although benefiting from a year's education and training in the following year, his "Maori theology and ministry" expectations went unfulfilled. Nonetheless, as he as he moved out of the South Region, three other Minita-a-iwi remained as a direct result of Heremia's influence and encouragement.

Only initially intended to be for five years, Heremia and the family's appointment to the Taranaki Circuit residing at New Plymouth extended to ten! In particular, Maori speaking members welcomed him at marae and community events, and as the Kohanga Reo movement became established there, demands on Iris also grew.

Adapting to a very different vocation in mid-life has proven quite a challenge and sacrifice to both Heremia and family. And, some of those who began the journey with him, or gave him encouragement along the way have either died or resigned in the interim, Heremia's retirement from the 31st January 1995 is also a signal of his faith, loyalty and commitment to Te Hahi Weteriana, first registered back in the 60s when he made the personal decision to oversee and tend to the "spiritual highways" of his people.

*E Heremia, noho tonu mai hei kaumatua i roto i te iwi.  
Ko te Atua tonu ta korua piringa ko Iris i roto i nga tau  
a haere ake nei.*

*Kia ora korua ko te whanau!*



## RUAWAI DAVID RAKENA

A third generation Methodist Minister, Rua was born in Rapaki on the 19th February 1929 to Sarah Mabel Couch and Rakena Piripi Rakena.

However, early childhood and Primary school began in Okaiawa, South Taranaki. It continued at the Native school, Waima, where his father was then stationed. Two Church secondary Boarding schools were to feature in his further education. Te Atute College in Hawkes Bay and Wesley College, Paerata. The latter, in particular, by way of preparing to candidate.

In 1943 Rua's parents were stationed to Hawera. This enabled him to return home for Summer School holidays, both to work and become involved in the Mission Youth camps and Bible Class. The eventual call to ordained ministry came out of these experiences.

The years in training at Trinity College, included attendance at the Third World Conference of Christian Youth, Tranvancore, in the Summer of 1952-53. There the seeds for Rua's "ecumenical" and "indigenous" responses to the gospel were sown. Also in this context the words: **being a rebel in the Church that is for the sake of the church that ought to be.**

His first appointment was to Waima - as a married probationer. After 8 years, Conference appointed Rua Assistant Superintendent to G I Laurenson in the Home Mission Department in 1962. Not long after a Maori Policy Committee of the Board was formed, leading to a review of the Maori Mission. Then came a restructuring and in 1973, the Divisions were formed, with Rua Tumuaki of the Maori Division.

In 1975 Conference elected Rua President and he underlined the **Don't tell me show me** theme of the day. In the following year was elected President of the National Council of Churches. Concurrently he was a member of the NCC Maori Section, which from 1982 became Te Runanga Whakawhanaunga Hahi. He served terms on Commissions of the World Council of Churches and the Christian Conference of Asia. Then there were the committees negotiating church union from 1965.

In the 21 years Rua has been Tumuaki quite radical changes have occurred politically, economically and socially. Existing for the world, the church/es too have had to move and change in significant ways although often, too little too late. He applauds the current recognition and attempts to honour Te Tiriti o Waitangi. He trusts the 10 years on Bicultural review will provide learning and stimulus to journey on toward the next step, which he believes is still some way off.

Rua's 40th year in Ministry also coincides with a 40 year's of partnership in marriage - a salutary reminder of the sustained support Joy and family have given to both Rua and Te Hahi Weteriana throughout these years.

Retirement? Let's wait and see!



## EILEEN SHAMY

Eileen Shamy was ordained as a non-stipendiary presbyter in 1988 at the age of 62 years. After three years as one of the ministry team at Durham Street Church she continued to pursue her strong sense of calling to a ministry with people who have Dementia. Dr Robert Baldwin, Chief Physician for Elderly people at the Royal Infirmary Manchester, (UK) wrote recently "Eileen Shamy has lit a fire of inspiration for ministry to people with Dementia that has spread all over Scotland and England". Throughout New Zealand and Australia also people have been inspired through seminars, published papers and material produced by Eileen.

To this ministry Eileen brought the pioneering spirit, the vision, the passion and compassion that marked her distinguished teaching career of 34 years serving children and parents in Temuka, Wellington and Christchurch. Born in Timaru, her early years and nurturing in the Christian faith took place in Temuka. From there she entered Dunedin Teachers College in 1945. Pioneering new ventures marked her career. Notable among these was the introduction of the teaching of Maori language in Junior Classes in 1972, and a new method of teaching new Entrants' mathematics which was incorporated into the primary schools' syllabus. Eileen successfully pursued her vocation in education in spite of a serious hearing impairment which developed at the age of thirty. Appointment as Principal of Burnside Primary School in 1978 was followed by periods of secondment to join the primary schools inspectorate. In 1975 Eileen became one of only three woman in thirty odd years to serve in the Canterbury Primary Schools Inspectorate. In 1982 Eileen was honoured by being admitted to membership of the Commonwealth Council for Educational Administration.

Marriage to Cyril in 1950 was the beginning of a partnership serving church and community. Their commitment to the Methodist Church also meant considerable ecumenical involvement. An informed passion for social justice involved them in protest of the Vietnam War before that became a popular cause. They publicly protested apartheid in South Africa. In the late 1960's, as a member of the executive of the Canterbury Mental Health Association, Eileen worked hard to raise public awareness of the issues involved in the proposed Homosexual Law Reform Bill. Cyril died suddenly aged 49 years in 1975. Their sons Michael and Stephen continue to honour the example of Christian service given by their parents.

Overseas experiences have been significant for Eileen. In 1983 a visit to Vietnamese occupied Cambodia. In Phnom Penh she witnessed the horror of the massed graves of the 'Killing fields' during the Pol Pot years. Unable to leave Cambodia because of an air-space ban by A.S.E.A.N she used her enforced stay to catalogue the medical books for the Phnom Penh Children's Hospital and to teach English to a group of Khemers. Representing New Zealand pakeha Methodism at the World Council of Churches Conference on Mission and Evangelism in San Antonio, Texas in 1989 was a

high point of ecumenical involvement and her four years as convenor of Making Disciples Task Group. An unforgettable experience at San Antonio was to be invited, together with a young Romanian priest to lead the Conference through the solemn Act of Commitment during the final service of worship. Eileen interpreted this as honouring all the member Churches of Aotearoa/New Zealand. An invitation to visit England and Scotland to present a key-note address at the national Conference of the Christian Council of Ageing, followed by seminars throughout England and Scotland in 1992 was a recognition of the unique ministry she has developed of recent years.

Eileen's life and work will continue to inspire and challenge the Church and Society as she moves into a new stage of life's journey. We honour her integrity, courage and faithfulness to God's calling and wish her blessing and fulfilment as ministry continues in a new way.



## PENI MAFI TA'UFO'OU

Pene Mafi Ta'ufu'ou was born at 'Utui, Vava'u, Tonga Islands on March 19, 1929. He received his Education at the Free Wesleyan Methodist Primary School, the Free Wesleyan Methodist Intermediate; "Waterloo and Alepea", Tupou College from 1947-1950, Teacher's Training College 1951 and for theological training at Sia'atoutai Theological College in 1968-1970. In 1949, he successfully passed the Government Lower Leaving Certificate Examination and in 1950 he was qualified to the College's "Honour Board" for Academic Excellence and distinction in all the Extra-curricular activities at the College.

He became a member of the Teaching Staff of the Free Wesleyan (Methodist) Church of Tonga's Education Department. Offered his services through this Teaching Ministry for 19 years; from 1951 to 1967, then from 1971 to 1973 also as a Principal of the Sioa'atoutai Primary School. He was teaching at Church Schools at Vava'u and Tongatapu: Mailefihi and Siu'ilikutapu, Leimatu's, Houma (Vava'u), Vaimalo, Neiafu, Kaapa, Vaotu'u, Talafo'ou, Takakamotonga, Houma (Vava'u), and Sia'atoutai Primary. Throughout his teaching ministry, Peni was known as a committed servant - being very conscious of the time, the subjects, the students, the Objectives of the Education Department of the Free Wesleyan (Methodist) Church of Tonga.

Due to medical reasons concerning his wife, Peni left Tonga and came to New Zealand in December 1973. He was one of the pioneers that laid the foundation for the beginning of the Tongan Methodist fellowships here in Auckland - New Zealand, which eventually became the Auckland-Manukau Tongan Methodists Parish. Peni became a Senior Steward of two Tongan Methodist fellowships: at Ellerslie from 1974 to 1977 and at Mangere from 1978 to 1988. In 1989 Peni was accepted as a Non-Stipendiary Local Minister in full Connexion with the Methodists Church of New Zealand - Te Hahi Weteriana o Aotearoa.

He married Mele Naomi Ta'ufu'ou (nee Hala) in 1953; a true companion throughout their ministry as a teacher and pastor for 41 years. Mele and their six children; Lopini, Kemueli, Solomone, Tupou, 'Ofa and Poasi shared with him the roughness and the blessedness of their ministry. Peni was the first Tongan Local Minister and will be the first Tongan Retired Local Minister. God showed him an open door to expand his ministry and thereby deepen his love for God through service to others, and Peni joyfully and voluntarily welcomed the opportunity.

His ministry could be summed up in these few words, "To the Best". He was that sort of person. What ever he did or was required of him, he did it "To the Best" that he knew how. For him, there was no other way and he wouldn't joke about it. The witness and recommendation for this would be the Mangere Tongan fellowship; with the largest Church building and hall, the largest piece of land and the only fellowship working co-operatively with



the New Zealand Government utilising their land commercially thereby offering employment opportunities for unemployed youth of the fellowship.

In their retirement, Peni and Mele it is hoped will continue to support the Parish and the Mangere fellowship. Undoubtedly the resource person for advice, direction and spiritual motivation for young Ministers and for the church as a whole. We wish them many many blessings and joyful years of retirement as they continue to be "douloi" of God.

*Fakafeta'i ki he "Otua he'ene tuku mai 'a e tamaio'eiki ni mohone famili ke fakakoloa 'a e ngāue' 'I Tonga mo Niu Sila ni. Tauange ke tapuaki 'i ia mo hono famili 'e Sihova.*

## FISIGA TUIMASEVE

Fisiga Tuimaseve was born and brought up at Satupa'itea village of the island of Sava'i'i, Western Samoa. He grew up in a strong Methodist family and village which both had a lasting influence on Fisiga's love of and respect for the Methodist Church. Except for his theological training Fisiga had all his formal education in Samoa at his village's School, the Methodist Intermediate School and at the District Secondary School.

Seeking for good opportunity, Fisiga migrated to New Zealand in 1952. He first took up various factory jobs in the Auckland area before he settled with the Auckland Museum as a museum attendant, a job which he held until retirement. Fisiga is married to Matilda and they have a family of five, three boys and two girls. Fisiga and Matilda are founding members of St Paul's Samoan Congregation at Otara. In 1972 Fisiga felt that God was calling him to become a preacher of the gospel. He sat the Lay Preacher Examination and was accredited as Lay Preacher in 1974. However, Fisiga felt that God was calling to the ordained ministry. His conviction lead him to do some theological studies at St John's Trinity College from 1977 to 1979.

Fisiga first candidated for the ordained ministry in 1978. Conference that year, not being convinced of Fisiga's suitability for the ordained ministry recommended that he be accepted as a deacon. Fisiga was ordained as deacon in 1980. In 1985 Fisiga and Matilda founded a Samoan Congregation at Mangere East. They moved from Otara to Mangere in order to pastor this newly formed Samoan Fellowship. This same year Fisiga felt even more strongly that his call was for the ordained ministry. He recandidated in 1985 and was accepted into the Home Setting Programme. In 1988 Fisisga was ordained as Local Presbyter appointed to Mangere East.

Fisiga is a determined, humble and quiet presbyter and leader. He has led the Auckland Samoan Ministers Association in 1992 and 1993. Fisiga's six years in the ordained ministry has been served in one of the poorest parts of South Auckland. Fisiga and Matilda, through their love for the Church and sensitivity to the needs of the people, have served the Church well. Their ministry has also been greatly helped by Matilda's knowledge and experience as a Social Worker. *Fisiga ma Matile, Fa'amalo lava le galulue, fa'amalo le onosa'i, fa'amalo le tauivi i le Galuega a le Atua. Ua oulua malolo ma le manumalo. Ia vi'ia le Atua i a oulua galuega, ma ia fa'amanuia tele le Atua ia te oulua ma le ma o oulua alo.*



## WILLIAM LIVINGSTONE (Bill) WALLACE

Born in Christchurch, Bill attended Canterbury University and candidated for the ministry from Durham Street Methodist Church in 1957. He trained at Trinity College and graduated from Auckland University.

Bill has served in parish ministry at Port Chalmers, Palmerston North, Roslyn and Maori Hill, Brockville Union, Hornby, Parklands Co-operating and Richmond Methodist, and lastly at Wainuiomata Union.

He formed united congregations at Port Chalmers, Sawyers Bay and Ravensbourne and established a branch of the Student Christian Movement at Massey University. Bill negotiated the formation of the West Dunedin Union Parish with the first suburban team ministry in New Zealand.

He was instrumental in building the parsonage and Family Centre at Brockville, establishing the Hornby community Care Centre and provided the energy for the extension to the Parklands Community Centre for the Co-operating Parish.

Although Bill served as convener of the Welfare of the Church Committee and the Media and Communications Committee, his gifts of leadership have been utilised more in ecumenical settings than in Methodism. He has served as Chairperson of the Christchurch Council of Churches, the Manawatu, Otago and Canterbury District Councils of SCM and currently he is chairperson of the World Conference on Religion and peace Aotearoa/New Zealand and an executive member of the Asian Conference on Religion and Peace.

Bill's theology was forged in the radical ecumenism of SCM. Not afraid to be a rebel, many have encountered his challenging prophetic insights.

By nature an artist and mystic, in recent years Bill has found freedom to give expression to his creativity. This has often meant him experiencing the lonely journey of the pioneer, exploring new territory, not always understood or appreciated.

Though he has designed stained glass windows, sculpture and wood carvings, Bill's distinctive contribution to the renewal of worship has been the writing of hymns, poems and other liturgical resources. Through his hymns, a gift to the church, Bill has crystallized his spiritual vision and grappled with living the faith today in Aotearoa. Some have been reprinted in Australia, Asia, North America, Latin America and Europe.

With his characteristic wide view, his commitment to ecumenism, and his conviction that institutions should promote social justice and serve the life of the Spirit, Bill's ministry has enriched our church,. Throughout he has kept alive his spirituality, summarised in his own words:

"For life is dance and life is death  
And death and life are one,  
The sacred space is everywhere  
And God is grief and fun".



## JEAN WAUGH

Jean Waugh was born in Manchester England in 1927 and came with her husband Brian and two children to New Zealand in 1955. Three more children were born here.

Brian was a commercial pilot and wherever they lived Jean became involved in the Methodist church activities. She served as a Sunday School teacher, Bible Class leader and had a lifelong commitment and interest in the Methodist Women's Fellowship.

Jean had a special interest in Missions and this culminated in her becoming Mission Convenor on the M.W.F. National Executive 1980-82. During this she was one of three New Zealand women to go with a team of women to visit the Church in Papua New Guinea and the Solomon Islands. Jean has a particular interest in the Healing Ministry, and in 1983-85 was Lay Representative for all the South Island on the "Order of St Luke the Physician" National Executive and is presently Southern South Island Area Chaplain.

With the sudden death of Brian in 1984 after 39 happy years of marriage Jean felt led to consider a new form of ministry. She had been an accredited Lay Preacher since 1979 and felt God's call to full time ministry. "A daunting prospect at 57" she says. Jean chose to spend a year at St John's College "to widen her vision" and to equip herself theologically. She was appointed to St John's Fendalton and Aldred Memorial, Mairerhau, Christchurch in 1987. Her ministry was grounded in prayer and her compassion and enthusiasm saw wide acceptance by young and old alike. Her particular talent there was fostering the ministry of lay people. "I never felt above them," she said, "I had been a laywoman so long myself". She particularly appreciated the support of the women there and the lay pastors who shared co-operatively in the work of the Parish.

In 1993 Jean accepted a half-time appointment at Oxford Union Parish and has seen many people from different church backgrounds grow in love for God and acceptance of each other. For Jean this ministry has been "an enriching experience in a rural area" and she values the friendship of many who have taught her country ways.

Throughout her life Jean has taken responsibility in a wide range of Community groups and has maintained a lifelong interest in Amnesty International.

Her full time ministry although relatively short, has been characterised by the same things seen throughout her life; a deep devotion to God, a reliance on prayer and guidance of the Spirit, an enthusiasm and zeal for leading People to know Jesus, and an enthusiasm and joy in People and compassion for those sick or in need.

Jean has been a faithful servant of God and the Church and feels that at this time "I am just retiring from an appointment, I feel I will continue to serve God in the future."

We wish Jean a long and happy retirement in Nelson with more time to enjoy lifelong friends and visit her five children and eight grandchildren scattered throughout New Zealand and Australia.

## ROGER GIBSON

Roger's formative years were spent in the family context of the Clarence Road Church in Christchurch. Energy, commitment, sporting prowess and leadership skills were evident in those early days. It was not surprising then that a strong call was felt to full time Ministry and this was confirmed by the Church when in 1956 he went to train at Trinity College.

Being elected Senior Student in 1958 indicated the strength of his personality and his capacity to relate well to all. This was marked also in his first appointment to the isolation of Russell in the Bay of Islands as part of a three person team of Ministers. Three years later he moved to Johnsonville where a successful ministry of six years saw the inauguration of the Newlands Union Parish and the foundations laid for the eventual Johnsonville Union Parish.

1968 was the year Roger was appointed to the St Kilda Broad Bay Parish in Dunedin. Time out of Parish Ministry for five years was followed by being appointed to the Otara Church during which seven years of Ministry a new Church was built. In 1980 Roger contracted an illness which has dogged him ever since, denying him the reserves of energy and the resilience to sustain work at the former pace. Notwithstanding this, his ecumenical heart was the impetus for a seven year Ministry at St Luke's Union Parish, Masterton. The last six years have been in the Raglan Union Parish.

His commitment to the Church saw him as Convener of the Ecumenical Committee in Wellington and the Public Questions for a year. He was Synod Secretary for Auckland for some years. In later years his involvement with the Aldersgate Fellowship culminated in his being Joint President for a period.

With a sensitivity to people, especially those in need, with a compassionate heart and a burning sense of social justice, he has marched against the Springbok Tour, and has challenged the status quo on many occasions. Never strident, but always forceful in the presentation of his argument, he has both espoused and modelled a simple life style and supported environmental issues. Central in more recent times has been his emphasis on the fundamentals of the Christian faith. In all of this he has been supported by Ann, his partner in marriage for 35 years.

While retirement is a few years premature, and in spite of Roger's full potential being compromised by ill health, the people of God of Te Hahi Weteriana o Aotearoa pray for blessing and peace for Roger and Ann, and are grateful for their years of service.



# STATISTICS

REF NO.	NAME	Baptism			Members		Member- ship 30.6.93
		Child	Adult	Confirm	Meth	C/V	
1000	NORTHLAND	43	8	25	122	1161	1352
2000	AUCKLAND	128	51	91	2488	278	3264
2400	MANUKAU	68	13	47	1188	392	1339
3000	WAIKATO-BAY OF PLENTY	174	13	25	2614	3446	4288
4000	TARANAKI-WANGANUI	37	-	2	602	176	1682
5000	HAWKES BAY MANAWATU	83	20	16	1117	786	1842
6000	WELLINGTON	97	2	20	1328	1737	2937
7000	NELSON MARLBOROUGH	29	6	3	620	1303	362
8000	NORTH CANTERBURY	63	14	30	1804	837	2503
8300	SOUTH CANTERBURY	22	-	-	477	364	1022
9000	OTAGO-SOUTHLAND	31	14	14	696	933	2126
Grand Total		775	141	273	13056	10472	23668

## NORTHLAND DISTRICT

## Baptism

## Members

## Member-

REF  
NO.

NAME

Child

Adult

Confirm

Meth

C/V

ship 30.6.93

1010 Mangonui County Union

3

2

150

120

1020 Kaikohe Union

63

60

1030 Bay Of Islands Co-Operating

1

57

62

1040 Kaeo Kerikeri Union

4

109

114

1050 North Hokianga Community  
Church

1060 South Hokianga Co-Operating

15

3

25

115

120

1070 Hikurangi Christian Fellowship  
Union

2

19

1080 Whangarei Uniting: St Andrew's

3

248

216

1080 Whangarei Uniting:  
Trinity/Ngunguru

100

83

1080 Whangarei Uniting: St James  
Onerahi'

1

66

82

1090 Dargaville Methodist

122

123

1100 Ruawai Co-Operating

3

68

1110 Paparoa Methodist

5

18

1120 Wellsford Co-Operating

1

74

131

1130 St John's Raumanga Co-Op

223

1140 Kamo

8

92

Total

43

8

25

122

1161

1352



## AUCKLAND DISTRICT

## Baptism

## Members

## Member-

REF NO.	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
	2010 Auckland Central Methodist	19		2	323		402
	2030 Balmoral-Roskill Methodist				47		109
	2032 Lynfield Community Church		5		110		110
	2040 Auckland East Methodist	26		5	171		191
	2060 Orakei Methodist	2			181		187
	2070 Glen Innes Co-Operating						
	2080 Mt Albert Methodist	4			140		143
	2090 Avondale Union	15		13		144	204
	2100 Waitakere Methodist	16	5	21	250		266
	2120 Te Atatu Union	5		8		72	60
	2130 Devonport Methodist	1			67		83
	2140 Takapuna Methodist	19	33	33	220		213
	2150 Birkenhead Methodist	2	1		180		180
	2160 Glenfield Albany Co-Operating						278
	2180 Northcote Methodist	1			86		89
	2270 South Kaipara Co-Operating	4			52		103
	2280 Whangaparoa Methodist	6	3		155		146
	2290 Mahurangi Methodist				82		98
	2300 St Austell's Co-Operating:	2		7		62	47
	2310 Waterview Methodist	4		2	68		61
	2320 East Coast Bays Methodist		4		201		200
	2340 Auckland-Manukau Tongan Methodist						
	2370 Auckland Samoan Methodist	2			155		94
Total		128	51	91	2488	278	3264

MANUKAU DISTRICT		Baptism			Members		Member-
REF	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
NO.							
2410	Manukau North Methodist	52	6	33	829		784
2420	Manurewa Methodist	2			104		107
2430	Papakura Methodist	10	6	14	255		240
2440	Pukekohe Methodist						123
2450	Tuakau Union					29	
2460	Franklin West Co-Operating	4	1			83	85
2470	Bucklands Beach Co-Operating					280	
	<b>Total</b>	<b>68</b>	<b>13</b>	<b>47</b>	<b>1188</b>	<b>392</b>	<b>1339</b>

# WAIKATO BAY OF PLENTY

REF NO.	NAME	Baptism			Members		Member- ship 30.6.93
		Child	Adult	Confirm	Meth	C/V	
3010	Thames Union	5				180	
3020	Hauraki Plains Co-Operating					460	460
3030	Paeroa Co-Operating	6	3			102	78
3050	Te Aroha Co-Operating	8		9		162	158
3060	Morrinsville Methodist	3			103		102
3070	Cambridge Union	11				294	
3080	Hamilton Methodist	8		1	191		200
3090	Raglan Union			1		63	58
3100	Hamilton East Methodist			10	99		90
3110	Chartwell Co-Operating	12	2			646	515
3120	Ngaruawahia Union	12		1		68	70
3130	Huntly Co-Operating	3	2			98	95
3140	Matamata Union	5	1	1	89		106
3150	Putaruru Co-Operating	2	1		339		528
3160	Tokoroa Methodist						45
3170	Rotorua Methodist	7			136		134
3180	Taupo Union	15				155	189
3190	Western Bay Of Plenty Methodist	7			332		339
3200	St James Union, Greerton						86
3210	Te Puke Methodist	2			104		107
3220	Whakatane Co-Operating	14			896		
3230	Kawerau Methodist				8		9
3240	Opotiki Union Parish	8				123	126



WAIKATO BAY OF PLENTY DISTRICT cont'd		Baptism			Members		Member-
REF NO.	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
3250	Te Awamutu Methodist	2			126		139
3260	Otorohanga Methodist	3			50		95
3270	Te Kuiti Methodist						
3280	Taumarunui: St Paul's Co- Operating	10	2			104	80
3290	Turangi Co-Operating Parish	6	1			359	
3300	Ohura Methodist						
3310	Kawhia Methodist						
3320	Coromandel Methodist						
3330	Hillcrest Co-Operating	17	1			287	289
3340	Piopia Aria Mokau Co-Op						
3350	Omokoroa Co-Operating	3		2		195	190
3360	Dinsdale: St Clare's Co-Operating						
3370	Papamoa Co-Operating						
3380	Welcome Bay Community Church					150	
3390	All Saints Bryant Park Co-Op	5			141		
3400	Whangamata Co-Operating						
<b>Total</b>		174	13	25	2614	3446	4288

**TARANAKI-WANGANUI  
DISTRICT**

REF NO.	NAME	Baptism			Members		Member- ship 30.6.93
		Child	Adult	Confirm	Meth	C/V	
4010	New Plymouth Methodist	3		2	265		250
4017	Brooklands Co-Operating						200
4020	Waitara Methodist						109
4030	Stratford Methodist	3			65		72
4040	Eltham Kaponga Co-Operating						113
4050	Hawera Wesley Methodist				87		99
4060	Manaia Union	21				59	61
4070	Opunake Co-Operating						119
4080	Okato Co-Operating						222
4090	Wanganui Methodist	3			185		203
4110	Inglewood United	4				82	75
4120	Patea Co-Operating	3				35	36
4130	Bell Block & Lepperton Co- Operating						123
<b>Total</b>		<b>37</b>	<b>0</b>	<b>2</b>	<b>602</b>	<b>176</b>	<b>1682</b>

HAWKES BAY MANAWATU DISTRICT		Baptism			Members		Member-
REF NO.	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
5010	Napier Methodist	8	2		222		252
5020	Hastings Methodist	7	3		338		205
5040	Gisborne Methodist	13		4	87		80
5050	Mangapapa Union	1	10			121	125
5060	Wairoa Union	1				95	93
5070	Dannevirke Methodist	1	1		63		61
5080	Woodville Union					45	49
5090	Pahiatua Union	5				79	74
5100	Palmerston North Methodist	14			231		347
5110	Ashurst- Bunnythorpe Methodist	3			60		
5120	Feilding-Oroua Methodist	5			88		93
5130	Marton Methodist				28		28
5140	Rongotea-Sanson Co-Operating	16		4		116	125
5150	Foxton-Shannon Co-Operating	2	1	1		119	102
5160	Tamatea Community Church	5	3	7		68	64
5170	Waipawa Co-Operating	2				70	70
5180	Milson Combined					73	74
Total		83	20	16	1117	786	1842



## WELLINGTON DISTRICT

REF NO.	NAME	Baptism			Members		Member- ship 30.6.93
		Child	Adult	Confirm	Meth	C/V	
6010	Wellington Central Methodist	18		11	186		176
6020	Wellington West Methodist	2			54		53
6030	Wellington South/Lyall Bay Union						
6050	Miramar Uniting	2				75	79
6060	Ngaio Union	3				80	85
6070	Johnsonville Union						248
6080	Newlands Union	1				49	52
6100	Plimmerton-Paekakariki Methodist	1			133		90
6110	Tawa Union	8				260	261
6120	Lower Hutt-Petone Methodist	11		5	375		416
6140	Upper Hutt Uniting	13		2		262	285
6150	Wainuiomata Union						
6160	Greytown Union	4				51	
6170	Featherston Union	5				44	
6180	Carterton Union						121
6190	Masterton: St Lukes Union	4				186	194
6200	Masterton: St James Union						

WELLINGTON DISTRICT  
cont'd

REF NO.	NAME	Baptism			Members		Member- ship 30.6.93
		Child	Adult	Confirm	Meth	C/V	
6210	Eketahuna Union	1				24	
6220	Levin Methodist						
6230	Otaki Methodist						
6240	Kapiti Co-Operating	13				325	317
6250	Hataitai Kilbirnie Co-Operating	10	1	1	580		200
6270	Brooklyn Co-operating	1	1	1		381	360
		97	2	20	1328	1737	2937

**NELSON MARLBOROUGH  
DISTRICT**

REF NO.	NAME	Baptism			Members		Member- ship 30.6.93
		Child	Adult	Confirm	Meth	C/V	
7011	Nelson Methodist	2	1		110		110
7012	Stoke Methodist	2			135		127
7020	Nelson: St Luke's Union	1				40	41
7030	Waimea Methodist		2		144		148
7040	Motueka Moutere Hills Co-Op	2				130	135
7060	Murchison Methodist Parish				15		11
7070	Blenheim Methodist	5	2		216		224
7080	Picton Union	9				89	92
7090	Reefton District Union	3		2		53	53
7100	Buller Union	5	1	1		50	62
7110	Greymouth District Uniting						178
7120	Hokitika United						122
<b>Total</b>		29	6	3	620	362	1303



NORTH CANTERBURY DISTRICT		Baptism			Members		Member-
REF NO.	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
8010	Christchurch Methodist Central Mission	2			175		178
8020	Christchurch South Methodist				139		142
8030	Christchurch East Methodist	7	5	6	296		295
8040	New Brighton Union						
8050	Sumner Redcliffs Union	2				160	166
8060	South East Chch Union	3					90
8070	Lyttelton Harbour Union	3				52	50
8080	Opawa Methodist	3	4	4	195		186
8090	Beckenham-Sydenham Methodist		1	13	133		131
8110	Halswell Union						
8120	Hornby Riccarton Methodist	3		7	268		271
8130	St Albans Methodist	5	4		217		217
8140	Christchurch North Methodist	4			201		197
8160	Lincoln Union	4				117	115
8170	Ellesmere Co-Operating	6				225	
8180	Kaiapoi Co-Operating	6				85	80
8190	Rangiora Methodist	3			180		186
8200	Malvern Co-Operating	7				138	134
8210	Oxford District Union	5				60	65
8220	Parklands Co-Operating						
Total		63	14	30	1804	837	2503

SOUTH CANTERBURY DISTRICT		Baptism			Members		Member-
REF NO.	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
8310	Timaru-Temuka Methodist	3			172		170
8330	Timaru: St David's Marchwiell Union	4				71	84
8350	Waimate Methodist	1			51		
8360	Geraldine Co-Operating						191
8380	Ashburton Methodist	2			180		194
8390	Allenton Union	11				293	304
8400	Oamaru Union	1			74		79
<b>Total</b>		22	0	0	477	364	1022

OTAGO SOUTHLAND DISTRICT		Baptism			Members		Member-
REF NO.	NAME	Child	Adult	Confirm	Meth	C/V	ship 30.6.93
9020	Dunedin Methodist Mission	4			395		401
9040	West Harbour United	1	1			37	39
9060	Corstorphine-Concord Union	2	8	2		54	46
9070	Grants Braes Union	3		4		77	78
9080	Tokomariro Co-Operating	2	1			145	145
9090	Balclutha Anglican-Methodist				33		34
9100	Gore Methodist						
9110	Invercargill Methodist Parish	5	1	3	258		263
9120	Riverton Union						91
9130	Otautau-Waiono Union						82
9150	Bluff Greenhills Co-Operating	3				79	38
9160	Teviot Union		2			53	57
9170	Alexandra Clyde Lauder Union	1		4		307	382
9180	Port Chalmers United	1	1	1		56	85
9190	Flagstaff Union						209
9220	Blueskin Union					16	16
9230	Lawrence Methodist	1			10		10
9240	Kaikorai Union	7				79	85
9250	Brockville Union	1				30	75
	Otatara Community						
Total		31	14	14	696	933	2136





RESOLUTIONS

1994

CONFERENCE

WHANGAREI

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

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### 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 32.
- (b) **Representatives:** As printed in the Reports, pages 24f 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 33 together with any additions or deletions as recorded in the Journal.

### QUESTION 3--What Candidates are now received for training?

- (a) **Deacon:**  
None
- (b) **Presbyter:**
- |                   |              |
|-------------------|--------------|
| Bruce Anderson    | Residential  |
| Craig Forbes      | Residential  |
| Dan-Mark Gibson   | Residential  |
| Alalafaga Palelei | Home Setting |
| Samiuela Taufua   | Home Setting |
| Ken Williams      | Residential  |

### QUESTION 4--Who continues in training for ordained ministry?

- (a) **Deacon:**
- |                  |             |              |
|------------------|-------------|--------------|
| Malcolm McLeod   | Third Year  | Home Setting |
| Richard Williams | Second Year | Home Setting |
- (b) **Presbyter:**
- |                            |             |              |
|----------------------------|-------------|--------------|
| Sylvia 'Akauola-Tongotongo | Second Year | Residential  |
| Tavake Manu                | Second Year | Residential  |
| Christina Morunga          | Second Year | Home Setting |
| Fatuatia Tufuga            | Fourth Year | Residential  |
| Sani Vaeluaga              | Second Year | Residential  |

### QUESTION 5--Who are stationed by conference as Probationers?

- (a) **Deacon:**
- |                  |             |
|------------------|-------------|
| Chris Wood       | Second Year |
| Francis Westaway | First Year  |

<b>(b)</b>	<b>Presbyter:</b>	
	Peter Aislabie	First Year
	Faiva Alaelua	Second Year
	Ruth Boswell	Second Year
	George Bryant	First Year
	Liz Cook	Second Year
	Kevin Connole	Second Year
	Tavita Filemoni	Second Year
	Jessie Kerr	First Year
	Beverley Osborn	First Year
	Anne Stephenson	First Year
	Paul Tregurtha	Second Year
	Uesifili Unasa	First Year
	Ralph Vickers	First Year

**QUESTION 6--Who are now admitted as Presbyters in Full Connexion with the Conference?**

- (a)** Judith Parkes  
'Inoke Siulangapo  
Suiva'aia Te'o  
Susan J Thompson  
Siosifa Latu Uhi  
Gloria Zanders
- (b)** **from another Church?**  
None

**QUESTION 7--Who are now ordained Deacon or Presbyter?**

- (a)** **Deacon:**  
None
- (b)** **Presbyter:**  
Judith Parkes  
'Inoke Siulangapo  
Suiva'aia Te'o  
Susan J Thompson  
Siosifa Latu Uhi  
Gloria Zanders

**QUESTION 8:**

- (a)** What Deacon(s) is reinstated into the Diaconate?  
None



**(b) What Presbyter(s) is reinstated into Full Connexion?**

I Marie Greenwood

**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?**

Levao L Elisara

Robin J G Gray

**(c) What Presbyter(s) now cease to be recognised as a Probationer with the Conference?**

June H Cooper

Andrew Donaldson

**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 (subject to clarification)

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)  
 Stan Hunt (Part-time)  
 Jean I McInnes (Part-time)  
 B Anne Ramsay (Part-time)  
 Piula A Unasa-Su (Full-time)  
 Rita J Reid (Part-time)  
 Elva M J Sulzberger (Part-time)  
 Rachel A Tregurtha (Part-time)  
 Francis Westaway (Part-time)  
 Kay Wicks (Part-time)

(b) **Presbyters**

Mavis Ambler (Part-time)  
 William A Chessum (Part-time)  
 Rosalie J Hoddinott (Part-time)  
 Vaikoloa Kilikiti (Part-time)  
 Moses Manukia (Part-time)  
 Lisiate Manu'atu (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)  
 Gillian M Richards (Full-time)  
 'Inoke Siulangapo (Part-time)  
 Salesi Takau (Part-time)  
 Molia Tu'itupou (Part-time)  
 Langi'ila Uasi (Part-time)  
 Siosifa Latu Uhi (Part-time)  
 Robyn E Westaway (Part-time)

C. For part-time ministries (remuneration pro rata) with a ministry covenant:

(a) **Deacons**

Ngaire P Slinn

(b) **Presbyters**

Lois R H Clarke  
 William D Griffiths  
 Barry G Harkness  
 John D Meredith  
 Brian C Peterson  
 Marion J Peterson  
 Brian N Small  
 Margaret Springett  
 Anthony D Stroobant  
 Gillian A Telford  
 Lynne J Wall  
 Terry W Wall

**QUESTION 11:**

**What Deacon(s) or Presbyterian(s) is designated for service through the Council for Mission and Ecumenical Co-operation?**

None

**QUESTION 12:**

**What Deacon(s) or Presbyterian(s) is transferred to or received from another Conference?**

(a) **Deacons**

None

(b) **Presbyters**

None

**QUESTION 13:**

**A. What Deacon(s) or Presbyterian(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**

B Keith Rowe

**B What Deacon(s) or Presbyterian(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)

Edwin B Clarke (St Andrew's Presbyterian Church,  
Palmerston North)

F Anne Olsen (Wainuiomata Union Parish)

**C. What Deacon(s) or Presbyterian(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**

Theresa Angert-Quilter (serving as Anglican Lecturer St John's  
College)

Sione F Ha'angana

Jione Langi



**QUESTION 14:**

**For what Deacon(s) or Presbyter(s) there is no appointment available?**

- (a) **Deacon**  
Edna E Webster
- (b) **Presbyter**  
Saula Fifita

**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
- (b) **Presbyters**  
Roy M Alexander, Hospital Chaplain, Hamilton  
Robyn D Allen-Goudge  
Mary E Caygill,  
Clive H Chandler, in a Covenant relationship with his Parish  
Ashley I Corlett, Community Corrections Officer (Probation)  
Lindsay E Cumberpatch, Chaplain, University of Waikato  
John B Currie, I.T.I.M. Central  
Mervyn J Dickinson, Management Consultant  
Brian R J Eagle, Fieldworker CCANZ/Educator-Facilitator  
Taha Maori  
John M Grant, Part-time Chaplain, Waikato Polytech  
Henk Gerritsen, Switzerland  
Peter C Glensor, Hutt Union Health Service  
Gwenda J Handyside, I.T.I.M. Central  
Sifa Hingano  
C Seton Horrill, Director, I.T.I.M.  
John S Hosking, Organist, St John's/Raumanga, Parish  
Consultant, Teacher  
Bruce E Mackie, Lifeline  
Brian J Malcouronne, Celebrant/Counsellor  
Taniela T Moala, volunteer service for Tongan Community  
Trust  
David S Mullan, Supply Ministry - Bay of Islands Co-operating  
Parish  
Ian C Norwell  
David C Pratt, Wanganui City Missioner - Social Service  
G Douglas Pratt, University of Waikato, Dept of Religious  
Studies  
Donald F Prince, Hospital Chaplain, Christchurch  
Russell G Rigby, Prison Chaplain, New Plymouth  
Kenneth H Russell

Paul R Trebilco, Professor at Knox College  
W Geoffrey Tucker, Office Manager - Taha Maori  
Ronald H Webb  
Alan C Webster

**QUESTION 16:**

**What Deacon(s), and Presbyter(s) retire at this Conference?**

(a) **Deacon**

None

(b) **Presbyters**

Audrey N Dickinson

Colin Brice Herbert

Maxwell A Hornblow

Russell E James

Colin G Jamieson (31 January 1994)

Roger M Gibson

Henry Heremia Pate

Ruawai D Rakena

Eileen L Shamy

Peni Mafi Ta'ufo'ou

Fisiga Tuimaseve

William L Wallace

Jean M Waugh

**QUESTION 17:**

**What Deacons, Home Missionaries, and Presbyters continue in retirement?**

(a) **Deacons (Deconesses)**

Lesley H Bowen

Rona W Collins

Grace M Clement

Evelyn Ellemore

Desmond A Hill

Madeline Holland

A Joan Lawry

Lucy H Money

Dorothy Pointon

Elva M Reynolds

Constance Sage

Rita F Snowden

Heeni Wharemaru

(b) **Home Missionaries**

H R Wright

(C)

**Presbyters**

William K Abbott  
Robert S Andrews  
Stanley G Andrews  
David Armstrong  
H Mary Astley  
Edward Baker  
Frederick J K Baker  
Marcia J Baker  
Niven G Ball  
G Basil W Bell  
R Graham Bell  
Enid J Bennett  
George L Bennett  
John E Bennett  
Trevor L Bennett  
T Ralph Benny  
Noel D Billingham  
Edward P Boyd  
Lewis A Bowen  
Graham Brazendale  
Amos W Burrough  
Douglas H Burt  
Restel A Burton  
Wilfred J Cable  
M Jackson Campbell  
Bruce A Caygill  
Colin D Clark  
Ian L Clarke  
Leslie C Clements  
Ivan J Clucas  
Gordon A R Cornwell  
Moke A G Couch  
Hughan M Craig  
John B Dawson  
W Selwyn Dawson  
Arthur W Dickie  
Wilfred G Eisner  
Wilfred E Falkingham  
Ludwig Felderhof  
Wilfred F Ford  
Irwin J Fowler  
William R Francis  
Edna J Garner

Loyal J Gibson  
Geoffrey T Gilbert  
Wilfred S Gilbert  
D Bruce Gordon  
Norman J Goreham  
Stanley R Goudge  
Ian D Grant  
Keith C Griffith  
Edmund D Grounds  
Phyllis M Guthardt  
Allen H Hall  
John R Hall  
R John Hamlin  
George M Hammond  
Alan Handyside  
Hana P Hauraki  
Ernest Heppelthwaite  
Basil J Hilder  
George C Hopkins  
H Ian K Hopper  
Allon O Jones  
Alexander C Johnston  
Clifford J Keightley  
Henry W Kitchingman  
John E Langley  
Derek G Laws  
E Clarence Leadley  
A Gordon Leary  
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  
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  
 David H Pond  
 Beverley Pullar  
 Frank S Rigg  
 Percy P Rushton  
 Elia Samusamuvodre  
 Bruce Scammell  
 Leonard P Schroeder  
 Leonard Shapcott  
 Harry I Shaw  
 Trevor Shepherd  
 Donald G Sherson

Brian W Sides  
 Sydney J Spindler  
 Peter A Stead  
 David G Stubbs  
 Lane M Tauroa  
 Philip F Taylor  
 Gordon V Thomas  
 Neville Thornicroft  
 Robert Thornley  
 David L Trebilco  
 Alexander C Watson  
 P Joan Wedding  
 Raymond G Wicks  
 Robert W Widdup  
 Leonard V Willing  
 Frank H Woodfield  
 Owen T Woodfield  
 Jack Wright

#### QUESTION 18:

**What Deacons, Home Missionaries, Minita-a-iwi and Presbyters have died since last Conference?**

- (a) **Deacons/Deaconess**  
 Rebecca Atawhai George, QSM
- (b) **Minita-a-iwi**  
 Hemara Theo Hemara
- (b) **Presbyters**  
 Frederick J Climo  
 George H Goodman  
 Charles B Oldfield  
 Iosua L Sefuiva  
 Idris J Ruck  
 John I Manihera

#### QUESTION 19:

**What Laypersons who have given leadership in the Conference have died since last Conference?**

William E Clothier  
 Rex Harford  
 Edgar Johns

## 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?

Tai Tokerau/Tamaki

- Te Uru Heta
- Te Waihoroi Tana (to sick & dying)
- Para Livingstone
- Waha Wiki
- Timaru Rogers
- Winiata Morunga
- Rex Nathan
- Matiu Rakena
- Huia Martin
- Wiki Popata
- Jean Wikiriwhi (Te Kopua Wairua only)

Waikato/Rohe Potae

- Heemi Rauwhero
- Phillip Te Uira
- Barney Winikerei

Taranaki/Poneke/Otautahi

- Hoani Heremaia

Mangonui Co-operating

- Kevin Connole

Mangonui Co-operating

- Aidre Cochrane (to sick and shut-ins)

South Hokianga

- John Askew

North Hokianga

- Christina Morunga

Bay of Islands

- George Barke

Dargaville

- Uesifili Unasa

Paparoa

- Paul Grant

Waitakere

- Liz Cook

Devonport

- Tavita Filemoni

East Coast Bays

- Peter Aislabie

Aotea Chapel

- Charlie Fenwick

Wesley College

- George Bryant

Manukau North

- Ruth Boswell

Te Puke/Maunganui

- Ralph Vickers

Tokoroa

- Alesana Letoa

Otorohanga

- Arthur Walters

Ohura

- Hazel Wilson

Reporoa

- Ian Faulkner

Manaia

- Tom Thompson

Okato Co-operating

- Desmond A Hill

Gisborne Samoan

- Piula Unasa Su

Wesley-Wellington (Tongan)

- Samiuela Taufua

Upper Hutt

- Anne Stephenson

Tawa (Tongan)

- Taniela Funaki

Greymouth

- Ngairi P Slinn

Wider Nelson

- Graham A Harris

Buller Union

- Beverley Osborn

Malvern Co-op, - Glentunnel

- Jessie Kerr

Waimate	- Ian MacLeod
Oamaru	- Melesitina Kaufana
Dunedin	- Gordon Abernethy
Tokomairiro Co-operating	- Paul Tregurtha
Otautau-Waiono Union	- Judith Day

#### **QUESTION 21--**

- (a) **Does the Conference sanction the amalgamation or Division of any District, Parish or does it originate any proposal having reference thereto.**

Bunnythorpe Parish becomes the Ashhurst-Pohangina-Bunnythorpe Parish

Te Puke Parish becomes Te Puke-Mt Maunganui Parish

- (b) **What other Agreements affecting Parishes and/or Use of Buildings are approved by Conference?**

Paeroa Co-operating Parish (Methodist/Presbyterian)

Foxton-Shannon Co-operating Parish (Methodist/Presbyterian)

Whangamata Co-operating Parish (Methodist/Presbyterian)

Brockville Community Church (Anglican/Methodist/Presbyterian)

(C.V. Agreement)

Tamatea Community Church (Anglican/Methodist/Presbyterian)

(C.V. Agreement)

Otatara Community Church (Methodist/Presbyterian)

(C.V. Agreement)

Wellington West Parish - becomes Karori-Northland Uniting Parish

Dissolution of the Anglican/Methodist Co-operating Parish of Glenfield, Greenhithe, Albany.

#### **QUESTION 22--To what Parishes are additional Deacons, Minita-a-Iwi or Presbyters appointed?**

Newlands Union Parish - part-time to full time appointment

Waitakere Parish Part-time to Full-time Samoan Appointment

#### **QUESTION 23--From what Parishes are Deacons, Minita-a-Iwi or Presbyters withdrawn?**

Dunedin Methodist Parish now becomes :

2 full time Presbyters

1 part-time 1/3rd St Kilda

1 part-time 1/6th Broad Bay

Eltham-Kaponga Co-operating Parish reduction of two part-time ministries to one full time Presbyter



## 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---Garth Cant  
Vice-President---Gillian Telford  
Secretary---Stan J West

+ + +

### PRESBYTERS, DEACONS AND MINITA-A-IWI 1995

#### INTRODUCTION

The List of Stations is divided into two sections.

- A. Te Taha Maori:** Records the appointments for Liaison People, Minita-a-iwi and Ministry Team.
- B. Tauwiwi:** Records each Station and the Presbyter/Deacons appointed to them.

- Note: 1. **Supply Appointments**  
*Recorded in italics are the names of the Supply Appointments that relate to this year's Stationing. The names are advised by the Development Division and recorded in this List of Stations for information.*
2. **Without Appointment**  
*Presbyters/Deacons Without Appointment and Supernumeraries are recorded under the appropriate Conference Question and not on the Station Sheet.*

## A. TE TAHA MAORI

### 1510 TAMAKI KI RERENGA WAIRUA

Liaison People:  
Mere Cassidy  
Kiri Haretuku

**Minita-a-iwi:**

Matiu Rakena

Timaru Rogers

Waha Wiki

Winiata Morunga

Te Uru Heta

Para Livingstone (Retired)

Rex Nathan

Wiki Popata

Huia Martin (Retired)

**3510 WAIKATO/ROHE POTAE**

**Liaison People:**

Paringahau Waaka

Barney Winikerei

**Minita-a-iwi:**

Heemi Rauwhero

Phillip Te Uira

Barney Winikerei

**4510 TARANAKI/PONEKE/OTAUTAHU**

**Liaison People:**

Rita Bublitz

Christine Kershaw

Huia Tahere

**Minita-a-iwi:**

Hoani Heremaia (Retired)

**ENABLING MINISTRY TEAM:**

**Nga Kaiarahi:**

Te Rua Winiata

Paewhenua Nathan

**Minita-i-tohia:**

Diana Tana

John Roberts

**Rangatahi Worker:**

Markus Rogers

**Educator (Part time):**

Brian Eagle

## B. TAUWI

### 1000 NORTHLAND DISTRICT

- 1010 MANGONUI COUNTY UNION PARISH  
Kevin R Connole, BTheol (Melb) (Probationer who shall be supervised by John S Hosking)  
Airdre Cochrane (Deacon) See Q10B(a)
- 1020 KAIKOHE UNION PARISH  
Presbyterian Appt:
- 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 Presbyterian) See Q10B(b)  
Anglican Appts:
- 1070 HIKURANGI UNION PARISH  
Presbyterian Appt:
- 1080 WHANGAREI UNITING CHURCH  
Presbyterian Appts:  
P Wayne Matheson, BA, Bth, DipMin, (St Andrew's Uniting)  
Bruce A T Hellyer, LTh (St James, Onerahi)  
Geoffrey Skilton, BTh (Trinity Uniting)
- 1090 DARGAVILLE  
Uesifili Unasa, BD(Otago) (Probationer -who shall be supervised by John S Hosking )
- 1100 RUAWAI CO-OPERATING PARISH  
Presbyterian Appt: Alan D Hawksworth, BA, BTh
- 1110 PAPAROA  
One Wanted: *Part-time Supply:*  
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  
Presbyterian Appt:  
*Part-time Supply: Restal A Burton, JP (Raumanga)*  
B Anne Ramsay (Deacon) See Q10B(a)

1140 ST PAUL'S CO-OPERATING (KAMO)  
Presbyterian Appt: Edward W Body, BCom, ACA

DISTRICT SUPERINTENDENT  
John S Hosking, MA, DipMus, LTCL, DMin(SFTS)

## **2000 AUCKLAND DISTRICT**

2002 AUCKLAND HOSPITAL CHAPLAIN  
Wendie Rosewell

2004 MINISTRY TO THE DEAF  
Ecumenical Appt: *Supply One Wanted*

2007 FIJIAN MINISTRY PASTOR-AT-LARGE  
Jione Langi See Q13b(c)

2600 DEVELOPMENT DIVISION  
Norman E Brookes, MA  
Winifred Murray, MA (Hons), DipTchg - Co-ordinator Educational  
Ministry

2820 TRINITY METHODIST THEOLOGICAL COLLEGE  
Methodist Staff:  
E Francis I Hanson, BA, BD, TheolM (Melbourne), 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  
Ashley J Sedon, BTP, LTh (Hons) - Parish Superintendent (Pitt  
Street)  
Alan K Woodley, BA - Mission Superintendent pending the  
completion of the Review of the Auckland Mission  
Barry W Neal, MA, DipEd (Kingsland/Dominion Rd)  
One Wanted: *Supply half-time Philip F Taylor* (Aotea Chapel)  
Roger J E Hey. Aged Care Chaplain

- 2030 ROSKILL  
Audrey P Ancrum, LTh., (Mt Roskill shared ministry with Epsom 2040)
- 2040 AUCKLAND EAST  
Gillian M Richards, (Local Presbyter) See Q10B(b), (Onehunga/St Stephens)  
Audrey P Ancrum, LTh, (Epsom shared ministry with Mt Roskill 2030)  
Fereti Fa'afuata, LTh, (Panmure)
- 2060 ORAKEI  
Michael W Greer, LTh
- 2070 GLEN INNES CO-OPERATING PARISH - St Marys (**Part time**)  
One Wanted:
- 2080 MT ALBERT  
Mervyn L Dine
- 2090 AVONDALE UNION PARISH  
Anthony (Tony) N Bell, LTh  
Presbyterian Appt: Leao T Si'itia, LTh
- 2100 WAITAKERE  
Warwick Gust, B.A., B.D.(Melb.) (who shall Superintendent the Parish)  
One Wanted: *Supply:* (Henderson)  
T Tanielu Sa'o (Samoan Ministry)  
Liz Cook (Local Presbyter) (Probationer)
- 2120 TE ATATU UNION PARISH  
Presbyterian Appt: Robert R Te Whaiti, BTh
- 2130 DEVONPORT  
Tavita Filemoni (Probationer who shall be supervised by Graham H Whaley)
- 2140 TAKAPUNA  
Lynne J Wall, BA, BD, PhD (part-time shared ministry)  
Terence W Wall, MA, BSc, STM (part-time shared ministry)  
Kyoung-Soo Oh (Korean Ministry)
- 2150 BIRKENHEAD  
Graham H Whaley, BA, BD (who shall Superintendent the Devonport Parish)

- 2160 GLENFIELD ECUMENICAL PROJECT  
Half-time: Anthony D Stroobant
- 2180 NORTHCOTE  
Susan J Thompson, MA(Hons), BTheol(Melb)
- 2270 SOUTH KAIPARA CO-OPERATING PARISH  
Patricia M Jacobson, BA, LTh
- 2280 WHANGAPARAOA  
Graeme R White, LTh
- 2290 MAHURANGI  
Warwick J Hambleton, BE
- 2300 ST AUSTELL'S CO-OPERATING PARISH -New Lynn  
Appt: Elizabeth Mansill
- 2310 WATERVIEW (Part-time)  
William D Griffiths
- 2320 EAST COAST BAYS  
David S Bell, BA,BD, MTh(Distinction), PhD  
Peter J Aislabie (Local Presbyter) (Probationer)
- 2330 LYNFIELD CO-OPERATING  
Mark D Cooper
- 2340 AUCKLAND-MANUKAU TONGAN PARISH  
Sione F Ha'angana See Q13C(b)  
Vaikola Kilikiti (Local Presbyter) See Q10B(b)  
Kepu Moa (Local Presbyter) See Q10B(b)  
Molia Tu'itupou (Local Presbyter) See Q10B(b)  
Moses Manukia (Local Presbyter, New Lynn Fellowship)  
See Q10B(b)  
Langi'ila Uasi (Local Presbyter, Otahuhu Fellowship) See Q10B(b)  
Taniela T Moala, LTh, DipRE See Q15(b)
- 2370 AUCKLAND-SAMOAN PARISH  
Paulo Ieriko

DISTRICT SUPERINTENDENT  
Michael W Greer, LTh

**Regional Superintendents**

**Northern:** David S Bell, BA, BD, MTh(Distinction), PhD  
Jan Tasker

**Central:** Eric Laurenson



## 2400 MANUKAU DISTRICT

### 2830 WESLEY COLLEGE

George Bryant, JP, MA(Hons), DipEd, DipTchg, AFNZIN, ATCC,  
(Probationer)

### 2410 MANUKAU NORTH

Richard J Waugh, BA, LTh, STh, MBA, (Howick-Pakuranga)

Aso T Samoa Saleupolu, DipTropAgr, LTh (Mangere)

One Wanted: *Supply: Steve Emery-Wright, BS, MDiv (Papatoetoe)*

V Salafai Mika (Otara)

Ruth Boswell, LTh(Hons); (Local Presbyterian) (Probationer)

Nomani Noa (Local Presbyterian) See Q10B(b)

William A Chessum, MusB (Local Presbyterian) See Q10B(b)

One Wanted: (Local Presbyterian) (Mangere East, Samoan)

Parish Superintendent: Percy P Rushton, BA, BD

### 2420 MANUREWA

Alan R Upson

### 2430 PAPAKURA

Edgar R Hornblow, LLB

Fa'aoso A Tugia (Samoan Ministry)

### 2440 PUKEKOHE

Lynne O Frith, BTheol, PGDipTheol.(Otago)

### 2450 TUAKAU UNION PARISH

Presbyterian Appt: John McClean

Kay Wicks (Deacon) See Q10B(a)

### 2460 FRANKLIN WEST CO-OPERATING

David R Alley

### 2470 BUCKLANDS BEACH CO-OPERATING

Anglican Appt: Jim Thornburrow, BA, LTh

### 2340 AUCKLAND-MANUKAU TONGAN PARISH (See Auckland District)

### DISTRICT SUPERINTENDENT

Aso Samoa Saleupolu, DipTropAgr, Lth

Barbara Lawrence

## **3000 WAIKATO-BAY OF PLENTY DISTRICT**

- 3700 COUNCIL FOR MISSION AND ECUMENICAL CO-OPERATION  
One Wanted:
- 3010 THAMES UNION PARISH  
John S Murray  
R Harvey Dalton (Deacon) See Q10B(a)
- 3020 HAURAKI PLAINS CO-OPERATING PARISH  
Presbyterian Appt: Ross Scott
- 3030 PAEROA CO-OPERATING PARISH  
Presbyterian Appt: Stan and Pauline Stewart (Joint Ministry)
- 3050 TE AROHA CO-OPERATING PARISH  
Presbyterian Appt: Alice Hill  
Dianne Hight Deacon See Q10B(a)
- 3060 MORRINSVILLE  
Paul F Sinclair
- 3070 CAMBRIDGE UNION PARISH  
Presbyterian Appt: W John MacDonald, B.Theol.
- 3080 HAMILTON  
J Cedric Hay (Melville)  
K Desmond Cooper  
Lisiate F T Manu'atu (Local Presbyter - Tongan Ministry) See  
Q10B(b)
- 3090 RAGLAN UNION PARISH  
Roger M Gibson until 31 March 1995
- 3100 HAMILTON EAST  
Stuart J Bowring, LTh.
- 3110 CHARTWELL CO-OPERATING PARISH  
Alan J Leadley, MA, BD  
Anglican Appt: Florence Chambers
- 3120 NGARUAWAHIA UNION PARISH  
Robert D Short
- 3130 HUNTLY CO-OPERATING PARISH  
Presbyterian Appt: Murray J Lambert

- 3140 MATAMATA UNION PARISH  
One Wanted: *Supply in mind*
- 3150 PUTARURU CO-OPERATING PARISH  
One Wanted: *Supply: P Joan Wedding*
- 3160 TOKOROA (**Part-time**)  
One Wanted: *Supply: Harry I Shaw (Sup)*
- 3170 ROTORUA  
I W Les Ferguson, LTh, STh
- 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)
- 3200 ST JAMES UNION PARISH, GREERTON  
Presbyterian Appt: Stephen G Horton, LTh
- 3210 TE PUKE/MT MAUNGANUI  
Ralph Vickers (Probationer - Parish Superintendent/Supervisor )
- 3220 WHAKATANE CO-OPERATING PARISH  
One Wanted:  
Anglican Appt: Alexander H Czerwonka
- 3230 KAWERAU
- 3240 OPOTIKI UNION PARISH  
One Wanted: *Supply: T Wesley Jeyaseelan*
- 3250 TE AWAMUTU  
Gloria J Zanders, BTheol(Melb)  
B June Higham (Deacon) See Q10B(a)
- 3260 OTOROHANGA  
Part-time Supply One Wanted:
- 3270 TE KUITI  
See 3260
- 3280 ST PAUL'S CO-OPERATING PARISH (TAUMARUNUI)  
One Wanted: *Supply: Robert T Murphy, BA, PhD,*



- 3290 TURANGI CO-OPERATING PARISH  
Anglican Appt: Kevin J Tarry
- 3300 OHURA (See 3280)
- 3320 COROMANDEL (See 3030)
- 3330 HILLCREST CO-OPERATING PARISH  
Neil R Keesing, L.Th.(Melb.), S.Th.  
Anglican Appt: Ross Falconer
- 3340 PIO PIO-ARIA MOKAU CO-OPERATING PARISH  
Presbyterian Appt: B E Cavit
- 3350 OMOKOROA CO-OPERATING PARISH  
Presbyterian Appt: Anthony Hepburn
- 3360 CO-OPERATING PARISH OF ST CLARE, DINSDALE  
Presbyterian Appt:
- 3390 ALL SAINTS (BRYANT PARK) CO-OPERATING PARISH  
Anglican Appt: Leslie Brockbank
- 3400 WHANGAMATA CO-OPERATING PARISH  
One Wanted: (*Half-time Supply*) Gillian A Telford, MAND

#### DISTRICT SUPERINTENDENT

David H Ansell

#### Associate Superintendent:

G Douglas Pratt, MA, BD, LTh(Hons), ASB, PhD(St And)

#### 4000 TARANAKI-WANGANUI DISTRICT

##### 4010 NEW PLYMOUTH

- \* Margaret E Burnett, BSc, DipAppSocSc, \* Team Ministry
- Warren H Blundell, \* Team Ministry
- \* Brenda R N Fawkner (Deacon) See Q10B(a)
- Elva M J Sulzburger (Deacon) See Q10B(a)
- Brooklands Cooperating**
- R Denne

##### 4020 WAITARA

One Wanted: *Supply in mind.*

##### 4030 STRATFORD

Doris E Elphick, DipTheol(Otago)

- 4040 ELTHAM-KAPONGA CO-OPERATING PARISH  
William (Bill) J Clifford, BTh(Melb.)
- 4050 HAWERA  
Kathy Clifford, LTh
- 4060 MANAIA UNION PARISH  
*Lay Supply: Tom Thompson*
- 4070 OPUNAKE CO-OPERATING PARISH  
Awaiting clarification
- 4080 OKATO CO-OPERATING PARISH  
Geoffrey G E Harding
- 4090 WANGANUI  
Gary A M Clover, MA, BD, DipNZLS  
Norma J George
- 4110 INGLEWOOD UNION PARISH  
Chris T Burgin, DipAg, BSW, BD
- 4120 PATEA CO-OPERATING PARISH (Part-time)  
Margaret Springett, LTh
- 4130 BELL BLOCK LEPPERTON CO-OPERATING PARISH  
Awaiting Clarification

DISTRICT SUPERINTENDENTS (Team)

Margaret Drake  
David C Pratt

**5000 HAWKES BAY-MANAWATU DISTRICT**

- 5010 NAPIER  
Kenneth W Olsen, BTh(Melb.), (Trinity)  
Marion J Peterson, BTh (Greenmeadows - St Marks) See Q10C(b)  
Brian C Peterson, LTh, MinDip (Greenmeadows - St Marks) See Q10C(b)
- 5020 HASTINGS  
Bruno W Egli  
Fiava Alaelua, CertMin(ACTE) (Samoan Ministry)
- 5040 GISBORNE  
Greg A Hughson, ATCL, MSc(Hons), BD  
Piula Unasa-Su (Deacon) (Ministry to Samoan congregation)  
See Q10B(a)

- 5050 MANGAPAPA UNION PARISH  
Presbyterian Appt:
- 5060 PRESBYTERIAN-METHODIST PARISH OF WAIROA  
Presbyterian Appt: Richard J Gray, TTC, BA, BTh
- 5070 DANNEVIRKE  
Dianne Le Pine, BTh (Melb.)
- 5080 WOODVILLE ST JAMES UNION PARISH  
One Wanted: *Supply Part-time: John C F Mabon (shared with Holy Trinity Parish, Woodville)*
- 5090 PAHIATUA UNION PARISH  
Presbyterian Appt: James M Soper
- 5100 PALMERSTON NORTH  
Stuart C Grant, BA, LLB, LTh (from September 1995)  
Salesi Takau, DipAcc, NZCC (Local Presbyter, Palmerston North Tongan Fellowship) See Q10B(b)  
Lorna J Goodwin (Deacon) See Q10B(a)
- 5110 ASHHURST-BUNNYTHORPE-POHANGINA (Part time)  
+ Lois R H Clarke, BA, LTCL, LTh
- 5120 FEILDING-OROUA  
+ W J Douglas Wakeling
- 5130 MARTON (Part-time)  
+ One Wanted: *Supply*  
+ *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  
Presbyterian Appt:
- 5150 FOXTON/SHANNON CO-OPERATING PARISH  
Christopher R Dombroski, LTh
- 5160 TAMATEA COMMUNITY CHURCH  
Brian N Small See Q10C(b)
- 5170 WAIPAWA CO-OPERATING PARISH  
Presbyterian Appt: Nio M Daniela
- 5180 MILSON COMBINED CHURCH  
Anglican Appt: (Part-time) David J Kettle



DISTRICT SUPERINTENDENT  
Bruno W Egli

**6000 WELLINGTON DISTRICT**

6700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION  
Raymond Fung - Joint Secretary

6800 RESPONSE  
Ro Williams

Youth Ministry Co-ordinators:  
Matthew Roberts  
Russell Fleet (New Plymouth)

6010 WELLINGTON CENTRAL  
Brian H Turner. MA(Hons), DipRE(Melb.)  
One Wanted: *Supply:*  
Iakopo P Fa'afuata, LTh, MinDip (Samoan Ministry)  
Raewyn F Cubin (Deacon) See Q15a

6020 KARORI-NORTHLAND UNITING PARISH  
*Supply: Bryant S L Abbott*  
Presbyterian Appt: Pamela J Tankersley, BSc, DipTchg, BD

6030 WELLINGTON SOUTH-LYALL BAY UNION  
Church of Christ Appt: Barbara Stephens

6050 MIRAMAR UNITING PARISH  
Presbyterian Appt: Ria A Sporry

6060 NGAIO UNION PARISH  
Susan E Paterson, STh. LTh

6070 JOHNSONVILLE UNION PARISH  
Keith J Taylor, BA

6080 NEWLANDS UNION PARISH  
Barry E Jones, B.A.

6090 PORIRUA  
District Pastoral Ministry

6100 PLIMMERTON-PAEKAKARIKI  
Peter J L West

- 6110 TAWA UNION PARISH  
Church of Christ: *Supply David Hollier*  
Presbyterian Appt: Tom Etuata, BTh, NZCC
- 6120 LOWER HUTT-PETONE  
Ann M Thomas, MPS (Laings Rd and Stokes Valley)  
'Eveli Taungapeau, BTh (Melb.), LTh, (Petone)  
Douglas I Rogers, LLB(Hons), BD (Hons), MTh (Waiwhetu/St  
John's Avalon)  
Siosifa Latu Uhi (Local Presbyterian)  
Margaret I Bryant (Deacon) See Q10B(a)  
David M Bryant (Deacon) See Q10B(a)  
Chris Wood (Probationer, Deacon)\_
- 6140 UPPER HUTT UNITING PARISH  
P Anne Stephenson, LTh (Probationer)  
Presbyterian Appt: Douglas A Lendrum, BTh
- 6150 WAINUIOMATA UNION PARISH  
Presbyterian Appointment: F Anne Olsen, BA See Q13B(b)
- 6160 GREYTOWN ST ANDREWS UNION PARISH  
Suiva'aia Te'o, LTh, MinDip See 6170
- 6170 FEATHERSTON UNION PARISH  
Suiva'aia Te'o, LTh, MinDip 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  
Interim Moderator: Ian Hewson
- 6220 LEVIN  
One Wanted: *Supply in mind.*
- 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
- 6250 HATAITAI-KILBIRNIE CO-OPERATING PARISH  
Anglican Appt:
- 6260 NORTH WAIRARAPA RURAL SUPPORT MINISTRY  
Being clarified
- 6270 BROOKLYN CO-OPERATING PARISH  
Being clarified

DISTRICT SUPERINTENDENTS

Barry E Jones, BA  
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: W Bruce Murray
- 7030 WAIMEA  
Philip L Did-Dell, LTh
- 7040 MOTUEKA-MOUTERE HILLS REGIONAL CO-OPERATING  
Mikaele Yasa (Motueka)  
Awaiting Clarification (Moutere Hills)
- 7060 MURCHISON (Part-time)  
*Anglican Appt: Barry Hogan  
Valerie Hogan*
- 7070 BLENHEIM  
James F Cropp  
Judith R Parkes (Local Presbyter) See Q10B(b)
- 7080 PICTON UNION PARISH  
Presbyterian Appt: Alistair J McBride
- 7090 REEFTON DISTRICT UNION PARISH  
Presbyterian Appt: Graham M Gillespie



7100 BULLER UNION PARISH  
Beverley Osborn (Probationer - who shall be supervised by John F Drylie)

7110 GREYMOUTH DISTRICT UNITING PARISH  
Stuart G Slinn  
Presbyterian Appt:  
Ngaire P Slinn (Deacon) See Q10C(a)

7120 HOKITIKA UNION PARISH  
John F Drylie, LLB (who shall superintend the Buller Union Parish)

DISTRICT SUPERINTENDENT  
James F Cropp

**Deputy District Superintendent**  
Stuart G Slinn

**8000 NORTH CANTERBURY DISTRICT**  
'PASTOR-AT-LARGE' Presbyterian Appt:  
Christchurch Tongan Fellowship: 'Inoke Siulangapo (Local  
Presbyter) See 10B(b)  
M Anne Millar, LTh (Local Presbyter) See 10B(b)

8700 COUNCIL FOR MISSION & ECUMENICAL CO-OPERATION  
Dr Lourdino A Yuzon, BD, PhD, BTh, STM(Boston) (to 30/6/1995)  
Judy Allison (from 1/7/1995)

DEVELOPMENT DIVISION  
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)  
Lorraine J Reid (Local Presbyter) See Q10B(b)

8020 CHRISTCHURCH SOUTH  
Joanne A (Jo) Durrant, LTh  
Rosalie Hoddinott (Local Presbyter) See Q10B(b)

8030 CHRISTCHURCH EAST  
G Clive Smith, LTh (Wainoni/Richmond)  
John A Stringer, DipTheol(Melb.) (Shirley)

- 8040 NEW BRIGHTON UNION PARISH  
Presbyterian Appt: Samoa Mavaega
- 8050 SUMNER-REDCLIFFS UNION PARISH  
Presbyterian Appt:
- 8060 SOUTH EAST CHRISTCHURCH UNION PARISH  
Presbyterian Appt: M Lyndsey McKay, BA, BTh
- 8070 LYTTTELTON HARBOUR UNION PARISH  
Awaiting clarification.
- 8080 CHRISTCHURCH (OPAWA)  
Andrew D Doubleday, BTheol(Melb)
- 8090 BECKENHAM-SYDENHAM  
R Andrew Ferguson, MA, LTh
- 8110 HALSWELL UNION PARISH  
Barry G Harkness, BA, BD
- 8120 CHRISTCHURCH (HORNBY/RICCARTON)  
John Bilverstone (Upper Riccarton)  
Colin S Leadley (Clarence St & St Stephens)  
June Fuller (Deacon) See Q10B(a)  
Rita J Reid (Deacon) See Q10B(a)
- 8130 CHRISTCHURCH (ST ALBANS)  
Stanley J Barnes, BA (Rhodes) (Rugby St & Edgeware Rd)  
William R Rice, (St John's, Fendalton and Aldred)
- 8140 CHRISTCHURCH NORTH  
Kenneth R Smith, LTh
- 8160 LINCOLN UNION PARISH  
Presbyterian Appt: Colin F Hay
- 8170 ELLESMERE CO-OPERATING PARISH  
Marian Emslie, MSR(T)
- 8180 KAIAPOI CO-OPERATING PARISH  
Awaiting clarification
- 8190 RANGIORA  
David J Bush, BSc  
Rachel A Tregurtha (Deacon) See Q10B(a)

- 8200 MALVERN CO-OPERATING PARISH  
Presbyterian Appt:  
Jessie S Kerr (Probationer - Local Presbyter)
- 8210 OXFORD DISTRICT UNION PARISH (**Part-time**)  
Awaiting clarification
- 8220 PARKLANDS CO-OPERATING PARISH  
Anglican Appt: Jenny Dawson
- 8230 ROLLESTON COMBINED CHURCH  
Presbyterian Appt:

#### DISTRICT SUPERINTENDENTS

John Bilverstone  
Heather Wall

### 8300 SOUTH CANTERBURY DISTRICT

- 8310 TIMARU-TEMUKA  
Ian Millar  
John D Meredith See Q10B(b)
- 8330 ST DAVID'S MARCHWIEL UNION PARISH (**Part-time**)  
John D Meredith See Q10C(b)
- 8350 WAIMATE (**Part-time**)  
One Wanted: *Supply: Ian D McLeod*
- 8360 GERALDINE CO-OPERATING PARISH  
Presbyterian Appt: Donald W Henderson
- 8380 ASHBURTON  
G Jean Bruce, BTh
- 8390 ALLENTON UNION PARISH  
Presbyterian Appt: Kerry Enright
- 8400 OAMARU UNION PARISH (**Part-time**)  
*Supply: Sylvia Aldridge*  
Jean I McInnes (Deacon) See Q10B(a)

#### DISTRICT SUPERINTENDENTS

Ian Millar  
Betty Watson



## 9000 OTAGO-SOUTHLAND DISTRICT

### 9020 DUNEDIN MISSION

One Wanted

Shirley V Ungemuth (Trinity Hall)

### DUNEDIN PARISH

Norman J West (Morningson/Glenaven)

Donald Phillipps, BA, BD (Mosgiel/Dunedin South)

*Supply (Part-time 1/3rd) Gordon Abernethy (St Kilda)*

*Supply (Part-time 1/6th) Rod Mitchell (Broad Bay)*

### 9040 WEST HARBOUR UNITED PARISH

Presbyterian Appt:

### 9060 CORSTORPHINE-CONCORD UNION PARISH

Presbyterian Appt:

### 9070 GRANTS BRAES UNION PARISH

Presbyterian Appt: Hamish M L Kirk

### 9080 TOKOMAIRIRO CO-OPERATING PARISH

Paul Tregurtha, BTheol(Otago) (Probationer, who shall be supervised by Colin Gibson)

### 9090 BALCLUTHA

Anglican Pastoral Ministry

### 9100 GORE

### 9110 INVERCARGILL

John B Nesbit (Central/St Marks)

William E Elderton, MZ, ANZIA, Dip,NZLS, LTh

Stan Hunt (Deacon) See Q10B(a)

### 9120 RIVERTON UNION PARISH

Presbyterian Appt:

### 9130 OTAUTAU-WAIONO UNION PARISH (Part time)

One Wanted: *Supply:*

### 9150 BLUFF CO-OPERATING PARISH

Anglican Appt: Alec Clark

### 9160 TEVIOT UNION PARISH

Awaiting clarification

- 9170 ALEXANDRA-CLYDE-LAUDER UNION PARISH  
Graham E Hawkey  
2nd Appointment being clarified
- 9180 PORT CHALMERS UNITED PARISH  
Awaiting clarification
- 9190 FLAGSTAFF CO-OPERATING PARISH  
Presbyterian Appt: Brett J Walker, BA,BTh, PGDip
- 9220 BLUESKIN CO-OPERATING  
Presbyterian *Supply: Arthur J Templeton, MA*
- 9230 LAWRENCE  
Robyn E Westaway (Local Presbyter) See Q10B(b)  
Francis Westaway (Probationer - Deacon)
- 9240 KAIKORAI UNION  
Presbyterian Appt: W Donald Hegan, BA, Bd
- 9250 BROCKVILLE UNION  
Awaiting clarification
- 9260 OTATARA (**Part-time**)  
Presbyterian Appt: Stephen Lindsay, BA, BD

DISTRICT SUPERINTENDENTS

Norman J West  
Judith Day

**QUESTION 25--What are the decisions of Conference on matters relating to Council of Conference?**

**COUNCIL OF CONFERENCE**

Report pages 257ff

**Decisions:**

1. The Report is received.
2. The Membership of the Council of Conference for 1995 is as printed in the Year Book on page 21.

**QUESTION 26--What are the decisions of Conference on matters relating to Ministry?**

**COMMITTEE ON MINISTRY**

Report pp 99ff, 328

**Decisions:**

1. The Reports are received.
2. The Committee on Ministry is encouraged to produce a manual setting out current candidating, selection and training procedures.
3. The Committee is asked to draft guidelines for the appointment and training of those licensed to celebrate the sacraments.
4. Conference asks that the names of District nominees to the Appeals Committee and the Assessment Weekend Staff personnel pool be brought to Conference for approval.
5. The Faith and Order Committee is asked to review the question of the licensing of lay people, deacons and probationers to administer the sacraments.
6. Conference places on record its appreciation of the work done, over the past six years, by Rev. Gillian Telford as convener of the Committee on Ministry.
7. Conference allows the Committee on Ministry to use methods other than Year of Supervised Ministry for the evaluation of a candidate where, because of a long association in work similar to that undertaken in the YSM, the candidate can produce to the District and Committee on Ministry adequate evidence upon which an assessment can be made.
8. Conference looks forward with anticipation to the result of the discussion by the Committee on Ministry as it gives particular emphasis to diaconate ministry in its deliberations during 1995.



9. Conference congratulates the following on the attainment of academic or professional qualifications and agrees to the printing of these qualifications in the record and the Year Book:

Frank Hanson	Theol. M (Melb)
Mary Caygill	DMin (SFTS)
Doris Elphick	DipTheol (Otago)
Liz Cook	BTheol (Akld)
Kevin Connoles	BTheol (Melb)
Andrew Doubleday	BTheol (Melb)
Uesifili Unasa	BD (Otago)
Paul Tregurtha	BTheol (Otago)
Ruth Boswell	LTh (Hons)
Ann Stephenson	LTh
Faiva Alaelua	CertMin (ACTE)

10. The Membership of the Committee is as printed in the Year Book on page 21.

## DIACONATE TASK GROUP

Report page 327

### Decision:

1. The Report is received.

**QUESTION 27--What are the decisions of Conference on matters relating to the Welfare of the Church?**

## WELFARE OF THE CHURCH

Report page 96ff

### Decisions:

1. The Report is received.
2. That the destination of Conference be made known publicly two years in advance.
3. That Conference reminds Boards, Committees, Missions of the Methodist Church of the need to inform and consult Parishes when initiating major changes to current projects or commencing new ones in their areas and thus to maintain good public relations, and that the information be distributed to allow sufficient time for that information to be considered and discussed by the various Church Bodies.
- 4(a) All Presbyters in Full Connexion are subject to the Laws and Regulations of the Methodist Church of New Zealand, Te Hahi Weteriana o Aotearoa.

- (b) This means that all Presbyters are under the discipline of Conference through District Superintendents.
- (c) Conference acknowledges the need for some appointments to be designated "Connexional" because of their Connexional nature.
- (d) In future those designated

**"Connexional Appointments" are:**

General Secretary  
 Development Division Superintendent  
 Principal, Trinity Theological College  
 Nga Kaiarahi  
 A Methodist Secretary for the Council for Mission

**"Resource Appointments" are:**

Lecturer, Systematic Theology, Trinity Theological College  
 Fieldworker in Ministry, Theological College  
 Director of the Education Centre, Theological College  
 Co-ordinator Educational Ministry  
 English Speaking National Youth Co-ordinator  
 Director RESPONSE  
 Finance Manager  
 Wesley College Chaplain

and that the Law Revision Draft the appropriate changes for the Law Book.

- (e) The Welfare of the Church Committee consult with Taha Maori, MMA and the Mission Boards concerning the designation of the Mission Superintendents and report to Conference 1995.
- (f) Conference requests the Welfare of the Church Committee to consult with the Samoan and Tongan Advisory Committees, and the Taiuiwi Youth Board during 1995, to enable the Samoan and Tongan Youth Co-ordinator positions to become Resource Appointments

## 5. NOTICES OF MOTION

*That full discussion on the Presidency and Vice-Presidency and wide consultation especially with Taha Maori, take place before any changes are made to the process by which the President and Vice-President are selected.*

Conference refers the Notice of Motion to the Welfare of the Church Standing Committee.

## 6. NOTICE OF MOTION

*"Conference in honouring its retiring Presbyters and Deacons should pay for the cost of their travel to attend their final Conference. It is unreasonable to expect those retiring to meet this expense, and as a mark of respect to these people Conference should meet the cost as it does for bringing persons to Ordination."*



Conference refers the Notice of Motion to the Welfare of the Church Standing Committee.

7. **NOTICE OF MOTION**

*That Conference investigates the feasibility of holding our annual gatherings at a suitable number of centrally located sites (2 or 3?), and set up a standing Committee of Conference to arrange this.*

Conference refers the Notice of Motion to the Welfare of the Church Standing Committee.

8. The Membership of the Committee be as printed in the Year Book on page 23.

## METHODIST DISCIPLINE/DISMISSAL PROCEDURES

Report page 262ff

### Decisions:

1. The Report is received.
2. Conference notes that:
  - (a) further clarity is required in definition as in 1. on page 262 (refer in the case of Presbyters to Law Book, Section 2-26.2)
  - (b) Further clarity is required in these situations where a minor matter of discipline of a Presbyter or Deacon is raised.
  - (c) It is unclear on page 264 what the convergence of procedures means.
  - (d) There may well be other issues which arise in practice for which procedures are not adequately covered.
  - (e) There is potential for difficulty where experimental procedures are adopted and during the period of experimentation, it is then unclear exactly what process is legally required to be followed in a particular instance.
3. Accordingly
  - (a) the procedures set out in the Report p262-265 are to be used on an interim basis during 1995, evaluated, further refined by the ad hoc group and reported back to Synods during 1995 and to the next Conference.
  - (b) while such procedures are to be used on an interim basis when appropriate, the Law Book provisions remain extant.

## CHURCH RESTRUCTURING

Report pages

### Decisions:

1. The Report is received.



2. Conference endorses the mandate of the Council of Conference as set out in Section 1.
3. Conference endorses the procedures for the selection of Taiuiwi membership of the Council of Conference as spelt out in Section 1, Part 3 (page 275), but 3(g) is amended to read:
 

When a person chosen becomes unable to complete their term, a substitute will be appointed by the President from a pool of names nominated to the Conference to take that persons place. The substitute shall remain for the term of the person that they have replaced.
4. The following criteria will be used in selecting members for the Council of Conference:
  - an understanding and commitment to the Mission Statement and the Bicultural Journey.
  - ability to think creatively
  - able to work in groups
  - ability to facilitate groups
  - understanding of society and the Church - of how it is in Aotearoa at present.
  - an awareness of the place of Co-operating Ventures in the life of the Church.
  - a commitment to communicating with the wider Church.
5. Conference agrees that the present Taiuiwi members of the Council of Conference shall continue in that position for 1995, noting that:
  - (i) Gillian Watkin replaces Mary Caygill.
  - (ii) In 1995 the President will have responsibility to ensure that there is a linkage between the Council of Conference and the Taiuiwi Strategy Group.
6. Conference approves the following list of names, taken from those listed at Conference 1994, to be a pool of people to act as replacements, if necessary:
 

‘Epli Taungapeau  
Margaret Burnett  
Robyn Brown  
Atunaisi Lagi  
Maureen Giles  
Roger Biddle
7. Conference agrees that the members of the Council of Conference, both Taiuiwi and Taha Maori are ex officio members of Conference.
8. Conference agrees that the processes outlined in the Report be adopted for use on an experimental basis for two years.
9. Conference approves the establishment of the Taiuiwi Strategy Group.

10. The following criteria will be used in selecting members for the Tauwi Strategy Group:
    - an understanding and commitment to the Mission Statement and the Bicultural Journey.
    - ability to think creatively
    - able to work in groups
    - ability to facilitate groups
    - understanding of society and the Church - of how it is in Aotearoa at present.
    - an awareness of the place of Co-operating Ventures in the life of the Church.
    - a commitment to communicating with the wider Church.
  11. The present Tauwi Membership of General Purposes Committee become the membership of the Tauwi Strategy Group for 1995.
  - 12(a) Conference asks the Restructuring Task Group to meet promptly to consider the 1994 Conference Report, taking account of the discussions at Conference, and to report to Synods and Advisory Committees early 1995. Conference notes that the responses to this report will assist the Restructuring Task Group prepare proposals for August Synods and Advisory Committees and in preparing the Report to Conference 1995.
  - (b) Conference notes that the Restructuring Task Group will reconsider:
    - (i) the criteria for selecting members of the Tauwi Strategy Group (Decision 3 above) and the Sections from the 1994 Report to Conference Pages 277/278, 1. (a), (b), and (c) and 2.
    - (ii) Membership of the Tauwi Strategy Group.
    - (iii) Tauwi Stationing
    - (iv) other restructuring matters that need attention.
  - (c) Conference requests the Restructuring Task Group to provide procedures for Synods and Advisory Committees, Tauwi Youth Board to make appointments to the Conference Nominating Committee.
  - (d) Conference notes that Synods and Advisory Committees, Tauwi Youth Board will also need to make Nominations for the Tauwi Strategy Group 1996.
- The Restructuring Task Group is asked to report to Parishes, Synods, and Conference 1995 on the membership of the Tauwi Strategy Group, on the proposed Stationing Task Group and on other Restructuring matters.



**QUESTION 28--What are the decisions of Conference on matters relating to the Lay Preachers?**

**LAY PREACHERS**

Report pages 172ff

**Decisions:**

1. The Report is received.
2. Conference approves the guidelines for a National Lay Preachers' Association, open to Lay Preachers from each of the five Negotiating Churches, and refers this to the Negotiating Churches Unity Council for comment and to the Methodist and Presbyterian Law Revision Committees inviting them to work together to draft appropriate law.
3. In the light of the mutual recognition of the ministry of Word and Sacrament, Conference also recognises the mutuality of Lay Preacher accreditation.
4. Conference invites the Presbyterian Church of Aotearoa New Zealand to also recognise the mutuality of Lay Preacher accreditation.
5. *NOTICE OF MOTION*  
*That Conference encourages the Negotiating Churches Unity Council to facilitate the formulation of common requirements for the accreditation of Lay preachers in this Church and the Presbyterian Church of Aotearoa New Zealand with urgency.*  
The Notice of Motion is referred to the New Zealand Lay Preachers Association for consideration.
6. The Membership of the Committee is as printed in the Year Book on page 25.

**QUESTION 29--What are the decisions of Conference relating to Women's Fellowship?**

**WOMEN'S FELLOWSHIP**

Report pp 167ff

**Decision:**

1. The Report is received.



**QUESTION 30—What are the decisions of Conference on matters relating to the Media?**

**MEDIA AND COMMUNICATIONS**

Report pp 271ff and 515

**Decisions:**

1. The Report is received.
2. Conference thanks Bill Wallace for his many years of dedicated service on the Media & Communications Committee and acknowledges his contribution.
- 3(a) Conference notes the concern of the Editor of Crosslink and of the Editorial Board that there are no formal structures giving expression to the partnership of the Presbyterian Church of Aotearoa New Zealand and Te Haahi Weteriana o Aotearoa, the Methodist Church of New Zealand, in the publication of Crosslink.
- (b) Conference encourages the Board to present to the 1995 Assembly and Conference terms of reference outlining the role and responsibilities of the Board, and the relationship that the Board the Editor and staff have to the Presbyterian and Methodist Churches.
- 4(a) Conference notes that the decision from Conference 1993 have not been actioned:

*“Conference establishes a Task Group (to be appointed by the President) to meet with the Media and Communications Committee members to produce a report for Conference 1994 suggesting ways and means whereby the 1992 Communication Research Report can be addressed.” Page 693 (1993)*
- (b) Conference requests the Media and Communications Committee to recommend to the President the names of persons who could be suitable for the Task Group and asks the Group to complete its work, if possible, by the end of April 1995, and that its findings be reported to August 1995 Synods and to Conference.
- (c) Conference requests the Task Group to take the 1994 Suggested Decisions 1 to 3 on page 273 into its terms of reference.
5. The Membership of the Media and Communications Committee for 1995 is as printed in the Year Book on page 22.

## **EPWORTH MANAGEMENT TRUST**

Report page 307ff.

### **Decisions:**

1. The Report is received.
2. As the Bookshop is in Wellington, Conference requests that the Epworth Management be re-located in Wellington. Wellington District will have responsibility of bringing names to the next Conference for a relocated Board reflecting a balance of gender, skills and customer interests.
3. The Membership of the Committee is as printed in the Year Book on page 25.

### **QUESTION 31--What are the decisions of Conference on matters relating to Chaplaincies?**

No Report.

### **QUESTIONS 32--What are the decisions of Conference on matters relating to the Wesley Historical Society?**

## **WESLEY HISTORICAL SOCIETY**

Report page 148

### **Decision:**

1. The Report is received.

### **QUESTION 33---What are the decisions of Conference relating to the Community of Women and Men in Church and Society?**

## **COMMUNITY OF WOMEN AND MEN**

Report page 170ff

### **Decisions:**

1. The Report is received.
2. Conference thanks the Manawatu based Community of Women and Men in Church and Society for the significant leading and resourcing they have given the Church, especially in matters affecting the well-being of women.



3. Conference confirms that the Community of Women and Men in Church and Society be relocated to Dunedin.
4. The membership of the Committee for 1995 is as printed in the Year Book on page 21.

**QUESTION 34--What are the decisions of Conference on Matters relating to Methodist Affirm?**

## **METHODIST AFFIRM**

Report pages 92ff

### **Decisions:**

1. The Report is received.
2. Conference approves the change of name of the Aldersgate Fellowship to "METHODIST AFFIRM" (Action for Faith, Fellowship, Intercession, Renewal and Mission) and requests the Law Revision Committee to make the necessary changes in the Law Book.
3. The Membership of the Committee is as printed in the Year Book on page 26.

**QUESTION 35--What are the decisions of Conference on matters relating to Faith and Order?**

## **FAITH AND ORDER**

Report page 41ff

### **Decisions:**

1. The Report is received.
2. The Order of Service for the Induction of a District Superintendent is approved, with minor alterations as suggested by the Committee of Detail.
3. The revised Covenant Service is approved for trial use during 1995.
4. The Committee is asked to give work on an alternative Covenant Service.
5. The Committee is encouraged to continue its work on a new Order of Service for Baptism and associated educational material.



6. While recognising that a diversity of opinion does exist nevertheless: Conference endorses the statement on "Confessing the One Faith" as its report with the following alteration: page 57, para 5, line 10, "therefore for many it neither assists in faith or worship nor does it readily portray to people of other faiths what it is that Christians believe today."
7. Conference asks the Faith and Order committee to consider for adoption the Presbyterian guidelines for appropriation of Baptism by immersion, adopted by Assembly 1981, as an appropriate means for those who seek this experience.
8. Conference asks the Faith and Order Committee to look at Law Book .Section 2: 7.5 to clarify who is involved in the Laying on of Hands of Presbyter and at Section 2: 12.5 for Deacons.
9. Now that the basis for Conference Services is in place, the Christchurch sub-committee of the Faith and Order Committee is thanked for its work and discharged.
10. *NOTICE OF MOTION*  
*"That the Northland Union District Council asks the Conference of the Methodist Church and the General Assembly of the Presbyterian Church to consider the Uniting Church in Australia liturgy for "Communion beyond the Congregation" by which authorised lay people share the Communion with shut-members of the Congregation as an extension of the Table celebration in the local Church."*  
 In affirming laypeople taking Holy Communion from the table to the sick, shut-ins etc, Conference asks the Faith and Order Committee to provide guidelines and appropriate liturgies, noting especially the Uniting Church in Australia liturgy for "Communion Beyond the Congregation".
11. The Membership of the Committee is as printed in the Year Book on page 21.

**QUESTION 36--What are the decisions of Conference on matters relating to Law Revision?**

## LAW REVISION

Report page 267ff

### Decisions:

1. The Report is received.
2. Conference receives the new Law presented to it to be available for checking by members during the Conference.

3. Conference notes that the Constitution for the Dunedin Mission was approved by the President following checking by the Legal Adviser during the year.
4. That the guidelines for consensus decision making, adopted for experimental use by Conference 1993 for use by Conference 1993 and 1994, will continue in use until further decision of the Conference.
5. Conference:
  - (a) Approves the Constitution for the New Zealand Methodist Women's Fellowship;
  - (b) Gives general approval to the Wesley Wellington Inc. Constitution, but subject to incorporation of such additions of alterations either as required by the Inland Revenue Department as a condition of it approving the Constitution for a Charitable Body, or arising as the result of perusal of the draft Constitution by any Conference Member. Final approval on behalf of the Conference shall be given by the President on the recommendation of the Legal Adviser.

6. *NOTICE OF MOTION*

*"That Conference asks the Law Revision Standing Committee, (in consultation with such other standing committees as may be appropriate) to identify a way for groups within the conference to have their views recognised and recorded by the Conference and the Church, when the Conference cannot reach consensus on that matter."*

The Notice of Motion is referred to the Law Revision Standing Committee.

7. *NOTICE OF MOTION*

*"That the guidelines for consensus decision making be referred to the Law Revision Committee for incorporation into Law."*

The Notice of Motion is referred to the Board of Administration to monitor progress, noting that the matter is already on the Agenda of the Law Revision Standing Committee.

8. *NOTICE OF MOTION*

*'In the light of the procedures in place at the 1994 Methodist Conference, Conference refers Section 6-3.4.5 of the Law Book on Notices of Motion, to the Law Revision Committee.'*

The Notice of Motion is referred to the Conference Steering Committee.

9. Conference adopts the new and revised Law received by it in terms of Decision 2.



## **SECTION 2**

### **PERMISSION TO TRAVEL OVERSEAS**

- 2.15.1 *A Minister, Probationer or Lay Person in any Conference Appointment, who for any reason proposes to travel overseas for more than one month, shall first obtain, normally not later than two months prior to the proposed travel, the consent of the District Superintendent who may consult with the President of Conference and/or the General Secretary.*
- 2.15.2 *Adequate arrangements for ministry shall be made in consultation with the Superintendent of the District before such consent shall be given.*

### **CANDIDATE APPEAL**

- 3.2. (f) *Provide for a process of Appeal against the recommendation of the Standing Committee on Ministry, where there is a clear difference between the report, in respect of the Candidate, from the District and that of the National Assessment Staff.*

## **SECTION 5**

### **MEMBERSHIP (of Conference)**

- 2.1.2 (g) *A Candidate for the Ministry shall be deemed a Lay Representative, if appointed.*
- 2.1.2 (i) is renumbered to become .....
- 2.1.2 (h) *With the prior consent of the Conference given through the President, all Lay Representatives on ecumenical or confessional Bodies of which the Conference and other Bodies of the Conference, including the N Z Methodist Women's Fellowship, has membership.*
- 2.1.5 *A student in training for ordination to the Presbyterate or Diaconate shall be eligible to attend Conference only as an observer.*

### **GENERAL PURPOSES**

- 14.3 The members of the Committee shall be:
- 14.3.1 The President, Vice-President, Ex-President, Ex-Vice-President, President-Elect, Vice-President-Elect, the General



Secretary, District Superintendents and one Lay Representative from each District, The President-Elect and Vice-President-Elect following election at Conference shall become members. The *Nga Kaiarahi* and two representatives of Taha Maori, two representatives each of the Fijian, Samoan and Tongan Advisory Committees, a Secretary from the Council for Mission and Ecumenical Co-operation., the Superintendent of the Development Division, the Principal of the Theological College, the President's Legal Adviser, a representative of the Women's Fellowship, 4 persons appointed by Conference of whom 2 shall be women (one a Presbyterian) and 2 youth appointed from the persons in terms of Section 5-2.1.3, and the Convener of Methodist Mission Aotearoa..

14. 3. 2 In the event of any member not being able to attend, the President and Secretary of Conference shall appoint a substitute. Such substitute shall be selected where possible from the district of the member unable to attend.

14. 3. 3 *No Candidate for Ministry shall be eligible for appointment to the Committee:*

#### **COMMITTEE ON MINISTRY MEMBERSHIP**

16. 3. 1 The members of the Committee shall consist of the President, Vice-President, General Secretary, President-Elect, Vice-President-Elect, Ex-President, Ex-Vice-President, Convener, the Assessment Convener, the Principal of Theological College, the Field Worker Ordained Ministry, one representative of Taha Maori, one ministerial representative of each District Synod, two District Superintendents, four Lay members and the Oral Examiner. The President may appoint up to 5 additional members to ensure adequate ethnic representation.

16. 3. 2 *No Candidate for the Ministry shall be eligible for appointment to the Committee.*

16. 4 The Committee shall meet prior to Conference to receive reports related to Candidates, Students, Probationers and Ordinands and bring recommendations on the selection, training and care of the ministry to the Conference. The

Convener shall make such provision as is necessary for the adequate examination of all candidates.

16. 5. 1 **STANDING COMMITTEE:** There shall be a Standing Committee consisting of those members appointed annually by the Conference.

16. 5. 2 **EXECUTIVE:** The Committee may appoint an Executive. If one is appointed, the Convener and Associate Convener, the Principal of the Theological College and the Supervisor of Probationary Studies shall be ex officio members.

### **STAFF**

16. 6. 1 **CONVENER:** There shall be a Convener of the Committee on Ministry who shall be its Executive Officer. The Convener shall act as secretary of the Committee, keep a record of its proceedings and present its recommendations to Conference.

16. 6. 2 **SUPERVISOR OF PROBATIONARY STUDIES:** A member of the Committee shall be appointed to supervise Probationary Studies, and to undertake responsibility as determined by the Committee for the courses and preparation of candidates for ordination.

16. 6. 3 **ASSESSMENT CONVENER:** A member of the Committee shall be appointed to convene courses for the assessment of candidates for the ministry and to report thereon to the Committee on Ministry and shall co-ordinate the Church's planning in this area and represent the Church in related ecumenical matters.

17. 3. 3 *No Candidate for the Ministry shall be eligible for appointment to the Committee.*

### **FIJIAN ADVISORY COMMITTEE**

32. 3. (a) two lay representatives each from the Wellington and Auckland Fijian Fellowships, *and one each from Palmerston North, Lower Hutt and Christchurch Fellowships.*

(d) the President *and Vice-President* of the Conference and the Superintendent of the Development Division.

(g) *one lay Rotuman representative*

(h) *one lay Fijian Indian representative*



- (i) *one representative appointed by each of Auckland and Wellington Fijian Women's Fellowships.*

### **TONGAN ADVISORY COMMITTEE**

31. 3 The Membership of the Committee shall be:

- (a) *all Tongan Presbyters Stationed by Conference.*
- (b) *six Representatives from the Auckland/Manukau Tongan Fellowships.*
- (c) *one Representative from each of the other Tongan Fellowships.*
- (d) *two Representatives who are women.*
- (e) *One Youth Representative and if appointed the Tongan National Youth Co-ordinator.*
- (f) *The President and Vice-President of the Conference and the Superintendent of the Development Division.*
- (g) *one Synod Representative (non-Tongan) from each District where there is a Tongan Fellowship.*

31. 4 *In appointing the lay representatives under 31.3 (b) and (c), each Fellowship shall ensure that at least once in every 3 years a woman is appointed as its representative.*

### **SAMOAN ADVISORY COMMITTEE**

30. 3 (c) Conference Representatives: President and Vice-President.

### **COUNCIL OF CONFERENCE/CHURCH COUNCIL**

33.1 Remove 33.1 to 33. 3 and replace with the following:

#### ***COUNCIL OF CONFERENCE***

33. 1 *There shall be a Council of Conference which shall meet at least annually.*

#### ***FUNCTIONS***

33. 2 *(to be established.)*

#### ***MEMBERSHIP***

*The Membership of the Council shall be:*

33. 3. 1 *Ten members appointed by Te Taha Maori according to its own procedures.*



33. 3. 2 *Ten members appointed by the Taiuiwi section of the Church according to its own procedures.*

33. 3. 3 *The President, Vice-President, General Secretary and Nga Kaiarahi should attend. Their role is to act as resource persons. They shall not participate in final decision-making.*

## **SECTION 9**

### **PRIVACY ACT**

1. 5 (e) *be the Privacy Officer, under the Privacy Act 1993, for the Conference.*

## **DEVELOPMENT DIVISION**

2. 3. 3. *To be responsible for:*

- (i) *the Church's policy and programme of Evangelism.*
- (ii) *the Church's policy and the Development Division programme for Educational Ministry.*
- (iii) *the Church's policy and programme for Taiuiwi Youth Ministry.*
- (iv) *the Church's policy and programme for Stewardship (RESPONSE)*
- (v) *the Church's policy and programme relating to the Order of St Stephen, which shall comprise persons who have given a year of service to the Church without remuneration; the conditions governing the acceptance of candidates, fields of service and reception into the Order shall be determined by the Development Division on behalf of the Conference.*

2. 3. 14 *As from the date of its disbandment, be responsible on behalf of the Church in any matter or obligation which were the function or responsibility of the Education Division.*

*N.B. Refer to the Guidelines approved by Conference 1993. See Conference Minutes 1993, pages 332-3.*

## **EDUCATION DIVISION**

3. 1ff. *Delete all of this Section.*

## **HOLDING TITLE**

*Include the New Act as APPENDIX C9.*

## **SUPERVISION**

*(The Ethical Standards be published alongside the Pastoral Resolutions.)*

### **APPENDIX TO SECTION 4 (A)**

#### **PASTORAL CARE**

*(e) How can Synod assist with the availability and resourcing of the Supervision of Ministers within its District?*

11. The Membership of the Committee is as printed in the Year Book on page 22.

**QUESTION 37--What are the resolutions of Conference respecting the Laws the Church including the Rulings of the President during the Year?**

## **PRESIDENTIAL RULING**

refer 1993 Conference Report pg73

### **Decision:**

1. Conference confirms the Presidential Ruling on the role and interpretation of Wesley's Sermons and Notes on the New Testament.

**QUESTION 38--What are the decisions of Conference relating to Public Questions?**

## **PUBLIC QUESTIONS**

Report pages 59ff

### **Decisions:**

1. The Report is received.
2. Conference urges Government to set up a Committee of Inquiry into the adequacy of benefit levels (including national superannuation). The terms of reference of this inquiry to include:
  - (a) an immediate review of the impact of stand down policies
  - (b) the level of allowable earnings for beneficiaries in part-time work.
3. Conference urges Government to:
  - (a) make provision for the assets and allowable income levels of older New Zealanders in long term care to be regularly reviewed and increased.



- (b) change present requirements so that in the case of married couples where only one person is in continuing care each should be treated as single for assessment purposes.
4. Conference:
    - (a) commends the kit "Violence in the Family" to the Church for study, reflection and response.
    - (b) urges congregations and church members to initiate and utilise training events and workshops aimed at helping people to recognise and alter violent behaviour.
  5. Conference commends the Occasional Paper 'Corporal Punishment' to the Church for study and reflection.
  6. Conference acknowledges the efforts made by the political parties to work together and encourages them to further develop a more consultative style of decision making.
  7. Conference draws to the attention of Trusts, Boards, Parishes and church members the guidelines for Socially Responsible Investment as outlined in the report.
  8. That Conference send letters to all leaders of the major political parties informing them of the Conference decisions which are to be conveyed to Government.
  9. Conference commends the paper "A Maori Criminal Justice System" to the Church for study, reflection and response.
  10. Conference commends the paper "Te Wero" to the Church for study and reflection.
  11. In view of the recent and likely future increase in the range and availability of gambling facilities and the consequent social costs to the community:
    - (a) Conference reaffirms its opposition to the increase in opportunities for commercial gambling.
    - (b) Conference calls upon government to legislate to limit gambling opportunities to their present level.
    - (c) Conference requests the Government to restrict advertising for gambling activities on Television and Radio based on the model of the restrictions on the advertising of alcohol.
    - (d) To enable Parish and Public Education Conference asks the Public Questions Committee to provide material on the adverse effects of gambling.
    - (e) Conference asks the people called Methodist and other Christians to consider their own involvement in, and the consequences of, commercial gambling which is becoming a national obsession.
    - (f) (i) Conference asks the Welfare of the Church Committee to review the use of monies received by Boards,



Committees, Synods, Parishes and Church Agencies from the profits of commercial gambling and to report to Conference 1995.

(ii) Identify the sources of for social and community services prior to the 1991 Budget.

(iii) Suggest appropriate alternative for funding such activities. This Review needs to take into account the effects of the Public Finance Act and the introduction of accrual accounting on the capacity of Church Agencies to provide quality social and community services.

(g) Conference asks Parishes to identify people and agencies within their area who are competent to give Counselling for those who are suffering the adverse effects of gambling.

12. Conference refers the issue of a Dual Determination process for settling Treaty Claims by government, and the concern about the creation of fiscal envelopes to settle claims, to the Public Questions Committee for urgent consideration.

13. Conference:

(a) affirms the importance of adequate, affordable housing as a prerequisite for the maintenance, stability and growth of family and community life.

(b) commends the New Zealand Council of Christian Social Services for their efforts to identify and analyse the impacts of current housing policies and asks Church Leaders to work with NZCCSS to bring these to the attention of Government.

14. *NOTICE OF MOTION*

*"Public Questions p.68 quotes from the Law Book 7.7.2(1) deal in . . . alcohol . . . as a socially harmful activity. How does Public Questions reconcile this position with p.97 "Church's position on alcohol" which basically states its okay to "allow the local Trustees . . . whether or not they will include restrictive clauses prohibiting the sale of alcohol . . . on church premises? (It appears that there are licensed premises in Methodist property.)"*

Conference notes that the Guidelines for Socially Responsible Investment are **Guidelines**. They are not found in the Law Book, nor are they to be seen as a code of practice. How individuals, Parishes, Boards, Trusts, etc apply the Guidelines is their decision.

**Note:** It should be noted that the page 97 reference is part of the Welfare of the Church Report, not Public Questions.

15. *NOTICE OF MOTION*

*"On what basis does Public Questions Committee consider that the New Zealand Council of Christian Social Services has conservatively estimated that 1 in 5 households is poor?"*

Conference notes that NZCCSS has no official measurement or definition of poverty; nor is there a generally accepted definition in New Zealand. However, the Royal Commission on Social Policy suggested the poverty line was those households at or below 60% of the median household equivalent income. The economic forecasting agency Infometrics, in its September 1993 five-year forecast, states that the top 20% of households receive 45% of all gross income for New Zealand and will increase to 50% by 1997/98. The same survey found that only 3% of gross income is received by the poorest 20% of households.

16. The Membership of the Committee is as printed in the Year Book on page 22.

**QUESTION 39--What are the decisions of Conference relating to the Methodist Mission Aotearoa and Regional Missions?**

## **METHODIST MISSION AOTEAROA and REGIONAL MISSIONS**

Pages 284ff

### **Decision:**

1. The Report is received.
2. The New Zealand Council of Christian Social Services is encouraged to seek ways by which the measurement of poverty in Aotearoa New Zealand can be established.
- 3(a) Conference invites MMA to coordinate and resource a Parish-based programme during the period prior to Christmas 1994 of innovative letter/card-writing to the Prime Minister. The purpose of the campaign is to draw his attention to poverty by:
  - (i) highlighting the extent of poverty through documentation of the numbers of food parcels being distributed by Parish and Community food-banks,
  - (ii) the related concerns which all congregations have about need in their community, and
  - (iii) the solutions that peoples organisations are finding to poverty, e.g. green dollars, just dollar, services from people centres, with the development of community business.
- (b) During this same period Conference invites all associated with the Methodist Church of New Zealand to participate in a guided programme of sacrificial fasting.
- (c) Conference seeks through the New Zealand Council of Christian Social Services a matching programme with partner Churches.



- (d) Conference asks the New Zealand Council of Christchurch Social Services to:
  - (i) examine the charity model of responding to poverty.
  - (ii) have discussions with people groups actively engaged in confronting poverty.
  - (iii) discern and take appropriate action with regard to political and economic factors which create poverty.

4. *NOTICE OF MOTION*

*"That the Waikato Bay of Plenty Methodist Synod asks that the Methodist Church of New Zealand, Te Hahi Weteriana o Aotearoa indicates to the Government of New Zealand its deep concern at the financial plight of the majority of widows and widowers as they endeavour to sustain life and living in community on the present beneficiary income.*

- (a) Conference expresses its deep concern at the financial plight of the majority of widows and widowers as they endeavour to sustain life and living in community on the present beneficiary income.
- (b) A letter containing this decision is to be sent to the Prime Minister, and copied to the leaders of the other parliamentary parties, to the M P for Raglan and to the NZCCSS.

5. *NOTICE OF MOTION*

*"Conference requests the Social Services Committee of Detail to report to this Conference on the following questions:*

- (a) *On what grounds is it possible for a person who is no longer a Superintendent of a Mission within MMA nor on a Mission Board to continue as a member or Convener of MMA?*
- (b) *Where is the channel of communication between MMA and Parish and/or a Synod?"*

Conference notes that:

- (a) there are six places on the MMA Executive open to any person within the Methodist Church of New Zealand whose nomination is received at the MMA Annual General Meeting.
- (b) there are a number of channels of communication - MMA has this year reported to all District Synods; Missions report from time to time to Synods within their regions; in recent years Regional Forums have been held for this purpose and in terms of the Conference 1993 decision "urges all Missions and Districts to hold Regional or Area Forums during 1995, and share information/outcomes with all Parishes via District Synods or UDC's.



6. Conference recognises the leadership given by the Rev Donald Phillipps as Superintendent of the Dunedin Methodist Mission for the past 13 years. Donald has overseen changes in Mission work in Aged Care, Child Care, Family Care and Support, Community Services, work with unemployed people and the administration of Mission resources. He has been the Convener and Chairperson of Methodist Mission Aotearoa, long-standing member and present President of the N Z Council of Christian Social Services as well as given leadership to Te Hahi Weteriana in various ways including President in 1987. During this time society has been under considerable pressure. The Church, MMA and NZCCSS with Donald's support have produced valuable publications about poverty, unemployment, social and economic policy. The Conference thanks Donald for his faithfulness to the tasks within the Dunedin Mission and the wider social service ministry of Te Hahi Weteriana o Aotearoa.
7. The Membership of the MMA Executive is as printed in the Year Book on page 27.
- 8(a) The Membership of the Auckland Methodist Mission is as printed in the Year Book on page 27.
- (b) The Membership of the Wesley Wellington Mission is as printed in the Year Book on page 27.
- (c) The Membership of the Christchurch Methodist Mission is as printed in the Year Book on page 27.
- (d) The Membership of the Dunedin Methodist Mission is as printed in the Year Book on page 28.

**QUESTION 40--What are the decisions of Conference on matters relating to Trinity Theological College?**

## **TRINITY COLLEGE**

Report pages 101ff & 337ff

### **Decisions:**

1. The Report is received.
2. Council expresses its thanks to retiring members Mary Caygill and Lynne Frith. Mary served both as Council member and as Chairperson, giving valued leadership to the College. Lynne's strengths in the bicultural area have been of particular benefit to the life of the Council.
3. The Supplementary Report is received.

4. Conference notes with pleasure the affirmation of Synods regarding the reappointment of the Rev E F I Hanson as Principal for a further term of four years.
5. Conference approves and accepts the job descriptions for the Field Director, Ordained Ministry and the Director, Lay Ministry Education Training as printed in the Supplementary Report.
6. Trinity College Council expresses its sincere thanks to all Synods for the careful thought which has gone into responses to the job descriptions.
7. Conference notes the appointments by the St John's College Board of Governors of the Rev. Dr Derek Tovey and Rev. Theresa Angert-Quilter to the staff of the Joint Faculty at St John's/Trinity/Te Rau Kahikatea.
8. Conference agrees that student allowances for 1995 be as printed in the Supplementary Report.
9. The Membership of the College Council is as printed in the Year Book on page 27.

## MINESCO

Report page 260ff

### Decisions:

1. That a consultation be held, by March 31 1995, involving representatives of the Committee on Ministry, Development Division, Trinity College Council, Te Taha Maori and members of the Interim Council of MINESCO.
2. Conference asks the Interim Council to continue consultation with current boards, committees and councils, working towards the establishment of the former Commission's vision for ministerial education, strategy and utilisation, and to bring to Conference 1995 recommendations for the membership of the full Council, the Council's structure and scope of work.
3. The members of the Interim Council will be: David Bell, Lindsay Cumberpatch, Diana Tana, Adrienne Taungapeau, Lesley Utting, two members of the original Commission on Ministerial and Theological Education, two members involved in strategy and employment and such other members as approved by the President.
4. The management project "God Knows Where They Come From! Clergy Recruitment in the Methodist Church of New Zealand" by Rev. Richard Waugh is referred to the Development Division and the Committee on Ministry for consideration. After consultation between the Committees, pertinent material is to be forwarded to the



President, Vice-President, District Superintendents and the Tauwi Strategy Group.

5. NOTICE OF MOTION

*"In light of the church's moves towards mutual ministry, changes in ordained ministry and processes of restructuring, and the provisions of the Privacy Act, Conference asks the Committee on Ministry, in consultation with the Faith and Order Committee and the Law Revision Committee,*

- (a) to examine the role and function of Ministerial Sessions of Synods in relation to legal responsibilities for processes such as those for Candidates and Probationers, and to consider the possibility of dismantling Ministerial Sessions of Synods, and*
- (b) to suggest alternative ways in which those engaging in ordained ministry might meet for mutual support and professional development."*

The Notice of Motion is referred to the Committee on Ministry for consideration and report to Conference 1995.

**QUESTION 41--What are the decisions of Conference on matters relating to Wesley College?**

**WESLEY COLLEGE**

Report page 86ff and 332

**Decisions:**

- 1. The Report is received.
- 2. Conference does not see any likelihood of the formation of a Methodist Girls College and approves the use of the Clothier Estate money to assist in the provision of schooling for girls at Wesley College as a suitable use for the Clothier bequest.
- 3. Conference notes the investment of Board Funds in equity investments in accordance with the Church's Guidelines for investment of funds.
- 4. In extending congratulations to Wesley College on its 150th celebrations, Conference notes that the Integration Agreement states that the College "has a direct affiliation with the Methodist Church of New Zealand". In the light of this, Conference requests the College to:
  - (a) Reaffirm its historic commitment to give a priority to Maori education.



(b) Explore ways in which the priorities and ethos of the Methodist Church can be made evident in its life.

Conference asks the Bicultural Committee and Manukau Synod to consult with the College in order to assist the College in the implementation of the above.

5. The Membership of the Wesley College Board is as printed in the Year Book on page 27.

**QUESTION 42** What are the decisions of Conference on matters relating to the Council for Mission and Ecumenical Co-operation?

## **COUNCIL FOR MISSION**

Report pp 71ff & 334ff

### **Decisions:**

1. The Report is received.
- 2(a) Conference reaffirms its commitment to the policies on development and aid as practised by Christian World Service.
- 2(b) Conference confirms the decision by the Council for Mission to develop networks of accountability involving Christian World Service and member Churches and ways of raising the profile of CWS within the Presbyterian/Methodist Churches.
- 2(c) Conference confirms the new procedures set in place during 1994 in which projects using the 2% of Methodist parish giving will be selected on the basis of joint consultation between CWS and the Council for Mission, with information about these projects being shared with Methodist parishes and co-operative ventures.
3. Conference affirms the work of the Making Disciples Task Group to facilitate "Connecting Congregations: Aotearoa New Zealand and Eastern Europe" on the basis that this is a mutual sharing of resources and insights within the context of the Mission Statement of Te Hahi Weteriana.
4. Conference commends for parish use the CCANZ/NCUC Ecumenical Calendar "Let's Get Together", featuring special Sundays and special weeks during 1995. Conference also affirms the United Nations special theme for 1995 "Year of Youth".
5. In the conviction that the strife on Bougainville is not just an internal matter for Papua New Guinea to solve and that the New Zealand Government should be pro-active in its attempts to help restore peace to the island, Conference again urges the New Zealand Government to take all necessary steps to intervene creatively in this drawn-out war in a neighbouring nation.

6. Conference records its concern at the continuing tension in the Korean Peninsula and commends to its parishes prayer for all attempts to reconcile and re-unify the two nations.
7. Conference commends the New Zealand Government for moving towards a law under which New Zealanders could be prosecuted for involvement in child prostitution abroad.
8. Conference strongly urges the New Zealand Government to:
  - (a)
    - (i) endorse by word and deed and without qualification the call of the United Nations for Indonesia to respect the East Timorese right for self-determination, and to initiate an effective process towards that end.
    - (ii) recognise that attempts by Indonesia to integrate East Timor into Indonesia are reversible, and also urges the New Zealand Government to condemn Indonesia's illegal and immoral rule in East Timor.
  - (b) Conference convey the content of Decisions 7.1 (a) & (b) to the Indonesian Communion of Churches, the United Nations Security Council, Christian Conference of Asia and CCANZ.
9. Conference views with grave concern recent events in Burma-Myanmar. Gross violation of human rights continue and many transnational companies provide tacit support to repressive policies of the Burmese Government. Conference therefore invites parishes and individuals to write letters of protest to the Burmese Government about human rights abuses and to companies such as Pepsi Cola and Kentucky Fried Chicken urging them to divest themselves of their operations in Burma until such time as human rights, justice and democracy are restored.
10. *NOTICE OF MOTION*  
*"The Conference of the Methodist Church of New Zealand Te Hahi Weteriana o Aotearoa encourages the Government to follow the lead given by Nelson Mandela in South Africa and invite some members of Opposition Parties to accept Cabinet appointments. This action would assist the move toward a Co-operative style of Parliament and we believe be welcomed by constituents as we move towards M.M.P. elections and the next Government."*  
 Conference invites Rev. Norman West to share his experiences as a Peace Monitor in South Africa with Parishes and Synods, and asks the Joint Public Questions Committee to consider the second part of the Notice of Motion.
11. Membership of the Co-ordinating Committee and Units for 1995 be as printed in the Year book on pages 23 and 24.



## ERRATA

Section B, p. 75: (b) Should read "*The wide scope in the Council's work . .*"

p. 76: (c) Should read "*The call for effective consultation with young people, Te Hinota Maori and Te Taha Maori*"

pp. 77: (d) line 10, should read Sulawesi.

## QUESTION 43--What are the decisions of Conference on matters relating to Development Division?

### DEVELOPMENT DIVISION

Report pp 176-181

#### Decisions:

1. The Report is received.
2. Conference requests MINESCO as a priority to engage in discussions with the Development Division covering all areas of the Division's current responsibilities, with a view to clarifying which aspects will properly belong under a MINESCO brief, and which parts may need to be moved elsewhere in the Church, or set aside.
3. Conference welcomes the setting up of the Futures Task Group and looks forward to hearing of developments in the area of new Faith Communities.
4. Conference notes the range of people with consultancy skills available in the Church and encourages Parishes and Districts to make the best possible use of this resource drawing on an overview information leaflet to be prepared by the Development Division.
5. Conference approves the Grant-in-Aid Schedule for 1994-95 as follows:

	<u>Request</u>	<u>Meth/Presb.</u>	<u>Meth.</u>
Paparoa - (M/P)	\$ 5,500	\$1,375	\$ 1,375
New Lynn - (M/P)	\$ 2,650	\$2,650	\$ 650
Whangamata - (M/P)	\$ 2,885	\$2,885	\$ 750
Ngaruawahia - (M/P)	\$ 6,000	\$1,500	\$ 1,500
Welcome Bay - (A/M/P)	\$ 5,000	\$1,250	\$ 1,250
Turangi - (A/M/P)	\$10,000	\$6,660	\$ 1,660
Avondale - (M/P)	\$ 7,500	\$2,650	\$ 650
Plimmerton/Paekakariki - (M)	\$ 6,000	-	\$ 5,000
Reefton - (M/P)	\$ 8,500	\$7,000	\$ 1,750
Greymouth - (M/P)	\$15,000	\$6,500	\$ 1,625
Picton - (M/P)	\$ 8,000	\$6,660	\$ 1,660
St Lukes Nelson (M/P)	\$ 9,000	\$6,660	\$ 1,660



Otatara - (M/P)	\$ 5,000	\$5,000	\$ 1,250
Bluff/Greenhills (A/M/P)	\$ 6,750	\$3,500	\$ 875
			<u>\$21,655</u>
Funds Available - Winstone Fund			\$10,000
			<u>\$16,000</u>
			<u>\$26,000</u>

6. The Membership of the Board is as printed in the Year Book on page 24.

## MAKING DISCIPLES TASK GROUP

Report pages 182ff

### Decisions:

1. The Report is received.
2. The Making Disciples Task Group is encouraged to initiate a Taiwi Consultation on Evangelism.
3. Conference requests that the Making Disciples Task Group clarify its priorities and the type of practical assistance it offers to Parishes.
4. Conference welcomes the CCANZ's initiative to hold a Conference on Evangelism at Queen's Birthday weekend 1995 and notes that there will be discussion with the Making Disciples Task Group with regard to this.
5. The Membership of the Task Group is as printed in the Year Book on page 25.

## RESPONSE

Report pp 199-202

### Decision:

1. The Report is received.

**QUESTION 44--What are the decisions of Conference on matters relating to the Fijian Advisory Committee?**

## **FIJIAN ADVISORY COMMITTEE**

Report Pages 132ff

### **Decisions:**

1. The Report is received.
2. Conference notes the revised membership of the Fijian Advisory Committee.
3. The Membership of the Committee is as printed in the Year Book on page 21.

**QUESTION 45--What are the decisions of Conference on matters relating to the Samoan Advisory Committee?**

## **SAMOAN ADVISORY COMMITTEE**

Report pages 311ff

### **Decision:**

1. The Report is received.
2. That the SAC representatives to the various Standing Committees be as printed in the Report, page 313.
3. That SAC membership and SAC Executive be as printed in the Report pages 313/314.
4. Conference approves the financial proposal for the Samoan Youth Co-ordinator in future as printed on page 313 of the Report.

## **SAMOAN SYNOD OF TE HAHĪ WETERIANA O AOTEAROA**

pages 315ff

### **Decisions**

1. The Report is received.
2. Conference agrees to the establishment of the Samoan Synod, as set out in the Report, from the 1st February 1996.
3. Conference asks SAC to bring to 1995 Conference nominations for appointments of Superintendent, Secretary and Treasurer for the Samoan Synod of Te Hahi Weteriana o Aotearoa.
4. Conference agrees that the Regional Committees of the Samoan Synod may appoint up to five representatives to District Synod Meetings in their respective Region, noting that this does not



preclude a particular Parish from appointing a Samoan person or persons to represent it at the District Synod.

5. Conference notes:

- (a) that the funding for the Samoan Synod from the Connexional Budget for 1995/96 financial year shall be \$16,500, and
- (b) that this involves an extra \$7,500 per annum, and
- (c) that the extra funding is subject to approval of the Connexional Budget Task Group.

6. Conference notes that the Samoan Synod will carry out a review of its life and work in 1999.

7. The Membership of the Committee is as printed in the Year Book on page 22.

**QUESTION 46--What are the decisions of Conference on matters relating to the Tongan Advisory Committee?**

## **TONGAN ADVISORY COMMITTEE**

Report pages 252ff

### **Decisions:**

- 1. The Report is received.
- 2. Conference commends the Tongan Advisory Committee in its endeavour to appoint a Tongan National Youth Co-ordinator and asks the TAC 1995 to proceed with the appointment as soon as possible.
- 3(a) Conference commends the Ex-President, Mervyn Dine, for his part in fostering good relationships with the Methodist Church (Free Wesleyan) in Tonga.
- (b) Conference encourages the continuation of such ventures on a regular basis.
- 4(a) Conference places on record its appreciation to Rev Tevita Talakai, a minister of the Methodist Church in Tonga, for 5 years' supply ministry at Waitara.
- (b) Conference notes the appreciation of the TAC to the Conference for allowing Rev Tevita Talakai that opportunity.
- 5 That Conference places on record its appreciation to Rev Peni Mafi Ta'ufu'ou, for many years of fruitful ministry as a Local Presbyter.
- 6. Conference notes that:
  - (a) the membership of the TAC Executive is as printed in the Report, page 253.



- (b) the TAC's representatives to the various Standing Committees are also as printed in the Report page 253.
7. The Membership of the Committee is as printed in the Year Book on page 23.

## **FIJIAN/SAMOAN/TONGAN**

### **GENERAL:**

1. Conference notes the appreciation of the three Advisory Committees to the PAC Distribution Group for the grants towards the celebration of the Year of the Family.
2. The three Advisory Committees express their appreciation to Conference for the support, guidance and encouragement it has given to the ministry among the Fijians, Samoans and Tongans.

### **QUESTION 47--What are the decisions of Conference on matters relating to Church Union?**

## **CHURCH UNION**

Report pages 186ff

### **Decisions:**

1. The Report is received.
2. Conference encourages the Church Union Committee, in conversation with Partner Churches, to work at clarifying a succinct theological basis for unity appropriate to our context in the 1990's and beyond.
3. Conference notes that the future shape and mission of the Church are a focus for discussion in the Joint Meeting of Church Union Committees, and welcomes that particular focus.
4. Conference notes the request from the Associated Churches of Christ to become part of the Mutual Availability of Ministry Agreement and welcomes this initiative on the understanding that it is subject to the same provisos that apply to the Methodist/Presbyterian agreement in this area.
5. That in the light of the last Conference's decision on Church Union (Res., p. 719, 1993 Minutes), the Development Division is asked to report to Parishes in 1995 on progress towards Church Union with the Presbyterian Church.

6. Conference notes with dismay that the Church Union Committee funding was cut from the 1994-95 Budget and requests that this be reinstated for the 1995/96 financial year.
7. The membership of the Church Union Committee for 1995 is as printed in the Year Book on page 25.

## **NEGOTIATING CHURCHES UNITY COUNCIL**

Report pp. 196-198

### **Decision:**

1. The Report is received.

## **RESPONSE**

Report pp 199-202

### **Decision:**

1. The Report is received.

**QUESTION 48--What are the decisions of Conference on matters relating to Statistics?**

No Report.

**QUESTION 49--What are the decisions of Conference relating to becoming a Bi-cultural Church?**

## **BICULTURAL COMMITTEE**

Report pages 190ff & 320ff

### **Decisions:**

1. The Report is received.
- 2(a) Conference encourages all Synods, Parishes, Presbyters, Deacons and Lay Leaders to participate in a Ten Year Reflection on the Bi-cultural Journey and asks the Bi-cultural Committee to prepare the process.
- (b) Conference endorses the efforts of the NCUC in seeking to find ways of helping Co-operative Ventures to become involved in the Partner Churches commitment to Bi-culturalism, and requests that an



interim report from the NCUC be available for Synods and Conference, 1995.

3. Conference agrees to fund the equivalent of a quarter time appointment so that the Ten Year Review process can be extended to Parishes and Synods. (Approximate cost \$8,000. Note: Funding is subject to approval of the Budget Task Group)
4. Conference supports the policy of providing Bicultural orientation workshops for Youth Workers and for Presbyters from partner churches working for Te Hahi Weteriana.
5. Conference refers the Bicultural Committee - Law Revision Report and consequential amendments, made in the light of the Bicultural Journey of the Church, to the Law Revision Committee and requests the Committee to make the appropriate alterations to the Law Book.
6. The Membership of the Committee is as printed in the Year Book on page 23.

## REVIEWING THE BICULTURAL JOURNEY - 10 YEARS ON

Report pages 241ff

### Decisions:

1. The Report is received.
2. Conference requests each Board and Committee to address the following questions and report to Conference, 1995;
  - a) Where is its primary service focus? Taha Maori, or Taiwi, or both?
  - b) What power does each Board/Committee possess [resources, mandated tasks, personnel] and how is that power to be shared among both Treaty partners within Te Hahi Weteriana?
3. Conference requests that the Restructuring Task Group, or its successor, clarify the place of District Synods and Union District Councils, within the Bicultural Church.

### 4. NOTICE OF MOTION

*"Re Maori Land lease arrangement: That the Conference Bicultural Court explore the issue of Maori Land where the local Parish is involved with Maori land leasehold (rental) arrangements - with a view to offering support and consultation where such circumstances prevail."*

This matter is referred to the Church Building & Loan Fund Committee, in order that support and consultation be made available.

Report pp 194ff

### Decisions:



1. The Report is received.
2. The Land Commission Co-ordinating Committee is disbanded effective from this Conference.
3. That any ongoing work related to land issues become the responsibility of the Bi-cultural Committee and the Church Building & Loan Fund.
4. District Land Commissions are to continue their task.
5. Conference thanks all persons who contributed to the life and work of the Land Commission, and notes the significant contribution made by Rev. Dr John Salmon.

**QUESTION 50--What are the decisions of Conference on matters relating to Te Taha Maori?**

## **TAHA MAORI**

Report pages 141ff

**Decisions:**

1. The Report is received.
2. Conference affirms the appointment of Nga Kaiarahi - Paewhenua Nathan and Te Rua Winiata.
- 3(a) Conference acknowledges the retirement of Heremia Pate and Rua Rakena and thanks them for their years of service.
- (b) Conference notes the decision of Te Taha Maori that Rua Rakena retains the title of Tumuaki in his retirement.
4. Constitutional Reform: Conference calls
  - (a) on all parishes and circuits to give priority in 1995 to a study of the need for constitutional reform using the Public Questions paper 'Te Wero! foundation documents challenge government policies.'
  - (b) on the Methodist Church to seek to forge alliances with other groups who have a similar vision and goal for constitutional reform in Aotearoa that stems from a firm acceptance of the Declaration of Independence 1835 and Te Tiriti o Waitangi 1840 as the basis for our nationhood.
  - (c) on government to make the matter of constitutional review on the basis of the Declaration of Independence 1835 and Te Tiriti o Waitangi 1840 a priority, by entering into a process of widespread discussion through hui with te iwi Maori, beginning in 1995.
5. Immigration: Recognising that Maori Treaty rights have had no place in the development of this country's immigration policy,

Conference requests the Government to place an embargo on further immigration until te iwi Maori have a partnership say in the shape of future immigration policy.

6. Council of Christian Social Services: Conference commends the New Zealand Council of Christian Social Services in calling the consultation on the relationship between church social services and the state and requests MMA to encourage further work on Treaty partnership, Aotearoa theology, tino rangatiratanga, research and advocacy within its own life and that of NZCCSS.
7. The membership of Te Runanga Whakawhanaunga Hahi for 1995 is as printed in the Year Book on page 26.
8. The Membership of the Committee is as printed in the Year Book on page 26.

## **GREY INSTITUTE TRUST**

Report pages 269ff

### **Decisions:**

1. The Report is received.
2. That suggested decisions 2 and 3 of the Connexional Budget Task Group (p.130) be the subject of consultation between the Grey Institute Trust and Te Taha Maori in 1995.

## **KAI IWI MISSION ESTATE**

Report page 305

### **Decisions:**

1. The Report is received.
2. Bearing in mind the original purpose of the Kai Iwi Trust, Te Taha Maori is authorised to determine the use of the monies arising from the repaid mortgage and capital of \$350,000 to be transferred to Te Taha Maori.
3. That further consultation be initiated by Te Taha Maori with Kai Iwi Trust on the Reserve Fund and its distributable income, with a view to it being transferred to Te Taha Maori, and report to Conference 1995.
4. The Kai Iwi Committee is thanked for its work on behalf of the Connexion, in particular Mr Bob Wallis for his lengthy service as Trust Secretary, and that in due course the Trust be disbanded.



**QUESTION 51—What are the decision of Conference on matters relating to Education?**

**EDUCATIONAL MINISTRY**

Report pages 149ff

**Decisions:**

1. The Report os received/
2. Conference asks the Co-ordinators of Educational Ministry to continue to encourage the use of the Joint Board of Christian Education 'Life Plus' material.
3. Conference encourages parishes which have not yet responded to the proposed Policy for Ministry with Children to look at this and respond either to their Synod or direct to the Co-ordinator of Educational Ministry in Christchurch.
4. Synods are encouraged to set aside time early in 1995 to discuss the Policy for Children's Ministry with the Co-ordinators.
5. Membership of the Education Ministry Task Group for 1995 is as printed in the Year Book on page 25.

**YOUTH MINISTRY**

Report pages 152ff

**Decisions:**

1. The Report is received.
- 2(a) Conference affirms the movement to a combined Tauivi Youth Ministry, and confirms the formation of the Tauivi Youth Board in 1995.
- (b) Conference invites the Tauivi Youth Board to consult with Synods regarding funding from the Connexional budget (approx. \$3,500 per annum) commencing from July 1995.
3. Conference affirms The Cycle Trip and Youthtrek 1995 and encourages Synods and Parishes to promote them and encourage young people to attend.
- 4(a) Conference endorses the ecumenical Diploma in Youth Ministry proposal.
- (b) Conference approves the establishment of the ecumenical Diploma in Youth Ministry Development Board.
- (c) Conference invites the Tongan, Samoan and Fijian Advisory Committees to discuss the Conference affirms the English speaking National Youth Coordinator, and Nik Cree and Robyn Brown as the



representatives from the Methodist Church to the ecumenical Diploma in Youth Ministry Development Board.

5. Conference affirms the holding of the Youth Workers Hui, 26-28 April 1995 and requests all Parishes and Synods who employ youth workers to ensure that they attend.
6. Conference acknowledges and thanks Rev Doug Rogers for his work as Convener of the Youth Policy Working Group 1991-93, and the Empower Your Youth Board 1993-94.
7. Conference acknowledges and thanks Nik Cree and Silvia Crane for their work as National Youth Co-ordinators 1990-94 and affirms the committed and prophetic leadership which they have given to Taiwi youth and to the wider church.
8. Conference affirms the appointment of Russell Fleet and Matthew Roberts to share the position of English speaking National Youth Co-ordinator.
9. Conference:
  - (a) again urges Synods to implement the Empower Your Youth Policy in their Districts. This means ensuring Regional Youth Ministry Teams are established and when they are established supported and resourced.
  - (b) asks that representatives to the Empower Your Youth Board are selected by Regional Youth Ministries and endorsed by Synods (not as at present where some Synods make appointments directly to the Board).
10. Conference asks the Empower Your Youth Board in 1995 to consider arranging a Consultation of Regional Youth Ministries to review Regional and Connexional implementation of the Empower Your Youth Policy.

11. *NOTICE OF MOTION*

*"In light of the appointment of 2 men as Youth Co-ordinator, we wish to draw the EYY Board's attention to the importance of the role models and environments that encourage and empower women."*

In light of the appointment of two men as English speaking Youth Co-ordinator, Conference requests Empower Your Youth Board to consult with the Community of Women and Men to work out ways in which all youth, but especially young women, can be encouraged and empowered within youth ministry.

12. *NOTICE OF MOTION*

*"I ask that the Conference endorse the "True Love Waits" (no sex before marriage) policy and sets this as a standard for Methodist young people. I also ask Conference to encourage "Empower Your Youth" to also endorse this as a standard to be set and promoted in its Youth Policy."*

Conference urges the Empower Your Youth Board to consider the "True Love Waits" programme and the "Human Sexuality" paper (prepared by Faith and Order Committee in May 1994) when it sets policy concerning sexuality.

13. The Membership of the Empower Your Youth Board is as printed in the Year Book on page 25.

## YOUTH AND SEXUALITY

### Decisions:

1. Conference **notes** the decision of the Empower Your Youth Board of July 1994:
  - (i) *That condoms be available as part of the first aid kit at Youthtrek.*
  - (ii) *That the presence of condoms will not be advertised prior to Youthtrek.*
  - (iii) *That there be a responsible person appointed to be in charge of the condoms and for counselling and distribution as appropriate.*
  - (iv) *That at the beginning of Youthtrek affirm community building and the fostering of healthy relationships that are based on mutual respect and responsibility. People are asked to agree to take responsibility for themselves and keep their hormones under control.*
  - (v) *That the contents of this statement be incorporated into the beginning of Youthtrek:*

*"Sometime when we gather at Youthtrek, because of the intensity and the close proximity in which we live, there is a temptation to move into an intimate relationship accelerated by our already excited hormones!! Whilst the TV soaps and other media say the initial steps in a relationship involve sleeping together, our expectation for this camp is that the relationships we develop are not driven by fulfilling our sexual urges but based on mutual respect and responsibility and getting to know each other as whole people."*
2. Conference asks the Youthtrek Organising Committee to **disregard** Clauses (i), (ii) and (iii) of the EYY Decision.
3. Conference asks the Youthtrek Organising Committee to **add** to the Statement in (v) the following:



Youthtrek is governed by Christian Standards and it is the expectation that people will not engage in sexual intimacy at this Camp. If these Standards are broken people should be aware of the need to respect their partner and protect against pregnancy and sexually transmitted diseases. A Medical Officer is available at all times for advice on health issues.

4. Conference asks the Youthtrek Organising Committee to explore ways of relaying these decisions to the Youth at the Camp in a way that is culturally sensitive.
5. That Conference advises the EYY Board of the above decisions and asks it to consider these as policy for future Youthtreks.

## **HARASSMENT/ABUSE CENTRAL COMPLAINTS COMMITTEE**

Report pages 113ff

### **Decisions:**

1. The Report is received.
2. Conference endorses the appointment of the present members of the Central Complaints Committee for a further three years. Then one member shall retire to begin the cycle of replacement and the other continue to complete their six-year term.
3. Conference ratifies the Sexual Harassment/Abuse Procedures which in 1993 were given general approval and implementation, with the alterations and additions as detailed in Appendix A.
- 4(a) Professional supervision of all people who give pastoral care in an employment or covenant relationship with the Church is to be compulsory from 1997 when budgetary resources for training supervisors and paying for supervision have been established, and when a system for accountability of supervisors is in place.
  - (b) The Fieldworker, Ordained Ministry, is requested to continue working at these tasks.
5. Conference affirms District Property committees who are monitoring alterations and new buildings to see that buildings do not provide opportunities for sexual harassment/abuse, and encourage all other Property Committees to follow their lead.
6. The Membership of the Committee is as printed in the Year Book on page 22.



# CHURCHES EDUCATION COMMISSION

Report Page 333

## Decision:

1. The Report is received.

**QUESTION 52--What are the decisions of Conference on matters relating to the Administration Division?**

## ADMINISTRATION DIVISION

Report pages 221ff & 329

## Decisions:

1. The Reports are received.

### **Stipends**

2. Conference notes and adopts the guide-lines for the remuneration for Lay people filling Church appointments. (numbered 1 to 7, Board of Administration report page 236), noting that all employment contracts also need to contain appropriate redundancy provisions.

### **Employment Contracts for Presbyters**

- 3(a) The Board of Administration is requested to review and re-write the various provisions within Church law, Conference decisions and associated matters, relating to the "employment" relationship, rights and obligations of Presbyters into a more accessible format and with provisions and wording which more appropriately reflect the existing environment in which the Church operates, noting the need to comply with all relevant legislation.

4. Conference notes and acknowledges:

- (a) that conditions have changed since the housing allowance for ministers living in their own homes was established in 1975, and
- (b) that the current allowance of less than \$100 p.w. (before tax) is inadequate in most cases, and bears little relationship to the costs incurred by the Presbyter or the return received by the parish, and

- (c) that the present allowance acts as a disincentive to presbyters who are endeavouring to plan ahead for retirement housing.

5 Conference requests the Board of Administration:-

- (a) to address the issue of the housing allowance urgently seeking a more satisfactory and equitable basis for the allowance, and  
(b) in so doing, to consider the basis used by the Presbyterian Church, and  
(c) to prepare a proposal for consideration by Synods and Conference 1995.

**Government Legislation**

6. Conference notes the provisions of the Privacy Act and the need for Parishes to comply with that Act.  
7. Conference draws to the attention of Parishes and Circuits the Consumers Guarantees Act and in particular the need to exercise care, for example, in the way goods for sale at fund raising activities, are represented.  
8. Conference notes the likelihood of most Church buildings being required to provide Fire and Intruder Alarms and that the Board of Administration will be issuing advice and, possibly financial assistance to help with installation..

**General**

9. *NOTICE OF MOTION*

*"Recognising the importance of centralised oversight and access to computer systems, and the highly variable nature of localised parish record keeping, Conference asks the Administration Division to reconsider its decision not to keep records of Minister's service entitlements (p.235, Decision 2) collation of perhaps annual totals would help ensure that there was not loss of benefits to ministers through inadequate local record-keeping."*

The Notice of Motion is referred to the Board of Administration.

10. *NOTICE OF MOTION*

*"As the Registrar-General has ceased providing Marriage Registers to Churches, conference urges all Parishes to make provision to keep adequate records of marriages celebrated in their Churches."*

The Notice of Motion is referred to the Board of Administration for implementation.

11. *NOTICE OF MOTION*

*"That Conference*

- (a) *Notes the numerous examples of ecclesiastic discrimination in this year's Conference agenda.*



*(Note: "Ecclesiastic discrimination" is where, when reference to Presbyters, the title "Rev" is placed before their name but where lay people are mentioned as no title is used.)*

- (b) Instructs all committees and other groups within the Church to cease this practice."*

The content of the Notice Motion is referred to the Conference Secretary for him to give appropriate guidance to those preparing reports for the Conference agenda, and also referred to the Welfare of the Church Committee and Committee on Ministry.

12. The Membership of the Board of Administration for 1995 is as printed in the Year Book on page 23.

**QUESTION 53--What are the decisions of Conference on matters relating to the Investment Board?**

## **INVESTMENT BOARD**

Report page 213

**Decisions:**

1. The Report is received.
2. The Membership of the Board for 1995 is as printed in the Year Book on page 25.

**QUESTION 54--What are the decisions of Conference on matters relating to the Methodist Trust Association?**

## **METHODIST TRUST ASSOCIATION**

Report page 208f

**Decisions:**

1. The Report is received.
2. Conference re-affirms its endorsement of and recommendation for investment of Methodist Church of New Zealand funds with the New Zealand Methodist Trust Association.
3. The Membership of the Board for 1995 is as printed in the Year Book on page 26.



**QUESTION 55--What are the decisions of Conference on matters relating to Connexional Trusts?**

**P.A.C. DISTRIBUTION GROUP**

Report page 220ff

**Decisions:**

1. The Report is received.
2. That the Council of Conference initiate the Seventh Year Review of the distribution process and the effect of the distributions on the life of the Church.
3. Conference suggests that the review should include:
  - what the Church has achieved by the giving of gifts from the Fund.
  - a critique of compliance with the Touchstones.
  - wide consultation.
  - an analysis of the proportions in which total gifting from the Fund has gone to various groupings, both within and without the Church.
4. The Membership of the Distribution Group for 1995 is as printed in the Year Book on page 22.

**METHODIST PROVIDENT SOCIETY**

Report page 214ff

**Decision:**

1. The Report is received.

**PACT 2086 TRUST**

Report page 203ff

**Decision:**

1. The Report is received.

**ROBERT GIBSON TRUST BOARD**

Report page 216

**Decisions:**

1. The Report is received.
2. Conference notes that grants and bursaries for the year 1994 -95 have been allocated as follows: 775

Wesley College	\$ 37,000
Other Secoondary Schools	\$ 15,000
Polytechnic Students	\$ 14,000
University Grants	\$ 55,000
Manaia Property Committee	\$ 5,000
Development Division up to	\$ 20,000
Methodist Mission Aotearoa up to	\$ 4,000
<b>Total Grants &amp; Bursaries</b>	<b><u>\$150,000</u></b>

3. The Membership of the Board is as printed in the Year Book on page 26.

## WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUSTS

Report page 255ff

### Decision:

1. The Report is received.
2. Conference notes that the Board Membership for 1995 is:  
Owen Prior, (chairperson), John Roberts and Keith Taylor, Christine Kershaw and Daphne Pratt, Grant Bolitho, Bruce Smith, Lani Tupu, Barrie Woods and Neville Price (secretary)

## JAMES AND MARTHA TROUNSON TRUST

Report page 95

### Decision:

1. The Report is received.

**QUESTION 56--What are the decisions of Conference on matters relating to the Connexional Budget?**

## FINANCE AND STEWARDSHIP

Report pages 122ff

### Decision:

1. The Report is received.  
[Note: The suggested decisions 2 to 6 are reflected in the decisions of Grey Trust and Kai Iwi Mission Estate.]

# REPORT OF THE GENERAL SECRETARY TO CONFERENCE 1994

- 1(a). I report that I have received all audited Annual Accounts with the exception of the Wesley Historical Society, 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 with the exception of Grey Institute Trust and Manawatu Social Services.

- (b) Audit Certificates have not been received from the following Parishes:

Auckland East	Hamilton East	Feilding-Oroua
Devonport	Tokoroa	Wellington Central
Birkenhead	Rotorua	Wellington West
Whanaparaoa	Te Awamutu	Levin
Auckland Samoan Parish	Otorohanga	Christchurch Mission
Hamilton	Napier	Christchurch South

## BRADLEY TRUST:

- 1 That a grant of \$3,000 be made to Christian Research Association - Pacific Island Research Project to look at *the impact of New Zealand Society on traditional Pacific Island beliefs and culture, and the implications this might have for Pacific Island Churches in the next decade*"

## THORNDON TRUST

- 1 It was agreed that one-third of the Thorndon Deposit Income Account for the year ended 30/6/1995 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. [Note: Distribution for the year ending 30 June 1994 was \$5,058.]

## UNDESIGNATED LEGACIES:

1. It was agreed that the income from Undesignated Legacies of \$6,000 be made available to the Connexional Budget Task Group.

**QUESTION 57--Who is elected President of the Church for induction at next Conference?**

Rev Tavake Tupou



**QUESTION 58--Have adequate arrangements been made for the President's supply?**

In consultation with the President-Elect adequate arrangements will be made.

**QUESTION 59--Who is elected the President's Legal Adviser?**

Mr Geoffrey H Peak, LLB

**QUESTION 60--Who is elected Vice-President for induction at next Conference?**

Mrs Jill van de Geer

**QUESTION 61--Who are elected as District Superintendents for the ensuing year?**

As printed in the Year Book on page 2.

**QUESTION 62--Who are elected as Secretaries of Synods for the ensuing year?**

As printed in the Year Book on page 3.

**QUESTION 63--Who are elected as Financial Secretaries of Synods for the ensuing year?**

As printed in the Year Book on page 4.

**QUESTION 64--Who are elected as Property Secretaries of Synods for the ensuing year?**

As printed in the Year Book on pages 4 and 5

**QUESTION 65--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 22.
- (d) President's Committee of Advice.  
As printed in the Year Book on page 22.
- (e) Council of Elders  
Jan Tasker, Mike Yasa, Peter Glensor (Tautiwi members)  
Taha Maori to be notified.
- (g) PAC Distribution Group  
As printed in the Year Book on page 22.

**QUESTION 66---When and where shall the next Conference be held?**

11-16 November 1995  
Hamilton

**QUESTION 67--When shall the Annual Meeting of Synods be held?**

4 -12 August 1995

**QUESTION 68--**

- (a) What is God saying to us now?
- (b) What more can be done to promote the work of God?

**REPORT OF GENERAL PURPOSES**  
**re AUCKLAND METHODIST MISSION SUPERINTENDENT**  
Report page 331

**Decision:**

1. The Report is received.

# CONSOLIDATED INDEX

Y.B. REP. F.S. RES.

## Addresses:

### Contact Addresses -

Boards, Committees, etc. 9

Deacons, Minita-a-Iwi,  
etc. and Supernumeraries 29

Presbyters & Home Missionaries Widows 59

### District Personnel -

District Candidate Conveners 6

District Financial Secretaries 4

District Property Advisory C'ttee 5/6

District Property Secretary 4/5

District Superintendents 2

Hospital Chaplains 7

Secretaries of Synods 3

Ministers in Co-op. & Union Parishes 59

Officials of Conference 1

Overseas Personnel - Council  
for Mission 56

### Personnel - Boards & Committees

Boards and Committees 23

Standing Committees 21

Social Services 27/28

Widows of Presbyters and  
Home Missionaries

## Administration Division:

9, 23 221 548 772

### A. MINISTRY

Stipends 222)

225)

Presbyters Deacons & Lay Workers 227 494

Lay Workers Retiring Fund 530

Removal Fund 228 507

Presbyters Retirement Housing

Supernumerary Fund 223 521

### B. PROPERTIES AND FUNDS

Church Building and Loan Fund' 228 568

Board of Administration Insurance Fund 231 592

Connexional Fire Insurance 501

Connexional Banking Arrangement 233

The General Purposes Trust Bd 232 562

Walters Family Trusts 233

Winstone Memorial Fund 232



	Y.B. REP.	F.S.	RES.
<b>C. GENERAL</b>			
Employment Contracts for Presbyters		237	
Archives		234	
Consumer Guarantees Act		238.	
Privacy Act, 1993		237	
Continuing Work		239	
Board of Administration Ministers Housing A/c			556
Board of Administration - Special Account			488
Connexional Budget A/c			536
Connexional Expenses A/c			542
Connexional Fire Insurance A/c			
Aldersgate Fellowship (see Methodist Affirm)	14, 26	92	741
Annual Synod Meetings			
Armed Services Chaplaincy	9		
Audited A/cs report for Journal			
Bi-Cultural Committee	9, 23	190	764
Bi-Cultural Committee - Law Revision		320	
BiCultural Journey 10 Years On		241	
Bradley Trust			777
Business Day to Day		2	
Central Complains Committee	22		
Chaplaincies			
Chronological List of Presbyters,			
Deacons, etc.	61		
Church Union	10, 25	186	763
Churches Education Committee	9	333	772
Climo, Frederick J		401	
Clothier, William E		402	
Committee on Ministry	10, 21	99)	
		328)	732
Community of Men and Women in Church			
and Society	10, 21	170	740
Conference 1995			779
Conference			
Business Day to Day		2	
Conference decision making process (draft)		11	
Council of Elders		18	
En Bloc Procedures		17	
Tino Rangatiratanga		17	
Representatives -			
Departments, Boards, etc		30	
Deacons Ordained		23	
Lay		24	

	Y.B.REP.	F.S.	RES.
Ministers in Full Connexion	19		
Staff	1		
Connexional Budget 1991/92			
Council of Conference -	21		
Finance and Stewardship	122		776
Report	257		732
Council for Elders	18		779
Council for Mission and Ecumenical			
Co-operation	11, 23	71	513 757

#### Deacons:

- received for training				
- continuing in Training				
- to be stationed in training				
- continue to be stationed - in training				
Development Division	12, 24	176	618	759
Dev. Div. Investment Funds Board				
Church Union	10, 25	186	763	
Land Commission		194		
Making Disciples Task Group	25	182		
Diaconate Task Group		327		733
Dickinson, Audrey		425		
District Superintendents	2			
Synod Secretary	3			
Financial Secretaries	4			
Property Secretaries	4/5			
Property Advisory Committees	5/6			
Candidate Conveners	6			
Educational Ministry	12, 25	149		768
Epworth Management Trust	12, 25	307	566	740
E.Y.Y.B	12, 25			
Faith and Order Committee	12, 21	41		741
Baptism		54		
Church Ministry and Sacraments		41		
Confessing the one faith		56		
Covenant Service		49		
Funeral Service		41		
Induction of District Superintendent		42		
Joint Liturgical Commission		42		
Lectionary		42		
Methodist Roman/Catholic Dialogue		41		
Presidential Ruling		55		

	Y.B. REP.	F.S.	RES.
Fijian Advisory Committee	13, 21	132	761
Fijian/Samoan/Tongan decision			763
George QSM, Rebecca Atawhai		404	
Gibson, Roger		441	
Goodman, George H		405	
Grey Institute Trust	13,	269	767
Harassment/Abuse Central Complaints Cttee	14, 22	113	771
Harford, Rex		407	
Hemara, Hemara Theo		408	
Herbert, C Brice		426	
Hornblow, Maxwell A		427	
Hospital Chaplains, List of	7		
I.T.I.M. Chaplaincy	13		
Investment Board	13, 25		774
James, Russell E		428	
Jamieson, Colin G		429	
Johns, Edgar		409	
Kai Iwi Mission Trust	13	305	767
Land Commission		194	
Law Revision	13, 22	267	742
Lay Representatives		24	
Making Disciples Task Group	25	182	760
Manihera, John I		415	
Media and Communications	14, 22	271	515 739
MINESCO		260	755
Methodist Discipline/Dismissal Procedures		262	735
Methodist Investment Board		211	774
Methodist Provident Society		214	575 775
Methodist Trust Association	26	205	471 774
Mission, Council for	11, 23	71	513 757
Methodist Mission Aotearoa	16, 27	284	732
Auckland	16, 27	296	
Christchurch	16, 27	299	
Dunedin	16, 28	303	
Wesley-Wellington	16, 27		
N Z Lay Preachers' Assn	16, 25	172	738



	Y.B. REP.	F.S.	RES.
N Z Methodist Women's Fellowship	16 167		738
Negotiating Churches Unity Council	15 196		764
Nominations President & Vice- President - Profiles	391		
Oldfield, Charles Brightmore	410		
Pate, Henry Heremia	430		
Pastoral Committee	17, 22		779
P.A.C.T. 2086 Trust	203	481	775
P.A.C. Distribution Group	22 218		775
<b>Presbyters</b>			
- received for training			701
- continuing in Training			701
- to be stationed in training			701
- ordained			702
- continue to be stationed - in training			701
- admitted into Full Connexion			702
- available for local (Self- Supporting) Ministry			703
- ceased to be recognised			703
- exercising ministry in another Church overseas			705
- received from another Church			
- employed in another Church or Church related position, not available for stationing			
- not employed in another Church or Church related position, not available for stationing			705
- retiring at this Conference			707
- continue in retirement			708
- died since last Conference			790
- transferred to another Conference			
President's Committee of Advice	22		779
President-Elect	1		777
President's Legal Adviser	1		778
Presidential Ruling			749
Public Questions	17, 22 59		749
Rakena, Ruawai D	431		
Restructuring Task Group	274		735
RESPONSE	17 199	517	760
Robert Gibson Trust	17,26 216	775	

	Y.B.	REP.	F.S.	RES.
Sacraments, Authority to Administer				710
Samoaan Advisory Committee	17, 22	311		761
Samoaan Synod of Te Hahi Weteriana o Aotearoa				761
Sefuiva, Iosua Leuma		412		
Sexual Harassment/Abuse in the Methodist Church	14, 22	113		771
Shamy, Eileen		432		
Standing Committees of Conference		9		
Stations, List of				712
Statistics		451		
Synods - Annual Meeting Dates				779
Ta'ufu'ou, Peni Mafi		434		
Te Taha Maori	17, 26	141	573	766
Thorndon Trust				777
Tino Rangatiratanga		17		
Tongan Advisory Committee	18, 23	252		762
Trinity Theological College	18, 27	101)		
		337)		754
Trounson Trust, James and Martha	20	95		776
Tuimaseve, Fisiga		436		
Undesignated Legacies				777
Vice-President-Elect		1		778
Waugh, Jean		438		
Wallace, William (Bill) L		437		
Welfare of the Church Committee	20, 23	96		733
Wellington Methodist Charitable & Educational Endowments Trust		20 255		776
Wesley College	20, 27	86)		
		332)		756
Wesley Historical Society N Z	20	148		740
Youth Ministry	12	152		768
Youth and Sexuality				770

