

IN THIS WORLD

BAPTIST AND METHODIST CHURCHES IN NEW ZEALAND 1948 TO 1988

by

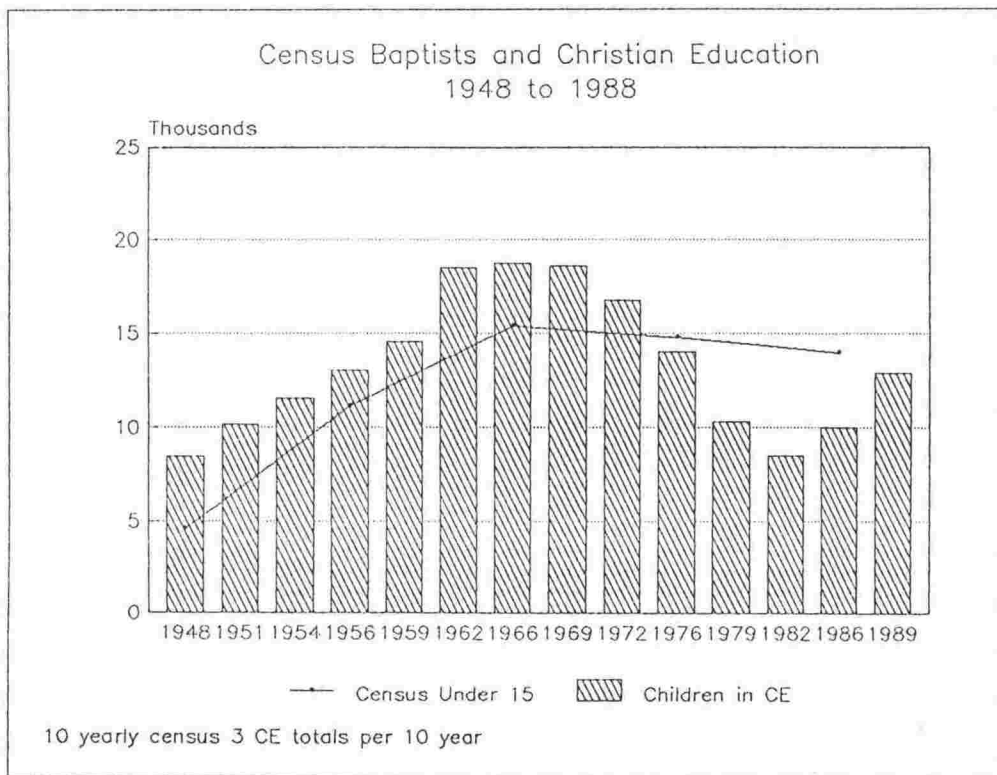
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A thesis

submitted to the Victoria University of Wellington  
in fulfilment of the  
requirements for the degree of  
Doctor of Philosophy  
in the Department of World Religions

Victoria University of Wellington  
1992

- p.2 Footnote 4 - date for churches at Braintree and Eythorn - 1550.
- p.41 Figure 2.4.b has error. 1966 census should read 15,396 not 20,162. (Latter figure includes 15-19 year olds.) Corrected graph follows.



- p.58 Para 2 - last sentence, 0.07% should read 0.7%
- p.63 Footnote 222 should begin - See Research Notes
- p.67 Para 2 - first two sentences should read: Methodists aged over 70 were over-represented in 1966. By 1976 this applied to those aged over 50.
- p.123 Line 4 delete - the following year.
- p.142 Last footnote should be numbered 559
- p.193 Graphs should read AAGR 1.63%
- p.207 Baptist Missions were focused on by 19 churches with ecumenical theology and 8 churches with liberal theology.
- p.219 Footnote 778 - quotation should read "the Christian flip side of the New Age movement."
- p.221 Footnote 780 and p.226 Para 2 Line 1 - dates should read 1987.
- p.232 Footnote 821 - second sentence should read - Proportionately more resignees than working pastors held evangelical theology.
- p.246 Last sentence should begin "It also leaned more to bringing in...."
- p.268 Footnote 825 - last line delete "they".
- p.278 Footnote 986 - Second sentence should begin - Plans for a bi-lateral union with the Presbyterians were opposed...
- p.361 Last sentence should begin - One factor relating...



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ABSTRACT

New Zealand Baptist and Methodist Churches' growth and decline between 1948 and 1988 was caused by the manner of their involvement in this world, in their roles of experiencing and telling about God in word and action. These roles link with the three factors - secularisation, evangelical theology and practice and the Charismatic movement. The roles and factors are encompassed within the context of change and discontinuity.

1. The impact of secularisation showed in declining religious profession and membership, yet also in greater involvement in this world through experiencing God immanent within it.
2. Commitment to evangelical theology and practice led to short term Baptist success, but in the long term triggered membership losses. Methodists without this emphasis showed even greater membership decline.
3. The Charismatic movement which was initially divisive holds within it potential for experiencing God in this world, and for dynamic continuity to make sense of the changing world scene.

The relationship of the context of change to the three major factors was that the greater the degree of responding to discontinuity with creative dynamic continuity, the greater the growth of the churches. Increasing the degree of static continuity induced decline. The absence of any form of continuity resulted in even greater decline.

The Baptist Churches successfully increased membership through relating well to the post-war generation. Through social service and outreach ministries they became more involved in this world. Evangelism, through a variety of methods, provided continuity in sharing the God news.

The Charismatic movement as catalyst for church change in times of societal change brought the potential, through emphases of servant theology, to channel God experience into relational outreach. This led to its meshing with the positive effects of secularisation and evangelism.



Methodist church growth was restricted by suspicion of the Charismatic movement, loss of evangelical focuses and recruitment programmes. Social action continued to be the Methodist way of being involved in this world.

Profiles completed by 200 Baptist and 168 Methodist churches demonstrated the interplay of these factors. These were complemented by surveys completed by 106 resigned ministers, over 170 interviews, 6 case studies, 46 church visits and extensive reading.

Analysis of profiles and membership statistics showed that Baptist churches did not do better because of short term ministries, pastoral terms, membership and evangelical theology. But without evangelical theology and practice Methodist membership declined more. For every 12 members welcomed Baptists would lose 8 and Methodists 15. This indicated that churches not retaining members and clergy needed a balance of evangelism and whole-of-life theology with longer term focuses to provide dynamic continuity in the discontinuity of life.



ABBREVIATIONS

The following abbreviations are used in this thesis.

AAGR	Annual Average Growth Rate (Average % per annum increase - compound)
AASS	All Age Sunday School
BHS	Baptist Historical Society
BMS	New Zealand Baptist Missionary Society
BCNZ	Bible College of N.Z. (formerly BTI - Bible Training Institute)
BTC	Baptist Theological College (after 1960, known as Baptist College until that time)
BWL	Baptist Women's League
BWMU	Baptist Women's Missionary Union
C	Charismatic
CCANZ	Council of Churches of Aotearoa New Zealand
CGS	Church Growth School
COMEC	Council for Mission and Ecumenical Cooperation
ITIM	Inter-Church Trade and Industry Mission
JSSR	Journal for the Scientific Study of Religion
MAS	Ministerial Attrition Survey
MOC	Minutes of the Methodist Conference
MPR	Member Population Ratio
MWF	Methodist Women's Fellowship
MWMU	Methodist Women's Missionary Union
NC	Non-Charismatic
NewC	New Citizen (periodical)
NCC	National Council of Churches
NCWNZ	National Council of Women of New Zealand
NPIM	National Percentage Increase in Membership (simple)
NZB	New Zealand Baptist (periodical)
NZM	New Zealand Methodist (periodical)
NZMT	New Zealand Methodist Times (periodical)
PIM	Percentage Increase in Membership (simple)
TTC	Trinity Theological College
WCC	World Council of Churches
WHS	Wesley Historical Society
YFC	Youth for Christ
YWAM	Youth With a Mission

### ACKNOWLEDGMENTS

I wish to extend my appreciation to the Rev. Bruce Patrick for initiating this thesis and to Dr James Veitch for his supervision of it.

My husband Ian has my deepest gratitude for without his patient support and guidance with computer programmes I could not have produced this thesis in its present form. I also value my son Geoffrey's encouragement and practical assistance in times of family stress.

To the Baptist and Methodist current and former church leaders and members from Invercargill to Kaitia who have patiently answered my questions, questionnaires, and telephone calls, generously sharing their knowledge, their experience and their Year Books - my grateful thanks. Special appreciation also goes to the staff and members of my six case study churches - Kaiapoi Baptist, Levin Baptist, Sandringham Baptist, Trinity Methodist Rangiora, St. John's Methodist Levin and Cross Roads Methodist Papakura for their hospitality, kindness and openness in sharing their homes, their records, and the faith stories of their churches.

The financial assistance provided by the Smethurst Committee of the Methodist Womens Fellowship, the Sarah Ann Rhodes Research Fellowship and the Helen Stewart Royle Scholarship is very much appreciated.

In relation to Baptist research I would like to thank Dame Vivienne Boyd and the Rev. M.A. Robertson for their helpful comments; also the Rev. T.L. Isaac for access to basic data and reports on his roll survey. The late Rev. J. Ewen Simpson's years of support and insight will always be valued.

The staff of the Methodist Connexional Office, the Baptist Union Office and the Baptist Theological College were also most helpful - thank you for this. My appreciation is also extended to the helpful staff of the Alexander Turnbull Library and the Victoria University Library reference section.

I am grateful to present and former ministers and members of Baptist and Methodist Churches, and to the Rev. James Worsfold of the Apostolic Church for information about the rise of the Charismatic Movement in New Zealand.

To Mr Douglas Dean of the Baptist Historical Society, the Rev. Marcia Baker and Mrs Verna Mossong of Methodist Archives, I would acknowledge my gratitude for their assistance and time spent in photocopying archival material.

Elaine E. Bolitho

20 August 1992

## INTRODUCTION

New Zealand Baptist and Methodist Churches' growth and decline between 1948 and 1988 was caused by the manner of their involvement 'in this world.'

The focus shifted from affirming the next world and urging separation from this one to a greater affirmation of life shared with God in this world.

First I set this into its historical, religious and social context in times characterised by change and discontinuity. (Part I)

I then show that three interlocking areas characterise the Churches' distinctive ethos and performance:

The Charismatic movement (Part II)

Evangelical theology and practice (Part III)

Secularisation (Part IV)

The churches' role in these areas is defined as 'to experience and tell about God in word and action in this world,' or - in brief - sharing 'the God news.'

The Charismatic movement provided new ways of experiencing God in this world in times of change, providing continuity of God experience in a context of discontinuity. Factors leading to the movement's second wave worldwide and in New Zealand included an environment of post-war change, the influence of Pentecostal churches, interest in revival and evangelism, spiritual healing and 'deeper spiritual life.' Small local inter-denominational prayer groups were the matrix stimulating the movement's spread through historic churches. Their charismatic experiences were more accepted by Baptists and suspected by Methodists. Methodists avoided the divisiveness connected with the movement's early phase, but in doing this also avoided the stimulation the movement brought. Hence they denied growth opportunities to their Church. Baptists weathered divisiveness and developed new styles of worship and outreach relevant to the baby-boom generation, particularly to the upwardly mobile families. Profiles completed by 368 churches, showing 20% of Methodist and 69% of Baptist churches including a charismatic orientation, illustrate the difference in the

movement's effect on the two churches. A charismatic orientation was frequently linked with evangelical theology, in a reawakening of the conversionist tradition.

Evangelical theology and practice involves telling 'the God news' in this world. Baptists consistently focused on this and increased their membership and census affiliation. Over forty years they steadily gained members, but did not retain them, as two of every three left, for reasons other than death. Until the mid 1960's the Methodists had some focus on evangelical theology and practice. During this period their numbers continued increasing. Losing this focus paralleled membership plateauing and then declining. For every four members gained, five were lost. This decline is considered to also have links with the effects of secularisation.

It is shown that secularisation, or 'this-one-worldliness' has had potential to induce both growth and decline as Churches become more involved in this world through social outreach, missions, ecumenism, public questions and bi-culturalism. Baptists undertook this from a congregational base, and Methodists from a national, connexional foundation, and these styles of government were critical influences in the effectiveness of their Churches.

The facets of growth and decline in these three interlocking areas are then brought together in Part V. Baptist growth, measured by its annual average growth rate per cent (AAGR), was most apparent in areas of population growth and generally, the younger the church the greater its growth rate. Churches including a charismatic orientation were more likely to show growth at rates greater than the national average. However, Baptist churches demonstrated a short-term syndrome with short-term rolling gains in membership, short-term pastoral charges and short-term ministry careers. A survey of 106 ministers leaving pastoral charges in the Baptist and Methodist churches reflects the patterns in the membership of the Churches concerned. More than half the respondents no longer had strong links with the church they had worked for.

The Baptist developments stimulated by charismatic renewal led to a culture affirming way of being in this world, giving continuity and quickening membership growth while other historic churches were declining.

Methodists accelerated their decline by attempting to provide continuity by maintaining and reworking pre-war emphases, and at the same time deploying energy into areas other than directly telling 'the God news'. Their liberal leaders followed noble goals of changing this world through changing structures. They neither achieved this, nor recruited new members.

Thus Baptist numbers grew and Methodists declined. One found relevant ways of being Christian in this world and attracted people, the other turned them off.

PART I

HISTORICAL RELIGIOUS AND SOCIAL CONTEXT

## CHAPTER 1 - BAPTIST AND METHODIST HISTORY TO 1948

Denominational origins and activities up to 1948 provide an historical setting for events within the period studied.

### 1.1 Baptist and Methodist Origins

#### 1.1.1 Baptist Origins

There are two general historical origins of Baptist Churches.

The Anabaptists formed one stream of the Reformation,<sup>1</sup> founding their first church in Zurich in 1525. Subsequently thousands of their radical members were hounded, imprisoned, burnt at the stake, beheaded or drowned for their beliefs in freedom and believer baptism.<sup>2</sup> "[S]o far as we know, Anabaptism in England was never organised and lacked a real leader."<sup>3</sup>

New Zealand Baptists trace their origins to British Baptist Churches, who, in turn, trace their history<sup>4</sup> to non-conformist Christians driven abroad by English persecution under James I. As the Reformed Evangelical Church had full liberty in Holland, the Gainsborough group of separatists, pastored from 1606 by John Smyth, escaped to Amsterdam. There, in 1609,

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- 1 Hillerbrand, H.J., 'Anabaptism and the Reformation: Another Look', in Church History, Vol. XXIX, pp. 404-423 describes the Radical Reformation.
  - 2 Underwood, A.C., A History of the English Baptists, p.24. Chapter 1 gives further Anabaptist details.
  - 3 Underwood, p.27. It can be argued that Anabaptists' radical tendencies can be seen in subsequent Baptist activities as providing tenacity in the face of secularisation.
  - 4 Underwood follows, for instance, Nappen, Tudor Puritanism, Chicago, 1939 (p.315) "the available facts concerning the origin of the English Separatists have defied the best efforts of modern scholars to connect them with the Continental sectaries." North, A., A History of the Baptists in Outline noted (p.10) devout users of Wickliffe's translations "who suffered for the principles the Baptists hold", but was careful to not imply that such groups and primitive churches were all or chiefly Baptist. Henry VIII's 1525, 1538 and 1540 proclamations against Anabaptists indicate some British presence but claims for churches at Braintree and Eythorn in 1522 had not been verified. North accepted Helwys' church as "the first which clearly emerges into view" when presenting Baptist history for New Zealand use. (p.12) New Zealand Baptist historians (Beilby 1957, Tonson, 1982) start with New Zealand events.



they founded the first English Baptist church.<sup>5</sup> When members returned to London, Thomas Helwys set up, in 1612, the first Baptist church on British soil.<sup>6</sup>

Thus grew the British General Baptist Churches, holding Arminian theology.<sup>7</sup> Some General Baptists, influenced by revival, formed on 6 June 1770, the New Connexion of Baptists, which "manifested two strong Methodist characteristics: strong evangelical zeal and strong corporate feeling."<sup>8</sup>

Particular Baptists, a group holding Calvinistic theology, seceded from an independent church during the reign of Charles I (1625-1644).<sup>9</sup>

Both General and Particular Baptists were persecuted by the state church for emphasising freedom and liberty to worship God as they chose; for being non-conformist in worship style with different views of church and sacraments,<sup>10</sup> and for demonstrating a visible difference in church practice through baptising by immersion.

They based their claim to liberty on each person's direct, personal access to Christ, and responsibility to God - the doctrine of the 'priesthood of all believers.' For them, freedom was not repudiating authority but returning to the New Testament recognition of Jesus Christ's sole authority as head of the Church. They saw this implying freedom of conscience, belief, and worship, and freedom from interference by hierarchy or state.

Strong evangelistic beliefs led to equally strong emphasis on foreign mission. In 1792 William Carey was the driving force in founding the

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5 Underwood, pp. 37-38.

6 Underwood, p.46.

7 Smyth espoused these views prior to 1612, possibly from the debate in Holland concerning Jacobus Arminius (1560-1609). Arminianism opposed Calvinist pre-destinarianism, believed in humanity's creation with free will, and that Christ died for all. Underwood, pp. 40-1 gives Smyth's Arminian opinions.

8 Underwood, p.153.

9 Underwood, p.56.

10 Underwood (p.15 ff.) followed E. Troeltsch, The Social Teaching of the Christian Churches, categorising Baptists as sect not church.

Baptist Missionary Society <sup>11</sup> - the first voluntary association of private individuals for missionary purposes in modern times.

Baptist distinctives developed from this history. Those with ongoing relevance in the period studied, include:

- (a) autonomy of individual congregational churches
- (b) priesthood of all believers
- (c) evangelical theology and practice
- (d) overseas missions
- (e) baptism by immersion
- (f) acceptance of the Bible as the 'inspired word of God'

Calvinism's decline among Particular Baptists and "the growth of open communion and open membership among both types of [British] Baptists made it unnatural and illogical for them to remain apart". <sup>12</sup> Union, discussed from 1857, finally eventuated in 1891. Differences of lessening significance in Britain received little publicity in the fledgling New Zealand Baptist Churches, <sup>13</sup> which were more likely to hold General Baptist tenets. Only Rangiora and Oxford churches are known to have followed Particular Baptist doctrines. <sup>14</sup>

#### 1.1.2 Methodist Origins <sup>15</sup>

Methodists trace their origins to the preaching of John Wesley (1703-1791), the music of Charles Wesley (1707-1788), and the churches which grew up when their converts were not happily accommodated in the Church of

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11 This society's full title was "the Particular Baptist Missionary Society for Propagating the Gospel among the Heathen." (Underwood, p.165.)

12 Underwood, p.211 ff.

13 See Tonson, P., A Handful of Grain, (Vol 1), p.40 for isolated controversies regarding open and closed communion, prior to 1891.

14 See Simpson, E.P.Y., A History of the Baptists in New Zealand pp. 15-16 and Tonson, p.37.

15 Methodist origins, history and beliefs are extensively documented, through John Wesley's own writings, and through subsequent histories. See Ward, W.R. and Heitzenrater, R.P. (Eds), The Works of John Wesley. For a popular version, see Davies, R.E., What Methodists Believe. Section 1.1.2 touches only on areas relevant to this thesis.

England.

"Methodism was a product of the Evangelical Revival, the revival of personal religious faith, "experimental" religion...The result was a peculiar fellowship which was simple, spiritually optimistic, warm and emotional, but at the same time strongly Biblical and ethical in emphasis...When the Wesley brothers went abroad preaching the love of God "for every soul of man" they were in effect teaching men to value themselves." <sup>16</sup>

Their Arminian theology was expressed in what came to be known as "the four alls" -

All men need to be saved

All men may be saved

All men may know that they are saved

All men may be saved to the uttermost <sup>17</sup>

As John Wesley did not intend his followers to become a church, he described functions in non-ecclesiastical terminology. Terms used for accuracy in this thesis are:

'Society' - the body of people meeting as a church.

'Itinerant ministry' - ministers available for stationing by the annual Conference.

'Circuit' - the group of societies around which an itinerant preacher would ride to preach and teach, evolving to refer to the group of churches administered together, the term parish being adopted later.

'Connexion' - the national grouping of circuits as an interdependent body. <sup>18</sup>

The Wesleyan Methodists (formed 1744), <sup>19</sup> constituted the missionary

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16 Hames, *Out of the Common Way*, pp. 23-24. Hereafter this publication covering 1840-1913 is referenced as Hames 1972. His second volume, *Coming of Age* covering 1913-1972 is referenced as Hames 1974.

17 The term "men" was understood as gender inclusive, with both women and men in classes, bands, societies, and as local preachers.

18 By common usage the term church came to be used for society, circuits were renamed parishes, while the term connexion is retained for the administrative office and as a collective term, particularly emphasising the national church working as a whole.

19 This term distinguished the main body of Methodists after the formation of alternative connexions. Earlier, Wesley referred to his followers as "The United Societies." Hames 1972, p.18.

society to which the Rev. Samuel Leigh appealed in 1820 for support as a missionary to New Zealand. <sup>20</sup>

Other branches of Methodism formed after John Wesley's death. <sup>21</sup> The Bible Christians (1819) and the Primitive Methodists (1820) grew in south-west and north-east England as reactions to abandoning open-air preaching after the Toleration Act. From about 1810 in a wave of evangelical fervour, leaders walked out of chapels, preached to the poor, particularly agricultural workers, and won thousands of converts. <sup>22</sup> They rated experience of God more highly than education. The United Methodist Free Churches followed a major 1857 schism. These denominations brought shared Wesleyan polity, connexionalism and terminology to New Zealand, <sup>23</sup> but only Primitive Methodists and Bible Christians brought the enthusiasm of a new religious movement. After several generations of connexional life, Wesleyans featured controlled experience of God and a disciplined, orderly denomination, <sup>24</sup> "with the theology of the Evangelical Revival in the modified form which it had developed in the nineteenth century as their orthodoxy." <sup>25</sup>

For two to three generations after Wesley's death, Wesleyan preachers accepted the verbal inspiration of the Bible and a substitutionary theory of atonement. They considered salvation "as an act of rescue rather than a state of release and health in the soul. Heaven and hell were ever present realities." <sup>26</sup> However emphasis on the other world was balanced by concern for life in this world. The 'social gospel' - a Methodist distinctive - can be found in Wesley's teaching, in establishing an 'Orphan House' at

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20 Williams, W.J., Centenary Sketches of N.Z. Methodism, pp.4 ff.

21 For details of Methodist "offshoots and secessions", see Currie, R., Methodism Divided, pp. 54 ff.

22 Hames 1972, pp.18-19.

23 By 1932 the British groups united with other Methodist branches to become The Methodist Church.

24 See Lineham, P.J., New Zealanders and the Methodist Evangel, p.7 ff. (hereafter referenced as Lineham 1983) regarding the effects of controlled experience and organisation.

25 Lineham, P.J., The Shaping of Popular Evangelical Theology in New Zealand, p.7. (hereafter referenced as Lineham n.d.)

26 Hames 1972, p.80.

New Castle on Tyne in 1742, and in his care for the health of his converts.  
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## 1.2 New Zealand Beginnings

Although Baptists and Methodists were active in the United States of America, New Zealand's mainly British settlers were more influenced by British than American churches.

Differences between Baptist and Methodist church organisation were significant for settlers. When Methodists arrived their connexion was already stationing missionary staff in New Zealand, and some pastoral care was available for the newcomers. The Baptist settlers, who had experienced congregational government of individual and autonomous churches, formed their independent churches along those lines.<sup>28</sup> It was not until 1881 that they established a Union network. Methodist settlers had not only an organisational advantage, but also initially greater migrant numbers. In 1851 1.5% of the New Zealand population declared that they were Baptist, while 10.5% named Methodist as their religious profession.

### 1.2.1 Baptists in New Zealand

In 1786, Samuel Pearce, a future founder of the Baptist Missionary Society

"had offered to the authorities his services as Christ's servant to labour among the convicts on the voyage [to Botany Bay] with the cherished hope of later crossing the Tasman and becoming Christ's ambassador to the Maori tribes. Official red tape denied Samuel Pearce convict room and rations on His Majesty's ships."<sup>29</sup>

Pearce died at the age of 33 without ever achieving his aim of being a missionary to the Maoris. So, unlike the earliest New Zealand members of the Anglican, Catholic, Methodist and Presbyterian Churches, who came to New Zealand with either missionary or settlement churches (or, in the

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27 See section 4.2.3(b).

28 This difference lay in the congregational administration of the Old Dissent, compared with the connexional networking of classes and societies through the itinerancy of ministers and lay preachers in the New Dissent. See Arnold, R., 'The Patterns of Denominationalism in Later Victorian New Zealand,' in Religion in New Zealand ed. Nichol and Veitch, p.85.

29 The Baptist Churches in New Zealand 1851-1940, p.2.

Anglican case, both), Baptists came "not by any corporate design."<sup>30</sup> They arrived as early as 1840 satisfying the New Zealand Company's requirements of "no convicts or riff-raff."<sup>31</sup>

These families worshipped with other denominations until sufficient Baptists gathered to form their own churches. For instance, in Wellington, Methodist, Presbyterian and Congregational Churches met from 1839, 1840 and 1842 respectively. The first Baptist meetings in New Zealand appear to have been led by a Wellington group holding open membership principles. Their Bethel Union was in existence by July 1844, and their forty pastorless members are documented as having a church capable of seating seventy people the following year.<sup>32</sup>

Official church histories record the first Baptist Church in New Zealand being founded at Nelson in 1851, following the arrival of the Rev. Decimus Dolamore. Richmond shared the 1851 founding year and the first Baptist Church was erected there in the same year.<sup>33</sup> There were then 400 census Baptists in the colony.<sup>34</sup> Auckland's first church was established at Wellesley Street (1855) and another began at Thames in 1869. By 1881 churches had been founded at Cambridge, Minniesdale, Ponsonby, Wanganui and Wellington in the North Island, and at Caversham, Dunedin, Christchurch, Greendale, Invercargill, Kirwee, Lincoln, Lincoln Road, Oxford, Rangiora, South Malvern, Sydenham and Timaru in the South Island. Eight 'out stations' also functioned. Twenty one church buildings had been erected and by 1882 fifteen ministers were employed.<sup>35</sup> However, many

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30 Simpson, E.P.Y. 1950, p.10. Tonson, p.2 noted that "In July 1842 a special issue of the *Baptist Magazine* in England was entitled "The New Zealand Colonization Number". However, "no such emigration of a Baptist community took place".

31 Tonson, especially Chapters 1 and 2, sets out the most comprehensive research to date on early Baptist settlers.

32 See Appendix 5 regarding early Wellington Baptists.

33 Information from Trust Deeds in BHS Archives.

34 General Census Return 1851 listed the following areas with Baptist affiliation: "Town of Wellington 19; Wades Town, Karori, Porirua to Manawatu 13; Hutt, Upper and Lower and Wainuiomata 36; Town of Auckland and rural Districts 62; New Plymouth Town and Country 14; Town of Nelson 66; Waimea East 102, West, 11, South 32; Town of Lyttelton 9; Town of Christchurch 11; Town of Dunedin 17; Taeri, Tokomiro &c, within Otago Block 30."

35 Annual Report of the Baptist Union of New Zealand 1882, details from 'Statistics of the Baptist Churches of New Zealand to October 1882.' This list does not include the Baptist  
(continued...)

of the 11,476 census Baptists recorded in 1881 (2.35% of the national population) lived outside the areas where Baptist churches recorded 1890 members.

### 1.2.2 Methodists in New Zealand

After his short visit in 1819, Samuel Leigh returned to New Zealand in 1822 as a Wesleyan missionary. Time with the Church Missionary Society, gaining fluency in the Maori language, preceded a Whangaroa venture.<sup>35</sup> This ended in January 1827, a fresh start being made at Mangungu, in the Hokianga, ten months later.<sup>36</sup> Following the baptism of Hika, a young Maori man, in 1831, Mangungu "became an important religious, educational and social centre."<sup>37</sup> Here, from 11 to 14 February, 1840 at least three thousand Maori gathered and added some seventy signatures to the Treaty of Waitangi.<sup>38</sup>

Several missions commenced in the North and South Islands.<sup>39</sup> The roles of Maori converts and teachers, and of missionary wives were vital.<sup>40</sup> For instance, in Wellington, the first missionary visit and first service on 9 June 1839 were initiated by Minarapa Rangihatuake, who had accepted the faith of the missionaries, was taught at Mangungu, and became a recognised,

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35(...continued)

Church meeting at the Bethel, Wellington, which did not join the Baptist Union. (See Appendix 5.)

36 See Laws, C.H., The Methodist Mission in New Zealand, Toil and Adversity at Whangaroa, p.3 ff.

37 Williams, pp. 10-28, and Owens, J.M.R., The Wesleyan Missionaries to New Zealand before 1840, p.22.

38 Return to Mangungu - A Place of Vision, p.1.

39 Return to Mangungu, pp. 2 and 6.

40 See the extensive literature in Wesley Historical Society Proceedings, Morley, W., History of New Zealand Methodism, Williams, W.J., Centenary Sketches of New Zealand Methodism and Laurenson, G.I., Te Hahi Weteriana Three Half Centuries of the Methodist Maori Mission 1822-1972.

41 Davidson, A., Christianity in Aotearoa, notes on pp.17-18 a number of Maori missionaries. See also Fairclough, P.W., The Early History of Missions in Otago particularly pp. 21-6 re Tamihana Rauparaha. Fry, R., Out of the Silence, gives details of missionary wives in chapters 2 and 3.



paid teacher. <sup>42</sup> Liberated Maori Christian slaves returned home to Taranaki as effective evangelists before missionaries arrived. <sup>43</sup> Christian Maori also travelled around the Pacific, <sup>44</sup> and, through their impact on Pakeha missionaries, influenced overseas church development. <sup>45</sup>

With European settlers' arrival some Wesleyan clergy began dividing their time between missionary and settler commitments. When the first New Zealand Company settlers arrived in Wellington, the Rev. James Buller conducted the first English Sunday service, on board the "Aurora," on 25 January 1840. <sup>46</sup> The Rev. John Aldred, the first Wellington resident Methodist clergyman, was "appointed to take charge of both the European and the Maori causes." <sup>47</sup> The Revs Samuel Ironside and James Watkin later shared a dual Maori and pakeha constituency. <sup>48</sup> With land problems, the increasing focus of the clergy upon the pakeha work, the return of many Maori to Taranaki and lower employment of Maori teachers in the Wesleyan Mission, its work ended in the 1860's. <sup>49</sup>

Buller was the first Wesleyan clergyman to conduct an English service for Auckland Methodist settlers on 19 September 1841, the venue being a saw-pit in Mechanics Bay. <sup>50</sup> A society was formed, numbers grew in 1842

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42 Roberts, J.H., in He Whakaritenga Karakia Mo Te Rau Rima Tekau Tau O Te Haahi Weteriana, Ki Poneke, 10 Hune 1989. (Order of Service for the One Hundred and Fiftieth Anniversary of The Methodist Church of New Zealand at Wellington 10 June 1989), p.19. (Hereafter referenced as Roberts 1989.)

43 Williams, p.105.

44 Three young Maori people, Shuki (or Huki) and Tungahe and a girl went to Tonga in 1827 with Nathaniel Turner's family. Tungahe helped with hand copying manuscript material in the Tongan language for the school. Also, in 1841 there were Maori Christians on the Fijian island of Rotuma. Carter, G.G., A Family Affair, pp. 2-3.

45 Owens, J.M.R., The Unexpected Impact, illustrates this effect on the Rev. John Hobbs.

46 Morley, W., The History of Methodism in New Zealand, p.331.

47 Morley, p.331.

48 See Journal of the Rev. James Watkin, and account of the work of both men in Chambers, W.A., Samuel Ironside in New Zealand, 1839-1858, Chapter 8.

49 It resumed again in the 1970's. See Roberts, 1989 pp. 19-22. For a fuller account, again from the Maori perspective, see Roberts, J.H., 'The Wesleyan Maori Mission at Te Aro', in Wesley Historical Society (New Zealand) Journal '90.

50 Williams, p.93. Hames 1972, pp. 7-8 notes the first Methodist service in Auckland conducted at this venue by Mr Florence Gardiner.



to 150 Maori and 13 pakeha,<sup>51</sup> and the High Street church was built. Its first resident minister the Rev. George Buttle was succeeded by the Rev. Walter Lawry. Minister to both European and Maori, he initiated, in 1845, the 'Native Institution' in Grafton Road. Missionaries' and settlers' children were educated at Wesley College.<sup>52</sup>

New Plymouth settlers formed a Bible Christian society in 1841, and,<sup>53</sup> under Mr Gilbert's leadership, built a small chapel. When the Rev. Robert Ward arrived in 1844, at the invitation of a group of Primitive Methodist Taranaki settlers, the groups combined.<sup>54</sup> Ward, the first Primitive Methodist minister in this country, soon abandoned his intentions to fill a dual role to Maori and European<sup>55</sup> - the first of many Methodists to make this choice. Primitive Methodist stations followed at Wellington (1848), Auckland (1850), Christchurch (1860) and Invercargill (1872).<sup>56</sup> Bible Christians did not attempt to start other New Zealand causes until 1877.

The United Free Methodists<sup>57</sup> met first at Rangiora in 1860.<sup>58</sup> Their connexion was established in 1868, with churches at Oxford, Reefton, Waipawa and Westport.<sup>59</sup>

Methodist causes began soon after the Canterbury and Otago settlements, and generally, wherever Methodists settled, classes and societies

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51 Hames 1972, p.8.

52 Williams, p.97. Land was granted by Governor Fitzroy at Grafton Road and Three Kings, extended by grants from Governor Grey and the Maori people themselves. Wesley College at Three Kings from 1876 to 1922 was followed by Wesley College Paerata from 1922 to the present. For Methodist educational ventures to 1982 see Hames, E.W., From Grafton to Three Kings to Paerata.

53 See section 1.1.2 for Bible Christian and Primitive Methodist origins.

54 Hames 1972, pp. 15-18 and 58-60.

55 Williams, p.118.

56 Hames 1972, pp. 58-9.

57 See section 1.1.2. above.

58 See Rangiora Case Study.

59 Hames 1972, pp. 60-61.

began.<sup>60</sup> Led by local preachers, they built chapels. Societies constituted circuits, after the English model, with ministers stationed first by the British Conference, and then by the Australasian Conference.<sup>61</sup>

### 1.3 Key Steps in Ongoing Development to 1948

#### 1.3.1 Baptist Developments

The key factors in the history of the Baptist Churches in New Zealand have been

- (a) evangelical theology and evangelistic commitment
- (b) forming the Baptist Union
- (c) launching the Baptist Missionary Society in 1885
- (d) publishing the Baptist magazine
- (e) founding a theological college
- (f) statistical growth

I will examine each of these in turn.

#### (a) Evangelical Theology and Evangelistic Commitment

Baptists believe the essence of the gospel to be the doctrine of salvation by faith in the death of Christ. Sharing this with evangelistic fervour has been a distinctive throughout Baptist history. From 1882 to 1948 this was done by supporting visiting evangelists,<sup>62</sup> by regular preaching and persuasive witnessing of members, through distributing tracts and by Christian education work. "Stress was laid on "separation from the

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60 The English religious pattern was that the New Dissent - Methodism - was strongest where Anglicans were weakest and vice versa. Many New Zealand immigrants came from rural south and east England, where in Cornwall and Kent Methodism was particularly strong. Methodists from other areas had battled for their Christian identity in Anglican strongholds. Both made definite contributions in New Zealand - see Arnold in Nichol and Veitch, pp. 97 ff.

61 After 1913 the New Zealand Conference stationed its own staff.

62 One the Canterbury Baptist Association's objectives was "the sustenance of Evangelists." Quoted by Tonson, p.106. However, "because of unsatisfactory experiences with unknown missionaries Baptists turned increasingly to preachers within the Denomination's own ranks." Simpson, J.E., Baptist Church Life: Then and Now - 1928-1989, p.5. (Hereafter referenced as Simpson, J.E.)

world"..and the usual targets were the pleasures of life." <sup>63</sup>

Individual churches encouraged Sunday school and 'Young Christian Bands' <sup>64</sup> and from 1899 the Baptist Union provided a national support committee. New Zealand's first 'Christian Endeavour' group was formed at Ponsonby Baptist church in July 1891, <sup>65</sup> when the first Baptist Bible classes were in their infancy. The 1904 formation of the New Zealand Baptist Young Men's Bible Class Union, was followed by the Young Women's Bible Class Union in 1909. Easter camps commenced in 1905, and 1913 for men and women respectively, <sup>66</sup> with evangelism being a high priority at both. <sup>67</sup>

Youth evangelism's continuing priority was highlighted by the Rev. P.L.A. Crampton's 1942 appointment as first Youth Director. <sup>68</sup>

At least until the end of the Second World War, most evangelicals, in denying salvation through works, saw them as detracting from evangelism. 'This world/other world' dualism was the norm. With salvation considered essential for life in the next world, charity involvement was viewed as drawing energy from the sole, prime task of rescuing souls from hell before the immanent second coming. Thus, the only social work the Baptist Union supported before 1932 was the Manurewa Children's Home, founded in 1893. <sup>69</sup> This changed dramatically after World War II. The seeds of secularisation were being planted.

"In the early thirties the thrust of evangelical preaching began to change in response to changing cultural patterns. "Satisfying human need" began to be the point of main emphasis. Less was heard about Divine purposes and judgments, and more about the love of God and His bountiful provision for His creatures...Humanity was moving into

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63 Simpson, J.E., p.6.

64 These were active youth groups. See Clifford pp. 88-9.

65 Christian Endeavour spread worldwide from the church of Francis Clark, Portland, Maine, U.S.A. in 1881. It cultivated church loyalty yet was also interdenominational. Its rapid growth in New Zealand Baptist churches outstripped and reshaped other youth movements. By 1896 there were 1545 members. (Clifford p.89.)

66 Clifford, pp. 87-91.

67 This was the era of rising Bible Class Movements. Presbyterians held their first summer camp in 1900 and organised their Union in 1902. Methodists' first camp was in 1905, with Unions following in the next two years. (Hames, 1972, p.122.)

68 Year Book 1988-1989, p.157.

69 Edgar, S.L., A Handful of Grain, Volume 4, p.44.

centre stage.." <sup>70</sup>

(b) Formation of the Baptist Union

The New Zealand churches' freedom from the divisions between General and Particular Baptists "enabled the development of a Baptist Union of homogenous churches that could work well together in all areas." <sup>71</sup> Delegates from most of the colony's Baptist churches, meeting at Oxford Terrace church, Christchurch on 23 September 1881 formally constituted the Union. <sup>72</sup> This linking of autonomous churches has always been "the most loosely structured of all the Baptist Unions in the world." <sup>73</sup> Conferences (later termed assemblies), as well as dealing with business, provided networking opportunities, reports on Union progress, and inspirational speeches including the pre-eminent annual presidential address. All presidents were male until 1984, but since 1908 "women equally with men are eligible as delegates from churches to the meetings of the Union." <sup>74</sup>

(c) Baptist Missionary Society

From the 1885 formation of the New Zealand Baptist Missionary Society (BMS) <sup>75</sup> outreach energy has been directed into Indian projects. Miss Rosalie MacGeorge, New Zealand's first Baptist missionary went to India in 1886. <sup>76</sup> From 1903 the Baptist Women's Missionary Union provided support through prayer, written contact, finance and goods. By 1948 the BMS supported four married couples and nine single women working in Agartala, Brahmanbaria and Chandpur. <sup>77</sup>

The first Baptist Maori mission work began in 1883, ending with the

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70 Simpson, J.E., p.7.

71 Tonson, p.39.

72 NZB, 10/1881.

73 Marks, G., General Superintendent, Baptist Union, interview, 31/5/1989.

74 Baptist Union Conference Minutes, 15/10/1908. Women's representation steadily increased, initially because freedom from employment outside the home facilitated their attendance.

75 NZB, 11/1885, p.166 ff.

76 Clifford, p.34.

77 Year Book 1948-1949, p.123.

withdrawal of the Rev. Alfred Fairbrother and the death of Mr Hazard, a teacher, at Te Wairoa in the 1886 Tarawera eruption. <sup>78</sup>

(d) The Baptist Magazine

The Canterbury Evangelist and The Canterbury Baptist, were published between August 1876 and 1879 by the Canterbury Baptist Association <sup>79</sup> who changed the name, first to The Baptist in January 1879 and then to The New Zealand Baptist in July 1880. The Baptist Union took over the monthly New Zealand Baptist <sup>80</sup> as their official publication from January, 1884. <sup>81</sup> In its updated tabloid form, in 1992 it was New Zealand's longest running denominational paper. <sup>82</sup>

(e) Baptist Theological College

The NZ Baptist, and the Baptist Theological College (BTC) founded in 1926 <sup>83</sup> unified New Zealand work. Ministers trained there as single men filled most pulpits. With common evangelical theology, preaching and practice any one would have been acceptable in any New Zealand Baptist Church in 1948.

Joint responsibility as BTC principal from 1926-1945 and NZ Baptist editor from 1915-1948 fell to Dr J.J. North. He was the single most influential New Zealand Baptist in the first half of the twentieth century - a man of contrasts, loved by his students, viewed as the initiator of social service, <sup>84</sup> yet remembered for his opposition to drinking, gambling and the

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78 Clifford, pp. 4-5.

79 This association, founded in 1876, linked all Canterbury Baptist churches, who pooled their preaching and financial resources, as well as producing the magazine which ultimately became the official national Baptist publication. Simpson, E.P.Y., p.23.

80 Referenced in text as NZ Baptist, and in footnotes as NZE.

81 Simpson, E.P.Y., Bibliography.

82 By comparison, the Presbyterian Outlook began in 1892 being replaced by Crosslink in 1987.

83 See Year Book, 1920-21 p.29 ff; 1923-24 p.18; 1924-5 pp. 18-20 regarding College founding.

84 "At the annual meeting of the Auckland Auxiliary, on June 3, 1932, Dr. J.J North challenged the delegates in a moving speech to address the problems of the needy. Some of his hearers weren't sure that it was their concern. The saving of the lost was their  
(continued...)

Roman Catholic Church.<sup>85</sup>

(f) Statistical Growth

Through having few widely dispersed churches, mainly in the cities, Baptists had what they termed a 'leakage' problem, with more census Baptists than could worship regularly in existing churches. Gradually more churches were founded, with 89 functioning by 1948, when 1996 members, (19.6%) lived beyond the church area where their membership was held. "For many years more resources were expended in the Missionary Society's work than in New Zealand extension or social outreach," a situation which could be described as 'telescopic philanthropy.'

By 1948 the Baptist Union statistics showed 10,146 members, 11,348 children in Sunday schools and 2075 youth in Bible classes. This represented 85.6% of people giving a Baptist religious affiliation in the previous census. Membership and census affiliation graphed below show a relatively constant gradient. "

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84(...continued)

primary responsibility and they viewed with misgiving any diversion of energy to other activity however worthy it might be. But the meeting responded by setting up a Social Service Association. Its activities began in a limited way...From that tentative beginning Baptist social work has developed." Simpson, J.E., pp. 19-20.

85 See Batts and MacLeod, J.J. North: The Story of a Great New Zealander.

86 Year Book 1948-9, Statistics Schedule.

87 This is borne out by comparison of church extension budgets and BMS budgets. See also, Arnold, J.R., Church Extension Policy, Past Present and Future.

88 The difference relates to census figures including (a) Baptists of all ages, whilst members are highly likely to be over the age of 15 years; and (b) nominal affiliates.

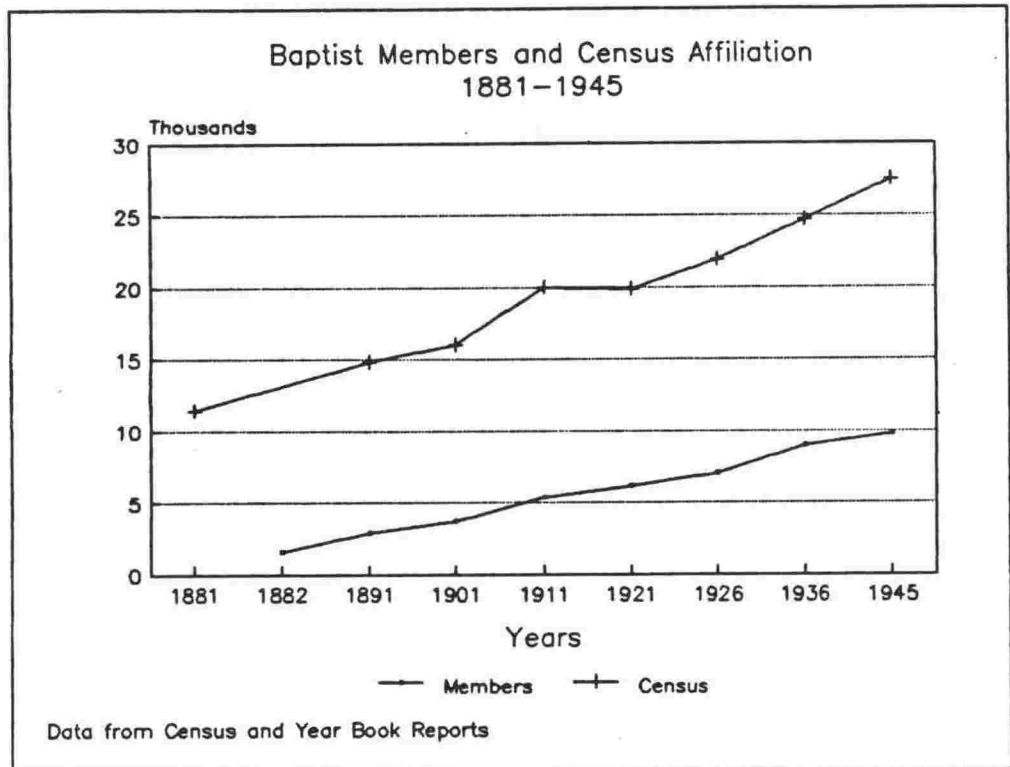


Figure 1.3.1.a

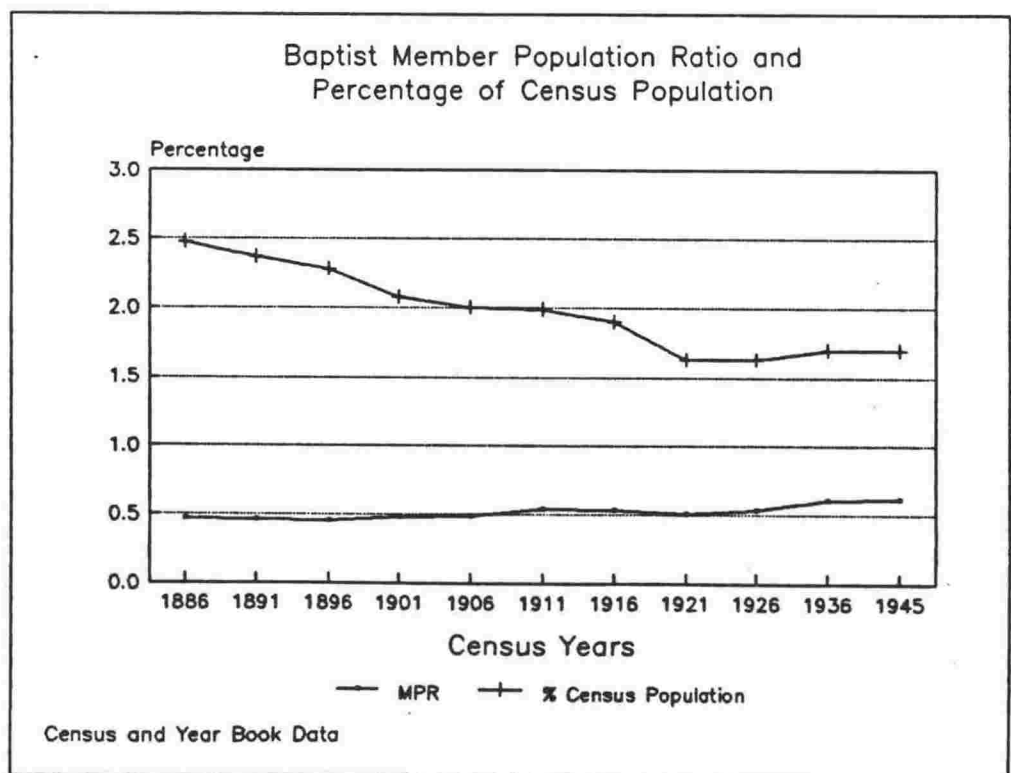


Figure 1.3.1.b

The percentage of census Baptists in New Zealand revealed another relatively stable pattern. Although the general trend was towards a lower percentage of the population, the variation was less than 1%. The highest percentage followed formation of the Baptist Union.

A third statistical measure is the Membership Population Ratio (MPR), expressed by membership as a percentage of the total population.

"A stable M.P.R. is just healthy. It means that net change in membership is equal to the increase that would take place over a period if no members were recruited from outside, but no members were lost, and parents were replaced on death by their children. The organisation would be literally 'holding its own'. But, whatever the actual increase of membership, a falling M.P.R. is pathological: neither the replacement of parents by their children nor the recruitment of new members is sufficient to offset the losses of membership from deaths and withdrawals." "

The graphed stable MPR indicates that Baptists were 'holding their own', with the slight rise from 1921 being indicative of future trends.

Numerically, Baptists became the fifth largest New Zealand church without the greater initial immigration boost common to other historic churches. Dean Kelley <sup>90</sup> claimed that strict churches were strong, the stricter the stronger, and in the period studied, Baptists were certainly strict in their commitment to evangelism, and standards of conduct. I would argue that commitment to evangelical theology and practice, together with a steady flow of British Baptist immigrants, aided the churches' growth, but that its very strictness limited its percentage of the population. <sup>91</sup>

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89 Currie, p.90.

90 Kelley, D., *Why Conservative Churches are Growing*, p.95 and 'Why Conservative Churches Are Still Growing', in *JSSR*, 1978, (2); pp. 165-172. See also R.W. Bibby's responses in 'Why Conservative Churches *Really* are Growing: Kelley Revisited', *Ibid*, pp. 129-137; and with M.B. Brinkerhoff, 'The Circulation of the Saints: A Study of People who join Conservative Churches', in *JSSR*, 1973, (12), pp. 273-283; and, 'Circulation of the Saints Revisited: A Longitudinal Look at Conservative Church Growth', in *JSSR*, 1983, 22 (3); pp. 253-262. Bibby argues that Kelley's thesis is more relevant to retaining existing membership than in attracting proselytes.

91 Kelley, 1978 was inclined to define strictness as the seriousness with which a church took its views, so while in 1948 'Baptists were defined more by what they didn't do than by what they did,' (Coombs, G.F., interview 17/9/1989), and this related to strict moral codes, they were also firmly committed to evangelism - strictness in Kelley's definition.



### 1.3.2 Methodist Developments

Change characterised Methodist denominations between 1855 and 1948. Some of the key areas of change were

- (a) administrative, including union, New Zealand independence and the growth of connexional administration
- (b) theology and outreach
- (c) theological and Christian education
- (d) Maori and overseas missions
- (e) statistical growth

I will examine each of these in turn.

#### (a) Administrative Changes

A transition from mission church to greater independence occurred between 1855 and 1874. The chapels, built as Methodist causes sprang up, made way for churches once pakeha work took priority.

The mutual support of connexional government became evident, but with shifting the focus from people to buildings, the spontaneous enthusiasm of the earlier period waned. "Pioneering efforts that would have been undertaken as a matter of course by local initiative twenty or thirty years earlier now required central direction and connexional finance." "The Connexional Office was established in Christchurch, and appealed for capital funds to overcome chronic money shortages.

Methodists were informed of connexional news through the Christian Observer from 1870, succeeded by The Wesleyan in 1871. The New Zealand Methodist operated from 1884, being renamed The Advocate in 1894. Between 1901 and 1910 Methodists, Congregationalists and Presbyterians shared the Outlook. "The Methodist Times, launched in 1910, maintained almost the same format until 1966, when the first of a series of tabloid papers were published. "

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92 Hames 1972, p.111.

93 NZMT, 23/4/1960, p.1386.

94 Hames 1974, p.100.

As differences between British Methodist bodies gradually lost significance in New Zealand, Free Methodists, Bible Christians and Wesleyans united in 1896.<sup>95</sup> There were then 11,236 pakeha and 616 Maori members worshipping at 251 churches and 445 preaching places, served by 118 ministers and probationers, 28 home missionaries and 531 local preachers. Worship attendance was 70,511, with 22,618 children in Sunday schools. Only 254 of these children were Maori, although 3,330 Maori were included in attendance figures.<sup>96</sup>

In 1913, when Primitive Methodists joined the union, the new body separated from the Australasian Conference as the Methodist Church of New Zealand.<sup>97</sup> Statistics revealed 23,044 church members and 29,141 Sunday school scholars meeting at 453 churches and 685 other preaching places. With so many causes the denomination was stretched to the limit to provide staff. Sixty two home missionaries, 199 ministers, and 949 lay preachers were rostered to lead the 92,636 people attending.

"Looking back, it is clear that the Church had grown too fast for its own good. People were not properly assimilated, and we lost the "method" of Methodism - which is living according to discipline."<sup>98</sup>

#### (b) Changes in Christian and Theological Education

Sunday schools were considered a significant outreach to adherents and in 1926 61% of census Methodist children attended Methodist Sunday schools.

The Young Men's Forward Movement, launched at the 1905 Conference, expanded two years later into the Methodist Bible Class Movement.<sup>99</sup> Bible

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95 Williams, p.232.

96 Hames 1972, pp. 78-79.

97 Williams, pp. 281-284. Macfarlane, S.G., in Free Methodism in N.Z. - an Outline of History, p.19 noted that only one church stayed outside these unions. This became the "Mount Eden Free Methodist Church in conjunction with the Valley Road Baptist Church." Gradually it lost most of the Methodist characteristics and became a kind of undenominational fellowship. By 1943 as the majority of those attending were Baptist it was decided to affiliate with that body. In most respects, other than the name, "Valley Road" became a purely Baptist cause, until it left the Baptist Union in the 1980's.

98 NZM, 2/11/1972, p.6.

99 The importance placed on this group can be judged by the Rev. Charles Porter's appointment as Organising Secretary for the Young Men's Forward Movement being  
(continued...)

classes were viewed as class meetings devoted to a special age group.<sup>100</sup> Members were encouraged to enter home and Maori mission work, foreign missions, deaconess training<sup>101</sup> and ordained ministry.

Theological training, initially offered at Wesley College, transferred to Prince Albert College between 1895 and 1906. In 1912 students moved from temporary premises into 'Dunholme,' until Trinity Theological College and hostel opened in 1929.<sup>102</sup>

(c) Theology and Outreach

Church Unions brought a more uniform theological approach, absorbing the more enthusiastic features of the Bible Christians and Primitive Methodists. These groups were more likely to show charismatic signs. With the development of German higher critical methods and the doctrine of evolution, "the more alert and better educated ministers and laymen were beginning to adjust to a more liberal outlook."<sup>103</sup>

Liberal and conservative evangelicals coalesced in the Prohibition movement which persuaded many that "the most urgent goal of Christianity in New Zealand was to change public behaviour and change society."<sup>104</sup> In 1893, Conference released the Rev. Isitt from circuit work for "the furtherance of the temperance movement in the Colony."<sup>105</sup> Methodists in the Women's Christian Temperance Union also promoted this cause. Most

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99(...continued)

considered an acceptable alternative to appointing a connexional evangelist. (See Lineham, 1983, pp. 16-17.)

100 Hames 1972, p.121.

101 The deaconess training establishment founded by Durham Street church was officially recognised in 1908. See Hames 1972, pp. 124-5.

102 Training continued there until establishing a united college with St. John's Anglican College under a Joint Board in 1973. See MOC, 1971, p.290 and Lewis, J.J., The Trinity College Story.

103 Hames 1972, pp. 80-81.

104 Lineham n.d., p.9. However he also noted that while "Gospel Temperance Missions must have been the most characteristic evangelism of the period", these outreach campaigns did not help the church as they destroyed traditional evangelism by "replacing the gospel of divine rescue and human sin by one of social corruption and individual self help." - Lineham 1983, pp. 12-13.

105 Williams, p.236.

Methodist moral energy was going into protests against drink, gambling and Sunday desecration, in that order of importance.<sup>106</sup> However, "intemperate temperance enthusiasm cost the connexion the support of some families".<sup>107</sup>

The beginnings of social service led to establishing the Mt. Albert, Papanui and Masterton children's homes and orphanages.<sup>108</sup> The Pitt Street 'Helping Hand Mission' and the Dunedin Central Mission copied English models.<sup>109</sup>

While the social gospel was being promoted, evangelism was also encouraged, particularly by the older generation who reflected the traditional outlook.<sup>110</sup> Overseas visiting evangelists reinforced the hope of special connexional evangelistic initiatives renewing Church life.<sup>111</sup> Although the Rev. Val Trigge claimed in 1913 to have had 1200 converts aged twelve years and over, there was no corresponding increase in membership figures.<sup>112</sup> After his appointment as connexional evangelist ended in 1921 Methodists were reluctant to meet the expenses of overseas personnel, yet considered appointing an indigenous connexional evangelist unacceptable.

Conflicting with their Wesleyan heritage of evangelism as the ministry's basic work, were the ministers' desires to be more settled. Those who were settled did not want their status subverted by roving evangelists.<sup>113</sup> The conflict between the priestly, pastoral and prophetic roles of the church was surfacing. The British pattern recurred in New Zealand as "Itinerant evangelism began to lose out to the 'conserving' activities of teaching and

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106 Hames, 1972, p.132.

107 Hames 1972, p.133.

108 Williams, pp. 271-3. These orphanages were phased out in the 1980's in favour of family homes and support for keeping families together.

109 Hames 1972, p.70.

110 After World War I a conservative reaction appeared. Hames 1972, p.81.

111 Lineham 1983, p.16.

112 Hames 1974, p.14.

113 Some local evangelism continued, with altar calls after evening services, but special services to which the wider community was invited focused on community building rather than evangelistic challenge.

pastoring." <sup>114</sup>

Evangelism became an 'in house' event concentrating on winning Methodist youth 'For Christ His Church and His Kingdom.' <sup>115</sup> Decision Sundays and Easter camps were the accepted evangelistic areas. When this specialisation freed the ministry for more settled pastoral roles, it also restricted the connexion to working more for biological than true conversion growth. However, the church was well pleased with the reported number of Bible class camps, campers and 'decisions for Christ'.

Within the Bible classes, World War II heightened 1930's pacifist concerns. The 1940 Conference Manifesto on Peace and War declared support for freedom of conscience, but declared "pulpits and Church organisations shall not be used as recruiting agencies, nor for propaganda encouraging young men to refuse war service." <sup>116</sup> The President ruled that this was part of the Discipline of the Church requiring obedience. When this was prophetically challenged by the Rev. Ormond Burton, the President dismissed him. <sup>117</sup> At least 87 Methodists, mainly members of the young men's Bible classes, comprised 12% of conscientious objectors imprisoned during World War II. <sup>118</sup>

#### (d) Maori and Overseas Missions

At the time of Methodist Union, a separate Maori Synod was proposed, but the Church, in seeking amalgamation of its Maori and pakeha work, followed the trend of the times towards an assimilation policy. While the largest proportion of Maori were in the rural areas, by 1948 the urban drift

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114 Arnold, in Nichol and Veitch, p.87.

115 The motto of the Christian Youth Movement Methodist until 1969.

116 MOC, 1940, p.85.

117 Hames 1974, p.88.

118 Ayers, K., interview, 22/9/1990. MOC 1943, pp. 65-68 listed Conference resolutions regarding pastoral care of detainees, and The Methodist Bible Class Link advised procedures for C.O.'s to follow. Methodist statistics provided 7/7/1992 by B. Worboys and J. Hamilton from their personal experience and an official list of the 750 C.O.'s. See also Borgfeldt, T., 'Preaching the Social Gospel': Methodist Pacifism, 1935-1945, M.A. thesis, University of Canterbury, 1988.

had begun. <sup>119</sup>

After 1854, under the Australasian Conference, <sup>120</sup> New Zealand Methodists continued working in Fiji, Tonga, Samoa, Papua and New Guinea. <sup>121</sup> When the New Zealand Conference formed, overseas missionary efforts concentrated on the Solomon Islands, where the Rev. C.F. Goldie had pioneered since 1902. The Bougainville region was included from 1922. The Methodist Women's Missionary Union, instituted in 1915, was "the backbone of the church's missionary endeavour", <sup>122</sup> with annual special objectives linking connexional fund raising. <sup>123</sup> Missionary information was disseminated through The Open Door and The Lotu magazines for adults and children respectively.

(e) Statistics

From arrival of the settlers, until 1901 Methodism was the fastest growing New Zealand Protestant church. <sup>124</sup> By 1947 it operated in both urban and rural areas and in both Maori and Pakeha settings. There were 437 churches and 365 preaching places served by 209 ministers, 49 home missionaries, 7 deaconesses and 659 local preachers. Membership totalled 25,587, with 20,063 children in 414 Sunday schools and 5224 participants in 565 Bible classes. <sup>125</sup> This accounted for only 36.9% of the 137,755 census Methodists at the 1945 census. The graph below depicts growth in membership and census affiliation from 1851. The increasing divergence between membership and census affiliation indicated a growing proportion of nominal Methodists. This led to the position shown in the second and third graphs.

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119 See Laurenson, G.I., Te Hahi Weteriana, a comprehensive record of the Methodist Maori Mission from 1822 to 1972. This Maori name for the Wesleyan Church, was adopted by the Methodist Church of New Zealand as its Maori title.

120 Hames 1972, p.25 ff.

121 Hames 1972, pp. 5-7.

122 Carter, p.126.

123 These special objectives continued after 1964 when the MWMU and Ladies Guilds amalgamated as the Methodist Women's Fellowship.

124 Lineham 1983, p.6.

125 Statistics MOC 1948.

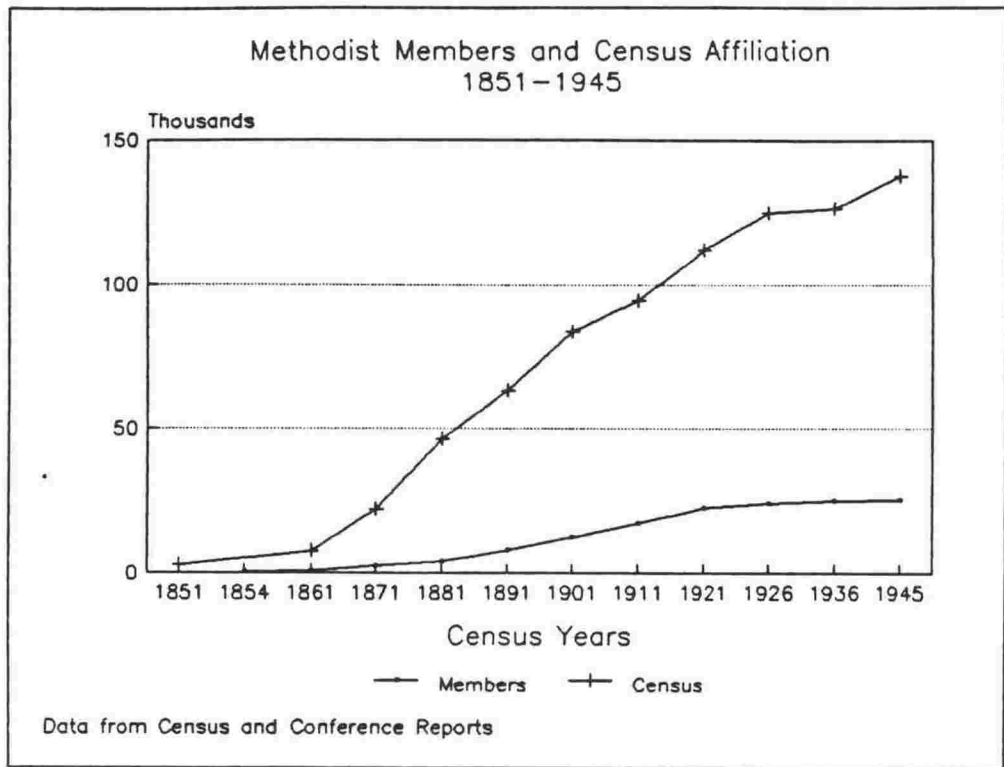


Figure 1.3.2.a

Although numerically both members and census Methodists mounted from 1851 to 1945, after the 1901 peak of 10.86% of the census population, there began a steady percentage decline throughout the twentieth century.

The other measure of progress, the MPR also showed decline after 1921 - commencing when the shift to 'in-house evangelism' restricted the Church to biological membership growth.

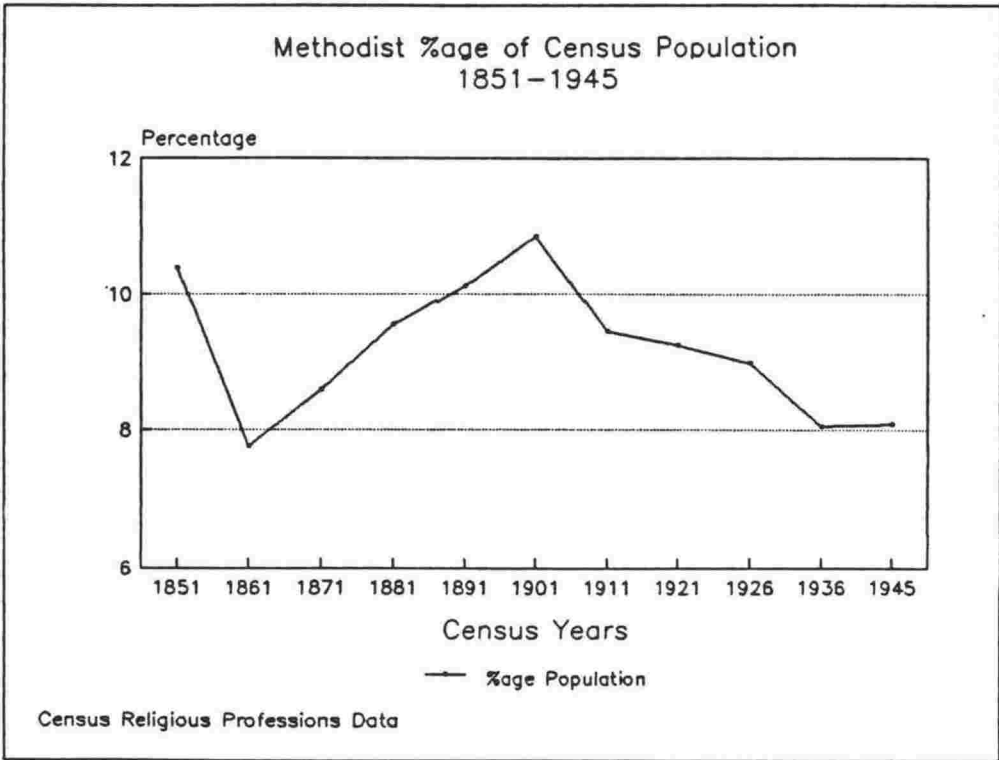


Figure 1.3.2.b

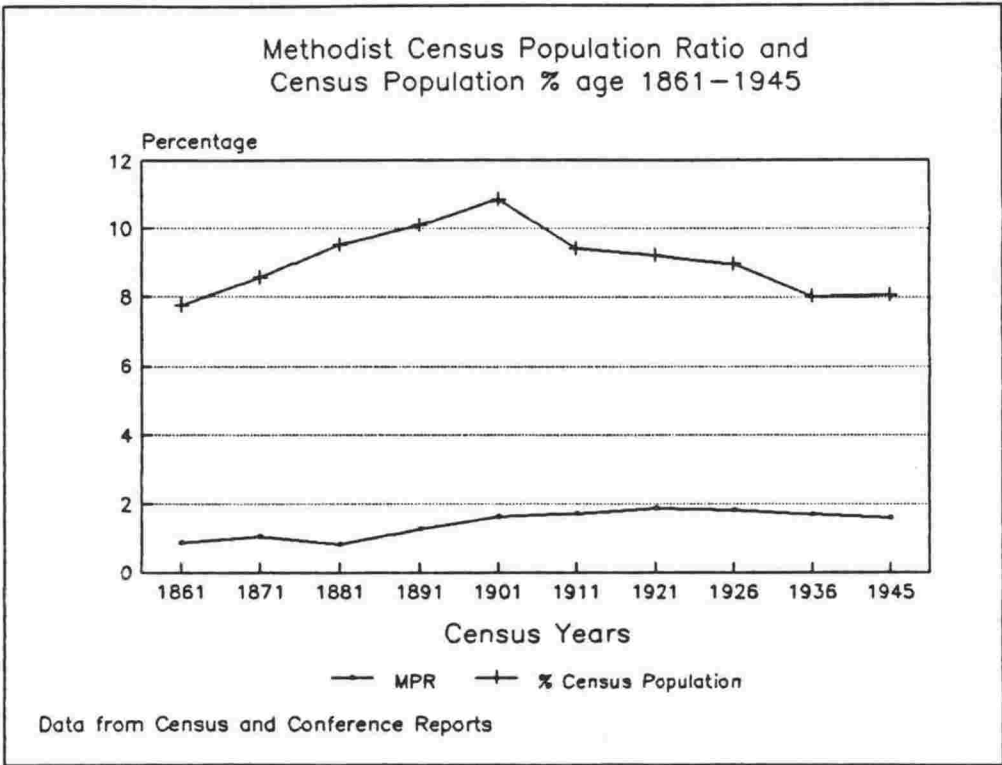


Figure 1.3.2.c



#### 1.4 Ecumenism

Once New Zealand Methodists and Baptists overcame the doctrinal and denominational divisions of their British forbears, they were able to consider working with other denominations.

Baptists had some initial attempts at forming churches with Disciples of Christ (later known as the Associated Churches of Christ) and Brethren, as they shared a common focus on immersion baptism. However, they differed on the purpose of baptism. "Baptists held that faith alone was essential to salvation, and regarded baptism as an act of obedience and a symbol of that faith."<sup>126</sup> Since Baptists considered that the Churches of Christ regarded baptism as one of several conditions essential to salvation, this caused the breakdown in the 1904 attempt to formally unite their denominations. However they did agree to fuller fraternisation and to avoiding overlapping in country work. In a rare union agreement Baptists and Congregationalists worked together in Thames, from 1869. This church became Baptist when Congregational membership declined, after thirty six years.<sup>127</sup>

In 1902 the Presbyterian Church began trying to establish a church union basis with Methodists, Congregationalists, and Evangelical Anglicans, but "seemingly insurmountable theological and organisational differences"<sup>128</sup> resulted in these discussions also stalling. The matter was periodically unsuccessfully raised by Presbyterians,<sup>129</sup> until in 1939 Methodists signalled interest in union discussions with the Presbyterian and Congregational Churches. From that time on Minutes of Conference documented the progress, or lack of it.

Internationally, ecumenism had been growing from the end of the nineteenth century as missionaries, students and leaders focused on co-operation through the International Missionary Council and Student Christian Movement (SCM). Visits to New Zealand by John R. Mott led to starting SCM and a National Missionary Council. The first ecumenical conference at

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126 Clifford, p.98.

127 Clifford, p.98.

128 Barber, L. '1901-1930 The Expanding Frontier', in Presbyterians in Aotearoa, 1840-1990, p.75.

129 For instance in 1916, 1918-22, 1930-33.

Stockholm in 1925 coined the phrase "doctrine divides, service unites," but two years later at Lausanne it was found that a greater degree of doctrinal unity existed than anyone had imagined. Old doctrinal obstacles were more easily overcome than institutional obstacles.<sup>130</sup>

Key contributors to New Zealand's ecumenical scene included the Revs E.P. Blamires, (Methodist)<sup>131</sup> Alan Brash, (Presbyterian) and L.A. North, (Baptist)<sup>132</sup> with Anglican Bishop West-Watson of Christchurch. Pre-1948 inter-church co-operation was almost entirely between Protestants.<sup>133</sup> Dr J.J. North continued the British Baptist antipathy towards Roman Catholicism, insisting on church and state separation. His influence on his students and NZ Baptist readers reinforced entrenched attitudes.<sup>134</sup> Methodist attitudes were less antagonistic but seldom extended to more than individual friendships with Roman Catholics.

The New Zealand Council of Religious Education was founded in 1924, and the 'Bible in Schools League' was also active.<sup>135</sup> The Council for Religious Education sent delegates to the 1937 world conferences in Oxford on 'Life and Work' and in Edinburgh on 'Faith and Order'. The four delegates, including the Revs Brash and North "patiently helped existing bodies to see the advantages in setting up a council of churches."<sup>136</sup> New Zealand was the first British commonwealth country to do this. Baptist and Methodist Churches were members of the National Council of Churches (NCC) from inception to conclusion. The 'Campaign for Christian Order' in 1942-3 triggered long term effects through the NCC's Maori section, the Commission on International Affairs, and, from 1947, Faith and Order

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130 Outler, A., Methodism, Ecumenism and Pneumatology, video of lecture at St. John's College, Auckland, 1982.

131 See Blamires, E.P., Youth Movement, for details of inter church co-operation in youth work 1894-1950. He worked as evangelist and educator for youth and young married people.

132 See L.A. North: The Man and His Memoirs.

133 An exception was the Inter Church Council on Public Affairs, founded 1942.

134 Dr North (uncle of the Rev. L.A. North) also wrote extensively outside the NZE opposing Rome. See his five sermons against Romanism published in 1911, and the book which appears to have been standard reading for all Baptists, Roman Catholicism, "Roots and Fruits".

135 Taylor, D.M., 'The Ecumenical Movement in New Zealand - 1928-1968,' in NZE 2/1969, p.22.

136 Ibid.

conferences. The first NCC youth conference, and the World Council of Churches (WCC) first Assembly at Amsterdam both took place in 1948.<sup>137</sup>

Baptists were associated with transdenominational Evangelical organisations including the Bible Training Institute, renamed the Bible College of New Zealand in 1970, Scripture Union, Youth for Christ, the Crusader Movement and Evangelical Union.<sup>138</sup>

These national and international ecumenical ventures foreshadowed greater future energy and involvement in Christian co-operation.

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137 See Brash, A.A., Amsterdam 1948, a Popular Report on the First Assembly of the World Council of Churches, Presbyterian Bookroom, Christchurch & Dunedin, 1948.

138 This was part of the world Evangelical scene which expanded after 1948.

## CHAPTER 2 - BAPTIST RELIGIOUS-SOCIAL PERSPECTIVES

In this chapter I reveal the Baptists, from census, Year Book and profile perspectives.

### 2.1 Baptists Within the New Zealand Population

The Baptists were unique among New Zealand's historic churches in expanding, between the years 1948 and 1988, both their national membership and their percentage of religious affiliation in the census population.

People calling themselves or their children Baptist rose from 27,512 in the 1945 census to 67,935 in 1986 - increasing from 1.7% to 2.1% of the population.

The Baptist Churches ranked as New Zealand's fifth largest, after Anglican, Presbyterian, Roman Catholic and Methodist Churches. The latter three also increased their census percentage in 1986, reversing their general decline. The four increases may partially result from the changed format of the religious professions question, as tick boxes made acknowledging one of the five major religions easier. <sup>139</sup>

Worship attendance rose steadily, leading to average 1988 Sunday morning attendances of 27,000 people. Baptists displayed the highest rate of attendance (monthly-or-better) of all Christians in the 1985 New Zealand Values Study. <sup>140</sup>

The consistent, slightly rising MPR indicated a healthy church. <sup>141</sup>

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139 "Prior to the 1986 Census, the question was open ended, requiring persons to state their religion or religious denomination. For the 1986 Census, however, the format of the question changed considerably, with tick box answers being provided for the five major religions, plus 'No religion', 'Other religion', and 'Object to answering this question', with the 'Other religion' box requiring a written answer." Census 1986, Series C, Report 14, p.9. At the 1991 census only Catholics and Baptists increased numerically.

140 The report of this study is contained in Webster A.C., and Perry, P.E., The Religious Factor in New Zealand Society. See p.39. Pentecostals topped the 1989 Survey recorded in Gold H. and Webster, A.C., New Zealand Values Today, p.65.

141 See Section 1.3.1.

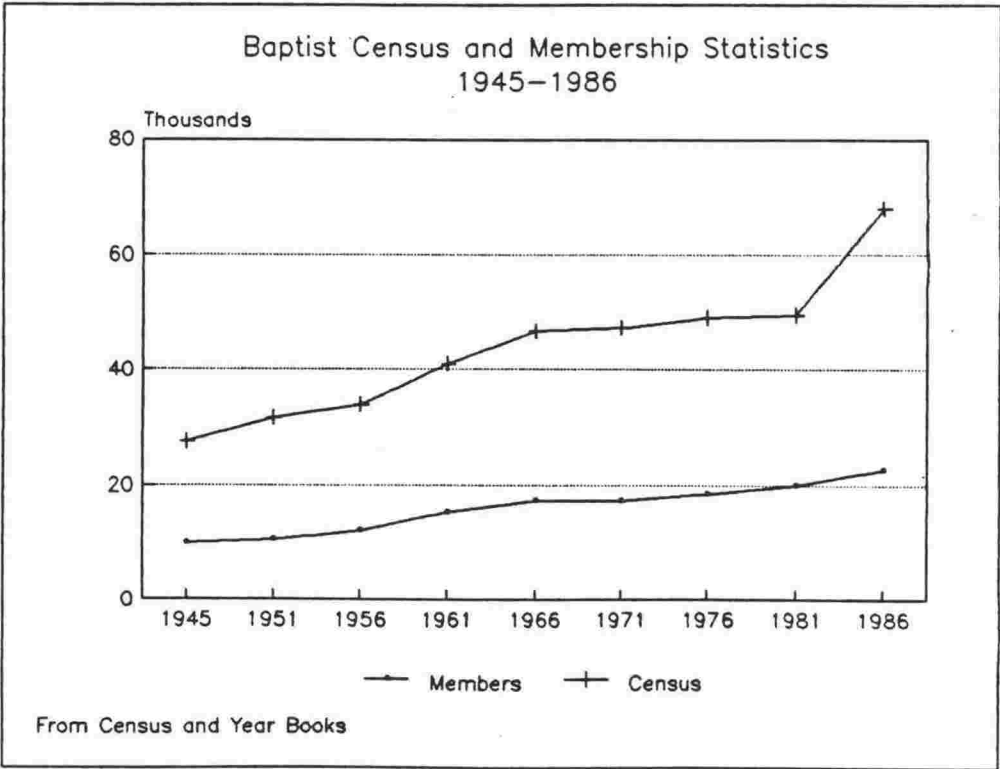


Figure 2.1.a

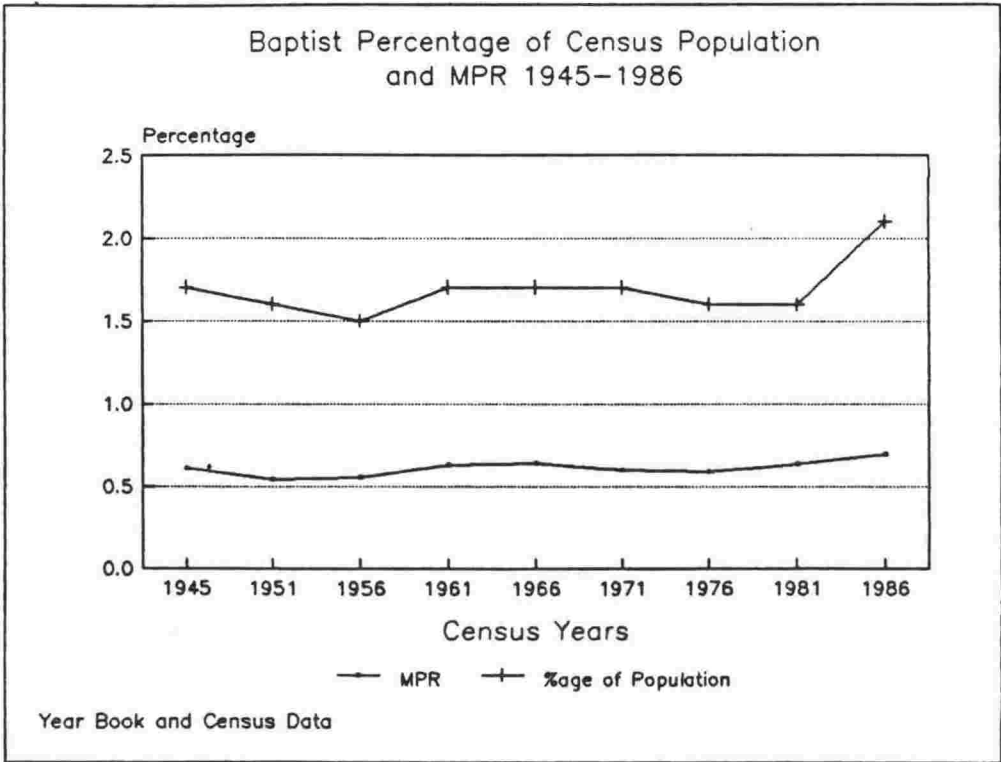


Figure 2.1.b.

In 1948, of 10,146 members <sup>142</sup> belonging to 89 churches, 19% were non-residential. This reduced to 12% by 1988, <sup>143</sup> when 197 churches and 12 other groups covered a broader geographical area to serve 23,601 members.

The fourteen major population centres <sup>144</sup> accommodated 41% of New Zealand census Baptists in 1945, and in 1948, 43% of Baptist members belonged to the inner city churches in these centres.

As the 1950's building boom brought increased suburban living, Baptists built churches and Sunday schools in new housing areas. From 1948 to 1968 suburban churches showed the greatest growth rates.

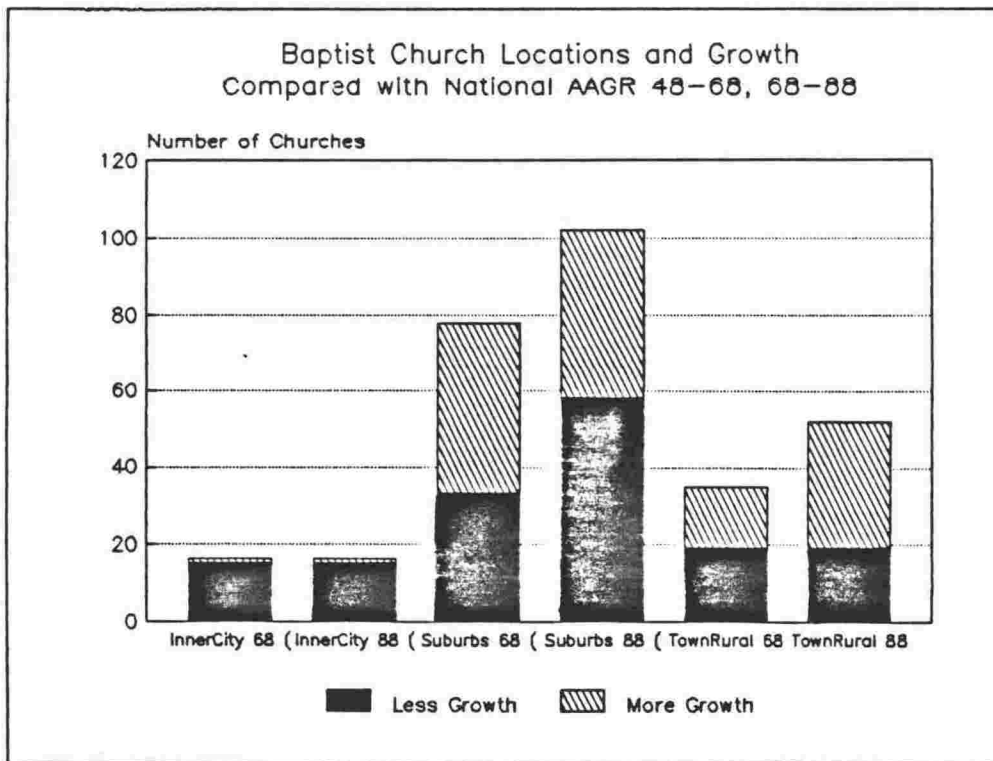


Figure 2.1.c.

By 1988 there were 102 suburban churches and 17 in the inner city.

142 Total membership in the 89 churches add to 10,146 not 10,186 as shown in the statistical table in Year Book 1948/9.

143 But non-residential members had increased by 969 over the 40 years.

144 Auckland, Wellington, Christchurch, Dunedin, Hamilton, Gisborne, Napier, Hastings, New Plymouth, Wanganui, Palmerston North, Nelson, Timaru and Invercargill.

The remaining 81 were in town and rural areas,<sup>145</sup> which showed the greatest growth rate between 1969 and 1988.

"The growth of the suburbs and the development of a suburban lifestyle..had been one of the major innovations in New Zealand living patterns since the war. City centres, in the meantime, were becoming increasingly places in which to work, not to live."<sup>146</sup>

The 14 inner city churches with 43% of the 1948 members had not only 1000 less members by 1988, but also only 15% of New Zealand Baptist membership. This inner city church decline was part of the cost of successfully broadening Baptist operations. Having people worshipping closer to home was not the only demographic effect upon the Baptists.

They also shifted between the South and North Islands in much the same way as the general population.

#### South Island Baptists

Year	% of Population	%age of Members	No. of Churches
1948	34%	34%	34
1968	29%	27%	44
1988	26%	23%	49

Table 2.1.a<sup>147</sup>

South Island Baptist churches increased numerically, but like the general population, at a slower rate than the North Island.

North Island Baptist statistics show the greatest growth in the largest population centres. Half of all Baptist churches in 1988 were in the Auckland, Waikato and Bay of Plenty regions where 46.4% of New Zealanders and 56.4% of census Baptists dwelt.

Association growth in the following graph shows Bay of Plenty, Waikato and Auckland with the highest AAGR and Otago Southland the

145 Of the 197 churches in 1988, one (Sunshine) had closed by the time profiles were completed, one which had been in recess (Wainoni) was again operating, and three fellowships returned profiles, making 200 congregations.

146 King, M., After the War - New Zealand Since 1945, p.142.

147 Details from Census, 1945, 1966, 1986 and Year Book 1948, 1968, 1988.

lowest.

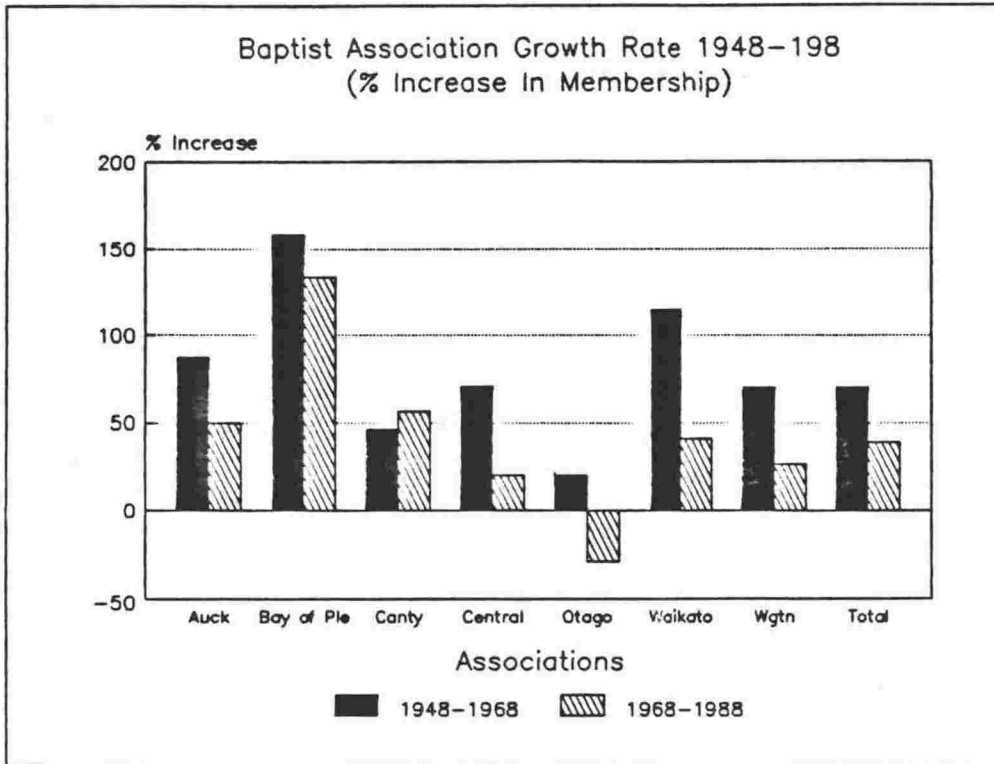


Figure 2.1.d

The growth and distribution of Baptist support paralleled demographic movements to the suburbs and north. It also related to the burgeoning birthrate.

## 2.2 The Baby-Boom Generation

Babies born between 1946 and 1964, after soldiers returned to civilian life and marriage, rapidly expanded the population. This boom happened only in New Zealand, Australia, Canada and the United States - countries not invaded during World War II and having the world's highest rates of individual mobility.<sup>148</sup> In New Zealand at the same time, "Marriage became virtually universal and occurred at an earlier age."<sup>149</sup> In 1986 'baby boomers' accounted for almost one third of the population, as 950,000 census

148 Sedon, A., The Church and the Post-War Generation, pp. 2-3.

149 Dunstall, G., 'The Social Pattern', in The Oxford History of New Zealand, (ed. W.H. Oliver), p.400.



New Zealanders were born between 1946 and 1964. <sup>150</sup>

When this group was added to the "sight, sound and computer babies born since the mid 60's" <sup>151</sup> 65% of the population was aged under 40, and 66% of 1986 census Baptists came into this category. <sup>152</sup> Visits to Baptist Churches confirm the high proportion of the baby-boom generation in congregations. <sup>153</sup>

Their presence was fostered by youth ministry and charismatic impact -factors also relating to Baptist motivation to evangelise and grow.

Youth ministry had high priority, particularly during Beverley Holt's sixteen years as both trail-blazer and Youth Director. <sup>154</sup> Youth pastors facilitated work in local churches, while creative district and national programmes gave a broader focus to the local work. Large numbers of engagement, marriage and birth notices in the NZ Baptist indicate that these young people stayed within the churches.

Secondly, the free-flowing worship style, particularly in the charismatic churches, relates well to this age group. Singing repetitive lyrics to modern tunes with multi-instrumental backing appealed to people who grew up surrounded by sound, technology and total instant entertainment experience. Worship was addressed to God rather than to the congregation about God, while the sermon was addressed to the people. Their body language expressed openness and receptivity to what was happening. Through freedom to receive the gifts of the Spirit, instant God experiences

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150 Sedon, p.2.

151 Sedon, p.13.

152 This was higher than Anglican (55%), Methodist (56%) and Presbyterian Churches (57%), but lower than the numerically smaller groups of Pentecostals, Assemblies of God or Mormons with 80% of census affiliates under 40.

153 My impressions were echoed in NZE, 8/1989, p.1. After visiting 40 churches, the Baptist Union President, Dr T. Wilson reported, "A notable impression we have gained from many of our churches is the large number of young couples involved, bringing with them an extraordinary number of young children."

154 Year Book 1989, p.53 notes this appointment ending in January, 1990. It was followed by a programme of regionalisation with up to seven regional directors and a co-ordinator. See Annual Report, 1990, pp. 72-3 and 1991, p.60.

could happen, "turning spectators into participants".<sup>155</sup>

Nationally, 'baby boomers' were less likely to state a religious profession - 84% of all people over 40 did so, compared with 69% of those aged under 40.

Lower numbers actually seeking formal membership also reflected the New Zealand church scene from the 1970's onward. Mobile baby-boom people 'committed to the Lord' were less likely to be committed to a denomination or location. Changing churches whenever it suited them matched the 'consumerism' of New Zealand society, where "mobility..brought an increasing diversity of activity".<sup>156</sup>

This shows in Baptist membership and census affiliation figures over the past 40 years, for while numbers rose, the percentage of members in relation to census affiliation declined after 1976.

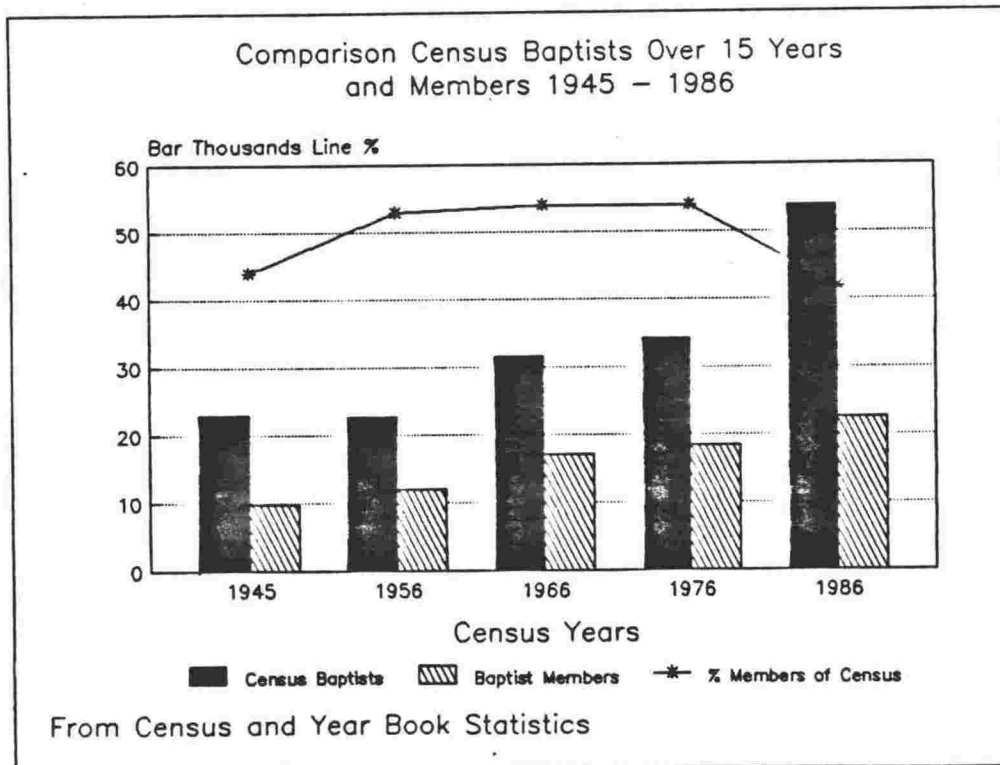


Figure 2.2.a

155 Coomes, T., 'Music: The Language of the Baby Boom', in *Christian Life*, January, 1986, p.45.

156 Dunstall, p.424.

### 2.3 Age Profiles

Census Baptist and national age profiles for 1986<sup>157</sup> correlate closely between ages 20 and 50, with more Baptists represented in the under 20 grouping. Only ages 50 to 65 show lower census affiliation than the national population level. This rises again after age 65.

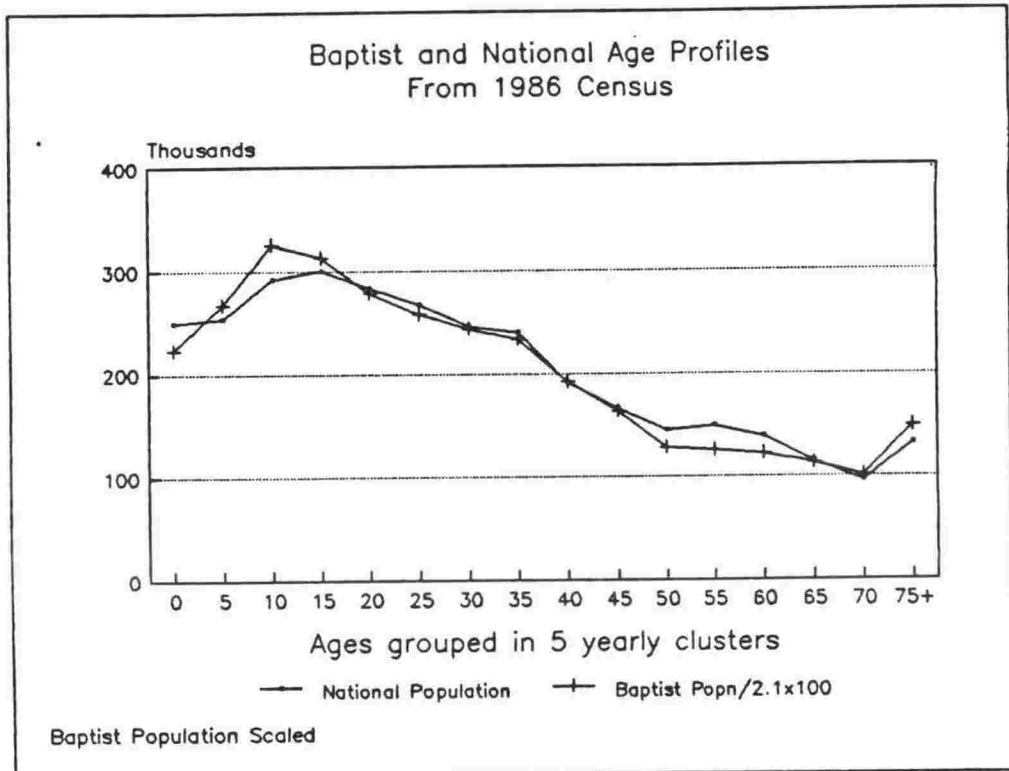


Figure 2.3.a

In 1945 census Baptists were under-represented until age 65, but equal to the retired population. Similarly in 1966 the Baptist population followed the general population at a slightly lower level, with the closest alignment between ages 15 and 20, and over 70. The most under-represented group - 7425 people aged 30 to 45 years - paralleled the only under-representation in the 1986 census - 7899 Baptist people in the 50 to 65 age group. This indicated that the high visibility of 'baby boomers' in the Baptist churches and census figures, could have been achieved at the cost of relating less well to pre-baby-boom generations.

157 In order to do this the Baptist census population was divided by 2.1, multiplied by 100 and the result compared with the New Zealand population.

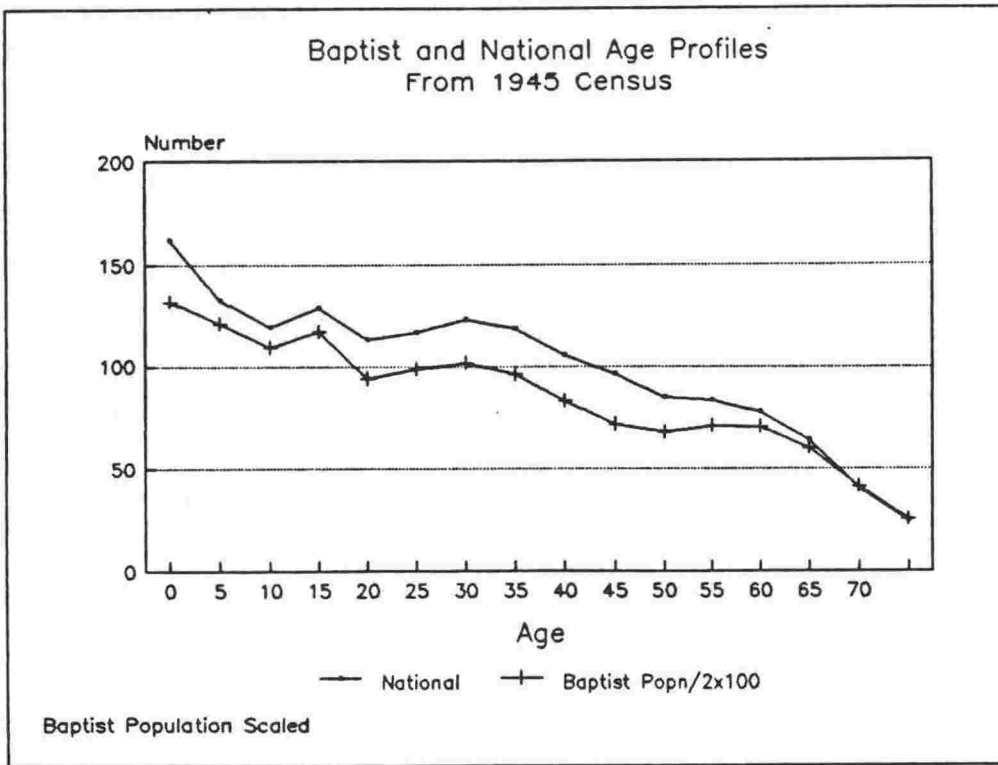


Figure 2.3.b

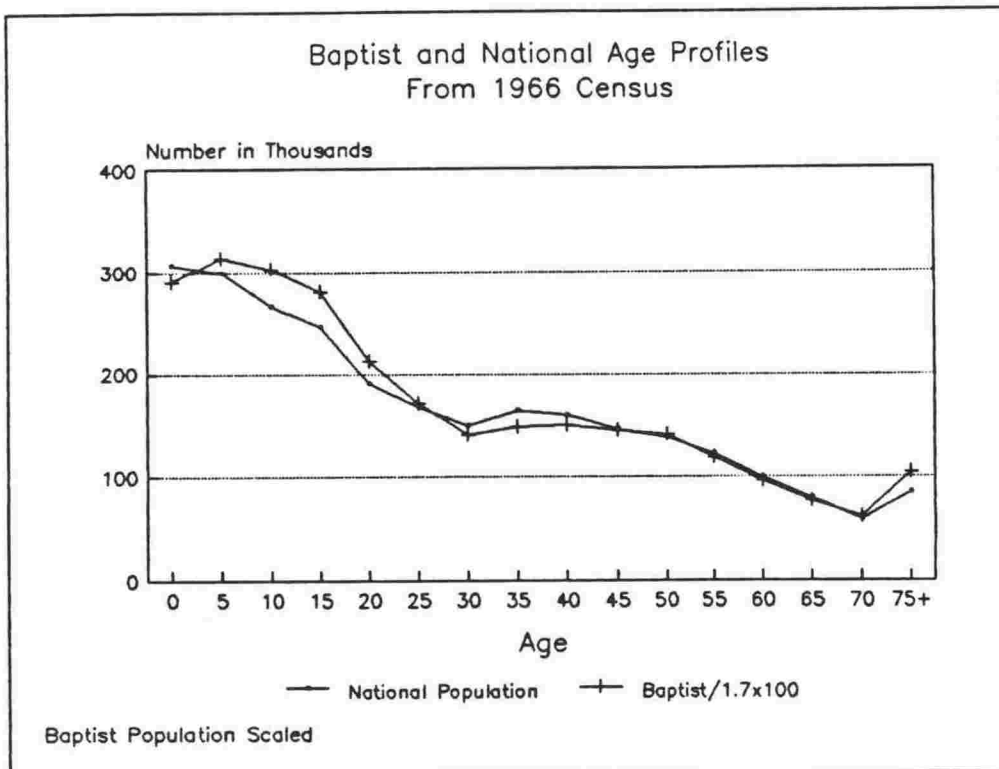


Figure 2.3.c

In the 1985 Values Study, Webster commented on the absence of 'the main parental group 30-44' in his sample of fifty five. But the area where the Baptists scored least well (from a census perspective) in 1986 was not the 30-44 but the 50-64 age range, where 11.6% of census Baptists and 13.2% of all New Zealanders were recorded. <sup>158</sup>

However, although the 1966 main parental group continued to be under-represented, their children who appeared in the 1986 census in greater numbers (15,396 in 1966, and 16,368 in 1986) yielded a Baptist proportion greater than the national profile. <sup>159</sup>

The 1985 Values Study showed Baptists having the highest attendance rate in the survey (75%), and "a distinct tendency for older people to have a higher rate of attendance than those in their twenties, with roughly half the attendance rate in the 20-29 years group, compared with that of those over 50." <sup>160</sup> However, judging by comments on profiles and the general visibility of young people in churches visited, the Baptist attendance rate appeared greater in the younger age group. <sup>161</sup>

#### 2.4 Ages and Stages in Christian Education

Christian education has been viewed as evangelism's twin. Leadership training, youth work, 'All Age' Sunday schools (AASS), and house groups have all had high profiles.

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158 Webster and Perry, pp. 29-30. It appears that the Baptist sample in this survey was representative of neither census nor attending Baptists. Regarding the inclusion of the Baptist Churches among denominations with an 'over-representation' of older people, it appears that they may have been more represented in census returns than visible within the churches.

159 This was due not solely to their greater number, but also to the sector decrease of 76,504 between 1966 and 1986, caused by emigration exceeding immigration. (Census 1966 showed 872,467 persons aged under 15, and Census 1986 showed 795,963 persons aged 20-34.)

160 Webster and Perry, p.39.

161 Profiles indicated that an average of 6981 children attended morning worship each week. By comparison with the 1983-4 Australian scene, when 30% of Baptist attenders were under age 30, 52% between ages 30 and 60, and 18% over 60, an age profile of N.Z. Baptist attenders could be expected to show an even higher proportion of people aged under 40. The average age of Australian Baptist regular attenders was 40. Kaldor, P., Who Goes Where Who Doesn't Care? p.165 (This data was obtained from people over age 16.)

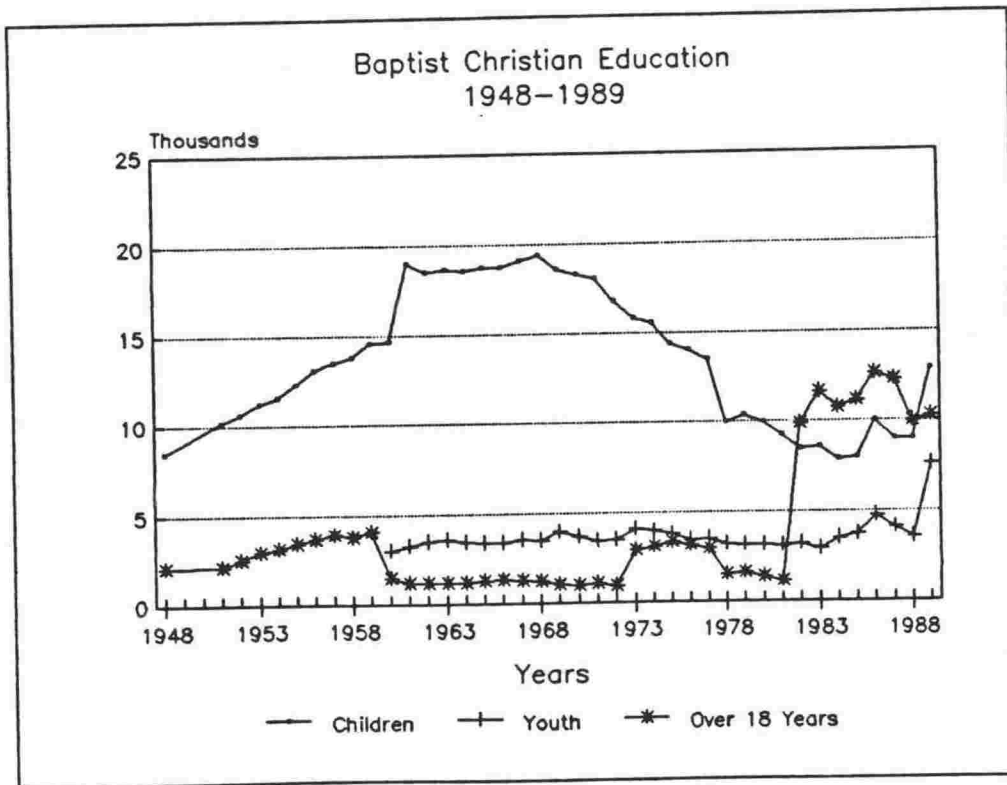


Figure 2.4.a

Youth work did not show the dramatic numerical decline of other historic churches. Restructuring through 'Baptist Youth Ministries' (BYM) provided and linked nation wide resource people with local churches. 'Roadshows' gathered key regional leaders, demonstrating skills and challenges to share with their own groups. Large district Easter camps and summer programmes encouraged growth and outreach.

Being 'where the people were at' was evident, particularly in the APPLES and APRICOTS programmes where live-in fruit pickers undertook evangelistic outreach.<sup>162</sup> BYM members also played a trail blazing role in providing mission teams to thirteen countries between 1981 and 1989, for BMS used their model for urban mission teams.<sup>163</sup>

As already noted, the success of youth programmes and Baptist style charismatic worship correlated with the high census affiliation of young people. This includes the young parental group since housegroups

162 At Nelson and Alexandra, young people, with the support of the orchard owners, were given a week's training prior to working alongside other pickers.

163 107th Annual Assembly Reports, 1989, National Youth Director's Report, p.54.

graphically demonstrated, from 1982, their ability to involve more people than adult classes in the 'All Age' Sunday schools.

These 'All Age' Sunday schools (AASS) were introduced by a Director of Christian Education, the Rev. J.J. Burt <sup>164</sup> to provide programmes for everyone, including parents of Sunday School children. The preceding graph shows marginal adult involvement. <sup>165</sup> Traditional Sunday schools and AASS between them had higher children's enrolments, but as census Baptist children's numbers declined, Christian education figures decreased, particularly between 1971 and 1984. However, AASS may have decelerated the decline, common to the historic churches, <sup>166</sup> as it impacted Baptist churches later and recovered sooner.

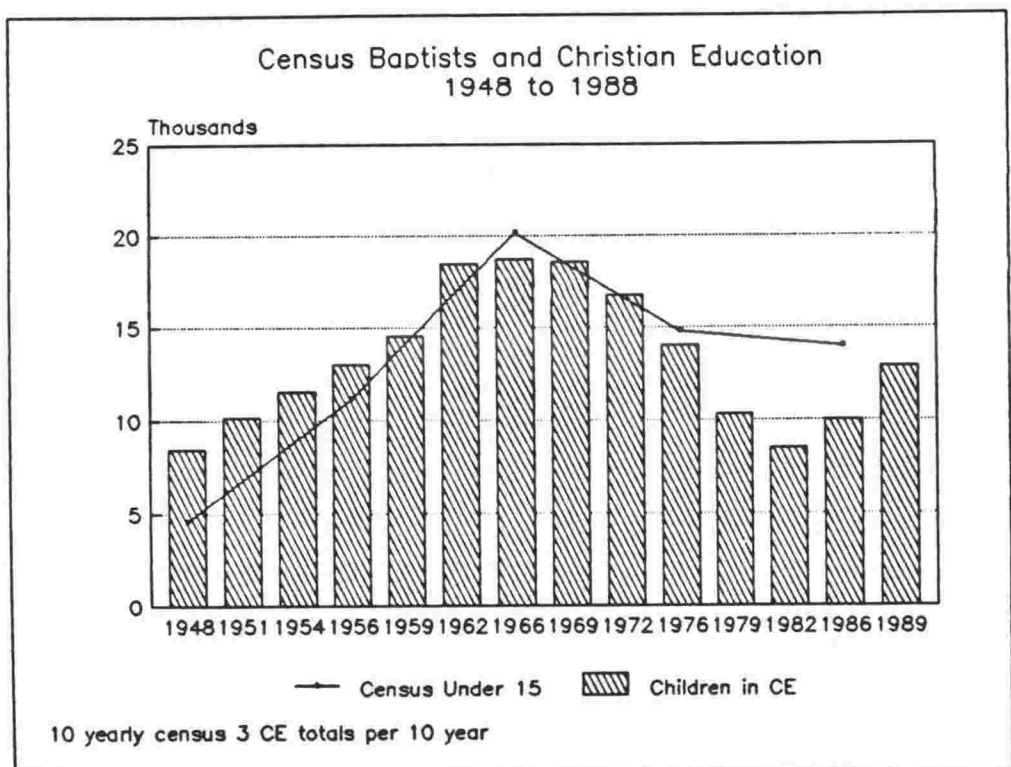


Figure 2.4.b

- 164 The concept was first introduced to New Zealand by W.L. Howse of the American Southern Baptist Convention - NZB, 9/1958, p.509. The first AASS were functioning at Papatoetoe, Owairaka and Gisborne by April 1959. When Burt resigned at Assembly 1966 half the New Zealand Baptist churches had AASS - see NZB 2/1967, p.4.
- 165 NZB, 11/1982 p.13 noted regarding AASS: "It did not attract people who were hesitant to come to church services, and this led to some measure of disappointment.... They..do not extend the work of the church into the community as had been hoped."
- 166 Garing, M.N., Against the Tide, p.125 noted that in the Presbyterian Church the decline in Christian Education enrolments started in 1959 around the time Sunday morning rugby coaching began.

Comparing census with Christian education statistics from 1948 to 1988, revealed that until 1974 more children were enrolled than those for whom parents claimed a Baptist census religious affiliation. This is particularly marked in 1966, a year showing Baptist census under-representation for both parental and children's groups. If the children enrolled were not census Baptists whose were they? And did this early contact bring many of them into the well represented 20-35 age group in the 1986 census? The programme could possibly have had a long term effect on the younger participants.

Most Baptist churches continued to provide Sunday morning Christian education for children. In 1991 80% of attenders came from church families.<sup>167</sup> Over the period studied, the format changed. Sunday school anniversaries and scripture examinations were discontinued. Locally prepared material became more likely to be used for teaching.<sup>168</sup> The proportion of children in New Zealand's Sunday schools also changed. While 50% were estimated to have been enrolled in the early 1950's this steadily reduced to 13.5% by 1985, and 12.5% in 1991.<sup>169</sup>

Opinions in 1988 portrayed children's Christian education falling into two categories, neither fitting the old Sunday school pattern.

- (a) That parents should provide Christian education for their children at home, and involve them in worship activities on Sunday mornings.<sup>170</sup>
- (b) That Christian education should be provided for the children of the 'unchurched' via children's clubs and 'Bible in Schools'.<sup>171</sup>

A third option lay in providing Christian day schools, for example, at Miramar Baptist church. Middleton Grange in Christchurch,<sup>172</sup> and other 'Accelerated Christian Education' (ACE) schools<sup>173</sup> also educated children of Baptist families. I will show in the next section that Baptist members

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167 What's Happening With the Children? p.11.

168 Christian education statistical returns to the Baptist Union as at 31/8/1988.

169 What's Happening with the Children?, p.19.

170 Note almost one in four Sunday morning worshippers was a child.

171 Note the graphed rise in 1989 figures when clubs, Brigades etc were included in a new statistical calculation.

172 This is a Christian school teaching the state curriculum.

173 For assessments of this programme see NZE, 9/1979, pp. 7-9.



included upwardly mobile middle class people able to finance private school education for their children - something compatible with the ethos of upwardly mobile people. Other families really sacrificed to give their children this education.<sup>174</sup>

By 1986 census age profiles showed more Baptist children than their 2.1% of the population. The Christian education statistical return changed in 1989, to encompass all children enrolled in Baptist programmes. This rise of close to 4000 brought the Christian education figure close to the 1986 census figure.<sup>175</sup>

Keys to growth appeared in 'being where the people were at' and having programmes received as compatible with the ethos of the targeted group. Christian schools, youth outreach and housegroups were effective, but adult All Age Sunday school programmes missed their target in the 1960's.

## 2.5 The People their Occupations and Location

### 2.5.1 Occupations

Profiles asked pastors which of the listed occupational groups predominated in their churches. Although individual group members were not enumerated, replies gave an internal assessment of church identification with significant occupational groups. Census religious profession figures gave an external assessment of people identifying with the churches.<sup>176</sup>

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174 See Kaiapoi Case Study - Armitage, Mr J., interview 5/8/1989.

175 Figures continued to rise after 1989. What's Happening with the Children? Prepared for the Congress on Children and Families, showed a Baptist 1991 primary school age Sunday school roll of 7420 - the second largest in New Zealand, and an average attendance of 76%. More children were attending Baptist Sunday schools than any other denominations - pp. 11-12. Baptists also had the second largest pre-school roll in the country.

176 Unless stated otherwise, census percentages in this section refer to Baptists over the age of 15 years.

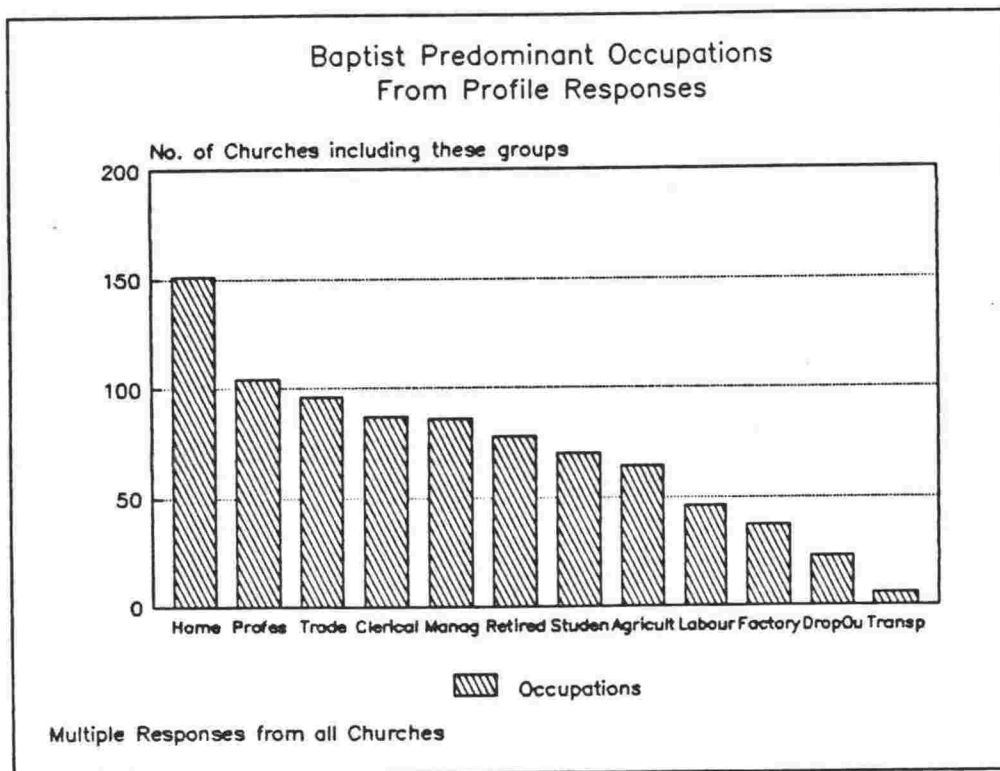


Figure 2.5.1.a

Home-makers were the largest group nominated, for 22.1% were employed in home-making - 14% with children and 8.1% without children.<sup>177</sup> Females accounted for 54% of all Baptists in the 1976-1986 censuses.

The high proportion of churches with predominant groups of home-makers was not surprising in view of 41% of census Baptists being aged 15 to 40, the high visibility of young families at worship services countrywide, and the traditional expectation among older couples of home-making as the role of Christian wives. Census returns showed 50% of Baptist females were not in paid employment - slightly higher than the national average of 46.7% of all females aged over 15.<sup>178</sup>

Projects benefitting women in all strata of society have been initiated by Baptist Churches. These included day care, parenting, craft and exercise programmes, health and budgeting services, leadership training seminars, support for women's refuges, and much more. Within the churches women

<sup>177</sup> Census 1986, Religious Professions, Series C Report 14, Unpublished Table 15.

<sup>178</sup> Census 1986, Religious Professions, Series C, Report 14, Table 6.

and men began sharing many areas previously considered as exclusively male roles, for instance administration and the ministry - or as female roles, such as catering and missionary support. The following pie chart shows Baptist women's census categories of activities within society.

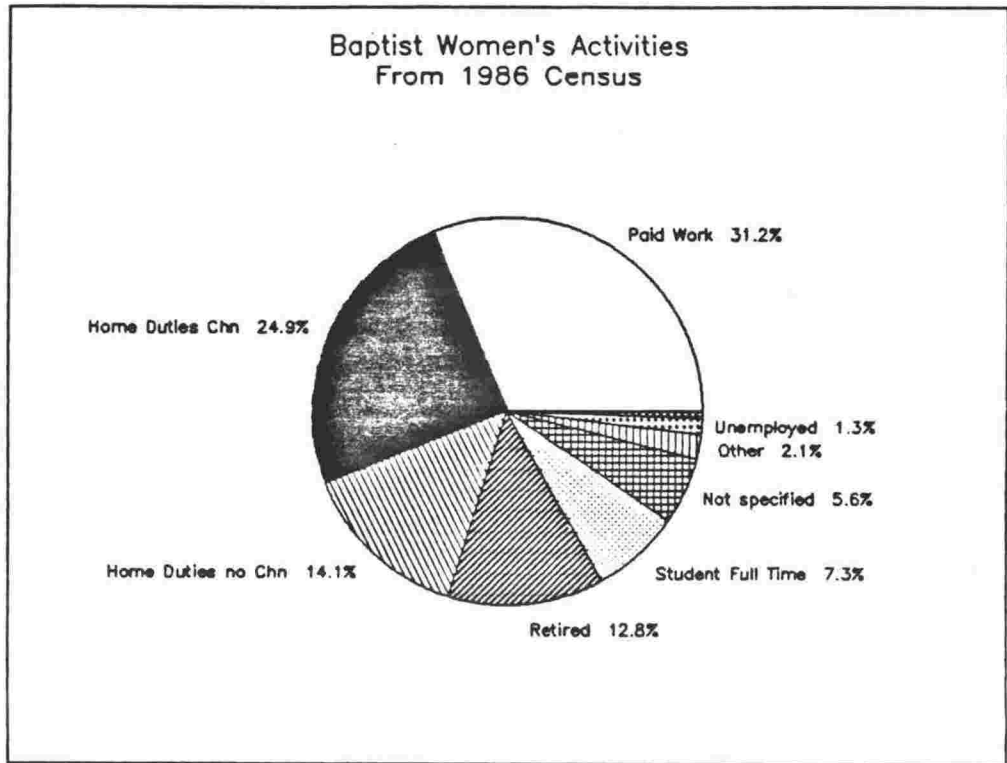


Figure 2.5.1.b

Professional people were a predominant group in 104 churches (52%).<sup>179</sup> Figures for "Technical Professional and Related Workers" revealed 9.5% of all Baptists, and 19.8% of Baptist full time workers being employed in this sector. Forty per cent of these workers were female. Nationally these occupations accounted for 7.7% of people in the full time labour force.

These census Baptists made up a quarter more than the national average, showing a higher representation of occupations within the church and of the church within the group, where Baptists made up 2.5% of all

179 In a 1976 study of socio-economic characteristics of Wellington Baptist church members, 54% of the 57 Baptists completing the survey in the Petone, Miramar and Karori areas listed professional occupations, whereas 18% of the general population in those areas were employed in the professions. However a Baptist occupation pattern as distinct from the areas studied did not emerge and the professions were the only occupation represented in all three areas. Sage, H., Honours dissertation, Socio-Economic Characteristics of Wellington Baptist Church Members, pp. 9, 32 and 33.

professional workers.<sup>180</sup>

Management workers were predominant in 43% of churches. A third of the Baptist workers in the combined professional and management areas were female.

Eighteen percent of full time workers giving a Baptist census affiliation worked in clerical and related areas. This accounts for the highest number of female workers - 70% of the Baptist clerical workers - and 37% of all female Baptist full time workers.<sup>181</sup> Trades workers were a predominant occupational group in 48% of Baptist churches, and clerical workers appeared in 43%.

Professional and management groups with higher incomes may also partly account for the number of women classified in the census as 'not working.' Their husbands may have been more financially able to support them at home. Profile returns supported this impression, with only 11 churches listing homemakers not indicating workers in the professional, management, clerical and trades areas. Together they contribute the impression of Baptist churches being full of young upwardly mobile families.

This contrasts with the next largest predominant group - retired people, who appeared in 39% of churches. Census figures showed that 15% of all Baptists were over the age of 60, while 10.4% of the total population were in this group.

Considering that there were numerically more retired than professional census Baptists, the question arises of why retired people were seen as a predominant group in fewer churches than those listing professional people.

One answer lay in visibility. The oldest members may not for health reasons have been seen as frequently at worship, or have been as mobile, as active in programmes or in leadership. Church locations could provide another answer. Possibly some in newer areas had few elderly within their radius. A third answer lay in the churches' theological orientation and worship style. Interviews and profile responses showed retired people as

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180 Census 1986, Religious Professions, Table 8.

181 Census, 1986.

less likely to be found in charismatic churches. Some moved from these into conservative historic churches.<sup>182</sup>

Retired people predominated in 58% of non-charismatic churches, 32% of charismatic churches and 38% of those with both charismatic and conservative theological orientations. Or, put another way, retired people were not predominant in 68% of churches with a charismatic orientation.

From studying with Lyle Schaller in America the Rev. Gerard Marks commented,

"..if a church is over 25 years old, it is overwhelmingly more likely to make maintenance of its own life its highest priority.

"It seems to be a fact of life that somewhere between the age of 15 and 25 years, most churches become oriented towards their members."<sup>183</sup>

Listing retired people as predominant groups in 60 churches over 20 years old and in only 18 under that age,<sup>184</sup> suggests that older churches may indeed provide greater affirmation for their older members.

Retired people and students were almost equally nominated as predominant groups. The proportion of students within the census Baptist group - 7.6% - was higher than the national population proportion - 6.2%. As students choose their own religion rather than having it defined by their family, the identification of this sizeable group indicated they were Baptist by choice.

Agricultural workers made up 5.6% of full time employees in the 1986 census. With only 3.8% of Baptists in this sector, and 1.4% of all full time agricultural workers listing a Baptist affiliation, their predominant presence in 32% of churches was unexpected. They were not only in 41 of the 47 churches showing their constituency within town and rural areas, but also

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182 This view was expressed by several people including the Rev. R.G.A. Cutforth who cited people from Whangarei and Marsden Baptist Churches moving to Presbyterian or Union Churches, and a number of former Baptists worshipping at Greyfriars Presbyterian Church in Auckland. Interview 2/10/1989. Also the Bank Street Timaru Methodist Church profile indicated that they had a high number of 'dissatisfied Baptists' among their predominantly retired non-charismatic congregation.

183 Marks, G., 'Know what is going on!' in *NZE*, 9/1989, p.2. This theory was corroborated by 63% of churches under 20 years old focusing energy on their church family, compared with 71% of churches over 20 years old.

184 See Table 11.2.3.

in 23 suburban and inner city churches. As a third of the churches lacked farming housing in their vicinity, the predominance of agricultural workers could be as much due to the gathered congregation phenomenon as to the presence of Baptist churches in rural areas.

Profiles indicate the presence of trades people, labourers, factory workers and transport workers in 48%, 23%, 18% and 3% of churches respectively. This group, listed collectively for census purposes, incorporated diverse occupations with differing income levels and a wide range of skilled and unskilled workers. In the 1986 census it accounted for the largest group of Baptist male workers - 6,216 - and the largest total group - 7251, the latter representing almost 30% of all working census Baptists. However this figure included only 1.7% of the full time workforce in these sectors, well below the national average even with the higher presence of trades people. Sub groups containing over 100 full time Baptist workers showed at least 34% in tradesmen's classifications with 7% each in transport and labouring sections.<sup>185</sup>

Drop outs and unemployed people were named as predominant in 12% of churches.<sup>186</sup> Some churches were active in Access schemes<sup>187</sup> with programmes targeting people who had dropped out, were unemployed or living on benefits.<sup>188</sup> Schemes aimed to fit people for work and a number of interviews indicated that unemployed people coming to the churches' attention were helped to quickly find work or they equally quickly disappeared from sight, preferring a benefit life style which did not match the church work ethic. Unemployed people accounted for only 1.9% of census Baptists in 1986.

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185 It was impossible to distinguish which of the 'Related Workers' in other categories were also labourers.

186 These comments relate to the 1988-89 situation. It is acknowledged that subsequent increases in unemployment have affected a wider spectrum of society.

187 See for instance NZB, 3/1989, p.1 regarding programmes at Whangarei Central Baptist church.

188 See Year Book 1988-9, pp. 47-51b for a comprehensive list of activities and community facing ministries.

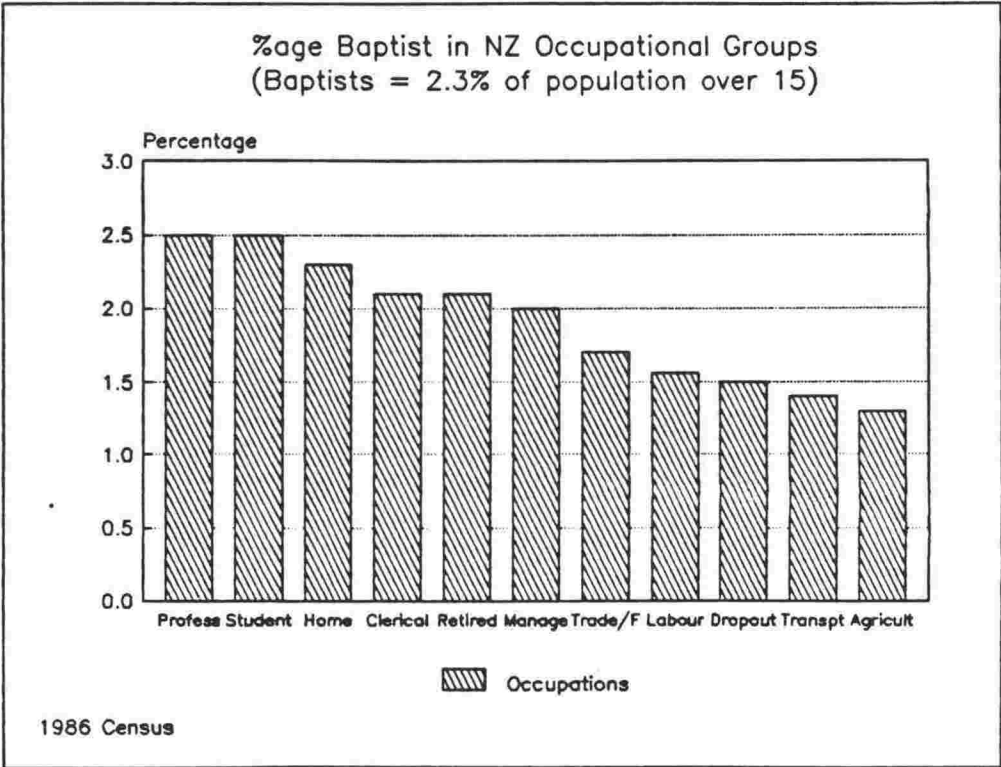


Figure 2.5.1.c

The following pie charts show census Baptists' main activities and areas of paid employment.

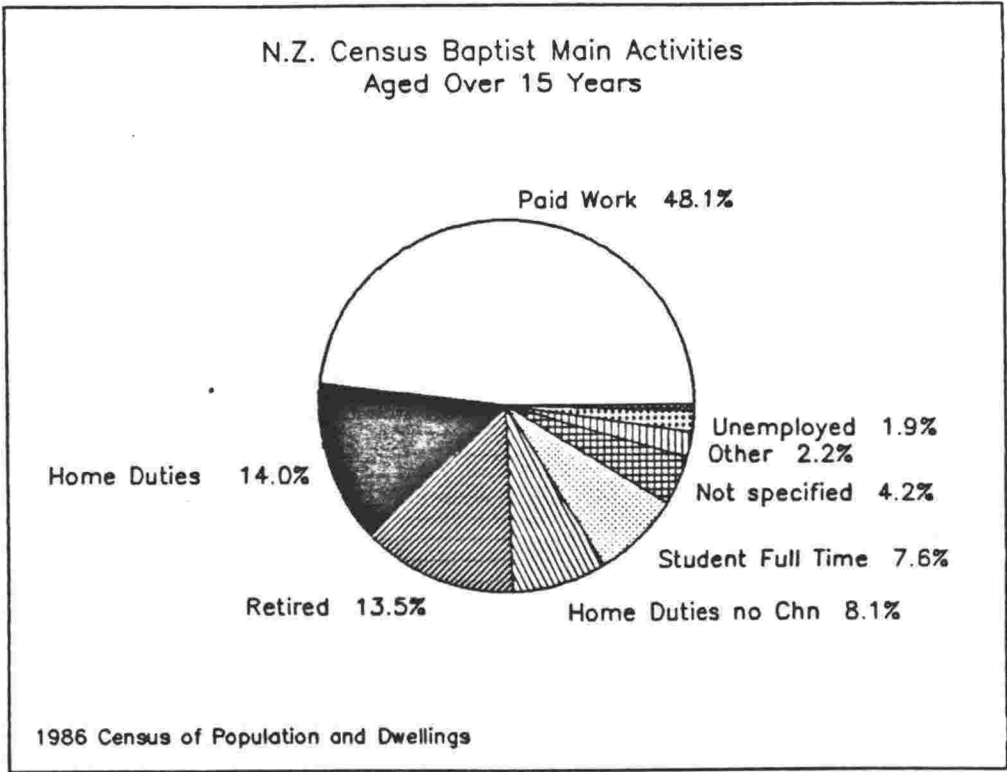


Figure 2.5.1.d

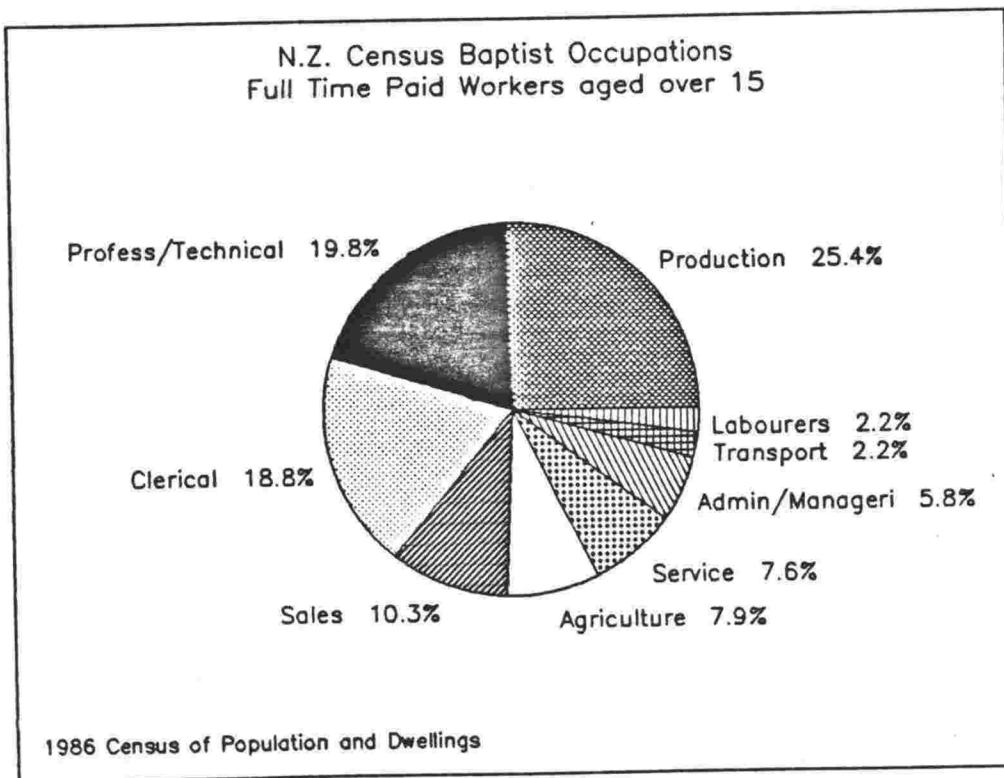


Figure 2.5.1.e

### Summary of Occupational Distribution

The two most frequently identified predominant groups - home-makers and professions - together with students, were represented more highly among census Baptists than in the general population.

Groups with representation coinciding with the general population were the retired, managerial and clerical areas, while those showing less than the national average were agricultural workers, the unemployed and drop outs, and the production, transport and labour area as a whole. Census aggregation of workers in the latter area made this the most difficult and least conclusive area to assess. The predominance of skilled workers was not conclusive enough to account for 48% of churches identifying trades people as a predominant group.

While almost a third of churches identified agricultural workers as predominant there were markedly less in the Baptist than in the national population.



Infrequent identification of dropout/unemployed and transport groups on profiles was repeated in the low representation among census Baptists.

### 2.5.2 Housing and Socio-Economic Relationships

Multiple responses were recorded as churches had several types of housing in their areas. Seventy one percent of churches listed middle class housing, and 56% had working class housing. Almost 30% noted state housing, while both upper-middle class and farming appeared on 24% of profiles. Only 5% - ten churches - indicated upper class housing in their area.

Combining (a) upper and upper-middle class and (b) state and working class housing, the percentages became:

Upper and/or upper-middle class (49) - 25%

Middle class (140) - 71%

Farming (47) - 24%

Working class and/or state housing (130) - 65%

Occupational groups for comparison with housing comprised:

Upper - professional, management and home makers

Middle - clerical, trades and students

Farming - agriculture

Working - factory, transport, labourers, unemployed/dropouts

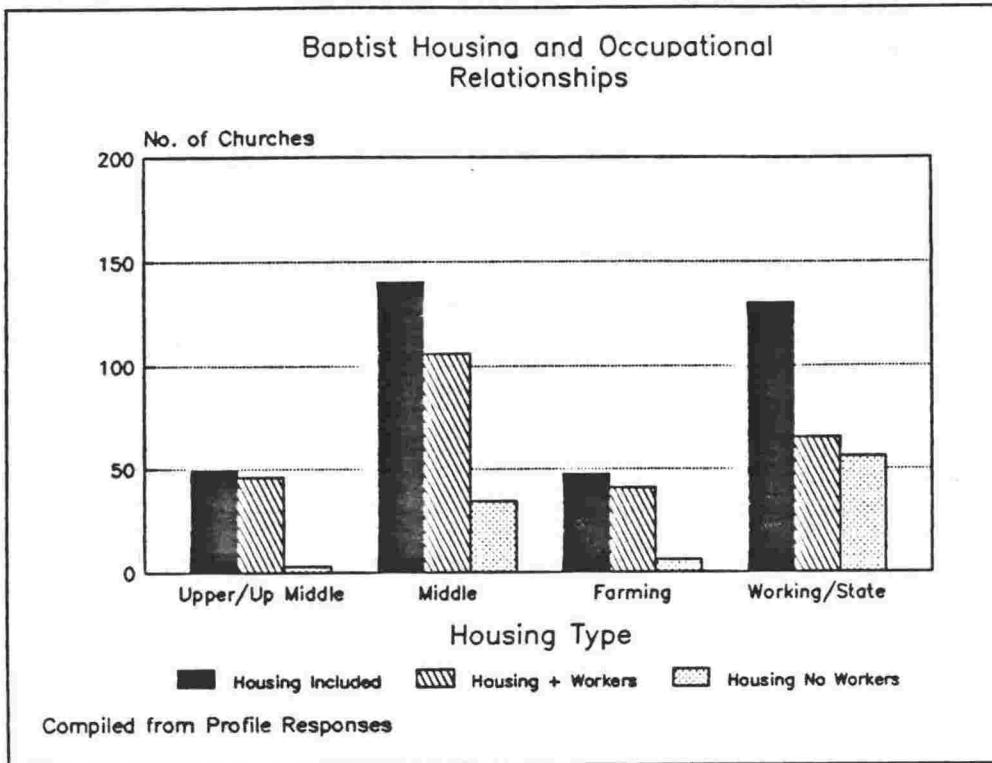


Figure 2.5.2.a

Like their Southern Baptist counterparts, New Zealand Baptists attracted more upper, middle and farming groups in and beyond their vicinity, reaching fewer working-class people.<sup>189</sup> This pattern showed dramatically among congregations including occupational groups not correlating with housing in their vicinity.

Upper class occupations were predominant in 137 churches without upper class housing.

Middle class occupations were included in 44 churches without middle class housing.

Agricultural workers appeared in 23 churches without farming housing.

BUT working class groups were predominant in only 16 churches other than those with working class housing.

189 Tillapaugh, F.R., *Unleashing the Church*, p.16 commented that 90% of Southern Baptist Churches were ministering to the middle class one third of city populations. He was not saying that these ministries are wrong -"just that they are not enough." (p.19.)

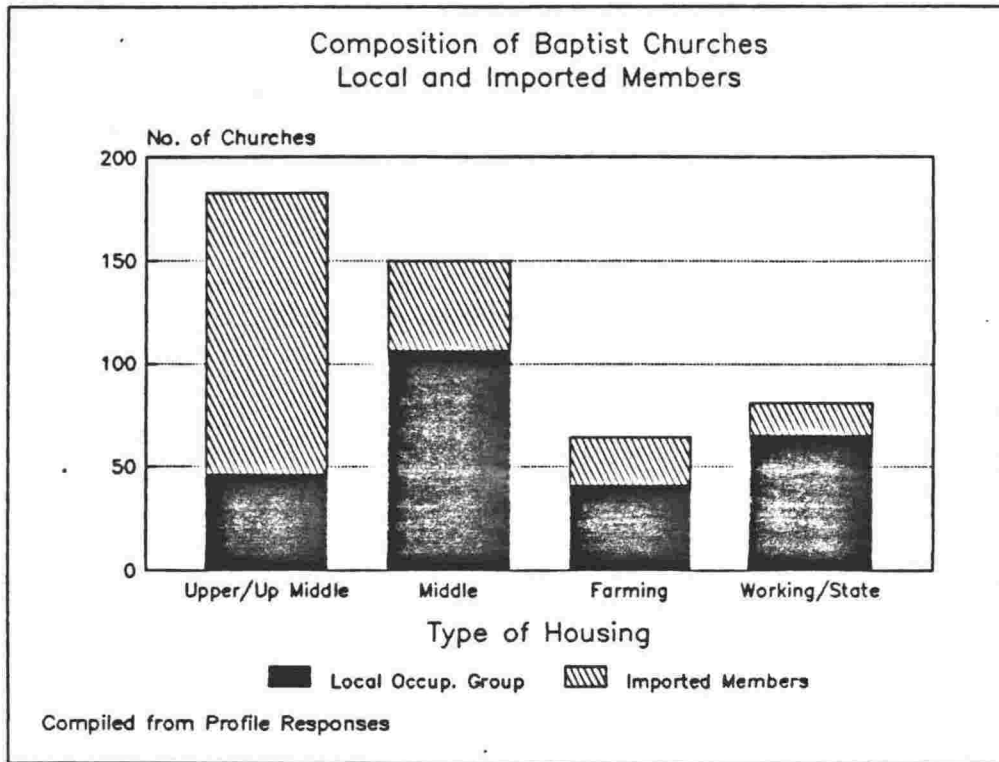


Figure 2.5.2.b

In the next graph the shaded area of 'no correlation' shows the number of churches not including predominant occupational groups to correspond with housing in the church vicinity, while the dotted area above shows 'imports' from outside the church environs. New Zealand Baptist churches were least successful in drawing significant groups of working class people from their immediate vicinity into the life of their churches, even though the 1986 census showed so many Baptist affiliations.

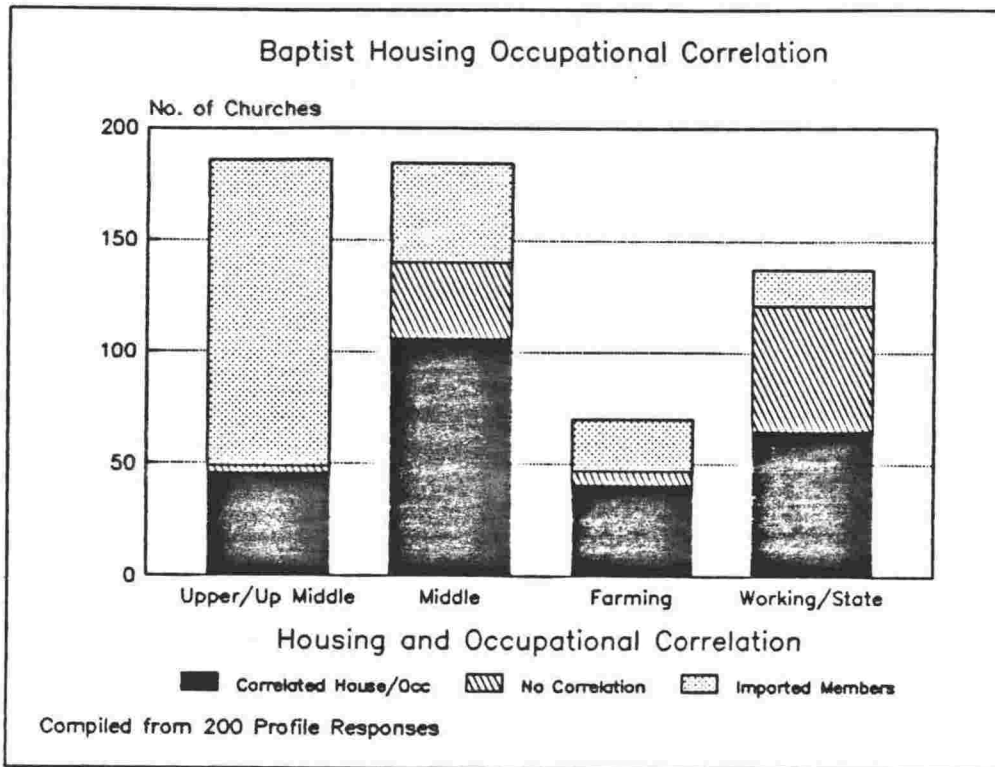


Figure 2.5.2.c

Aligning the 'imported' component with churches who gathered their membership beyond their environs, revealed that while more gathered congregations were 'importing', local churches also did this.

Data in this section signalled members' occupations as a more important determinant of their presence in a particular church than the type of housing in its vicinity.

The overall pattern in the census and in profile returns was of middle and upper class people identifying with the Baptist churches in greater numbers than the lower socio-economic groups.

## 2.6 Areas of Church Interaction with Society

### 2.6.1 Political Stance

In 1948 New Zealand Baptists were noted as being on the conservative

side of British Baptist perspectives.<sup>190</sup> Paul Reynolds in his 1970 study of Auckland Non-conformist churches, using Sweet's classification,<sup>191</sup> found Baptists to be conservative, or right wing in doctrinal stance, and to have left wing government style in their individual autonomous churches.<sup>192</sup> He found political conservatism to be the norm for two thirds of his Baptist sample.<sup>193</sup> Consistency between religious and political beliefs featured only for Baptists and it led to conservatism in both areas.<sup>194</sup>

By the time Webster and Perry placed Baptists in the right wing category,<sup>195</sup> higher representation in the professional and management sectors would have tended to accentuate the grouping.

Baptists also had some involvement in conservative right wing groups such as the Coalition of Concerned Citizens, the Christian Heritage Party, the Society for the Promotion of Community Standards and anti-abortion groups.<sup>196</sup>

#### 2.6.2 Social Service <sup>197</sup>

Dramatic changes occurred after 1948, as "Social action add[ed] much needed integrity to the evangelistic proclamation that "Jesus is Lord"."<sup>198</sup>

Coming from the Old Dissent, and having experienced difficulties with

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190 Simpson, E.P.Y.

191 Sweet, W.W., 'The Protestant Churches' in 'Organised Religion in the United States', The Annals of the American Academy of Political and Social Science, Vol. 256, March 1948. (Cited by Reynolds.)

192 Reynolds, P.L., Religion and Politics in Auckland, pp. 13-14.

193 Reynolds, p.50.

194 Reynolds, p.51.

195 This classification was partly on the strength of Baptist reactionary attitude to social change, see p.77.

196 See Laugeson, R., 'Fear Unfounded', and 'Rise and (temporary?) fall of the Kiwi New Right', in The Evening Post, 29/4/1989, pp. 9-10.

197 See also section 14.3.

198 Syder, M., 'New Zealand Evangelicals into the 1990's', in Today's Christian, No. 9, Oct.Nov. 1989, p.36.

the established Church in England,<sup>199</sup> Baptists developed very strong views on freedom and Church-state separation. Extending these beliefs to exclude accepting state funding for education or other purposes, contributed to there being only one Baptist Union project from 1893 to 1948.

After World War II local church initiatives increased, including the establishment of youth hostels following the Wellington Central Baptist church example.<sup>200</sup> Retirement homes followed the 1952 gifting by Mrs H. Hughes of her home "Aranui" to the Auckland Baptist Auxiliary for care of "elderly Protestant gentlewomen."<sup>201</sup> This again raised the issue of State Aid for building and administration costs.<sup>202</sup>

"Many were convinced that the time-honoured principle of separation of Church and State was being breached by the acceptance of State Aid. Since there was little change (sic) of building such institutions without this help, Baptists had lagged behind while they hotly debated the issue. The debates were inconclusive, but one by one the various districts and local churches, in practice, put out their hands and thankfully accepted Big Brother's largesse."<sup>203</sup>

After accepting State funds for geriatric, psychiatric, child-care, youth and rehabilitation projects, the next step was accepting funding for local church schools. This complete turn around since J.J. North's time was attributable to three factors.

Firstly, accepting state funds in other areas set a precedent, secondly, improved relationships with the Roman Catholic Church removed prejudice against their educational system (which was later largely integrated with state schools), and thirdly, middle class Baptists found it socially acceptable to send children to private schools. This was justified on the grounds of "teaching morals and ethics based upon Biblical principles,"<sup>204</sup> the

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199 For example exclusion from English universities of those not belonging to the Established Church precluded Baptists from tertiary education until the opening of London University - cited by the Rev. D.A.K. Dickson, in sermon at Auckland Baptist Tabernacle, 28/5/1989.

200 This was opened in the former Waitangi Private Hotel, on 6/3/1948, at the instigation of the Rev. L.A. North and G. Ivory, NZE, 4/1948, p.87, and Simpson, J.E.

201 NZE, 2/1954, p.36.

202 NZE, 2/1954, p.36.

203 Clifford, J.A., 'The Way We Have Come', in NZE, 5/1980, p.8.

204 NZE, 7/1981, p.8 re Mirimar Baptist Church Christian School.

dissatisfaction of parents with state schools in a 1979 McNair Survey,<sup>205</sup> and the ideal of basing education on Biblical principles.

With acceptance of state funding the Baptist Church became the largest pre-school provider after playcentres and kindergartens.<sup>206</sup> Community involvement ranked first among local outreach energy focuses, involving 85% of churches. The Evangelical John Stott's work reinforced these actions.<sup>207</sup>

"The older suspicion that social service work was a poor substitute for evangelism has gone. Now most see it as an expression of Christian concern, a worthy demonstration of the Gospel, and can accept a partnership between the two."<sup>208</sup>

### 2.6.3 Bi-Culturalism<sup>209</sup>

The missionary oriented Baptist people, committed to evangelisation, came late to the Maori people in the 1950's.<sup>210</sup> While other Maori missions functioned in a rural setting where community identity focused on the hapu or iwi, by the 1950's the drift to the city and subsequent urbanisation aided formation of a Maori identity.<sup>211</sup> Therefore Baptists had more involvement with urban than rural Maori.<sup>212</sup> Urbanisation<sup>213</sup> also brought closer contact between Maori and pakeha which in turn heightened

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205 NZE, 9/1979, p.7.

206 NZE, 12/1989, p.8.

207 Beasley-Murray considered John Stott a most influential figure regarding social action, and in Britain more important than the Charismatic movement. "Stott was a major trend setter, and developments in his thinking can be traced through the conferences at Milan, Lausanne, Pasadena etc. He energised the Evangelicals." (Interview 3/11/1991).

208 Edgar, S., 'The Post-war Years', in NZE, 11/1982, p.13.

209 See also section 14.2.1.

210 See section 14.2.1.

211 King, M., 'Between Two Worlds', in The Oxford History of New Zealand, (ed. W.H. Oliver), pp. 279 ff. It is also noted that while at the 1945 census three quarters of the Maori population lived in rural areas, by the mid 1970's the same proportion lived in urban areas - p.403.

212 The response to this included appointing Hemi and Noni Ransfield to the staff of the Auckland City Mission - see NZE, 3/1980, p.3. For the involvement of Rev. M. Beck in the first "J" (joint) team set up in New Zealand see NZE, 10/1972, p.15.

213 See Webb, S.D., for a discussion of 'Urbanisation Processes in New Zealand', in New Zealand Society Contemporary Perspectives, Chapter 32.

issues of bi-culturalism and the Treaty of Waitangi.<sup>214</sup> Baptists, from their initial foray into evangelism were caught up in Maori and Pakeha issues affecting New Zealand as a whole, and while thinking these through from an evangelical perspective,<sup>215</sup> became more involved in this world.

External assessment of the impact of the venture into Maori work came from census returns. In 1945 there were 21 Baptists within a Maori population of 100,044; in 1966 this rose to 511 (201,159), and in 1986 to 2829 (403,188).<sup>216</sup> The percentage of Maori census Baptists rose from 0.02% to 0.07%, but was still only one third of the national figure of 2.1%.

Internal assessment came from profiles showing one eighth of churches identifying with a bi-cultural orientation, and from electing the Tumuaki of the Department of Maori Ministry, the Rev. Lionel Stewart, as 1990 Baptist Union President.

#### 2.6.4 Multicultural Impact

The 1986 census included 1110 Asian born people, 3.3% of that group in New Zealand, and 888 people born in the Pacific Islands. Together with their New Zealand born families these people contributed to the growing multi-cultural dimension of 53 churches.<sup>217</sup>

### 2.7 Summary of Baptist Religious Social Perspectives

Baptist increases in census, membership, attendance and MPR included growth analogous to areas into which New Zealand population was flowing - the Auckland region, the suburbs and the baby-boom generation.

Youth focuses and charismatic worship styles facilitated the latter. During the AASS era there were more children in Baptist Sunday schools

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214 Although Baptist moves towards bi-culturalism are recent, in 1973 the Mirimar Baptist church studied the Treaty of Waitangi and the way their church land was originally purchased from the Maori people. NZE, 8/1973, p.7.

215 B. Turley in his Doctor of Ministry thesis The Claim of Maori Identity on the Cultural Structure of Church and Society in New Zealand wrote, "I hope this project will have value as a consciousness raising document", p.127.

216 Census 1945, 1966, and unpublished figures from 1986 supplied by Department of Statistics, 11/12/1989.

217 See section 14.2.1 for details.



than children for whom parents listed a Baptist religious profession. This may also have facilitated later Baptist growth.

However, this growth may have been achieved at the cost of losses in retired people, who were more visible in census returns than on church profiles. Their presence was less marked in newer churches and those with charismatic orientations.

A high representation of management and professional people, drawn from beyond the church environs, signalled occupation as more important than residence in determining presence in a Baptist church. There was a lower representation of working class people.

Census Baptist non-working women were more highly represented than in the national population. Churches with high representations of management, professional, clerical and trades people had correspondingly high representations of homemakers.

Acceptance of state funding facilitated the Baptist foray into social outreach, so that by 1989 more staff were listed as employed in social service than pastoral areas.

Baptists moved from opposing state aid to church schools, to running or supporting these, a stance also compatible with the ethos of upwardly mobile professional and management people.

Undertaking urban Maori outreach led to adopting bi-cultural focuses, and some increase in Maori membership and census affiliation.

Greater involvement in this world, in new ways compatible with the Baptist ethos, coincided with consistent overall membership growth. This growth contrasts with the Methodist patterns to be revealed next.

### CHAPTER 3 - METHODIST RELIGIOUS SOCIAL PERSPECTIVES

The Methodist people and their churches are revealed from profiles, census and church statistics, and compared with Baptists.

#### 3.1 Methodists within the New Zealand Population

##### 3.1.1 Statistical Perspectives

Eighty per cent of Methodist causes closed or amalgamated between 1948 and 1988. Baptist churches increased two and a quarter times while Methodists decreased to one fifth.

The urban drift contributed to reducing 437 churches and 365 preaching places to 130 churches and 38 Pacific Island congregations.<sup>218</sup> As church numbers decreased, car ownership increased, and remaining rural members were expected to travel to central churches. Fewer did so. Their cars took them into diverse activities.

The resultant loss of their rural constituency registered in Methodist profiles. Of 25 churches (15%) with farming housing in their vicinity, only 19 recorded predominant groups of agricultural workers. Their significant presence was noted in only eight other churches. With 11.3% of census Methodist paid full time workers in the agricultural sector, it appears that these people had either nominal allegiance or joined co-operating ventures.

Although the earliest union churches began in the 1940's,<sup>219</sup> co-operative ventures increased as membership plateaued in the 1960's, and proliferated as membership declined in the 1970's. Energy deployed in church union negotiations was not matched by enthusiasm for recruiting new members.

Consequently profiles and census returns revealed a high proportion

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218 Profiles were obtained from Samoan, Tongan and Fijian congregations, but not from Maori Division churches, or co-operating ventures with Methodist participants. Only Methodist congregations which closed between 1988 and profile gathering in 1990, did not complete profiles.

219 For example, Raglan by 1948, Taita 1947, Wainuiomata services began 1949, union formed 1953.

of retired people and deaths exceeded confirmations.

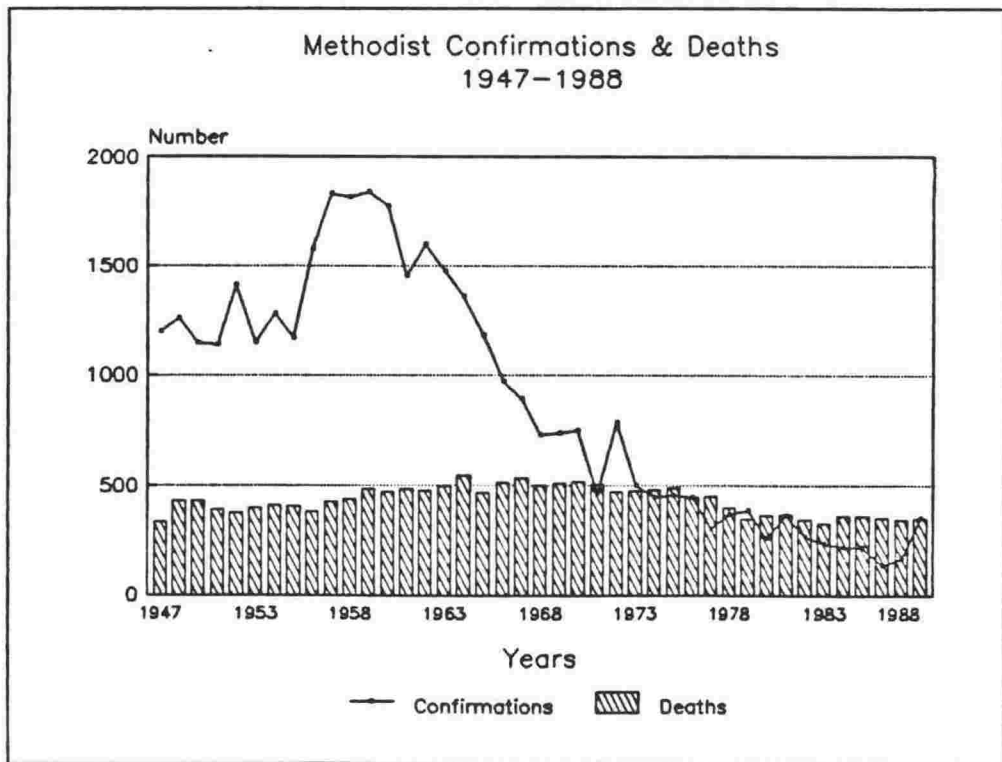


Figure 3.1.1.a

This shows in the MPR continuing the 'pathological' decline <sup>220</sup> commenced in 1921, and in the decreasing census affiliation percentage.

The gap between membership and census affiliation also continued with the latter rising and declining more markedly. <sup>221</sup> However, Methodists maintained their position as New Zealand's fourth largest church, in terms of census ranking.

<sup>220</sup> Currie, p.90. Churches with high representation among older people need to bring new people into membership at a rate greater than deaths to have just a stable MPR.

<sup>221</sup> The 1986 rise may have been partly caused by changed census instructions - see footnote in preceding chapter. 1991 Methodist census affiliation was 138,273.

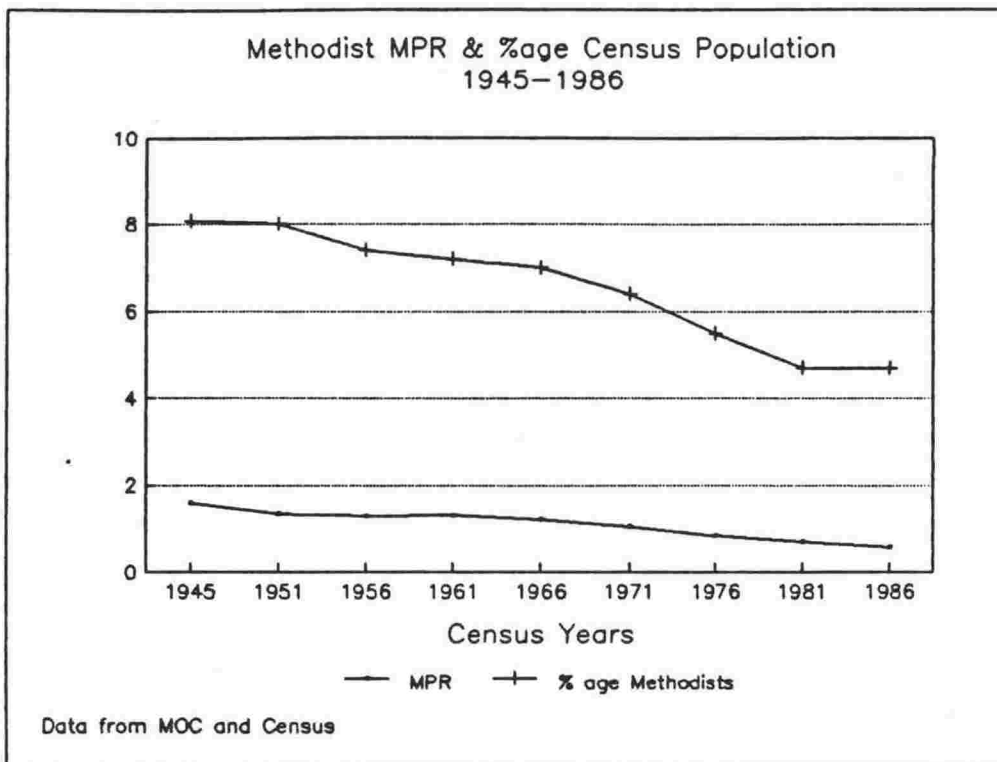


Figure 3.1.1.b

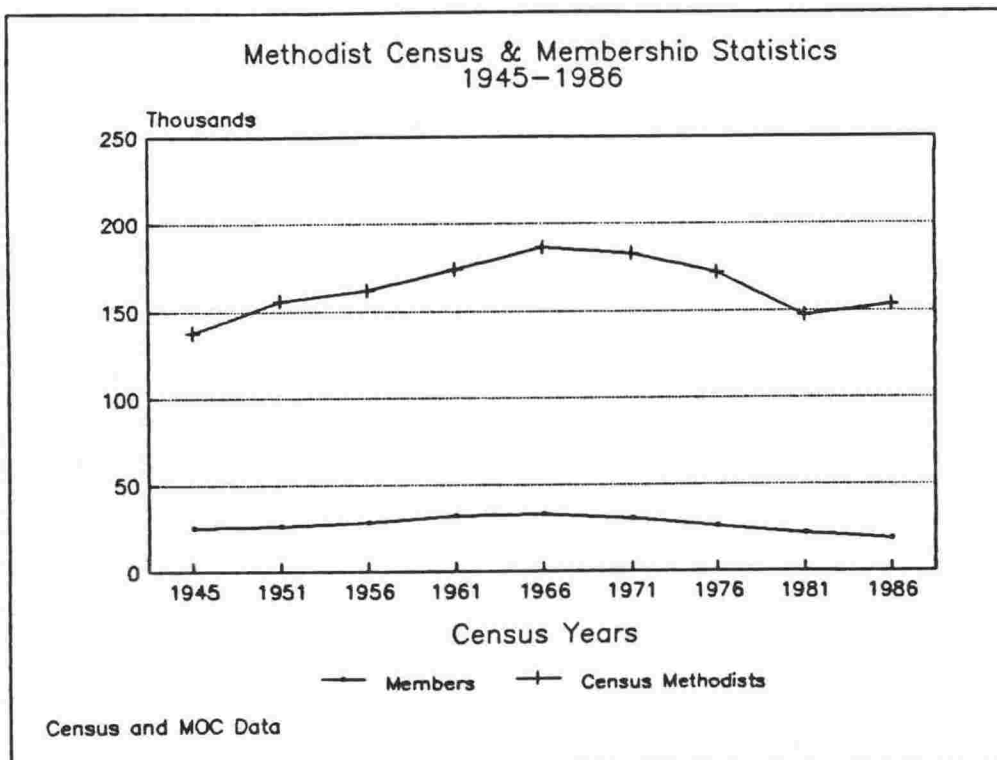


Figure 3.1.1.c

There were few new Methodist churches to demonstrate fast growth in their first twenty years, and to contribute growth to the denomination. Rather there was an abundance of older churches, mostly formed prior to 1900, and although it was not possible to investigate this on a church by church basis, <sup>222</sup> the overall decline lends weight to the theory that churches grow fastest in their first twenty years.

Profiles showed only eleven Methodist palagi churches commencing after 1948 still operating as Methodist causes. Those which did begin in the post-war building boom - for instance at Cashmere, Wellington, <sup>223</sup> and Meadowvale, Levin <sup>224</sup> - either closed, joined co-operative ventures or were taken over by another denomination.

The accent on co-operation anticipated imminent church union, and new projects, at for instance, Turangi, were mostly co-operating ventures. The need for local churches was still recognised, <sup>225</sup> but in practice, closures and amalgamations greatly exceeded new operations. When stewardship programmes increased church incomes, long-delayed local building schemes were more likely to be undertaken than new causes started.

The exception to these patterns was the formation after 1956 <sup>226</sup> of thirty eight Fijian, Samoan and Tongan fellowships. Thirty five percent of Methodists listed on Auckland and Manukau district profiles belonged to these groups, <sup>227</sup> and 8403 people born in the Pacific Islands gave

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222 See Introduction for reasons for this.

223 This Methodist community church closed in 1970. For details see Cochran J., 'The Cashmere Community Centre in Wellington, Plishke and Firth Architects', in Design Review, May-June, 1953, pp. 33-35.

224 See Levin case study.

225 For instance, in NZMT 11/1964, p.227 it was stated "If we have a true sense of "mission" our opening is in every local community...our task is to be concerned with people". Also, Mullan D.S., Ecclesion, p.45 - "We could start some new congregations. Reversing our tendency to push everyone together into one place regardless of their place of residence or personal style we could encourage the development of distinctive new ecclesias around the fringes of our existing congregations."

226 The first Samoan Fellowship was formed at Wesley Wellington in 1956. See NZMT 21/7/56, p.166.

227 Not all Fijian, Samoan and Tongan membership has been returned in the annual Methodist statistics. For instance, neither the numerically largest parish in New Zealand - the Auckland Tongan Manukau Parish, nor the Auckland Samoan Parish have been included in Conference statistics. Membership is kept on a family basis, and the difficulty and grace in providing figures for this thesis is acknowledged.

Methodist affiliation in the 1986 census. <sup>228</sup> Working together with their New Zealand born families, they planned, built or remodelled large church complexes. Tongan Methodists built at Mangere, and the Auckland Samoan Fellowship remodelled St. John's, Ponsonby.

### 3.1.2 Geographical Balance

The decreasing proportion of South Island Methodists repeats the Baptist pattern of North Island members increasing with the population movement north.

#### South Island Methodist Details

Year	South Island % of New Zealand Population	% Methodist Members in South Island
1948	34%	37%
1968	29%	34%
1988	26%	23%

Table 3.1.2.a <sup>229</sup>

Fifty seven percent of South Island census Methodists and 61% of

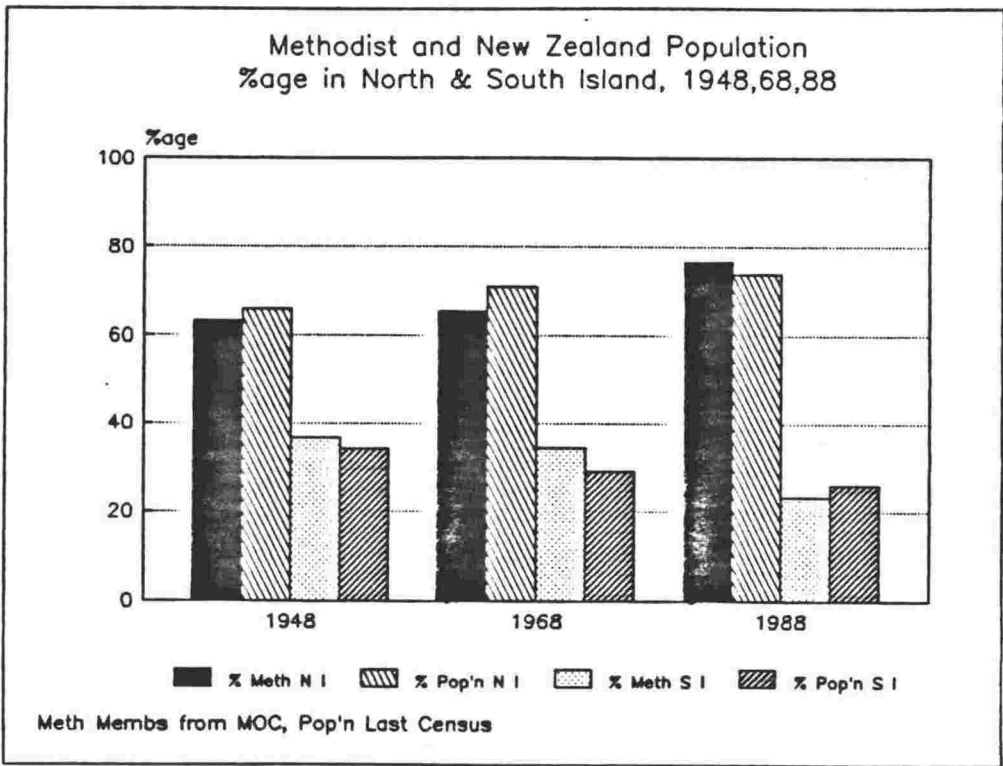


Figure 3.1.2.a

3.1.3 Age Profiles

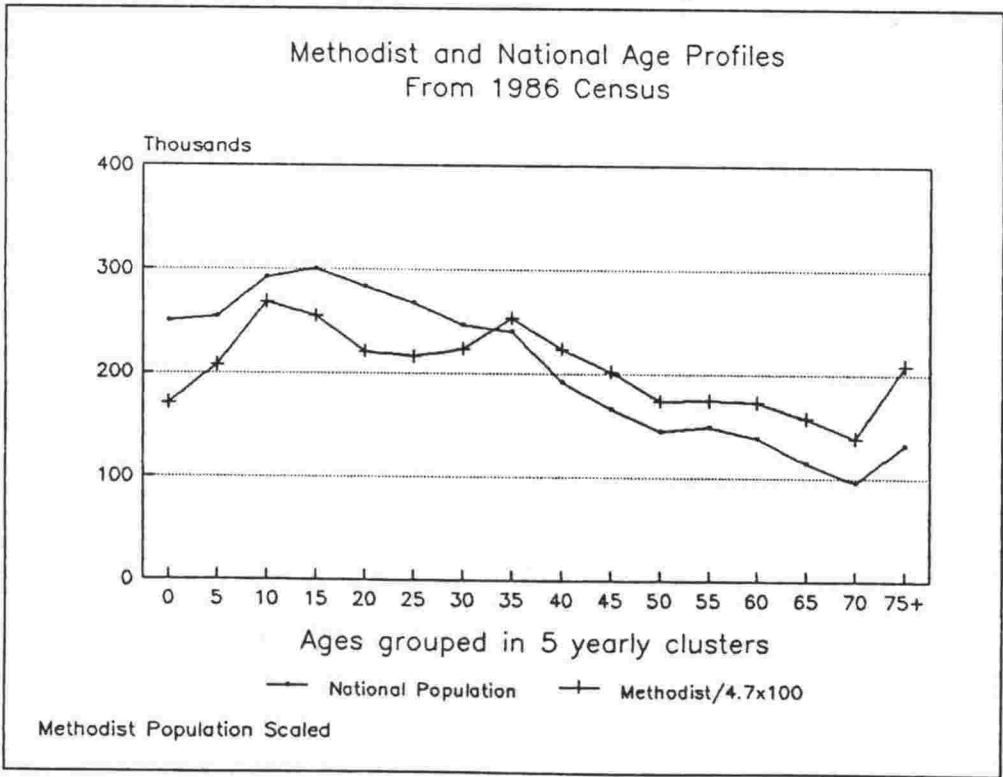


Figure 3.1.3.a

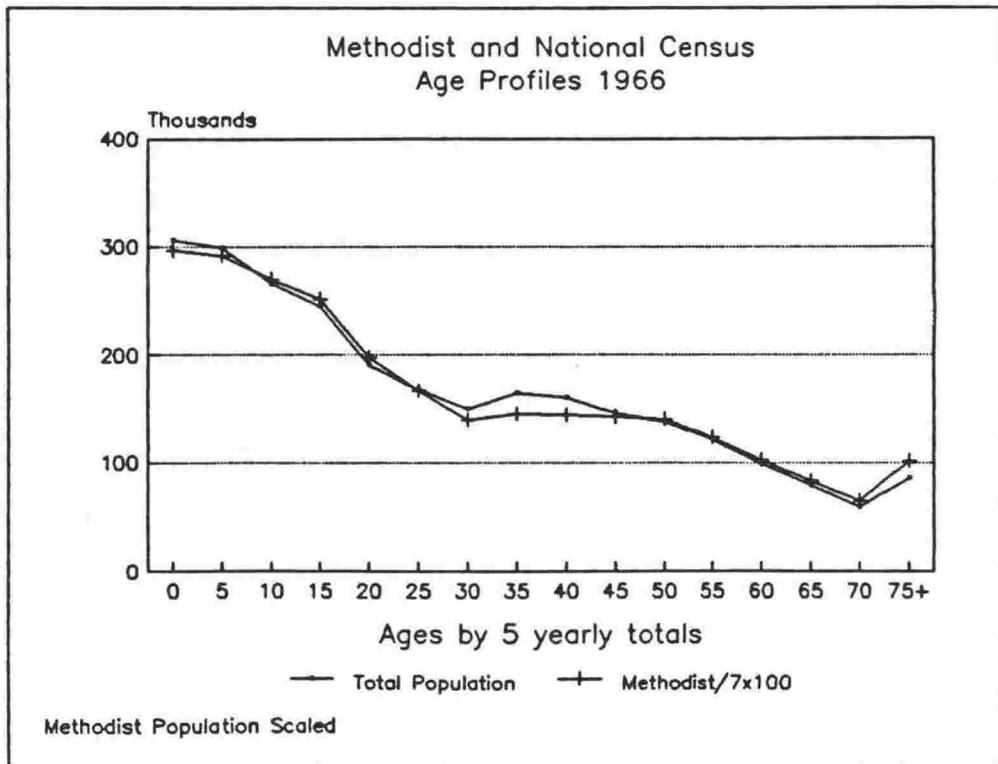


Figure 3.1.3.b

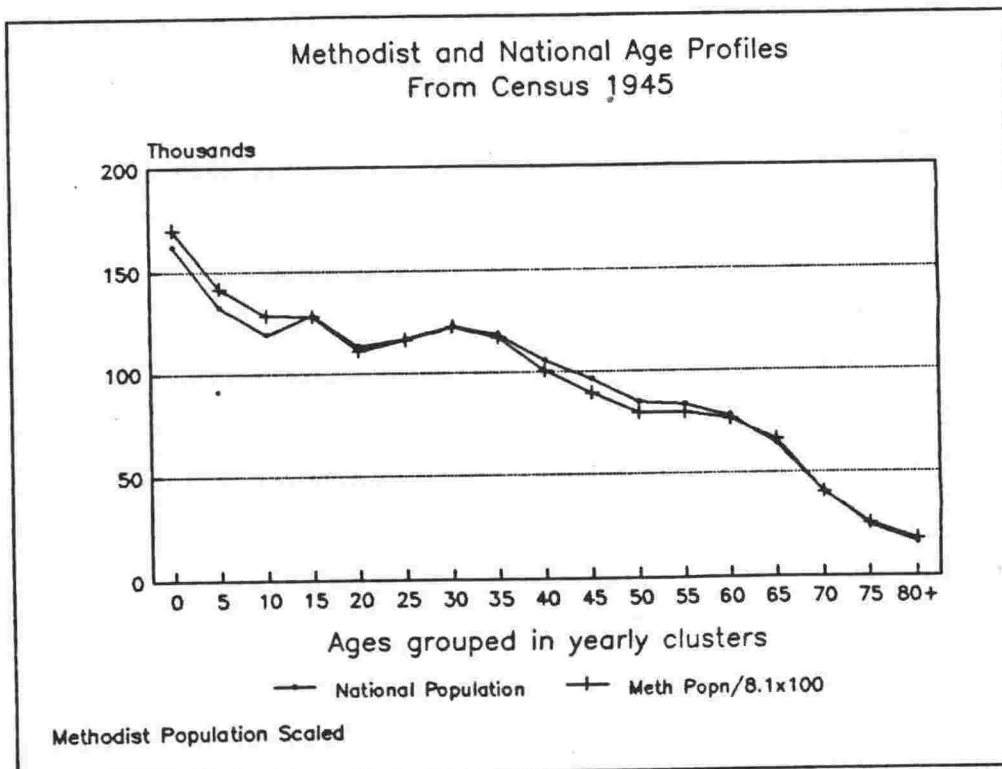


Figure 3.1.3.c



The balance between census Methodists and the national population changed over the years, for in 1945 more Methodist children accompanied a slight under-representation for ages 40 to 55.

The earlier under-representation was compensated for, in 1966, with over-representation for ages 60 to 75. While parents listed many 5 to 10 year olds as Methodist, young people over that age increasingly failed to identify until after age 20. A rapid recovery by age 25 took the young parental group to national proportions. By 1986, couples having their children at later ages <sup>232</sup> matched the switch from age 35, when the main parental group again identified with the church. <sup>233</sup>

Older Methodist people featured prominently on 1986 census profiles, with 17.6% being retired. <sup>234</sup> This concurred with predominant groups of retired people in 74% of churches. Before age 35 Methodists were under-represented in the national population, and after that age their representation increased with age, above and beyond the national figure.

The estimated percentages of members in different age ranges also rise with increasing age. Although less marked for attendance, with children included, the pattern recurs from age 20.

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232 NZ Official Year Book 1984, p.128 notes the ages of first births to married mothers in 1974 and 1982. In 1974 66.10% of mothers were aged under 25 and 32.25% were aged 25 to 34. In 1982 47.73% were under 25 and 49.59% aged 25 to 34.

233 Olds, B.A., reporting on Research Project: Recession of Methodist Membership observed in 1982 - "Fewer children are being born to Methodist adherents than to those of some other denominations and this rate is still falling. Thus the pool of birthright members is continually shrinking."  
The aging Methodist profile contributes to this lower birth rate.

234 13% of New Zealanders and Baptists were listed as retired.

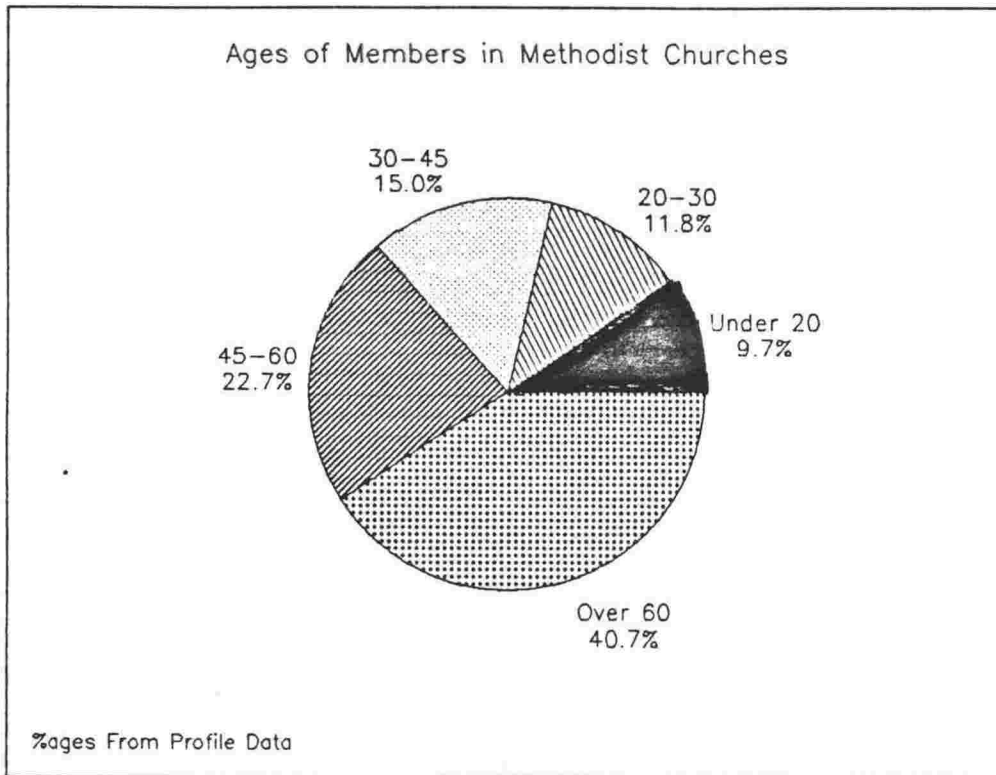


Figure 3.1.3.d

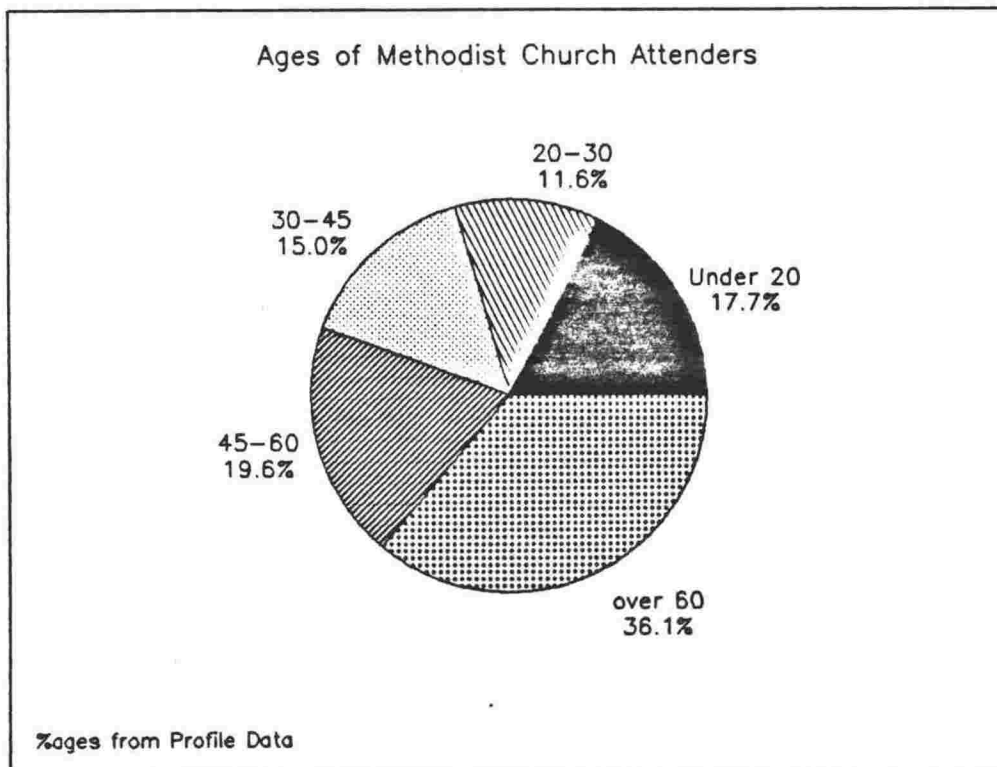


Figure 3.1.3.e

### 3.1.4 Growth Perspectives

In 1948 there was still energy for evangelism. The 'Crusade for Christ and his Kingdom,' initiated by the Spiritual Advance Committee, was launched at Conference 1949.<sup>235</sup> Special publications encouraged visitation evangelism. The 'baby boom' was under way, Sunday school rolls were rising, and the Methodist Church, with long term goal setting, looked poised, ready for growth. The statistical secretary struck a more serious note, foreshadowing future trends - from 1 October 1947 to 30 June 1949, 23 preaching places and one church closed and 406 members ceased attending.<sup>236</sup>

This trend is related in Part III to the Methodist decline in evangelical theology and practice between 1948 and 1988. Profiles confirmed this decline by giving evangelism seventh priority among eight aspects of church life.

Methodist Energy Priorities and Values\* (n=149)

<u>Aspect</u>	<u>Mean</u>	<u>Median</u>
Worship	3.69	4
Preaching	3.49	4
Pastoral	3.39	3
Sacraments	3.27	3
Social Work/Action	2.57	3
House Groups/Small Groups	2.52	2
Evangelism	2.45	2
Administration	2.44	2

\*Major = 4, Considerable = 3, Some = 2, Minor = 1

Table 3.1.4.a

Three main congregational growth methods are: recruiting and converting new members from wider society (conversion growth); encouraging members' children to become Christian (biological growth); and growth by transfer from another church. Over the period studied

235 MOC 1949, p.48.

236 MOC 1949, p.43.

conversion growth decreased in Methodist Churches.<sup>237</sup> (The exception being evangelical and charismatic causes.) High expectations and energy went into encouraging church youth to proceed into membership, but this 'in house' evangelism met with diminishing success.<sup>238</sup> By 1974 confirmations were at a lower level than deaths.

On a national scale transfer growth simply shifts numbers from one church to another, with no real increase. Bibby perceived local Canadian church growth being generated by "the circulation and procreation of the saints."<sup>239</sup> However when falling birthrates produced fewer church young people to draw into membership, "the circulation of the saints" from the Pacific Islands to New Zealand was the main cause of Methodist growth.

Profiles show churches with either a Pacific Island fellowship, or charismatic theology, or both, were more likely to show some growth.<sup>240</sup>

The minimal charismatic impact in Methodist churches did not significantly transform its worship or outreach, to attract the baby-boom generation. I would argue for Baptist acceptance and Methodist suspicion of the movement being critical factors in growth and decline.

### 3.2 Ages and Stages in Christian Education

The Fijian, Samoan and Tongan churches presented a much younger age profile than their palagi counterparts. Retired people were a minority and New Zealand born children joined their baby-boom parents. Christian

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237 The seeds of this decrease in outreach growth existed earlier. For instance MOC 1940 pp. 62-3 noted

"Few leaders feel adequate to approach individual members with the challenge to definite discipleship...Expression of opinions in the course of a study is confused with vital experience of a living faith... [There is] the tendency to self-centredness. Little or no attempt is made to attract the outsider. A missionary spirit within the Bible Classes is essential for fulness (sic) of life."

238 Contributing factors included falling birth rates and decapitation of youth movement, demise of Easter camps and comparable trends in other churches in times of social change. The churches were no longer the only avenue of youth social life, with Sunday sport more common. Bible class enrolments declined from 1963. Similar decline in Bible Class and confirmations was recorded in the Presbyterian Church - see graph, p.145, and table p.151 Presbyterians in Aotearoa.

239 This view was expounded within Fragmented Gods, and earlier in Bibby and Brinkerhoff 1983.

240 Crossroads Papakura Case Study illustrates a growing church with both these factors.

education in their mother tongue was a preferred method of dual faith and culture sharing,<sup>241</sup> but some children also attended English language Sunday schools. By 1991 12% of children in Methodist and Union Church Sunday schools came from Pacific Islands communities.<sup>242</sup>

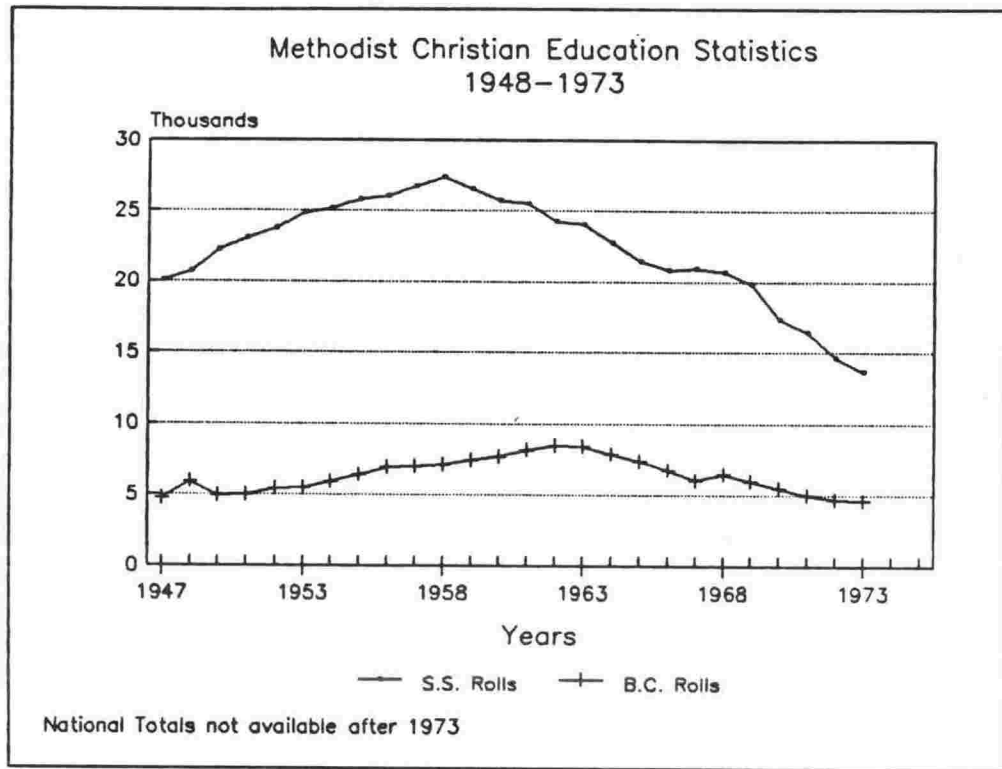


Figure 3.2.a

National Methodist Christian education statistics were not recorded between 1974 and 1987. 'Baby boom' children expanded Sunday schools but, before post-war births tailed off, numbers started declining. This coincided with the 1959 commencement of Sunday morning rugby coaching.<sup>243</sup>

Four years later Bible class enrolments started declining. In 1988 Christian education involved 2119 aged under 13, 1116 aged 13-17 and 2363 aged 18 and over.

Directors of Christian education, appointed from 1939,<sup>244</sup> ensured

241 Dr A.M. Mone was developing Christian education programmes for all ages to facilitate being Tongan within New Zealand society - interview, 30/10/1990.

242 What's Happening with the Children? p.25.

243 See Garing, p.125.

244 MOC 1940, p.60.

leadership training for grounding children and teenagers from church families in Bible knowledge and Christian principles.<sup>245</sup> Sunday school unions, which pre-dated youth directors, also promoted regional teacher training and scripture examinations. As enrolments declined and education styles changed examinations and Sunday school anniversaries were largely phased out.

The 'Christian Youth Movement Methodist' (CYMM) provided from 1943<sup>246</sup> a national network for teenagers and young adults, with Easter camps, annual conferences and conventions. It was a junior version of the Methodist Connexion, complete with President and Vice President. From their ranks many entered the Order of St. Stephen,<sup>247</sup> the ministry and key church positions. In 1969, when 80% of CYMM membership were aged 13 to 17, the organisation was split into halves, for ages up to and over 18.<sup>248</sup>

Having lost the role modelling of their older members, fewer youth stayed long enough to graduate to the ministries proposed for young adults. In the 1970's not only were there demographically fewer young people, but also more of them were staying away. This contributed to the under-representation of 1986 census Methodists under age 35.

A small renaissance in youth work started in the 1980's, assisted by the 1985 appointment of job sharing national Youth Directors, Bronwen Olds and David Hanna. Under their leadership 'Tau-iwi' youth policies developed. The resurrected youth conferences became 'youth trek.' Later, under fresh leadership 'summer happenings,' regional and national seminars took place. Rather than having a junior connexional network, a youth delegation took its place at the Church Conference. Maori Division was responsible for Maori youth policy, while Samoan and Tongan groups also appointed directors for programmes considered appropriate for their young people.

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245 Mullan 1990 noted (p.9) "The Sunday School movement had passed its peak but nobody told us and we poured enormous energy into trying to win the children."

246 MOC 1943, pp. 62-68 gives constitution and aims for this revamped version of the earlier Bible Class Movement.

247 Under this Order Methodist young people gave a year's free service to the Church in return for their keep. The first member, Dorothea Jones was a Northland youth worker in 1951, later becoming a minister. See MOC 1951, p.67. A revitalised Order continued into the 1990's.

248 MOC 1969, pp. 131-135 set out details for the new look CYMM.

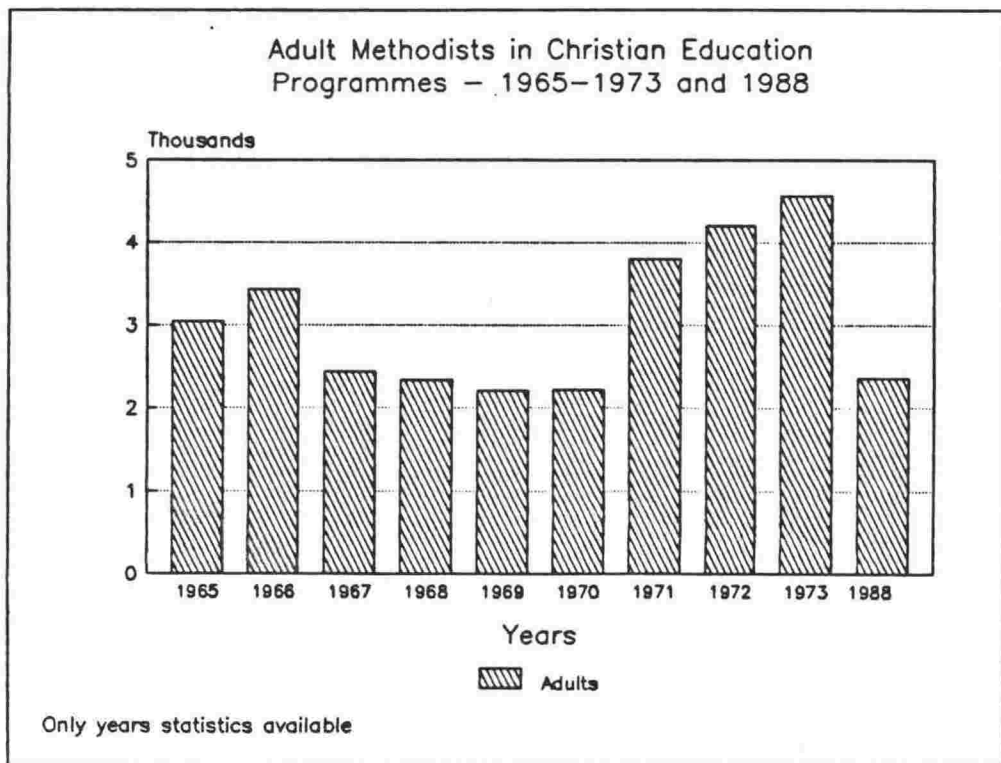


Figure 3.2.b

A small proportion of adults participated in Christian education. Many short term projects raised consciousness of particular issues in the life of the church within this world, or focused on community building.

In the 1980's the community nature of the church was strengthened by longer term small groups, particularly following promotion of John Mallison's books.<sup>249</sup> These groups developed most in churches with a charismatic orientation. Cross Roads Papakura involved the highest proportion, integrating new comers into home-group cells of people with common interests, for evangelism, discipling and outreach.<sup>250</sup>

### 3.3 The People, their Occupations and Location

<sup>249</sup> This Australian leader, linked with the Joint Board of Christian Education in Australia, specialises in small group activities and visited New Zealand under the auspices of the Making Disciples Task Force in 1989. During the 1980's books had been influential in setting up housegroups. See for instance, *Growing Christians in Small Groups*, J.B.C.E., Melbourne, 1989 which summarises earlier material.

<sup>250</sup> See Crossroads Papakura Case Study.

### 3.3.1 Occupations

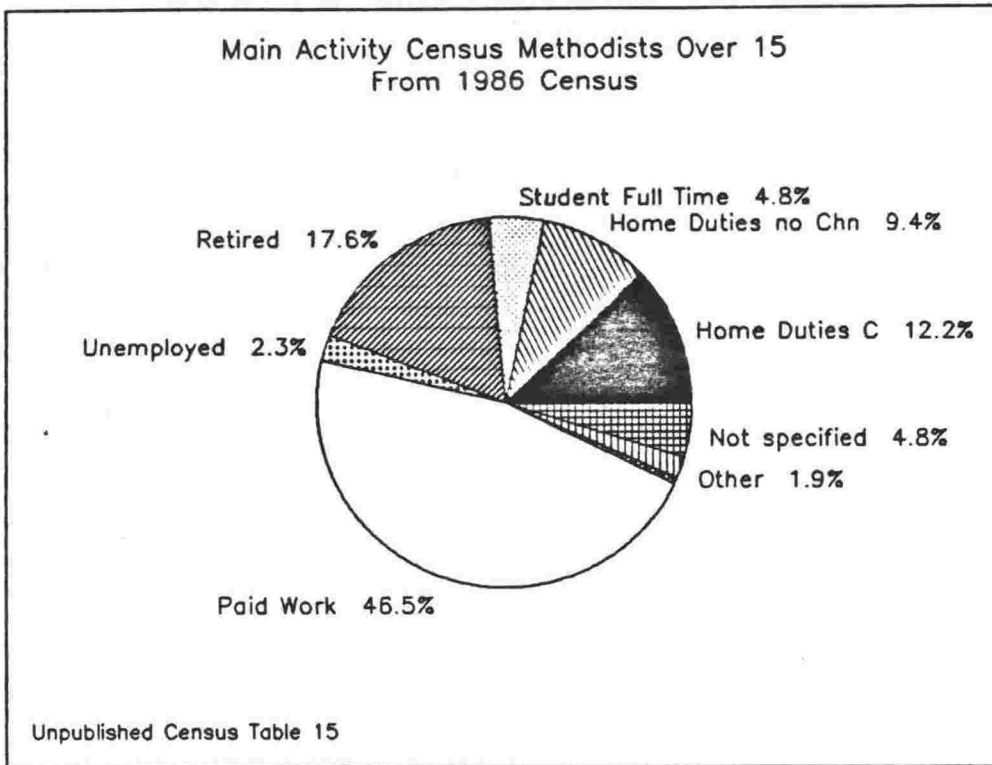


Figure 3.3.1 a

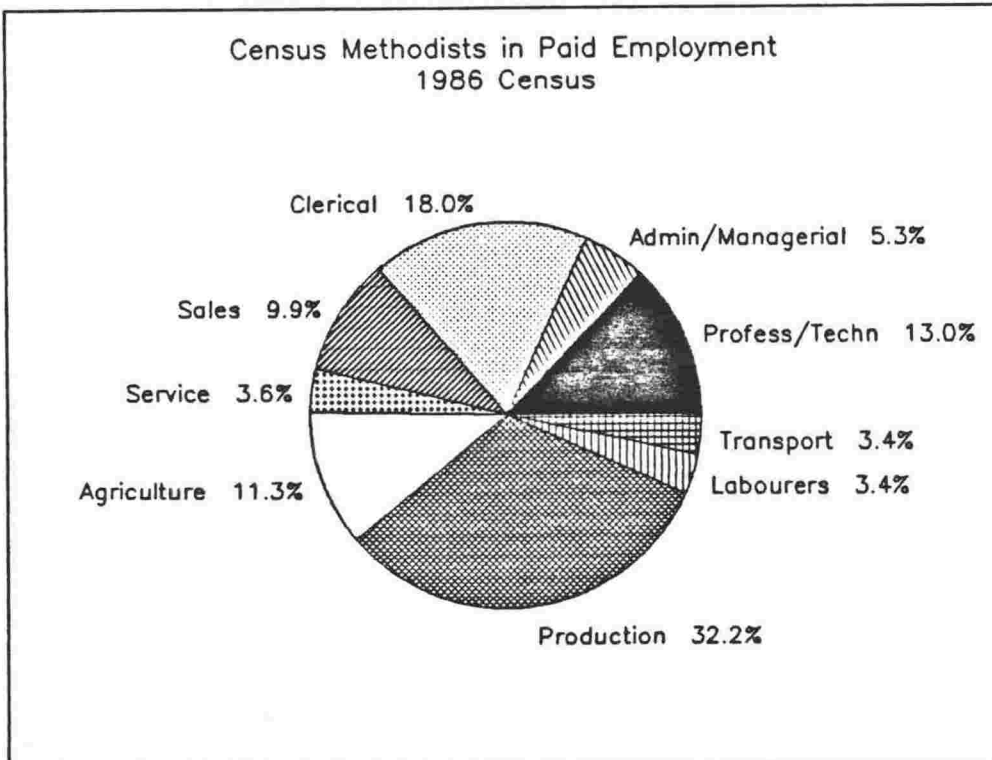


Figure 3.3.1.b



The 1986 census revealed 46.5% of Methodists in paid work, with higher percentages than Baptists recorded in the production, agriculture, transport and labouring sectors. This can be explained by migration from the Pacific Islands and confirmed by their profile occupational profile listings. They make this the largest sector after the retired and homemakers.

Full time students accounted for 4.7% of census Methodists over age 15. Students were a predominant group in 31% of Methodist churches and were most likely to be found in churches close to upper class (40%) and/or working class (39%) housing. Unlike Baptist students, Methodists did not correlate with the middle class, because of the younger age profile of Samoan and Tongan congregations in churches close to working class and state housing. Methodist profiles recorded 31% for student groups compared with 74% for the retired. Baptists had almost equal groups.

While both denominations had around 18% of census affiliates in the clerical sector, 8% less Methodists than Baptists filled professional and management roles.

### 3.3.2 The Place of Women

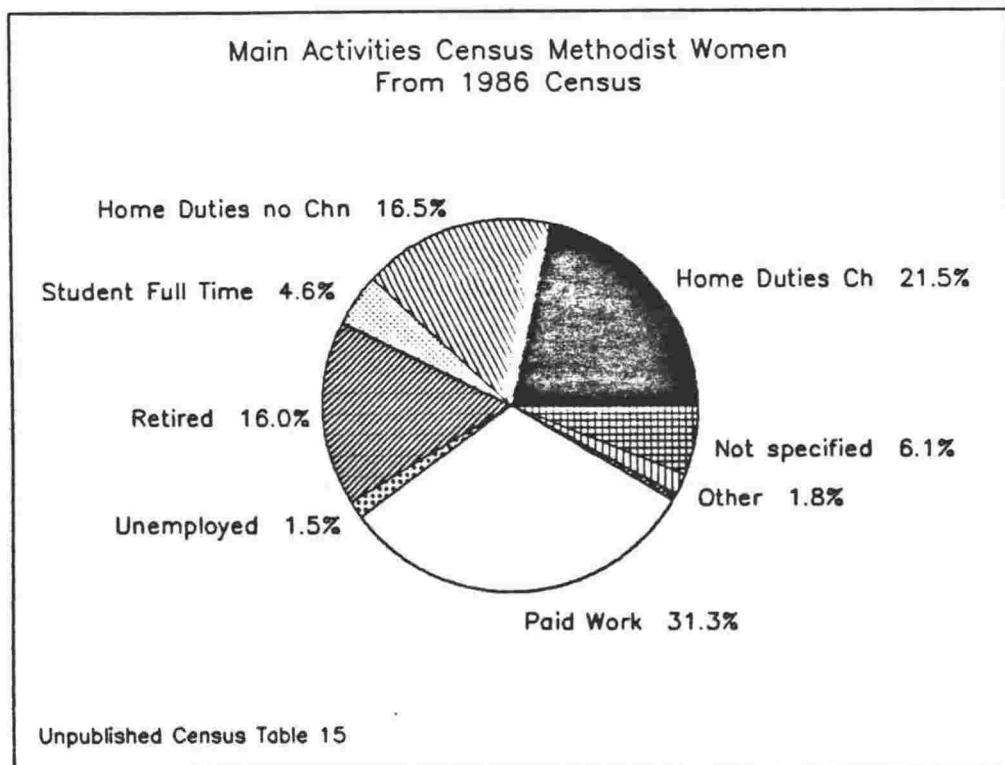


Figure 3.3.2.a

Home makers, a predominant group in 76% of Methodist churches, included 14,533 women engaged in home duties looking after children, and 11,214 without children.<sup>251</sup> This accounted for 38% of Methodist women aged over 15 years, with 3.4% less than the Baptist percentage being involved with child care and 2% more without children. This coincides with the visible contrast between young Baptist families and older age groups in Methodist congregations. Methodist homemakers, evenly distributed throughout churches encompassing all housing types, did not correlate specifically with the professional and management groups, as did Baptist homemakers.

Women, who made up 59% of members and 65% of attenders, provided 50% of the leadership.<sup>252</sup> Women's roles appear to have increased since Hill and Bowman's 1982 study, when 25% of Methodist women had participated in Quarterly Meetings, and 35% in committees, compared with 44% and 53% of their male counterparts.<sup>253</sup> Methodist women were more likely to have been engaged in caretaking than in decision making roles in 1982.<sup>254</sup> The shift was documented by profile comments on women's increased leadership roles over the past ten years.

Profiles detailed women's significant church involvement. Music appeared most frequently - in 85% of churches - followed by Methodist Women's Fellowship (MWF) in 83%. Pastoral care, Christian education and Leaders' or Quarterly Meetings were significant in 80% while another 65% nominated 'leading worship'. In a Church noted for its social gospel, scores of 61% and 39% for community outreach and social service/action were lower than anticipated. Forty eight and 46% of churches respectively indicated women involved with finance and property matters - equal with preaching and youth work. The areas with least indications of significant women's input were the Brigades (21%) Bible in Schools (16%) and peace issues (6%).

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251 Unpublished Table 15 also lists 459 males engaged in home duties looking after children, and 393 engaged in home duties not looking after children. 'Homemakers' was chosen as a gender neutral term, but for Methodists, it appears to be a 97% female role.

252 Profile responses.

253 'Churches in a Changing World' in Religions and Change, Hill and Bowman reported 67% of females in their sample of 908 Methodist communicants. However comparisons with profiles are general only, as Hill and Bowman dealt with results calculated from individual representatives of churches, and this study asked churches for the proportions of women members, attenders and in leadership.

254 Bowman and Hill, p.248.

On average 30% of the church women were in paid employment -a figure close to the census indicator. Several churches commented that low employment proportions resulted from having many retired members.

In this aging denomination in a society where female life expectancy is greater than male, many Methodist churches noted that male leaders' deaths made women's leadership a necessity if roles were to continue to be filled.

As well as experiencing this necessity, Methodist women came into leadership by a different route from Baptists. Although both denominations had women working at new roles in society and bringing their skills to their churches,<sup>255</sup> Methodists were influenced more by the feminist and women's liberation movements, and the Baptists more by movements within their churches.<sup>256</sup>

Since the 1950's, women have moved from support roles to being seen as equal and accepted in leadership and decision making. Even the previous 'male bastions' of finance and property were taken up by those suitably qualified. Women moved from the kitchen to the committees and from the pews to lead in worship. Over the period studied more role models of women in ministry were available<sup>257</sup> in Methodist than in Baptist churches, with 79 appointments of presbyters, 20 of deacons and 42 of deaconesses noted on profiles.<sup>258</sup>

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255 Census tables showed 7.8% of Methodist women in full time employment engaged in the professional, technical, administration and managerial sectors. See preceding chapter for Baptist details.

256 The charismatic movement opened the way for Baptist women's gifts to be valued and utilised, in for instance, leading worship, homegroups and community facing ministries. Mutuality and equality in relationships were facilitated by new Evangelical groups such as 'Women, Men and God', the visit of Elaine Storkey and fresh interpretations of scripture, by J. Stott and C. Marshall. (See Marshall's 'What did you say, Paul', in Today's Christian, Oct/Nov. 1989, pp. 42-51 with bibliography listing literature influential in this area.)

257 Fry considered social influences rather than religious considerations caused the delay preceding women's engagement in sacramental ministry. Her comment that "Methodist laws and the attitude to the sacred office of the ministry were not the problem they were, and still are, with some other Christian churches", (pp. 218-9) relates to the decision (MOC 1940, p.175) "That we see no insuperable difficulty in training women candidates for the ministry at Trinity College if that were desired". For a survey of women in Methodist ministry see Thompson, S.J., M.A. thesis, A New Theology of Ministry: The Ordained Methodist Ministry in New Zealand, 1880-1980, Chapter 3.

258 This is not the total of all appointments filled by women presbyters, but of pastoral appointments within churches which remained purely Methodist.

Miss May Rushton worked in 1954 and 1955 as a home missionary <sup>259</sup> in the Glen Innes new housing area, performing all the functions of an ordained minister, and, by continuing this after her marriage to W.A. Robertson, was the first married woman with a baby to work as a New Zealand Methodist minister. <sup>260</sup> Concurrently Phyllis Guthardt was training at TTC. Received as a minister in full connexion in 1959, after three years theological training, and three years probationary work, she was the first ordained female New Zealand Methodist minister, <sup>261</sup> and in 1985-6 the first woman President of Conference.

### 3.3.3 Location

Methodist and Baptist current church locations are contrasted in the following pie charts. Baptists founded churches in the town and rural areas where Methodists had closed causes and formed co-operating ventures. Methodists continued to have a higher proportion of older established metropolitan <sup>262</sup> and provincial inner city churches, the areas showing least growth for their Baptist counterparts. However the association of Pacific Islands Methodists with inner city churches injected new life into many. <sup>263</sup>

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259 Deaconesses had occasionally filled home missionary roles - for instance Sister Moody Bell at Kumara in 1909 (see Fry R., pp. 210-1). Sister Rita Snowden filled a supply ministry at Raetihi in 1928 and then at Otorohanga (interview 1/5/1990), and Sister Edith Beer (later Boal) was responsible for the Upper Hutt Circuit from 1936 to 1940. (See Fry, p.212). Rushton was unique in being the first woman without deaconess status to work as a home missionary.

260 Curle, M., interview 19/2/1991. Having returned from England where she had met the Rev. Elsie Chamberlain, she worked in 1953 in the New Plymouth church, and was a ministerial candidate at the 1953 conference. While the church was willing to accept only one woman candidate, and Phyllis Guthardt was chosen, May Rushton also attended TTC lectures and sat examinations. She resigned when she and her husband became Matron and Master of the South Island Methodist Children's Home. Many years later, after her first husband's death she married Mr Curle.

261 MOC 1959, p.15. For further details of Phyllis Guthardt and other women ministers see Fry, pp. 213-9.

262 Auckland and Wellington were defined as metropolitan, all other cities as provincial.

263 For instance Wesley Wellington includes congregations for these three cultures.

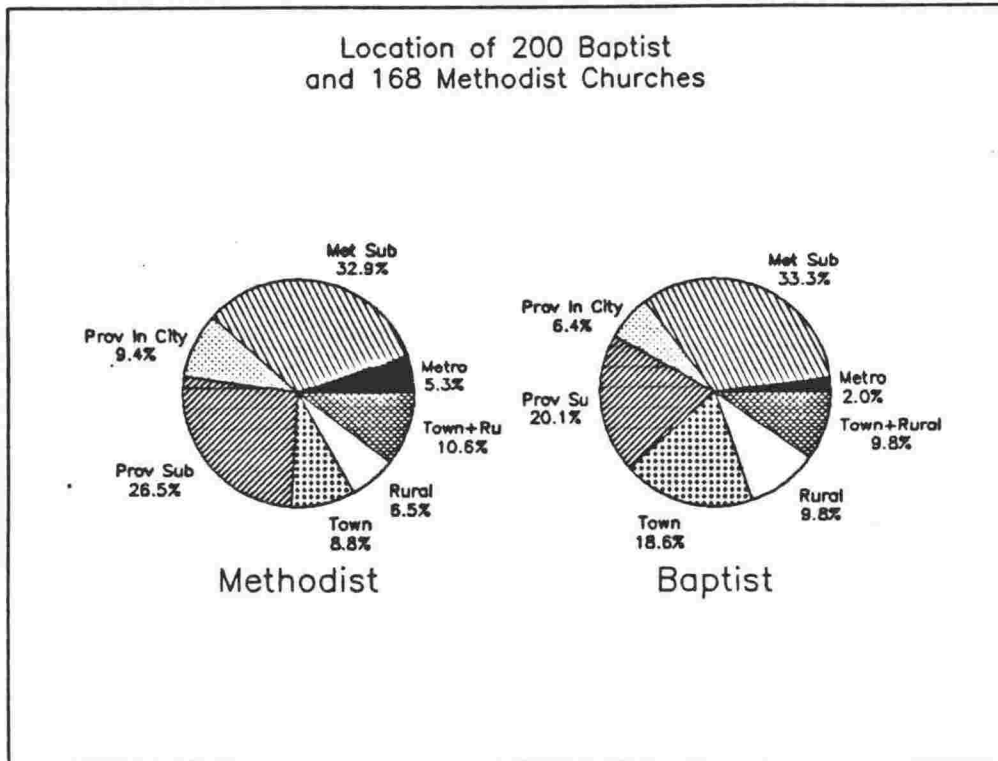


Figure 3.3.3 a

As most Methodist churches had multiple types of housing in their vicinity, their multiple responses were amalgamated into four groups for comparison purposes. Baptist figures are bracketed.

upper and/or upper middle class - 15% (25%)

middle class - 66% (71%)

working class and/or state housing - 63% (65%)

farming - 15% (24%)

Occupational groups were likewise amalgamated for matching with housing types. These were -

upper - management and professional workers

middle - clerical and trades people

working - factory, transport, labourers, unemployed/dropouts

farming - agriculture

Homemakers and students did not correlate with upper and middle groups as they did with Baptists, so were omitted from comparisons, and

retired people, appearing in all areas, were included in neither denominational correlations.

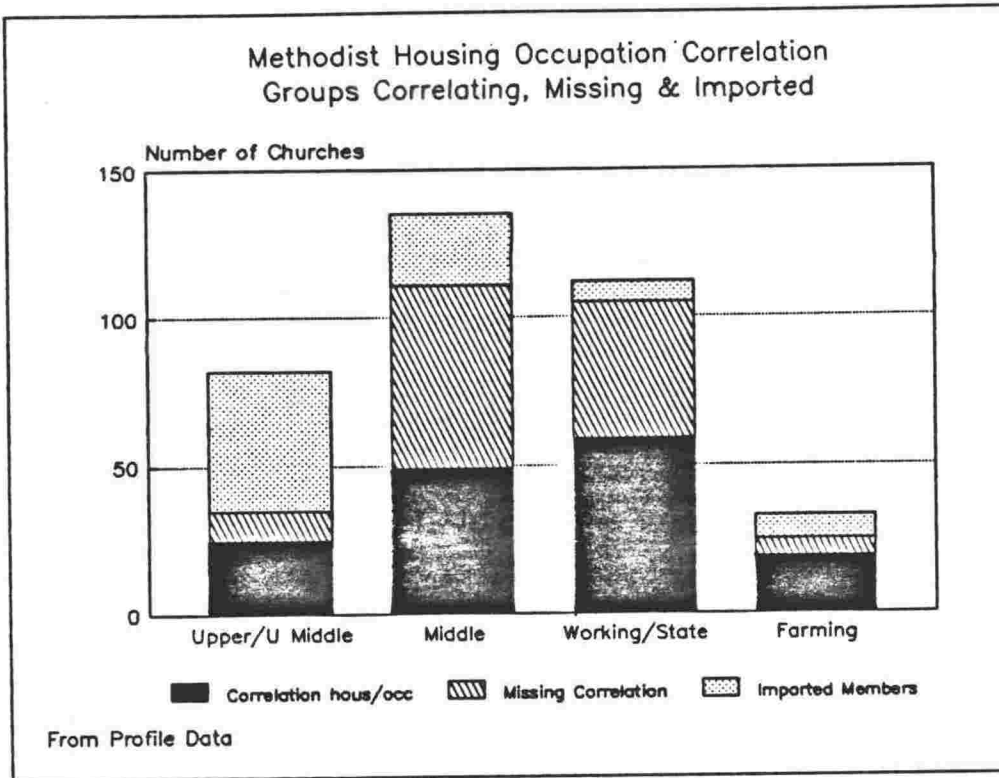


Figure 3.3.3.b

As in the Baptist scene churches were progressively less likely to import members from outside their areas moving through from upper to middle class, and working class/state housing areas.

Upper occupations predominated in 47 churches without upper class housing.

Middle occupations were included in 24 churches without middle class housing.

Agricultural workers appeared in 8 churches without farming housing.

Working groups were predominant in only 7 churches other than those with working class housing.

Professional and management people in Methodist churches were twice as likely to come from beyond the church vicinity as to live near it, repeating the Baptist pattern on a smaller scale. Middle class workers were only half as likely to come from areas beyond the church location, and more churches had middle class housing than had corresponding workers in their membership.

Methodists were more successful at attracting working groups living near the church. This could possibly be because worship was offered in a cultural milieu which the people, (mainly from Pacific Islands communities) chose as culture affirming.

### 3.4 Areas of church interaction with society

#### 3.4.1 Motivations and Political Stance

Hill and Bowman discovered in 1982 that Methodists were more likely than Presbyterians to be involved in welfare organisations, and to give their motivation for involvement as "'a desire to help build a better world,' and 'to show love to others.'" They added that "Methodists clearly have a more communal expectation of their church and a more activist and reformist stance in relation to the wider community." <sup>264</sup>

Regarding social action they found Methodist loyalty varied between National and Labour Parties, with Labour supporters more strongly agreeing that the church should support minority ethnic groups to achieve their goals, speak out on social issues such as racism and inequality, and support such groups as the Programme to Combat Racism and the WCC. <sup>265</sup> A study of attitudes to South Africa found that Methodist attitudes in the church papers generally favoured Labour views. <sup>266</sup>

New Zealand identification of Methodism with the Labour party was heightened by the election of the Rev. Russell Marshall and the Hon. David Lange as Members of Parliament, the latter being a lay preacher. Another lay preacher was the Hon. Mervyn Wellington, National M.P. for Papakura. He resigned from Crossroads Church, Papakura and from the denomination when dissatisfaction with a paper critical of the 'Erosion of the Welfare State' <sup>267</sup> showed the Methodist left wing bias.

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264 Bowman and Hill, p.246.

265 Bowman and Hill, p.251.

266 Bolitho, E.E., Events and Issues Influencing the Attitudes of the Methodist and Presbyterian Churches of New Zealand to South Africa from 1947 to 1987, p.30 - Methodists and the Labour party favoured, for instance stopping the 1970 and 1973 rugby tours.

267 Crossroads Papakura Roll Book, entry dated March, 1984.



Webster and Perry placed Methodists in a left wing grouping, for preferring gradual social change, and placed Baptists on the right because they opted "much beyond average for the reactionary position (change to be resisted)." <sup>268</sup>

### 3.4.2 Social service

In choosing between interests of those inside and outside the church, Methodists sought to balance their people's social service and spiritual motivations. As the Methodist Church became increasingly involved in 'this world', social and community work was undertaken, particularly by groups affiliated to the Methodist Social Services Associations. The needs of the aged, young, unemployed, hungry and those at risk were responded to, preventive educative programmes undertaken, and submissions to Government prepared. <sup>269</sup> Innovation and initiative were shown in commencing 'Life Line' facilities. While people served 'in the name of Christ' they did not often publicise this. The 'presence evangelism' philosophy of being Christian without saying so prevailed. <sup>270</sup>

Social service activity undertaken by churches with a charismatic orientation was beginning to show a different pattern from the rest of the connexion, as local initiatives for change responded to local needs. <sup>271</sup> The liberal leadership of the church favoured changing society through changing structures, an approach paralleling the church's own government from the top. The charismatic approach of working from the grassroots up was more compatible with Baptist congregational government.

### 3.4.3 Education

Some charismatic churches began Christian pre-schools and day schools. Red Beach founded a pre-school and Kingsway Christian School, modelling the way for Crossroads church Papakura to venture into pre-

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268 Webster and Perry, pp. 76 ff.

269 For details regarding social service work, see reports in MOC by City Missions and the Methodist Social Services Association.

270 MOC 1978, p.41 notes "evangelism must encompass presence, proclamation and persuasion, each of which is incomplete without the others."

271 For instance, at Crossroads, Papakura, projects included working with 'street kids'; through a medical centre; Access and Maccess programmes and a foodbank.



school education. At Feilding, after an Aldersgate Fellowship visit, another pre-school commenced. These were tentative beginnings, separate from Methodist connexional policy.

In 1988 Wesley College at Paerata was the only continuing school, having been the first private school integrated into the State system.<sup>272</sup>

#### 3.4.4 Bi-culturalism

In 1948 when there were 8,847 Maori members, the Home and Maori Mission Department stated "As a Mission we are on the side of progress and good Christian living."<sup>273</sup> Technical training for Maori youth coming into urban areas was assisted by providing hostels.<sup>274</sup> The urban drift depleted the traditional mission areas of late teenagers and young adults.

With the formation of the Maori Division in 1972,<sup>275</sup> to encourage and facilitate a deeper Maori response to the gospel, more 'minita-a-iwi' were appointed to serve while still continuing in paid secular employment. The few ordained clergy were given district superintendency roles. Maori women as well as men have been ordained, the first of these being the Revs. Hana Hauraki and Diana Tana.<sup>276</sup>

The 1983 covenant to follow a bi-cultural journey was the Church's major foray into structural change. This decision concerning power sharing and respect each for the other's culture was based on the Treaty of Waitangi, and on its concept of 'te tino rangatiratanga.' It resulted in

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272 Hames, E.W., *From Grafton to Three Kings to Paerata*, p.22 notes that from the 1977 integration the Trust owned the property and buildings, but the State paid teachers and provided classroom upkeep. Rangiatea Maori Girls' College operated mainly as a hostel for girls attending New Plymouth secondary schools until being utilised as a hostel for Maori trade trainees. This closed by 1988.

273 MOC 1949, p.122.

274 Hostels were opened at Hamilton, Christchurch, and Auckland and Methodists were associated through NCC with one in Rotorua. Work with Maori girls focused on the Kurahuna and Rangiatea establishments which were to grow, decline and close during the period studied. The Rehua Hostel in Christchurch initially accommodated girls, but changed when a greater need was seen for male trade apprentice accommodation.

275 At Conference 1975 the Tumuaki, Rev Ruawai Rakena became the first Maori Minister to become President of the Methodist Conference. The position was later filled by the Rev. Morehu Te Whare in 1987-8.

276 See Fry, pp. 216 and 218.

adopting a consensus decision making style, greater consultation between the Maori Division and the connexion, and seminars throughout the church leading to greater bi-cultural awareness, sensitivity, and activity.

Twenty three Methodist churches (14%) indicated a bi-cultural orientation, with 105 (63%) stating mono-cultural, and 46 (27%) multicultural.<sup>277</sup> In view of the high profile given to the bi-cultural journey it was surprising that, with less promotion, an almost equal proportion of Baptist churches indicated a bi-cultural stance.<sup>278</sup>

### 3.5 Summary of Methodist Social Religious Features

Methodist decrease in census affiliation, membership and MPR was synonymous with reducing Methodist causes to around one fifth of their 1948 strength, and losing their rural constituency.

After 1974, deaths exceeded confirmations, and in the 1986 census Methodists were under represented before age 35 and increasingly over represented after 35.

Sunday school and Bible class rolls peaked in 1958 and 1963, steadily declining thereafter.

Declining Methodist membership and increasing Baptist membership effectively reversed their positions as fourth and fifth largest New Zealand Churches in 1982. (In terms of membership, not census affiliation.)

By 1988 the proportions of Methodist members in the North and South Islands in relation to the total population reversed to include more in the North. This could be attributed to the population drift north, relatively higher proportions of co-operating ventures in the South Island and the migration of Fijian, Samoan and Tongan Methodists.

Pacific Islands immigration has been the main cause of Methodist growth, particularly since 1982. They also contributed to a higher

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277 Figures do not add to 168 or 100% as six churches had dual responses. These are included in both the nominated categories.

278 Baptist figures were: Mono-cultural 124 (62%); Bi-cultural 27 (13.5%) and Multicultural, 53 (26.5%).

representation among transport, factory and labouring workers than in the Baptist churches, and injected new life into inner city churches.

The predominant groups most frequently indicated on profiles were the retired and homemakers. Professional and management people were twice as likely to come from outside the vicinity of the church as to live near it.

Women moved from caretaking to decision making roles, provided half the leadership, became more involved in leading worship, and in ordained ministry.

Groups associated with the Methodist Social Services Associations engaged in a wide range of community and social work.

Maori-Pakeha relationships were strengthened by forming the Maori Division, while undertaking the bi-cultural journey led to changes in decision making styles and greater cultural awareness.

The forty year period was characterised by Methodist aging and decline as society changed. The focuses on this world involved community and social work, and trying to influence structural change.

But first church union negotiations, then maintenance of the status quo and implementing the bi-cultural journey took precedence over telling the "good news of God", recruiting new members, and starting new causes. Pacific Islands congregations showed how the latter could be achieved.

There was minimal acceptance of the new, charismatic ways of experiencing God in this world - the next area to be revealed.

## PART II - THE CHARISMATIC MOVEMENT

"The charismatic movement can be understood as a reaction to the present situation in the church and in the world. It draws attention to shortcomings and, by offering a practical alternative, challenges the church to examine its life and work critically." <sup>279</sup>

The Charismatic movement provided new ways of experiencing God in this world in times of change. Part II uncovers the history and effects of the movement within New Zealand Baptist and Methodist Churches. Its worldwide beginning, its rise in New Zealand, Baptist and Methodist events, and the charismatic dimension in profiles all precede discussion of the movement's role as a change and growth producing agent.

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279 Bittlinger, A. (ed), The Church is Charismatic, p.15.

## CHAPTER 4 - KEY EVENTS LEADING TO THE WORLDWIDE CHARISMATIC MOVEMENT

### 4.1 Definitions

#### (a) The Charismatic Movement

This can be defined as an interdenominational movement, since the early 1950's, within the historic churches, towards openness to and acceptance of experiencing the presence, baptism and gifts of the Holy Spirit, and the results thereof in the lives of individuals and the churches.

#### (b) The Historic Churches

The category 'historic churches' includes large continuing churches and denominations founded prior to 1900, together with union churches formed in the twentieth century from combinations of such historic churches, both in New Zealand<sup>280</sup> and overseas.

#### (c) Spirit Baptism

While recognising the importance individuals and denominations place on the distinctions between being baptised 'in,' 'of,' or 'by' the Holy Spirit and being filled 'with' or 'by' the Holy Spirit, the term 'Spirit baptism' is used in this thesis as an over-arching category embracing all five, except where quotations are involved.

The experience of receiving Spirit baptism may be defined in any one of the following ways:<sup>281</sup>

- (i) A second, post conversion encounter with God in which Christians receive the supernatural power of the Holy Spirit in their lives. (A classical Pentecostal view.)
- (ii) An experience integral to and happening at conversion. (A non-Pentecostal view.)
- (iii) An experience of "a 'release' or 'actualization' of the Holy Spirit, initially received in the sacrament(s) of baptism and/or

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280 While recognising the variety of views held within local churches, for convenience in this thesis, those churches including a charismatic theological orientation on profiles are referred to as charismatic churches (C), while those not including it referred to as non-charismatic (NC).

281 See Neil, A.G., Institutional Churches and the Charismatic Renewal, (S.Th. thesis), pp. 10-11 for the basis from which these categories were formulated.

confirmation", <sup>282</sup> and continuing in the Mass or Eucharist. (A sacramentalist view.)

- (iv) A 'renewal' of the Holy Spirit, a new coming of the Spirit, with new (charismatic) gifts which have not been manifest before. (A traditionalist view.) <sup>283</sup>

The non-Pentecostal view was endorsed in New Zealand Baptist Churches at the beginnings of the Charismatic movement, <sup>284</sup> while Methodists held traditionalist or classical Pentecostal views. The latter was the most widely held within the movement, matching both Pentecostal teaching, and Wesleyan doctrines of sanctification or holiness - salvation as a two stage process.

(d) Waves and Phases

The stages through which the Pentecostal and Charismatic movements passed in the twentieth century on the world scene are as follows:

- (i) The first wave 1900-1950 - Classical Pentecostalism
- (ii) The second wave 1950-1980 - Charismatic renewal in historic churches
- (iii) The third wave 1980 onwards - New dimensions extend the second wave into evangelical churches <sup>285</sup>

Within New Zealand Churches the world-wide second wave can be subdivided into two phases:

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282 Neil, pp. 10-11.

283 This alternative to the sacramentalist view was favoured by some Catholic theologians who were unhappy with linking Spirit baptism to the sacraments of initiation. See Neil, pp. 28-31, who cites Sullivan, F.A., A Catholic Interpretation of 'Baptism in the Spirit', pp. 8-11.

284 Assembly studies on 'The Holy Spirit in the Life of the Church', NZB, 11/1958, p.563 stated "the New Testament teaches that **every** truly born again person is, at the time of regeneration, baptised by the Holy Spirit into the body of Christ which is the Church. This experience never needs to be and never can be repeated."

285 The 'wave' terminology appears to have been first used by Peter Wagner at Fuller Theological Seminary in Pasadena, California. He regarded the Pentecostal movement and the charismatic renewal as the first two waves. John Wimber, emphasising signs and wonders, introduced the third wave from 1982, advancing the movement into evangelical churches not previously impacted. See Harper, M. 'The Great Commission and Pentecost,' in By My Spirit, (ed. Bill Burnett) p. 31. (Hereafter referenced as Harper 1988 (a).)

1. The first phase 1950-1970 <sup>286</sup>
2. The second phase 1970-1980 <sup>287</sup>

## 4.2 Key Events Leading to the Worldwide Charismatic Movement

### 4.2.1 The New Testament

All Pentecostal and charismatic groups trace their origin to the day of Pentecost, recorded in Acts, Chapter 2. As the gifts of prophecy and speaking in tongues evidenced then are also mentioned by St. Paul, along with other gifts, these are believed to be the power explaining much early Church growth. <sup>288</sup> Throughout Church history, groups such as the Montanists emphasised the Holy Spirit and stressed spiritual gifts. <sup>289</sup>

I see interest in prophecy, healing and speaking in tongues, associated with revival and evangelism, as factors predisposing the acceptance of the Charismatic movement with its emphasis on and experience of these gifts.

### 4.2.2 Revivals and Evangelism

John Wesley recorded instances of people screaming, collapsing, going rigid, and claiming healing in relation to conversions, but was himself rather suspicious of such events. However, he recorded that about 3.00 a.m. on New Years' Day 1739 "the power of God came mightily upon us, insomuch

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286 At the beginning of the first phase of the second wave the term neo-Pentecostalism was used. As the movement began to have more definite characteristics within historic churches, the term Charismatic movement was adopted.

287 This division differs from that used by D. Battley, for the Anglican scene - he describes 1963-1971 as the first wave - the period of the pioneers, and 1971-79 as the second wave - see 'Charismatic Renewal: A View from the Inside,' in Ecumenical Review, 1/1986, p.49. Other writers employ different time frames from different denominational perspectives. I have endeavoured to accommodate both the worldwide scheme and the New Zealand scene.

288 There is an extensive literature on this topic. See, for instance, Bruner, F.D., A Theology of the Holy Spirit, Dunn J.D.G., Baptism in the Holy Spirit.

289 For a recent discussion of this from a feminist perspective, see Huber, E.C., Women and the Authority of Inspiration. This volume also contains the Montanist Oracles in Greek and English. (p.222). An extensive literature of histories, dictionaries and encyclopedias of the Charismatic movement set out information about subsequent pentecost-like experiences. See, for example, Dictionary of Pentecostal and Charismatic Movements, ed. Burgess and McGee.



that many cried out for exceeding joy, and many fell to the ground." <sup>290</sup> While these events clearly place the Revival within the historic stream leading towards the modern Charismatic movement, I would argue that the Wesleyan Revival's main contribution lay not in these events but in three other areas.

- (i) The emphasis on experienced individual interiorisation of the Christian faith.
- (ii) Triggering a series of revival movements over the next 150 years, including the great American awakening, <sup>291</sup> holiness movements, <sup>292</sup> the Keswick Convention <sup>293</sup> and the Welsh Revival." <sup>294</sup>
- (iii) Wesley's understanding of holiness, also called perfection, entire sanctification or assurance of salvation. This depicted a second post-conversion experience, the concept built on by other revivalists, and subsequently linked to experiencing Spirit baptism. <sup>295</sup>

American camp meeting practices of hymn singing, loud praying, shouting, hand-clapping, reported miracles, healings, casting out demons, and tongue speaking, continued in Pentecostal Churches. The great awakening also emphasised individualising and emotionalising the Christian

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290 The Works of John Wesley Volume 19 - Journal and Diaries II (1738-43), p.29. Other editions use the term 'spoke with unutterable tongues.'

291 Late eighteenth century settlers moved across the United States, accompanied by itinerant evangelists. In tent camps numbers of preachers would simultaneously exhort groups, sometimes of thousands of settlers, at intervals each day over a week or so. People were expected to experience God, or 'get religion,' and many conversions were recorded. (See the Autobiography of Peter Cartwright, Backwoods Preacher, for details of these meetings, and other smaller groups which preachers would gather around them. He recorded growth of the Methodist Church by thousands a year.)

292 Charles Finney (1792-1876) moved revivalism into the churches. Through linking Methodist experiential theology with Revival experiential methodology he bridged primitive Wesleyanism and modern Pentecostalism. His theology included "an experience subsequent to conversion which he called the baptism of the Holy Ghost." (Bruner, pp. 40 ff.) Finney, R.A. Torrey, Moody and Sankey, belonged to the holiness movement, which originated to counteract the demoralising effects of the American Civil War. It extended the revivalist movement, emphasising growth towards holiness, rather than conversion alone. Most members came from a Wesleyan background. Dissatisfied first by the Church's failure to uphold and live by the Wesleyan perfectionist doctrine, and then by Methodist statements discrediting the movement, about 100,000 left the liberal Methodist Churches to form several dozen Holiness denominations. (See Synan, H.V., The Holiness Pentecostal Movement in the United States Chapter II.)

293 This offshoot of the holiness movements began in England in 1875. See Bruner, p.44.

294 See Bruner, p.46.

295 Bruner, F.D., A Theology of the Holy Spirit, confirms this analysis - see p.38. The holiness emphasis came to N.Z. via the Pentecostal Churches and the Keswick Convention but the expectation of a second work of grace subsequent to conversion was inherent in British Methodist theology.



faith.<sup>296</sup> The black American holiness Christians' indigenous expression of their experience of God recalled their African roots in trances and rhythmic music and made a lasting contribution to Pentecostalism.<sup>297</sup>

A further strand intertwining with these expressions was returning to fundamentals as a reaction to liberal theology and biblical criticism. This strand generates static features in the Charismatic movement by rigid insistence on the literal inerrancy of scripture and separation from this world. Such rigidity restricts the movement's dynamic and I consider these aspects of fundamentalism are American "cultural baggage"<sup>298</sup> not essential to the Charismatic movement's expression.<sup>299</sup>

#### 4.2.3 The Continuing Gifts of the Spirit

Intermittent appearances of gifts of the Spirit, including healing, prophecy and speaking in tongues provided continuity from New Testament times to the present. However, their infrequency within individual lifetimes led the historic churches to believe that the gifts ceased with the formation of the New Testament canon.<sup>300</sup>

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296 Salmon, pp. 6 and 13.

297 Salmon, p.7.

298 Kilian McDonnell appears to have introduced this term in relation to the Charismatic movement. See 'Catholic Pentecostalism: Problems in Evaluation,' in *Dialog*, Winter 1970, pp. 35-54 where he argued that typical activities associated with Pentecostal worship were not to be confused with the essential nature and operation of spiritual gifts.

299 I would argue for the Bible having a more significant place in the Charismatic movement when not restricted to literal interpretation. In support of this I would cite Neil, pp. 51-2. In Germany, "with the lack of strong classical Pentecostal influence.. charismatic renewal has developed much more faithfully in accord with each respective religious tradition...German charismatic renewal is less fundamentalist..leaders are highly theologically literate". Likewise charismatics have "been more overtly..culture affirming in their perspective on the Christian life than classical Pentecostals." Dictionary of Pentecostal and Charismatic Movements, p.6.

300 For example, J.N.Darby, the founder of the Plymouth Brethren, developed an elaborate system of the eras of the church - Dispensationalism - in which he portrayed the gifts of the Spirit ceasing with the Primitive Church, and God being revealed in different ways in different eras. This scheme was developed further by others, including Schofield.

(a) Prophecy

There has always been a tension between priestly and prophetic roles within the Western churches,<sup>301</sup> the priestly relating the people to God in some form of stable relationship, while the prophetic disturbed and called for change.<sup>302</sup> As the church became institutionalised the power of the priestly branch was utilised to keep the prophetic 'in order'. But time and again prophetic voices would rise criticising the priestly or institutional church, challenging to the immediacy of a closer relationship with God and expressing this within their current social and national context. The validity of the prophecies was tested by their compatibility with Scripture.

The revivals listed under (ii) above can be interpreted as prophetic movements. Prophetic voices also appeared where churches were striving for indigenous expression of their God experience, as in new religious movements in colonial settings<sup>303</sup> or situations of oppression.<sup>304</sup>

Prophetic gifts emerged among individuals as well as in wider movements, and while the charismatic movement more frequently relates to such individual prophecies, it is important to note the trend for both to emerge in times of change when situations are considered to need transformation. Through the Charismatic movement "the churches were confronted with a prophetic protest in the name of the gospel".<sup>305</sup>

(b) Healing

The healing ministry was part of the Catholic Church from the

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301 Salmon noted "In the Eastern Church, spirituality continued at a high level; in the Western Church, centred in Rome, it crystallised and stylised, and allowed little room for spontaneity or for the Holy Spirit to have a real place." p.4.

302 Note Gerd Theissen, in Chapter 1, The Social Setting of Pauline Christianity, (Fortress, Philadelphia, 1982) saw the forerunner of this division in terms of "Itinerant Charismatics" and "Community Organisers."

303 As, for example in the Zionist, Ethiopian and Messianic types of Churches in Africa, and Latin American indigenous Pentecostal Churches. See Davis, R., Locusts and Wild Honey, pp. 42-63 for a brief summary of some of these and their leaders, and Hollenweger, W., The Pentecostals for more detailed description.

304 For example South American Liberation Theology, and Black Theology, where God is seen as on the side of the oppressed.

305 McDonnell, K., 'Church Reactions to the Charismatic Renewal', in The Church is Charismatic, (ed Bittlinger, A.), p.155.

beginning and persisted desultorily through 2000 years. Persistence could relate to the desire for health common to all people, to its being a sign of God present in this world, and to the interpretation of salvation as wholeness, or healing.

In the world view of Apostolic times miracle workers (thaumaturges) were an accepted part of the scene. As the priestly role took over from the prophetic, healing was institutionalised in ritual and liturgies for laying on of hands.

John Wesley, concerned for the salvation of the whole person, recorded cases of healing following prayer, <sup>306</sup> including his own healings. <sup>307</sup> This concern with health was also expressed in folk medicine and commonsense in his small 1747 volume Primitive Physic. <sup>308</sup> 'Physic' was handed out over many years and together with prayer for God's blessing of health, made up Wesley's joint prescription. This combination of medicine and religion foreshadowed the later Methodist emphasis on medical science and religion working together.

Interest in healing gifts revived around the middle of the nineteenth century within the holiness groups and the evangelical faith healing

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306 31/3/1742, in The Works of John Wesley, Volume 19, Journal and Diaries II (1738-1743) p.258 -

"In the evening I called upon Ann Calcut. She had been speechless for some time. But almost as soon as we began to pray God restored her speech. She then witnessed a good confession indeed. I expected to see her no more; but from that hour the fever left her, and in a few days she arose and walked, glorifying God."

307 Wesley, 10/5/1741, p.194 -

"I was obliged to lie down most part of the day, being easy only in that posture. Yet in the evening my weakness was suspended while I was calling sinners to repentance. But at our love-feast which followed, beside the pain in my back and head, and the fever which still continued upon me, just as I began to pray I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, 'These signs shall follow them that believe....' I called on Jesus aloud to 'increase my faith,' and to 'confirm the word of his grace.' While I was speaking my pain vanished away. The fever left me. My bodily strength returned. And for many weeks I felt neither weakness nor pain. 'Unto thee, O Lord, do I give thanks.'"

308 It included principles of cleanliness in house, clothes and furniture; hard work, abstinence and plain food; walking as the best exercise; cold baths, and washing the feet. His purpose was "to set down cheap, safe, and easy medicines; easy to be known, easy to be procured, and easy to be applied by plain unlettered men". Maddocks, M., 'Health and Healing in the Ministry of John Wesley', in John Wesley - Contemporary Perspectives, Ed. Stacey, J., pp. 143-4.

movement<sup>309</sup>. This flowed into Pentecostalism.<sup>310</sup> It was expressed in the historic churches through the healing ministry from 1919 of an Anglican layman, James Moore Hickson. He influenced Dr John Gayner Banks, an American Episcopalian priest, who founded Sharing a journal of Christian healing in 1937 and the International Order of St. Luke the Physician in 1947.<sup>311</sup>

(c) Speaking in Tongues

Although glossolalia was from time to time a documented part of Christian experience,<sup>312</sup> the historic Churches, through tradition reinforced by dispensationalism,<sup>313</sup> generally considered the gift to have ceased with the New Testament canon.

Wesley, however, acknowledged the contemporaneous nature of tongues - "tongues are a sign to unbelievers to engage their attention and to convince them the message is of God."<sup>314</sup>

Edward Irving, the Presbyterian minister founding the Catholic Apostolic Church led another independent uprising of the Charismatic movement, with the aim of restoring charismatic offices to the church. Initially it attracted a considerable following, in London and Scotland, where people spoke in tongues and prophesied. It ultimately faded out following transformation from spontaneous enthusiasm to ecclesiastical authority and sacramental emphasis. It was present in Wellington, from 1867 to around

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309 Leaders included J.A. Dowie. See Dictionary of the Pentecostal and Charismatic Movements.

310 See Salmon, p.8, and also Synan, Chapter 9 regarding pentecostal attitudes to healing. Just as Wesley taught "entire cleansing from sin," Parham taught "entire cleansing from disease", a view modified by later leaders. (p.189).

311 Burt, J.D., Physician Heal - Twenty Five Years of the Order of St. Luke the Physician in New Zealand, p.7.

312 Claims have been made for glossolalia's presence among the medicant friars of the thirteenth century, among Jansenists, early Quakers, Wesley's converts, the persecuted Protestants of Cevennes, Joseph Smith and the Mormons, and during the Great American Revivals. Synan, pp. 25 ff. gives examples. For fuller details see A Dictionary of Pentecostal and Charismatic Movements.

313 See note regarding dispensationalism at beginning of section 4.2.3.

314 Wesley's commentary on the New Testament (1 Corinthians 14:22).

1939 <sup>315</sup>, and in Dunedin from the late 1890's until 1920. <sup>316</sup>

Spontaneous outbreaks of speaking in tongues were recorded in unrelated parts of the world, including Armenia, <sup>317</sup> America, <sup>318</sup> Wales <sup>319</sup> and India <sup>320</sup> around the turn of the century.

#### 4.2.4 The Rise of the Pentecostal Movement

Most Pentecostal groups in existence trace their lineage to the Azusa Street Mission and Charles Fox Parham, significant for recognising the link between Spirit baptism and the physical sign of tongue-speaking evidencing that experience. <sup>321</sup> From small beginnings in 1906, conversions, Spirit baptisms, and speaking in tongues were reported and drew crowds from around America and overseas. Initially it was seen as a charismatic revival within the churches, and did not set out to be a separatist movement. However, lack of acceptance of tongue-speakers led to the formation of the first Pentecostal churches.

The New Zealand historical link came via Great Britain where shortly after T.B. Barratt introduced Pentecostalism in 1907, Smith Wigglesworth

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315 The second (brick) church of the Catholic Apostolic Church was located in Webb Street. It passed to the Anglican Church and was used for the Wellington Anglican Maori Pastorate. The Apostolic Church renamed it 'The Charisma Chapel'. (Worsfold, p.74).

316 Worsfold, chapters 2 to 8 documents the Catholic Apostolic Church, giving a British pedigree to the Charismatic movement in New Zealand.

317 Armenian Presbyterians brought this style of worship with them when migrating to California in the 1880's.

318 Members of the little Camp Creek Baptist church began to independently speak in tongues - without knowledge that such a phenomenon existed. (Synan, p.82.) and Another outbreak happened in the Unicois mountains in North Carolina. (Sherrill, J.L., They Speak with Other Tongues, p.44.)

319 "The *Yorkshire Post* reported that at the height of the [Welsh] revival under Roberts, young men and women who knew nothing of Old Welsh would in their ecstasy speak in that tongue." (Synan, p.99.)

320 In September 1906, the story of speaking in tongues and revival in India was contained in a leaflet published and being distributed by the Church Missionary Society of Great Britain, when news first reached India of similar events taking place in the United States. (Sherrill, p.44.)

321 For a full description of the events from 1900 to 1909 see the extensive literature, particularly Hollenweger, Synan, Quebedeaux, Sherrill, and Dictionary of the Pentecostal and Charismatic Movements.

emerged as an evangelist.<sup>322</sup> He first came to New Zealand in 1922.<sup>323</sup> "Pentecostalism spread quickly to those parts of the world where the Holiness Movement had already taken root."<sup>324</sup>

The family tree of the Charismatic movement can be traced from Pentecost, through sporadic prophetic movements in the church, via Methodism and the Holiness movements to Pentecostalism and then into the historic churches, accompanied by focuses on revival, evangelism, healing, speaking in tongues and prophecy - ways of experiencing God in this world. New Zealand was not exempt from the impact.

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322 Worsfold, p.110, notes that Barratt was a former Methodist Minister, and p.109 that Smith Wigglesworth was converted as a lad by a Wesleyan Methodist evangelist.

323 Worsfold, pp. 108-126 describes the Smith Wigglesworth Crusades.

324 Neil, p.37 interpreting Synan.

## CHAPTER 5 - INFLUENCES LEADING TO THE CHARISMATIC MOVEMENT IN NEW ZEALAND

A spontaneous world wide bubbling up of openness to the presence and gifts of the Holy Spirit <sup>325</sup> paralleled the genesis of the Charismatic movement in New Zealand.

### 5.1 Evangelism and Desire for Revival

"..an evangelical awakening is a movement of the Holy Spirit in the Church of Christ bringing about a revival of New Testament Christianity." <sup>326</sup>

The Churches' desire for revival led to the Methodists employing Evangelist Val Trigge, <sup>327</sup> and to the Baptist Union President, H.E. Edridge preaching at Assembly 1921 on the need for revival. <sup>328</sup> Groups of evangelical Christians seeking revival in New Zealand included 'The Christian Covenanters Confederacy', founded in 1919 by Herbert Booth. <sup>329</sup> Their Wellington weekly gathering aimed "to provide a place where all who had a desire to see a real revival could unite in prayer." <sup>330</sup> As they were first to publicise Smith Wigglesworth's coming visit, Worsfold considers them the "connecting link in the charismatic awakenings in New Zealand." <sup>331</sup>

Interest in spiritual healing <sup>332</sup> drew crowds to Wigglesworth's Wellington crusade but glossolalia and healing drew ambivalent Baptist reactions.

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325 Culpepper also holds this view.

326 Orr, J.E., The Light of the Nations, p.265, (Paternoster Press, Devon, 1965), quoted by Worsfold, p.80.

327 See Section 1.3.2 (c) and Williams, p.304.

328 NZE, 12/1921, pp. 143-4.

329 Son of William and Catherine Booth, Salvation Army founders. As an inter-church Evangelist he conducted New Zealand crusades in 1919-20. See Worsfold, p.94.

330 Worsfold, p.108.

331 Worsfold, p.107.

332 Evening Post, (Wellington) 10/6/1922 listed the Rev. H.E. Edridge at Island Bay Baptist preaching on "Healing by Faith", the Rev W. Rollings of Brooklyn Baptist on "Divine Healing", and the Rev E. Drake of Trinity Methodist on "Healing on the Mission Field".



"..the Evangelist ministered in the Berhampore Baptist Church and at the 11 a.m. service preached on the subject of "Faith."<sup>333</sup> In this meeting, to the consternation of some of the congregation, the gifts of tongues and interpretation were manifested."<sup>334</sup>

The Revs J.J. North and J. Kemp opposed the crusade and in June 1922 North labelled the healing activities "crude heresies."<sup>335</sup> Kemp added, "There can no more be another Pentecost than there can be another Calvary or another Resurrection".<sup>336</sup> Opposition from the historic churches continued on Wigglesworth's 1923 return visit.<sup>337</sup>

These visits triggered the Pentecostal first wave of the Charismatic movement in New Zealand. In 1925 what became the Elim Church was founded. The Assemblies of God followed in 1927, and the Apostolic Church in 1934.<sup>338</sup> Through them, isolated members of the historic churches received and taught about Pentecostal experiences. But it was "an uncomfortable and fruitless existence" for those remaining in their own denominations.<sup>339</sup>

Baptist, and to a lesser extent Methodist, evangelistic thrusts continued to focus on the need for revival. The Baptist Union directors of evangelism<sup>340</sup> conducted and encouraged local church evangelistic crusades.<sup>341</sup> Their

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333 Evening Post, 27/5/1922. Service conducted 28/5/1922.

334 Worsfold, p.112. Prior to this individual New Zealand Baptists experienced Spirit baptism - i.e. the Rev. E.R. Weston who was ministered to by the Rev. Dr D. Catchpole (Baptist minister at Berhampore) circa 1921 - Ibid, p.104.

335 Worsfold, p.118 quoting North's letter to the Christchurch Sun, 19/6/1922.

336 NZB, 12/1923, pp. 247-8.

337 See Worsfold, pp. 149-155, regarding visit 27/10/23 to 3/12/23. Note p.152 (citing Manawatu Evening Standard, 15/12/1923) - the Palmerston North Baptist Minister the Rev. C.W. Duncomb preached on "The Tongues Movement proved to be Demoniactal; hear the facts and judge accordingly."

338 See Worsfold for details of these churches.

339 Salmon, p.14. One such was Pastor Frank Fitzsimons, who experienced Spirit baptism at the Wigglesworth Crusade. See further details later in this chapter.

340 These Directors were: The Revs. F.H. Carter 1959-60; G.C. Reay 1961-1963; R.C. Hart 1962-67; B.O.Stewart 1969-1973; and D.J. Metcalfe 1974-78. (Year Book, 1989-80, p.152.)

341 It is noted that Reay and Hart held views opposed to Pentecostalism - see Reay's attitude at Keyte Street in Chapter 6. Worsfold advised that Hart was instrumental in keeping the Apostolic Churches out of the organisation for the Billy Graham Crusades. What is being argued in this section is that interest in revival predisposed people



work was complemented by overseas evangelists, such as the Welshman, Ivor Powell, in 1955.<sup>342</sup> When Dr Edwin Orr, Paul Smith and Johnny Ambrose toured, Baptists closed Sunday evening services and attended the evangelists' Town Hall meetings.<sup>343</sup> Methodists were encouraged by Drs Sangster, Harry Denman, and Alan Walker. The Arthur Preston Mission (1961)<sup>344</sup> and forming the Methodist Revival Fellowship<sup>345</sup> were sandwiched between Dr Billy Graham's 1959 and 1969 visits.

Graham's visits raised evangelistic zeal and fervour for revival, which, in turn, encouraged more travelling evangelists, from within both historic and Pentecostal churches. Bruner's comment that "Pentecostalism is revivalism gone indoors",<sup>346</sup> has been quoted by many writers linking the desire for revival and the emergence of the Charismatic movement.

## 5.2 Prophecy

Receptivity to the Charismatic movement in New Zealand has Maori as well as Pakeha links. In response to the "good news of God" brought by missionaries and spread by Maori teachers, prophets presented the news in a Maori context.<sup>347</sup>

Worship, linking Maori spirituality with experiencing the presence and gifts of Te Wairua Tapu,<sup>348</sup> particularly prophecy and healing, predisposed Maori Christians towards acceptance of the Apostolic Churches and the

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towards acceptance of the Charismatic movement, not that these individual evangelists encouraged the movement.

342 Edgar, pp. 31-2.

343 Worsfold interview, 16/4/1991.

344 See Rangiora case study for an example of a church involved in this.

345 "The Methodist Revival Fellowship came into existence in England shortly after World War II and in 1962 a branch was formed in Christchurch. The 1965 Conference gave official approval to this N.Z. Branch." By 1966 the membership totalled 170. NZM, 1/9/1966, p.11.

346 Bruner, p.39.

347 These responses are documented by Elsmore, B., in Mana from Heaven A Century of Maori Prophets in New Zealand. Note particularly pp. 375-387 concerning T.W. Ratana, whose church, established in 1925 showed prophetic response to the priestly role of N.Z. churches. (p.387.)

348 The Holy Spirit.

Charismatic movement.<sup>349</sup>

Prophetic gifts, "intimately bound up with religious revitalisation",<sup>350</sup> continued to be recognised and practised in Pentecostal churches. This was assisted by congregational groupings free of a priestly hierarchy, but Worsfold observed that the practice of prophecy decreases when attributes of historic churches are taken on by Pentecostal churches.<sup>351</sup>

### 5.3 The Growth of the Classical Pentecostal Churches

The worldwide Pentecostal churches were linking their denominations and moving closer towards other historic churches.<sup>352</sup> By 1954 Bishop Lesslie Newbigin was describing Pentecostalism as Christianity's third force alongside Protestantism and Catholicism.<sup>353</sup> New Zealand Pentecostal census affiliations grew from 726 in 1926 to 2283 in 1956.<sup>354</sup>

Fifty American members of the Full Gospel Business Men's Fellowship

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349 This view, also expressed by the Rev. Morehu Te Whare on 29/1/1991, is borne out by Baptist profiles showing a higher proportion of bi-cultural orientations in Charismatic churches.

350 Mol, H., Christianity in Chains, p.48. The social action function of prophets was not marked in New Zealand Pentecostal churches. The link between social action and religious revitalisation was not made until the second phase of the second wave of the Charismatic movement.

351 Mol who considered the 'institutionally permanent' an important condition for the rising of prophetic leaders, (p.60) and Worsfold who saw prophecy declining as the priestly function took over, (i.e. routinisation) highlight two phases in the ongoing tension between the priestly and the prophetic. In the third wave, John Wimber's Kingdom theology initiated another rise of prophetic emphases in historic churches.

352 In 1943 some major American Pentecostal denominations joined the National Association of Evangelicals. The first Pentecostal World Conference was held at Zurich in 1947. (Quebedeaux pp. 152-3.) After convening the second of these World Conferences in 1951, David du Plessis visited the World Council of Churches (WCC), initiating a series of closer relationships both with WCC and through worldwide visits. (Quebedeaux, p.93, and Sherrill, pp. 52-62.) For details regarding du Plessis (1905-1987), see Dictionary of Pentecostal and Charismatic Movements.

353 Newbigin, L., The Household of God: Lectures on the Nature of the Church, Friendship Press, New York, 1954. For comment on Newbigin's assessment, see Bruner, pp. 31-2. For details of Newbigin, see Lossky N. et al, Dictionary of the Ecumenical Movement, pp. 725-6.

354 1926 Census Pentecostal figures only, 1956 Census - Apostolic 969, Assemblies of God 747, Pentecostal 567.

International (FGBMFI) <sup>355</sup> spent three weeks in New Zealand in 1969. <sup>356</sup> Commencing in Auckland and Nelson, twelve chapters were formed in the first year. By 1991 there were 73 to 76 chapters with national membership averaging 1500 between 1986 and 1990. While the group was not instrumental in beginning charismatic impact in New Zealand, it has played an important role in continuing this. Spirit baptised members took business associates to monthly meetings and annual national conventions, where programmes majored on testimonies and invitations to salvation and Spirit baptism. The FGBMFI does not compete with churches, seeing itself in a complementary 'seed-sowing' role which churches may follow through. The largest 1991 chapter with 41 members was in Paremoremo medium security prison. Members testify to changed lives. On their release they join other chapters to 'go straight.' <sup>357</sup>

FGBMFI members do not necessarily have long term commitment to the Fellowship, as many move on to other ministry areas. A number became Baptist pastors, including Albert Jupe who served at Panmure Baptist and belonged to the East Auckland Chapter. <sup>358</sup>

Thus the New Zealand scene for the second wave of the Charismatic movement was being set through the presence, and activities of classical Pentecostal churches, linked with interest in revival and spiritual healing.

#### 5.4 Healing Ministries

There are four main strands of influence here. Pentecostal churches and faith healers were already present in 1948. Wider ecumenical influences included WCC, NCC, the Order of St. Luke, Camps Farthest Out and groups of intercessors. The British Methodist Conference, and Drs Sangster and Weatherhead played an important role for Methodists. Denominational

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355 FGBMFI, initiated in 1951 by Demos Shakarian, encouraged the Charismatic movement first into United States historic churches and then worldwide. This interdenominational group of mainly Pentecostal businessmen attracted other business men to share their experience and remain in their own churches. They also claim having been influential in getting a hearing for the Order of St. Luke. Quebedeaux, p.53 and Hollenweger, p.6.

356 Jensen, J., interview 11/12/1991 supplied information on FGBMFI for the following paragraphs. A member of Pigeon Mountain Baptist church, he was a member of FGBMFI New Zealand National Board, from inception.

357 Jensen interview.

358 Jensen interview.

representatives affected by any of the foregoing provided the fourth strand.

#### 5.4.1 Pentecostal Influences and Faith Healers

Healing services continued as a regular feature of Pentecostal worship, along with public meetings held by overseas and local faith healers.<sup>359</sup> Individual Baptists and Methodists shared news of such events with their churches, raising, from time to time, such questions as:

"We hear of signs and wonders done in the name of Christ but rarely are these in our own New Zealand Methodist Church. It was pathetic to head (sic) recently from one of our own ministers that his sister had to visit one of these "modern sects," that another of our minister's claims are springing up on every side in New Zealand, in order to receive what I understand is a complete spiritual healing. Why should we Methodists have to go to "these other modern sects" to discover that Christ can heal today even as He did while on earth nearly 2000 years ago?"<sup>360</sup>

Methodist and Baptist Churches were cautious about public healing meetings. In 1953 the British Methodist Conference passed a resolution "strongly recommending" against spiritual healing missions being held in Methodist churches.<sup>361</sup> The New Zealand Methodist Conference adopted a similar attitude.<sup>362</sup>

Consequently there were divided opinions regarding Dr Christopher

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359 For information concerning these until the early 1970's see Worsfold.

360 Lovatt, C.G., NZMT 1/5/54, p.22.

361 Three reasons were given:

"..first.. at public healing services, where a number of patients are treated, it is not possible to discriminate between one disease and another. Some illnesses are purely physical: some have their seat in the mind. Jesus did not deal with these different kinds of disease in the one uniform way.

".. second.. public services of healing generate great stress of emotion, and consequently patients may find themselves released from a distressing symptom for a while, but attacked by it again in a few days' time. Even worse an illness may be transferred to another symptom which is even harder to treat.

"..third.. true Christian faith is not either faith in health or faith in a healer (and there are people who possess a healing gift) but faith in Christ. There are people with a real faith who remain ill. Missions may easily cloud over the truth in these matters." NZMT, 28/11/1953, pp. 483-4.

362 MOC, 1956, pp. 67-8, and 1958, pp. 74-6.

Woodard's <sup>363</sup> 1958 and 1959 New Zealand visits. <sup>364</sup> When reporting a hall meeting the columnist 'Janus' drew parallels with Wesley and Booth working outside church buildings. Woodard claimed that medicine, psychology and religion should all play their part in healing and 'Janus' commented:

"This man..has obvious theological inadequacies. But I for one believe he preaches a fuller gospel of greater wholeness which is nearer to the New Testament teaching and method. We prefer to try and domesticate the Holy Ghost!" <sup>365</sup>

At Sunshine Baptist church, a newsletter recorded

"The visit to Dunedin of Dr Woodard, "the Doctor who heals by faith", has stimulated the faith of many regarding an aspect of the Gospel which has long been neglected." <sup>366</sup>

The Rev. Oral Roberts, held evangelistic and healing Crusades in 1965 at Christchurch, Wellington and Rotorua, drawing crowds of up to seven thousand. Moving from Pentecostal evangelist to leader of the Oral Roberts University, and later to Methodism gave him an even higher profile. <sup>367</sup> Worsfold commented:

"the ministry of the Revd. Oral Roberts and his associates in New Zealand greatly enhanced the public image of Classical Pentecostalism as well as supplying faith and courage to the neo-Pentecostal element in the historic churches." <sup>368</sup>

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- 363 Woodard's books had earlier been reviewed by the Spiritual Healing Committee - NZMT, 28/4/1956, p.787 and 26/5/1956, p.44.
- 364 The Otago Methodist Synod was particularly critical (NZMT, 27/9/1958, pp. 300-1.) Robinson, A., Central Taranaki Methodists, p.47 noted:  
 "He was refused the use of churches in some places because of his outspoken criticisms of the "dead" church of the day. Eltham Methodists got permission for unpublicised services of prayer and laying on of hands. Dr Woodard spoke again in Stratford on November 5th [1959]."  
 Baptist attitudes dating from the Wigglesworth crusades also expressed opposition. See for example, NZE, 11/1959, p.297, including a letter from Woodard.
- 365 'Starting From Here - Janus Writes About Dr. Woodard', in NZMT, 2/1/1960, p.1183. The columnist, the Rev. J.B. Dawson, a psychology graduate, commented on 10/12/1991 on later disillusionment when people healed in the "heightened spiritual atmosphere" suffered relapses.
- 366 Sunshine Baptist Church Messenger, No. 16, June, 1958, p.4.
- 367 Prior to this Crusade the Methodist Revs. F. Fitzsimons and A. Grahame Kahui are known to have been using material from Oral Roberts. It is unlikely that they were the only Methodists with this interest.
- 368 Worsfold, p.316.

#### 5.4.2 Ecumenical Influences

##### (a) World Council of Churches (WCC)

In 1955 the working committee of the WCC Department of Evangelism studied the relationship between the Church's healing ministry and evangelism. They saw ministries of healing again being "taken seriously" after "centuries of neglect", and noted three current forms:

- "(1) the possession by a small number of charismatic gifts of healing;
- (2) the ministry of ordained men (with anointing and laying on of hands and supported by the prayers of the faithful);
- (3) the existence in increasing numbers of small and closely interwoven prayer-groups interceding for the sick."<sup>369</sup>

The WCC saw God's role as not limited to areas inaccessible to modern medicine, but as also fostering medical research.<sup>370</sup> This co-operation of religion and science matched a key emphasis in the British and New Zealand Methodist Churches.<sup>371</sup>

##### (b) National Council of Churches (NCC)

This group too emphasised the complementary roles of religion and medical science.<sup>372</sup> In 1954 the Rev. J. Grocott (Methodist) organised for the Wellington branch of the NCC, a school of theology with the theme "The Church and the Healing Ministry."<sup>373</sup>

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369 NZMT, 28/4/1956, p.786.

370 Ibid.

371 For the British Methodist position see, NZMT, 21/2/1953, pp. 656-8 and 1/10/1955, pp. 336-8. The attitude followed that of John Wesley - see preceding chapter.

372 Rev. G.A. Naylor lectured on the history of healing in the Christian Church - see NZMT, 24/7/1954, p.204 and 7/8/1954, p.285. A psychiatrist affirmed that "Christian faith and psychoanalytic work have a tremendous inter-dependent value." NZMT, 21/8/1954, p.285. The Rev. Gordon Parker (Methodist) gave two lectures on psycho-therapeutic disciplines from a distinctively Christian perspective. NZMT, 12/6/1954, p.118.

373 Held at St. Andrews on the Terrace, Wellington, 18-20/5/1954. Attendance was wider than NCC members including a Jewish Rabbi and "a great number of women, ..some of whom, one suspected, were members of sects which specialise in the ministry of healing in their religious economy" - NZMT, 12/6/1954, p.118.



(c) The Order of St.Luke

This body promotes spiritual healing under the order and discipline of the church with membership open to medical doctors, clergy and lay people. Its first New Zealand lone member in 1954, the Rev. C.M. Marshall, (better known as a leading Anglican figure in the Charismatic movement's inception), organised Dr Woodard's first New Zealand visit. In 1960, weekly healing services were conducted by the Divine Healing Fellowship in Christchurch. Another informal fellowship had functioned in Auckland from 1958. Five clergy inducted into the Order of St. Luke at the 'Camps Farthest Out' Conference at Arahina, Marton, on 29 September 1962, included the Rev. Frank Rigg, (Methodist) and the Revs. Ron Finlay and James Reid (Baptist).<sup>374</sup>

The first New Zealand chapter formed at Christchurch on 8 October 1964<sup>375</sup> and the first public meeting was held on 30 March 1965.<sup>376</sup> Other chapters soon followed.<sup>377</sup>

The Rev. David Pond, whose own healing in the 1950's prompted an interest in divine healing, became a Chaplain of the Order in 1987. As his interests developed with a strong sacramental emphasis, he was ordained as a Methodist presbyter to the Ministry of Healing in 1987.

"For the last six years David has provided a unique ministry covenanted to participating Churches on the North Shore. He has exercised his ministry with discretion, constraint and effectiveness. His care of the sick and dying has been of the highest standard. Many people remember with appreciation the time he has given in ministering to them, sometimes with discerning words of guidance or through the laying on of hands with prayer and anointing with oil".<sup>378</sup>

(d) Camps Farthest Out (CFO)

This interdenominational organisation for "prayer, fellowship and the deepening of spiritual life" was founded by the late Dr Glenn Clark, in the 1930's. New Zealand's first camp was led by the American Baptist Rev.

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374 Burt, pp. 7-11.

375 Burt, p.54.

376 NZMT, 6/1965, p.45.

377 See Burt, pp. 54-95 documenting chapters formed by 1989.

378 MOC 1991, p.433.

Roland Brown, at Arahina, Marton from 19 to 24 October, 1959. <sup>379</sup> The camps were considered "a safe environment" for exploring spiritual experiences. <sup>380</sup>

Like Order of St. Luke members, CFO participants were initially suspicious of the Charismatic movement. However, the Rev. Frank Rigg described CFO as a key to allowing the Holy Spirit to be released, since the aim of deepening spirituality attracted people whose leadership was common to a number of areas. When these people were influenced by the movement, their charismatic emphases flowed back into CFO. <sup>381</sup>

#### 5.4.3 The British Methodist Conference and New Zealand Responses

From at least 1925, British Methodists were interested in healing, <sup>382</sup> particularly following the leading of the Revs Sangster and Weatherhead. <sup>383</sup> Theological colleges trained students to distinguish between physical, psychological and spiritual needs. Clinics were established where their skills could be used in working alongside doctors. <sup>384</sup>

By 1955 Weatherhead was also working with a team of Harley Street psychiatrists. <sup>385</sup> As well as being a Doctor of Divinity he held a Ph.D. in Psychology, from London University. He made the substance of the latter thesis popularly available in his 1955 book Psychology, Religion and Healing. He aimed:

"To review every known method of healing though the mind and spirit; to assess the place of psychology and religion in the field of non-physical healing; to pass a critical judgment on the methods used to

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379 Firebrace, R.C., NZMT, 29/8/1959, p.944.

380 Hosking, T.E., interview 6/8/1991.

381 Rigg, Rev. F.S., interview 24/7/1991. Leaders included Mary and Frank Garrett, Brian Caughley, Ken Wright, and Tom Marshall. In 1991 N.Z. CFO was unique world-wide in having all (not just some) charismatic counsellors.

382 NZMT, 1/10/1955, p.336.

383 Weatherhead had collected documented information regarding healings in Great Britain since 1925 - NZMT, 1/10/1955, p.336. The British Methodist Conference set up a Spiritual Healing Committee in 1937, at Weatherhead's suggestion.

384 NZMT, 1/10/1955, p.336. Movement of itinerant ministers proved a handicap to long term effectiveness of this scheme.

385 Ibid, p.337.



attain health in this field; and to ascertain along which lines modern techniques might usefully proceed." <sup>386</sup>

As British Methodism was still influential in New Zealand in the 1950's, and Weatherhead was particularly highly regarded, his linking of science and religion played a key role in the Methodist attitude to healing here. "Great crowds.. flocked to hear Dr. Weatherhead wherever he.. preached in New Zealand" on his 1951 visit. <sup>387</sup>

In 1964 the British Conference gave permission for use of the name 'Methodist Healing Fellowship' to a new group aiming to make healing central. <sup>388</sup> With New Zealand's smaller Methodist population no parallel group was formed here, nor have I located evidence of a national Baptist healing group. Methodists and Baptists were likely to join the Order of St. Luke or ecumenical small groups focusing on prayer and healing. It was observed that "These inter-church groups seem to be the matrix from which many church groups are formed." <sup>389</sup>

Among New Zealand Methodists with special interest in healing, the Rev. Percy Cooke was viewed as a pioneer before his time. <sup>390</sup> Some interest in healing followed the visit of the James Moore Hickson Mission. <sup>391</sup> Continuing interest is confirmed by the steady appearance from at least 1949 of NZMT articles on healing and by the request of Conference 1952 that the Public Questions Committee

"consider what steps might be taken in order that an increasing contribution might be made by the Church to the work of maintaining and restoring bodily and mental health and the healing of the "whole man" within the community". <sup>392</sup>

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386 Walker, W., review of Psychology, Religion and Healing, in NZMT, 9/2/1952, p.635.

387 NZMT, 14/7/1951, p.183.

388 'Healing as part of our total ministry', reprinted from Methodist Recorder in NZMT, 5/1965, p.11.

389 Harper, A.R., NZMT, 8/11/1958, p.385 noted over 50 small groups had grown up by the 1958 Stratford conference of prayer groups. See also Robinson 1991, p.47.

390 Cooke, P.I., in NZMT, 9/2/1952, p.634; 23/2/1952, p.665; 23/1/1954, p.593 re Papatoetoe; 20/2/1954, p.664.

391 Hickson conducted healing missions in New Zealand between 13/10/1923 and late January 1924. The Press gave sympathetic accounts, and a new interest in healing was promoted in the historic churches - Worsfold, pp. 147 ff.

392 MOC, 1952, p.77.

This led to forming a spiritual healing committee,<sup>393</sup> working with the premise "all healing is of God."<sup>394</sup> Their 1962 questionnaire to 240 ministers yielded 123 replies, summarised below to give an insight into Methodist practice at the time:<sup>395</sup>

72 ministers stated that some of their people were actively interested in spiritual healing, and a further 26 qualified their answers.

44 groups met specifically for intercession for the sick, most of them weekly, and a further 29 included intercession in their programme.

67 groups mentioned names and circumstances of those prayed for, and in a further 6 churches mention of them was made in public worship.

27 groups were affiliated to the Prayer Cell movement, and 3 to Camps Farthest Out.

10 ministers held healing services as a regular part of their church programme, and a further three held them occasionally.

57 churches included intercession for the sick in public worship and 60 as part of the Communion service. Eighty ministers included this ministry as part of their pastoral work.

34 ministers had used the 'laying on of hands', and 4 others would be willing to do so if called upon. Five mentioned having anointed with oil.

29 ministers felt interest in this field was not growing, 67 were definite that interest was growing.

To 19 ministers the subject brought definite problems, several answered indeterminately, but for 70 there was no real problem.

The committee concluded that, "Where groups are venturing forth through the ministry of caring and concern for others, new vitality is being

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393 This Committee comprised three medical practitioners, (two male and one female), three laymen, (one a psychology graduate and another a science graduate), four ministers (two graduates in psychology), and four corresponding members. NZMT, 14/4/1956, p.739. In 1956 they undertook studies in the field of spiritual healing, prayed for specific persons, and ministers on the committee took part in services of laying-on of hands. They had "published in the columns of the Methodist Times precis of material studied, brief articles, and assessments of available books and booklets" - MOC, 1956, p.67. Articles published in NZMT included reviews of: The Healing Christ, by Ian Cowie, (8pp.), Iona Community, 29/9/1956, p.342; H.C. Robins in For Health and Healing, 14/4/1956, p.754; A Doctor Heals by Faith, by Christopher Woodard, Max Parrish, London, 1953, 28/4/56, p.787; A Doctor's Faith Holds Fast, by Christopher Woodard, Max Parrish London, 1955, 26/5/1956, p.44.

394 Dawson interview.

395 Summary from MOC, 1962, pp. 73-4.

experienced in the life of the church." <sup>396</sup>

### 5.5 The Worldwide Charismatic Movement in Historic Churches

The second wave - the Charismatic movement within historic churches world wide - made a parallel appearance in New Zealand. The distinctive feature was that people who experienced Spirit baptism were increasingly likely to stay within their own denomination.

Most historians of the movement place the second wave's origins in 1960 at Van Nuys, California where the Rev. Dennis Bennett and many of his parishioners received Spirit baptism and spoke in tongues. <sup>397</sup> These events

"helped to uncover evidence that many Christians in the mainline churches had already experienced this blessing of the Lord without seeking or attracting publicity and sometimes without much understanding of what had happened." <sup>398</sup>

New Zealand Methodists and Baptists too, experienced Spirit baptism prior to the 1960's. <sup>399</sup> In addition to the predisposing factors already described, there was ready access to publicity concerning events in the United States <sup>400</sup> and Britain. Fountain Trust literature disseminated theology and practice developed by the Anglican Michael Harper. <sup>401</sup> Air travel facilitated overseas leaders' visits.

A Conference on "The Building of a Spirit-Filled New Testament Church" at Massey, Palmerston North from 20 to 25 August 1964 was a seminal event for some three hundred New Zealanders. It brought together on a large scale what was happening in small groups all around the

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396 MOC 1962, p.75.

397 See for example, Hollenweger, p.4. For Bennett's own account, see Nine O'Clock in the Morning.

398 Hocken, P., in The Church is Charismatic, p.117. He cited (p.143), a charismatic fellowship within the French Reformed Church since 1932.

399 See references in following chapters to Fitzsimons, Billinghamurst, Kahui, Rosie, Sherburd and Chandler and interdenominational prayer groups.

400 This included the groundwork laid by David du Plessis and the FGBMPI.

401 Harper's 1962 Spirit baptism was the catalyst for his work with the Fountain Trust. As at the Beginning documents early British events.

country.

"there, for the first time on such a scale, Christians from practically all denominations - from historic churches and from Pentecostal churches alike - joined in fullest, freest, warmest fellowship." <sup>402</sup>

Convening the conference was not without opposition, but

"Despite what we hear from some quarters, this conference has *not* been convened to call any individual to leave his denomination, church, assembly or fellowship. This conference has *not* been convened to form anything; a new movement or a new church. If any of these things are involved, then God must do them...We are here..simply to share a vision. " <sup>403</sup>

The opening speaker linked the conference with events around the world, in England and Holland, amidst Protestants and Catholics. His interpretation of this was that

"[God] is drawing together by His Spirit His hungry-hearted, dissatisfied people from their churches, assemblies and fellowships with a common desire for the new thing that God is waiting to do." <sup>404</sup>

Two key speakers, Arthur Wallis and Campbell McAlpine came from Great Britain, where Wallis had organised similar conferences on a smaller scale, while a third, Milton Smith, was a British emigrant. <sup>405</sup>

Factors highlighted in this thesis as keys to the emergence of the Charismatic movement were picked up in addresses - 'Holiness and Evangelism' were addressed by Campbell McAlpine, <sup>406</sup> 'Evangelism and Intercessory Prayer' by Arthur Wallis, <sup>407</sup> and testimonies included references to healing. <sup>408</sup> The conference was addressed to those people within both historic and Pentecostal churches who were seeking 'something more.'

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402 Chairman's Preface to "...I will build my church..." Massey Conference Report, 1964. (Referred to as Massey Report).

403 Massey Report, opening address by Arthur Wallis, p.2.

404 Massey Report, p.2.

405 Information from the Rev. N. Billingham, 23/10/1991. He viewed the 1964 Massey conference as a watershed in the Charismatic movement.

406 Massey Report, pp. 4-6 and 25-28.

407 Massey Report, pp. 21-25 and 30-32.

408 Massey Report, pp. 34-40.

This 1964 conference is a significant major event predating 'the late sixties' and the 1965 Anglican beginnings, indicated by writers on the history of religion in New Zealand as beginning the Charismatic movement in the historic churches. <sup>409</sup>

Overseas visitors cited as key figures helping the inter-denominational groups in New Zealand included David du Plessis (Mr Pentecost) and Father Dennis Bennett in 1966, Derek Prince (1968), Graham Pulkingham (1972 and 1975), <sup>410</sup> the Rev. Michael Harper (1967) and the Rev. Bill Burnett from South Africa in 1976. <sup>411</sup>

As groups grew more numerous there was a great cross fertilisation of leadership. In Wellington, from 1965 to 1973, a prayer group centred on St. Giles' Presbyterian Church, Kilbirnie was base for many who became leaders, including Murray Robertson and Brian Caughley. <sup>412</sup> The Logos magazine <sup>413</sup> and The Forerunner newsletter <sup>414</sup> linked groups, advertised activities and shared testimonies of experience. At this time the experience of Spirit baptism was stressed. It took time before this flowed through into

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409 For example, Brown, C., 'The Charismatic Contribution', p.105, in Religion in New Zealand Society, 1985, and Veitch, J.A., 'Christianity: Protestants since the 1960's,' p.93, in Religions of New Zealanders, 1990.

410 Davidson, A.K., Christianity in Aotearoa, p.170. Pulkingham, from the Church of the Redeemer, Houston Texas, brought a different emphasis - "although individual piety was important, the building of local Christian communities, as a corporate expression of the (local) church's life in the Holy Spirit, would have more effect on the world in terms of ministry than an individualistic approach." (Neil, p.123).

411 NewC, 27/5/1976, p.5.

412 See section 6.3.2. Murray Robertson also described the group in 'Spreading Fire', in Renewal, August/September, 1966, pp. 10 ff.

413 Billinghamurst advised on 11/4/1991, "Logos was produced by a committee largely in Christchurch with David Balfour - mainly from the "traditional" churches." Publication commenced in August 1966. A later editor, Paul Collins transferred publication to Australia in 1969, where it was taken up by Howard Carter. He changed the name to Restore to avoid confusion with a U.S. Logos Journal. With inclusion of reprints from the U.S. New Wine magazine (associated with Derek Prince) the New Zealand content was lost.

414 The Forerunner, Edited by J. Norby King was published from 1968 until being handed over in August 1971 to an independent Pentecostal, Neville Winger, of the Orama Christian Fellowship, Great Barrier Island. (Neil, p.97). It included letters, information about coming events and reviews of publications within New Zealand and overseas.

theological appraisal. <sup>415</sup>

On 27 December 1967 a dialogue was held between the Pentecostal Fellowship and the NCC, at which the Rev. A. van den Heuvel, Director of the Division of Communication in the WCC gave world perspectives on the Pentecostal and charismatic scene. "The whole day's meeting proceeded in the best spirit which permitted frankness within the fellowship of the Christian church." <sup>416</sup> This group was more formally structured than most interdenominational gatherings of charismatics, who spontaneously came together in response to information shared through their networks.

Following a major charismatic beginning in 1965 in the Palmerston North and Eltham Anglican churches with the Revs. R.J. Muller and C.M. Marshall, <sup>417</sup> Christian Advance Ministries were formed. <sup>418</sup> This group started national 'Summer Schools' at Massey in 1973 and these continued for many years, drawing overseas speakers and large attendances. At the first conference there were only 17 Methodists and 30 Baptists among the 300 interdenominational members, reflecting the greater impact among Catholic and Anglican churches. Those attending discovered that charismatic experience could fit into existing theological categories, including the sacraments of initiation, baptism and confirmation, rather than being dependent on classical Pentecostal theological interpretations. <sup>419</sup>

In 'Life in the Spirit' seminars from 1973, ecumenical groups shared charismatic teaching and emphases. These American developed programmes also allowed independence from classical Pentecostal teaching and leadership. <sup>420</sup>

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415 Culpepper, p.166 noted lack of theological appraisal contributing to confusion in Protestant churches, particularly when they "brought much of Pentecostal doctrine and practice undigested into their churches with the result that the charismatic dimension has appeared as a "foreign body" incompatible with the basic faith and practices of the denominations involved."

416 Worsfold, pp. 318-20.

417 See Neil, pp. 86-93 for details of these events.

418 Neil, A.G., Institutional Churches and the Charismatic Renewal (S.Th. thesis), p.128. "Christian Advance Ministries, with Father R.J. Muller as Director, began as a formal organisation to serve the charismatic renewal in the historic churches in 1972, and was formally and legally constituted as a religious and charitable Trust in early 1973." This followed Muller's year with the Fountain Trust.

419 Neil, p.134 cites Michael Harper's teaching as a key to revealing these theological perspectives. This shows a British influence on New Zealand charismatics.

420 Developed by the Word of God Community, Ann Arbor, Michigan.



Such ecumenical ventures were independent of official moves towards church union, and provided a transdenominational unity of individual Christians, rather than an institutional union of church courts.

### Summary

Desire for revival, evidenced by evangelistic efforts, and interest in healing were present in the historic churches at the time of Smith Wigglesworth's visits and the rise of Pentecostal churches. Denominational and ecumenical evangelistic outreaches continued. Interest in healing continued to be fostered through contact with Pentecostal churches, and through ecumenical influences ranging in scale from local interdenominational prayer groups to the World Council of Churches. Within Methodism, following the British Conference's emphasis on the co-working of medical science and religion continued Wesley's approach.

Groups of people seeking a deeper spiritual life shared news of international charismatic beginnings. Visits from overseas leaders encouraged New Zealand responses within and between the historic churches.

Seminal events were the 1964 Massey Conference, forming Christian Advance Ministries in 1972, their subsequent 'Summer Schools', and using 'Life in the Spirit' seminars. These milestones, and the informal network of small interdenominational charismatic groups and their publications, provided a 'spiritual ecumenism' distinct from church efforts to promote structural unity.

This is the context for exploring charismatic impact within New Zealand Baptist and Methodist Churches.

## CHAPTER 6 - CHARISMATIC IMPACT IN BAPTIST CHURCHES

### 6.1 Introduction

Interviews reveal the Charismatic movement rising in Baptist churches in the 1950's. This precedes other writers' mid or late 1960's dating for the movement's genesis in New Zealand historic churches.<sup>421</sup>

A retired Baptist minister appraised the situation - "in the mood of the 1930's and 1940's Christianity was defined by what you didn't do." In his opinion, it could be cold, logical, and negative, and the Charismatic movement, based on experience, had warmth and appeal.<sup>422</sup>

The Rev. J. Ayson Clifford described the movement in Baptist churches in two phases.

- (a) The first phase of the second wave - from the 1950's. The term neo-Pentecostalism was applied. The gift of tongues was the main emphasis. Leaders had been influenced by members of Pentecostal churches, and were somewhat aggressive. People were divided into those who had experienced Spirit baptism and those who had not. The former were likely to leave for Pentecostal churches.
- (b) The second phase of the second wave - from the early 1970's, particularly following the Rev. Murray Robertson's 1968 appointment to Spreydon. The term Charismatic movement (or renewal) was adopted, in line with the other historic churches. More gifts of the Spirit were emphasised in a broader, more inclusive view. More people stayed within their own churches after experiencing Spirit baptism. This led to freer worship styles.<sup>423</sup>

### 6.2 The Second Wave - First Phase

While a number of Baptists experienced Spirit baptism during the first wave, Worsfold placed the first disruptions caused by this with the Rev. C.D

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421 For examples, see previous references to Brown 1985, p.105 and Veitch in *Religions of New Zealanders*, p.93, noting also Edgar, p.82 ff. Davidson (p.170) "Pentecostal influences were on the periphery of church life in New Zealand until the sixties", and Neil (p.83) regarding contact with the Pentecostal movement "From the early 1950's" hint at a more complete picture.

422 The late Rev. F. Duncan, interview, 15/8/1989.

423 Clifford interview.



and Mrs E.E. Rosie. <sup>424</sup>

### 6.2.1 C.D. and E.E. Rosie

The Rosies took up home mission work in 1948 when Mrs Rosie's health precluded an overseas missionary posting. Their interest in divine healing stemmed from her childhood healing at the James Moore Hickson mission. At Ashburton her health deteriorated. She believed she died, but said that in a vision, "the Lord showed me I should be down on earth."

Later, at an Ashburton Apostolic mission, she received Spirit baptism and spoke in tongues, without prior knowledge of either phenomenon. Her husband wanted to share these experiences, and did so when alone in 1952. "His nightmare was that he would split the church," as people were divided between seeing the experience as "of God or of the Devil. Several came down on the side of the Devil." Following his 1955 resignation, some sympathetic members transferred with him to the Apostolic fellowship. Those remaining hardened their attitude towards Pentecostalism, but the Rosies retained friendly relationships with Baptist churches. The Ashburton membership loss was slight. <sup>425</sup>

This appears as an isolated case, with the predisposing factors of desire for divine healing and the presence of a Pentecostal mission, but without other catalysts accompanying later reports.

### 6.2.2 T. Chandler

Trevor Chandler, in 1990 senior minister of the Christian Life Centre in Brisbane, was a Tawa-Linden Baptist church deacon in 1956, and a key figure in Baptist charismatic beginnings. <sup>426</sup> He was described as a

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424 Charles Donald Rosie ministered at Ashburton Baptist church from 1948 to 1955. After resigning he was appointed elder in charge of the Ashburton Apostolic Fellowship, and then pastor at Oamaru. Later he became assistant pastor and youth leader at Dunedin, doing pioneering work at Green Island, before his death on 21 June 1971. Information from Worsfold interview, 16/4/1991 and E.E. Rosie 7/8/1991.

425 Beilby, G., interview 8/8/1991. He was the next Ashburton Baptist church minister. With other prominent Baptist ministers he attended Rosie's funeral.

426 This section is based on interviews with Pastor Trevor Chandler on 1/6/1990, and with two retired ministers who knew him. The late Rev. F.A. Duncan served at Tawa 1958-1966 during establishment of their daughter congregation at Titahi Bay, and the Rev. J.C. McPadyen (interview 9/8/1989) ministered at Caversham 1957-1961, and at Tawa from 1973. Quotations are from the Chandler interview unless otherwise stated.

strong, capable, talented insurance loss adjuster. <sup>427</sup>

There are five key factors leading to Chandler's charismatic experience. Firstly, his brother Allen's testimony to unexpectedly beginning to sing in other tongues while driving; secondly, an interest in divine healing; thirdly, seeking a deeper spiritual experience; fourthly sharing in an interdenominational prayer and healing group and finally, interaction with a Pentecostal leader. The last four factors recur in charismatic testimonies.

Preaching a sermon on divine healing during a Tawa ministerial vacancy led to Chandler preparing four studies on healing. <sup>428</sup> He took the topic further in the interdenominational group, inviting a Wellington Pentecostal pioneer, Pastor Vin Brown, <sup>429</sup> to lead their discussion. After this meeting his friend, the Rev. Eric Sherburd, rang asking Chandler to pray with him "that we will both be filled with the Holy Spirit." Meeting with Brown the following day, both received Spirit baptism after prayer.

On learning this, the Tawa-Linden Baptist church chairman said, "You have gone too far this time - this is of the Devil." Chandler replied, "If this is the Devil he's doing a good job for Jesus!" Some ministers queried, "If you want to be Pentecostal, why don't you go to a Pentecostal church?" He answered, "But I'm not a Pentecostal, I'm Baptist and this is my church." He stayed, and continued preaching, but his influence waned with Tommy Hicks' October 1957 visit. <sup>430</sup> Hicks was considered "so extreme that the

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427 With his partner Taylor he travelled throughout Australia and New Zealand. His assessment following a multi-million pound 1958 waterfront wool-store fire was used by universities for many years as an example of able assessing. (Duncan interview.)

428 The Church and Divine Healing, Four studies prepared by T.M. Chandler, 1957.

1. What the Scriptures Teach
2. The Promised Power
3. Healing conditions
4. The Challenge to the Church

429 Brown had a Baptist upbringing and attended Berhampore, in 1922 and 1923 winning the Baptist Union Spurgeon Cup for lay preachers. He later founded the group now known as the Christian Revival Crusade - for further details see Worsfold, pp. 292 ff.

430 Worsfold, p.194. The American Hicks conducted a Wellington campaign supported by Elim and other Pentecostal churches. Over 1000 people attended some services at the Winter Show buildings. For fuller details of Hicks (1909-1973) see Dictionary of Pentecostal and Charismatic Movements.

people were not impressed." <sup>431</sup>

The following year, when the Rev. Duncan arrived in Tawa, <sup>432</sup> he asked the Chandlers to run the Titahi Bay Sunday school.

"Within six months it had turned into a church. From my perspective I see God giving me a church while I was still a business man. I wasn't a Baptist minister. I hadn't been trained. The congregation then invited me to become the pastor of it - which I did in an honorary capacity from 1959. <sup>433</sup> I still remained in business on my own account. It grew into a reasonable sized church. One year we had more water baptisms than any other Baptist church. But we were still the centre of controversy... <sup>434</sup>

"..when I went there the church was in no way overtly charismatic ...prior to me going there we had started a Friday night meeting in our home...that was overtly a pentecostal meeting. It continued for nine years - on Friday nights all through the year...and literally hundreds of people attended that meeting. We didn't advertise it. People who came included Neville Winger, Tom Marshall, Ken Wright... more Baptists - but some of these have gone to the Assemblies of God. A lot of men who are in full time ministry today were influenced by this group.

"We did not initially have anything of a pentecostal nature in our Titahi Bay church. But the deacons of the church moved that we should have a monthly healing service. We never had people speaking in tongues, but we saw some quite remarkable things happening. The pentecostal aspect of our work was largely confined to our Friday night meetings. But from the Baptist perspective they saw that meeting as being officially endorsed by the church because I was the pastor - so being in the pastor's home they would have seen it from their viewpoint as something which was officially condoned by the church.

"The church had grown to the size where it needed a full time pastor. The church asked me to be its pastor. But I did not have any leading at that point of time. So I handed in my resignation from the church so that they could get a full time pastor, anticipating that I could remain as a part of the church...

"The Baptist Union put in a moderator who was very opposed to pentecostal things - in an endeavour, no doubt, to bring Titahi Bay

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431 Duncan interview. Worsfold advised on 16/4/1991, that the committee inviting Hicks asked him to return home because he was not able to confirm his abstinence from liquor.

432 Missionary experience in China dealing with the Jesus Family Pentecostal Group, taught Duncan that without Christian background the movement could lead to extremes and immorality. He considered it disastrous to follow fresh revelations, untested against the Bible. From this background he went to Tawa.

433 Year Books listed T.M. Chandler as a non-accredited minister at Titahi Bay from August 1959 until 1962. The church was listed as vacant in 1963.

434 People went to Titahi Bay from all over Wellington and Hutt Valley. The charismatic emphasis grew and became divisive.

Baptist church back into the Baptist way of doing things...then the Rev. A.V. Brown became pastor...He was pretty opposed to pentecostal things so any influence I had exercised in that church was pretty largely squeezed out...The interesting thing is that what they tried to squeeze out has finally worked its way in." <sup>435</sup>

Some who shared Chandler's Friday night meetings took leadership roles in Baptist charismatic dawnings. One was his close friend, the Rev. Eric Sherburd.

### 6.2.3 E. Sherburd

Sherburd's experience <sup>436</sup> influenced the quality rather than the content of his preaching. He neither overtly preached it or attempted to "pull people after his own persuasion." <sup>437</sup> He studied the biblical material in depth, believing "if this is a valid experience - if the teaching of the baptism of the Spirit is a fundamental truth - then it will be a common thread right through the scriptures. Heresies are based on a single verse." <sup>438</sup>

Baptist clergy reacted differently to the two stages of Christian experience. At conversion people were told, "Tell everybody," but on receiving Spirit baptism the instruction was, "Tell nobody." The most favourable comment was "If it's real, let it be part of your life." This attitude linked with the Baptist tenet of "I disagree with what you believe but defend your right to believe it."

"I never had any feeling to crusade over this matter...The Baptist ministry knew where I stood, and I largely accepted the guidance of my elders, that is 'If it's valid, if it's correct, let it work itself out in your ministry.'" <sup>439</sup>

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435 Chandler interview.

436 Sherburd's upbringing may have predisposed him towards Pentecostalism and the Charismatic movement. Worsfold advised 16/4/1991 that as boys both the Revs. Sherburd - Eric and Foster - attended Calvary Temple Apostolic Sunday school in Dunedin and their mother played the organ in that church.

437 The Berhampore church was concerned about pentecostal emphases as with other Baptists and Evangelicals they had earlier lost members to the New Zealand Evangelical Mission which later became a Pentecostal church. Worsfold interview 16/4/1991.

438 Sherburd, J.E., interview 15/8/1991.

439 Sherburd interview.

The Rev. Frank Fitzsimons <sup>440</sup> contacted Sherburd, initiating a friendship lasting until Fitzsimons' death in the mid 1980's.

"I think it was a very stabilising thing for me, because while Trevor [Chandler] was able to talk in the enthusiasm of a layman, Frank was able to talk theology and doctrine and scripture and exegesis." <sup>441</sup>

After a successful Berhampore ministry, <sup>442</sup> Sherburd was called to Tauranga Baptist church. He was busy and happy with a growing congregation and a new church building. Again, he neither preached the necessity for Spirit baptism, nor preached against it, but allowed the experience to empower his work.

But, just as at Berhampore, he was preceded and followed by ministers opposing Pentecostal emphases. When an interim pastor preached against Pentecostalism, this unsettled the Tauranga deacons. On Sherburd's return from conducting an Australian Baptist mission, he was, in effect, asked to resign, even though 90% of the members were happy with his ministry.

"[They said] I was in effect accepting a salary in a Baptist church and promoting Pentecostalism, and that I was doing it in a way that was not up front. I was doing it subtly."

After the deacons met with the General Secretary of the Baptist Union,

"Laurie [North] said 'the deacons have decided that you must make a statement at least to them, if not to the church, that you renounce the question of the baptism of the Holy Spirit as a second independent experience. This is a teaching which is not commonly held by Baptists.'

I said, 'You mean it is not biblical?'

He said, 'It is not commonly held as Baptist.'

"It had become a touchy issue. Bert Whitten's comments <sup>443</sup> and so on. That was the mood of the denomination at the time." <sup>444</sup>

Attending Assembly confirmed that Baptist churches were not welcoming the Charismatic movement, and that he would stand alone in holding the

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440 Fitzsimons experienced healing from a stammer and Spirit baptism at the Smith Wigglesworth Mission, and later became a Methodist home missionary.

441 Sherburd interview.

442 Year Books list Sherburd at BTC 1953-1956, at Berhampore 1957-1963, at Tauranga 1963-1967 and without appointment 1968-9.

443 The NZB editor, H.E. Whitten wrote of people with Pentecostal beliefs as 'MEMBERS WE CAN DO WITHOUT.' NZB 5/1967, p.2. See quotation later in this chapter.

444 Sherburd interview.

views he had formulated. After giving three months notice, he stood aside from the Baptist ministry for two years and worked as an insurance assessor with Chandler.

Later, Sherburd felt his future was not in the Baptist churches, resigned without bitterness, and took out credentials with the Assemblies of God. After chairing meetings with Chandler at the Wellington Town Hall Concert Chamber, he realised that such groups had only a two year life cycle before members needed pastoral care. With others he started the Christian Life Centre, staying with this group, while continuing as a businessman.

#### 6.2.4 Otago

In Otago the Charismatic movement started at Caversham church when Trevor Chandler shared his experiences while visiting Dunedin. <sup>445</sup> Mrs Mary Puddle <sup>446</sup> attributed the loss of three Sunshine members - deacon 'Blue' Kennedy, and Mr and Mrs Henderson - to Chandler's preaching. <sup>447</sup>

"Both Henderson and Kennedy became elders in the Dunedin Apostolic church and I always thanked God for their Baptist training. They had a very good sound biblical base. The only difference was that they came into a charismatic dimension." <sup>448</sup>

Sunshine church newsletters revealed factors which could have predisposed towards charismatic experience. A "warming and quickening of many hearts by the Holy Spirit," led to a 'Deeper Life Mission' on 6-7 June 1958. <sup>449</sup> "The visit to Dunedin of Dr Woodard, "the Doctor who heals by faith", ..stimulated the faith of many regarding an aspect of the Gospel which has long been neglected". In the Annual Report of Otago and Southland Association "several churches reported a rising tide of the

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445 McFadyen advised that Dunedin was the Chandlers' home town and Caversham their former church.

446 Interview 6/8/1989 with E.M. Puddle, widow of the late Rev. Roy Puddle, Sunshine Baptist minister from 1954 to 1960. (Year Book 1965-66, p.180.)

447 The Henderson's move from Baptist to Apostolic church was confirmed by their daughter Mrs Avis Scoones, 6/11/1990.

448 Worsfold interview 16/4/1991.

449 Sunshine Baptist Church Messenger, No. 16, June, 1958. A second 'Deeper Life Mission' was held the following year - see No. 4. August 1959, pp. 1-2.



Spirit." <sup>450</sup>

As well as the Puddles' concern about their lost members, Sister (now the Rev.) Patricia Preest at Corstorphine opposed the movement. <sup>451</sup> The Rev. Graham Kingston-Smith, student-pastor at Mornington, had earlier received Spirit baptism through contact with Pastor Vin Brown. <sup>452</sup> His impact was without divisiveness - "he did not make things unpleasant." <sup>453</sup>

Allen Chandler was pressured out of the Gore Baptist church following a big Coady and Collins Mission, <sup>454</sup> but Mrs Puddle recalled no further significant charismatic impact in Southland during their North Invercargill appointment (1960-1966). However, before long, the charismatic influence emerged at the opposite end of the country.

#### 6.2.5 Keyte Street, Whangarei

Here there was no contact with Trevor Chandler. The Rev. L.R. Rankin's experiences at Keyte Street Baptist church between 1961 and 1967 <sup>455</sup> illustrate the spontaneous, world-wide, bubbling up of the Charismatic movement. <sup>456</sup>

He noticed the movement surfacing from the early 1960's, when Pentecostalism was seen by Baptists as "'of the Devil'. Since speaking in tongues had ceased, exhibiting them was not of God". <sup>457</sup>

After accepting the Keyte Street call he was told that it was a 'funny' church. "They didn't quite say they swung from the chandeliers, but they

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450 Ibid, p.4.

451 Worsfold 16/4/1991.

452 Clifford interview. Kingston-Smith later pastored Mornington from 1962-4.

453 Puddle interview.

454 Chandler interview.

455 This church relocated as Tikipunga. This section (except for the concluding paragraph) is based on the Rankin interview 15/9/1989. He pointed out that these were his views and that he was not pontificating.

456 See Culpepper and Sherrill references, Chapter 4.

457 Note similarity with the Ashburton attitude in Section 6.2.1.

implied it." Rankin replied that he was a Baptist Union minister, it was a Baptist Union church and he believed it was God's will for him to go there.  
458

He found approximately quarter of the 60 members were Pentecostals who never protruded this into church life. Their minister was invited but did not go to their small home meetings where they spoke in tongues. They told Rankin, "Brother, you need the power," explaining that Spirit baptism would make him the powerful preacher he longed to be.

"Your people are astray in their teaching on the Holy Spirit," declared the Rev. Cliff Reay, Union evangelist. "You should take studies using Baptism of the Spirit and Speaking in Tongues by Graham Scroggie."<sup>459</sup>

He asserted that tongues, a baby gift for the immature, ceased with forming the canon of scripture.

Keyte Street people did not like this and said tongues had not ceased. Rankin went to their meetings as the Pentecostal people were the most reliable, the most helpful, the biggest givers and the most fervent prayers. They sent him to an Assembly of God pastor who got him on his knees and prayed over him. The pastor's wife prayed too. They pressured him, prayed in tongues, got him to make sounds, and said he had spoken in tongues. Rankin's new stance caused disarray. The fifteen Pentecostals were elated, another quarter anti-Pentecostals dismayed, the rest in between and confused. The minister of the larger Whangarei Central Baptist church, the Rev. Trevor Gibbs,<sup>460</sup> broke off diplomatic relations with Rankin, his church and youth group and preached against the Keyte Street Baptist church.

The Rev. L.A. North wrote that he heard Rankin had entered this new experience which was not in the Baptist tradition. He strongly recommended resignation from the Baptist ministry as people coming to a Baptist church expected to find an accepted style of service, not innovations. Rankin did

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458 Rankin interview.

459 Scroggie was a turn of the century Keswick Convention speaker who had died in the 1920's.

460 Gibbs was another ex-missionary who had seen Pentecostalism in China before being thrown out in 1949.



not resign. <sup>461</sup>

When the Rev. Jack Wakelin came to Central in 1965 he renewed contacts, <sup>462</sup> and the following year, David du Plessis' visit increased understanding. the following year. Meanwhile, the Charismatic movement was swaying young Baptists.

#### 6.2.6 Baptist Theological College and Bible Classes

Graham Kingston-Smith had shared his Spirit baptism experience with fellow Baptist College students interested in deepening their spiritual lives. These included Graeme Coad, Jim McNair <sup>463</sup> and Mertyn Pahl. <sup>464</sup>

Trevor Chandler told of a 1960 Easter camp, where

"many of our young people...had received the baptism in the spirit...they were getting up at 5 o'clock in the morning to pray and the authorities in the camp banned prayer meetings...They had all kinds of crisis meetings in that camp trying to stamp out young people praying. Again they did not understand it. They were acting with sincerity for what they believed was right." <sup>465</sup>

Attending one of these prayer meetings began Murray Robertson's charismatic commitment. <sup>466</sup>

#### 6.2.7 Awapuni Church Leaves the Union

Trevor Chandler's ubiquitous influence appeared again - Pastor Ian Drinkwater attended the Friday night Tawa meetings. After Spirit baptism he "began to bring something of the charismatic influence into the Awapuni Baptist church." However Chandler did not know how wisely or unwisely the church dealt with it, nor did he influence the decision to leave the

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461 He retired from Baptist ministry in 1992.

462 Confirmed by the Wakelin interview 9/10/1989.

463 See references in Levin Baptist Case Study.

464 Clifford interview. See also Pahl's guest editorial in Logos, Vol.1, No. 3, February 1967, pp. 1-2.

465 Simpson, J.E. confirmed this on 29/5/1990. He expressed concern that a great deal of emotionalism was involved, and stressed that camp authorities were trying to keep a balanced programme.

466 Robertson comments, 26/6/1992.

Union in 1971. <sup>467</sup>

Clifford considered that the key person in this decision was the Sunday School Superintendent, who had Pentecostal experience and influenced Drinkwater's appointment. When the group waned it decided "to become something else" leaving the Union to do so. <sup>468</sup>

#### 6.2.8 Reaction to the Movement

The Rev. McFadyen saw the Charismatic movement as active across the world. "You cannot contain it. The influence shows in many of our services." He considered Chandler divisive only because he was a pioneer in charismatic expression, doing something new. "In Trevor Chandler's day they were doing what is now done and accepted as the norm." <sup>469</sup>

Chandler commented on this assessment:

"I don't recall any great bitterness with any of these people. I was a thorn in the flesh and I think that is a very good summary. It was divisive, not because I sought to make it divisive, but I think that anything that challenges the status quo is divisive...it was divisive because it was new. But today it is the norm. So I believe that what I did in the Baptist church has been well justified by time." <sup>470</sup>

Official reaction to the neo-Pentecostal phase of the Charismatic movement can be gauged from comments by the NZ Baptist magazine and Baptist Union officials.

The Rev. L.A. North disagreed with Pentecostal influences, <sup>471</sup> and one minister described him as a "witch hunter for Pentecostalism", searching notice boards and tract racks for "what was not good and healthy". <sup>472</sup> He opposed Sherburd and Rankin from the angle of Baptist tradition.

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467 Chandler interview and Year Book 1971-72, p.22 - "During the year..The Awapuni Church has withdrawn from the Union and the Association."

468 Clifford interview. B. Connell advised 25/7/1992 that it became the Palmerston North Christian Fellowship.

469 McFadyen interview.

470 Chandler interview.

471 Clifford interview.

472 Rankin interview.

The 1958 Baptist Assembly studies on the Holy Spirit, declared, "This coming of the Holy Spirit was accompanied by certain phenomena which were incidental and a repetition of which need not be expected." <sup>473</sup>

The first major indication of concern in the NZ Baptist was the Otago-Southland Association's request for information about Pentecostalism. <sup>474</sup> The concern paralleled events at Caversham, Sunshine and Mornington. In response, an article by the conservative evangelical, Principal G.H. Morling of the New South Wales Baptist College was published.

"Our own view is that the baptism of the Spirit is the initial reception by which those who turn to the Saviour are regenerated. Further, that since the giving of the Holy Spirit at Pentecost was in fullness and for all time..the believer possesses the complete heritage of faith immediately he becomes a child of God...

"We conclude that the New Testament does not encourage us to believe in the necessity of a second blessing...

"When Divine revelation was complete and there were inspired Scriptures, miraculous communication was not necessary and was not given...

"Tongues are among things transient in character which in the perfect future shall cease...

"We regard it [the movement] as a religious excess rather than a doctrinal heresy." <sup>475</sup>

Although 'Pentecostal style' manifestations of the Holy Spirit were not welcomed, there was awareness of the need for "renewal of the Churches by the presence and power of the Holy Spirit". <sup>476</sup> President F.H. Carter stated, "The Doctrine of the Holy Spirit is not a problem to be solved, but an experience to enter into; not a question to be argued but a power to be appropriated." <sup>477</sup>

This power was being appropriated, in non-traditional ways, by

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473 NZB, 11/1958, p.563.

474 However earlier, an individual asked in NZB, 9/1960, p.229 "Are 'Tongues' a gift of the Spirit? If so how can they be dangerous?" Whitten replied that it was "a phenomenon which flourished in some sections of the early church," that modern claims regarding speaking in tongues were unscriptural, citing among dangers, the ease of counterfeiting the gift.

475 Morling, G.H., 'Pentecostalism', in NZB 6/1961, pp. 162-4. Worsfold advised that the late Dr Morling moved from Australia to the New Zealand BTI, changing to a theological position more favourable towards the Charismatic movement.

476 Baptist Union Executive Council, June 1963, quoted by President F.H. Carter in NZB, 11/1965, p.278, and also quoted in the Otago-Southland Association 73rd Annual Report 30/4/1965, p.1.

477 Ibid, p.279.

Baptists in local interdenominational prayer groups. In a number of Baptist churches, in the 1960's, new prayer groups formed, aiming to deepen spiritual life, and Spirit baptism frequently took place. Sometimes the minister was excluded,<sup>478</sup> and some groups influenced the choice of future pastors. In the 1960's there do not appear to have been sufficient charismatic Baptist College graduates or ministers, to have transformed attitudes from opposition to the Charismatic movement to tolerance of it.

Rather, the transition was influenced from grassroots experience. Baptist congregational government enabled individual churches to accept or reject this movement among their people. Thus they could develop a distinctive church character, in a way not possible for Methodists whose connexional government controlled clergy stationing.

However, en route to developing this character "there were extravagant things said on both sides",<sup>479</sup> to the point where it was stated that the Baptist churches developed a "fortress mentality".<sup>480</sup> Disputes and hurts whilst coming to terms with the movement were caused partly by conflict between the charismatic emphasis on experience, and the conservative emphasis on theology.

This conflict surfaced in the NZ Baptist editor's 'Note Book' in May 1967, as 'MEMBERS WE CAN DO WITHOUT'. This condemned a spirit of faction in the churches, particularly among

"those who have accepted Pentecostalist doctrines and practices, and yet who have remained in our churches as centres of faction and disruption.

"We are not denying the right of such people to accept such teachings...That's a right which, as Baptists, we would never challenge. "But ..[this] does not give the right to propagate those views in such a way as to disrupt the fellowship of the church...

"..Baptists who accept Pentecostalist views should..sever their connections with their church, and link up with like-minded people in one of the several Pentecostalist bodies in this country...love and honesty demand that they resign their membership, rather than remain

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478 Duncan tackled a Nelson leader "head on" over organising meetings, addressed by charismatic men, to pray for the minister, advising participants, "But don't tell the minister". Sectional house groups without reference to ministers were also noted by Beilby during his Taupo ministry (1962-67).

479 Beilby interview.

480 Worsfold interview, 16/4/1991. Clifford agreed with this assessment as things were defined in very black and white terms.

as agents, no matter how unwitting, of Satan himself." <sup>481</sup>

Of seven letters to the editor following this article, only one favoured the view shown. Appeals were made for the wisdom of Gamaliel, <sup>482</sup> while anecdotal material valued the contribution Pentecostal people made within Baptist churches. <sup>483</sup> Those rebutting the editor's view indicate a turning of the tide towards charismatic expression.

I consider this change was induced by three factors. Firstly, experience in local Baptist and interdenominational prayer groups. Secondly, Spirit baptised members of other historic churches were observed within their own denominations. Thirdly, Bible based Baptists were discovering that the view of tongues having ceased was found, not in the Bible, but in the ways Baptists traditionally interpreted this. Tradition was being disproved by their own observations.

The Baptist Union responded to the changing attitude by appointing a committee to investigate neo-Pentecostalism. <sup>484</sup> Although conceding that New Testament gifts continued into the present, their report warned against demanding speaking in tongues as

"(a) essential to the fullness of the Spirit, or

(b) that it is the primary evidence of the fulness (sic)." <sup>485</sup>

A biblical investigation distinguished "baptism of the Spirit" which "should be applied today only to the initial act of God in regeneration", <sup>486</sup> from "the filling of the Spirit.."an experience which may be repeated several times for the same person...We conclude that there may be many fillings, as

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481 NZB, 5/1967, p.2.

482 See Acts 5:34-39.

483 Letters to the Editor, NZB, 7/1967, pp. 6-7, and 8/1967, p.12.

484 Year Book, 1969-70, pp. 170-181 contains the report. The appointed committee comprised the Revs. Barry J. Denholm, (Secretary), J. Ayson Clifford, (Principal BTC), David G. Stewart, (Principal of BTI), F. Hayes Lloyd (Hillsborough Baptist minister). They co-opted the Rev. David E. Jacobsen, who had charismatic convictions and came from the Brethren Assemblies with concerns that the issue did not split the Baptist denomination. (Denholm and Jacobsen interviews, 27//6/1992).

485 Year Book 1969-70, p.172.

486 Ibid, p.174.

crisis experiences of the believer after conversion".<sup>487</sup>

Churches were advised to graciously discourage propagating beliefs differing from the main stream of doctrine, using love as "the guiding principle." Baptist belief in the freedom of the individual was reflected in the concern that

"church leaders need to be careful not to attempt to restrict any person's private devotional life. The private exercising of gifts which an individual Christian sincerely believes to be genuine gifts of the Holy Spirit is a matter between him and his Lord."<sup>488</sup>

Rejoicing in the renewal brought in some places by revival of interest in the Holy Spirit, and acknowledging the need for churches to be and be seen to be alive with the Holy Spirit, the report opened the way for the movement's acceptance.<sup>489</sup>

Cautious optimism regarding its potential began to be realised in the next phase, by arresting a trend towards formalism, and rekindling evangelical fervour.

### 6.3 The Second Wave - Second Phase

The transition between the "neo-Pentecostal" phase and the main impact of the Charismatic movement has five inter-related factors.

- (a) The recognition, through observed practice, and acceptance that speaking in tongues had not ceased.
- (b) The perception of God's grace as bigger than the tongues issue, coupled with acceptance of the contemporary availability of all the gifts of the Spirit.<sup>490</sup>
- (c) The move from exclusiveness to inclusiveness in leadership, with Murray Robertson modelling both a new leadership style, and a charismatic theology run through a "Baptist grid."
- (d) Parallel charismatic moves in other denominations, and

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487 Ibid, p.175.

488 Ibid, p.179.

489 Denholm and Jacobsen saw the report "opening the door" to the movement, and its acceptance "opening the churches to the winds of God's spirit".

490 The first two factors were helped by distributing to all Baptist churches the report on neo-Pentecostalism, and its unanimous acceptance at Assembly 1969. This made guidelines universally available.

interdenominationally.

- (e) The beginnings of community facing ministries which would come into greater effect in the 1980's.

### 6.3.1 Transitional Phase

During the Rev. Jack Wakelin's nine and a half years in the Whangarei church from 1965,<sup>491</sup> he tried to balance his church between charismatic and conservative positions. He went too far for the conservatives, but not far enough for the charismatics, so met problems. He resigned, went overseas, and on returning ministered at Sandringham from 1978 to 1979.<sup>492</sup> He was prepared to endorse the Charismatic movement - to preach encouraging filling with the Spirit but wanted no extreme responses. At Kaitaia - another post-retirement position - people opposed to the Charismatic movement again accepted his interpretation, saying "we want another charismatic minister like you."

Modelling an inclusive charismatic style acceptable to New Zealand Baptist people appears as a key factor with both Wakelin and the Rev. Murray Robertson.

### 6.3.2 M.A. Robertson and Spreydon

After Easter 1965, Murray Robertson<sup>493</sup> co-founded the Wellington charismatic group at St. Giles' Presbyterian church, Kilbirnie.<sup>494</sup> To this prayer and Bible study group, he brought and shared his experience of Spirit baptism.<sup>495</sup> Responding to a call to the ministry he undertook

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491 Year Book, 1965-1966, p.182.

492 See Sandringham Baptist Case study for further details.

493 Information for this section comes from the Robertson interview 4/8/1989; his addresses to the Aldersgate Convention in November, 1990; to the Wimber Conference, October 1991 (reprinted in Today's Christian, Nos. 22 and 23, 1992); and comments in letter 26/6/1992.

494 Information on the St. Giles group was provided by the second co-founder Brian Caughley 28/10/1991. They met regularly for eight years in 'the upper room' at St. Giles, growing from a regular 30 members to between 60-70. It later had links to Sherburd and Chandler's meetings, to the group of up to 700 meeting at Karori Teachers College, and thence to the Western Suburbs Christian Fellowship.

495 See Section 6.2.6.



theological training in Scotland. <sup>496</sup> While there he became a Baptist and sought a Baptist appointment on his return.

He commented that in the 1960's, numbers of Baptist pastors had Pentecostal experiences which they just brought into their churches without evaluation from an evangelical theological point of view. This inevitably brought a clash of cultures. "The system will always win, so these folk were pushed out and a number ended up as Pentecostal pastors in Australia."

Spreydon in 1968 was a small suburban church where Robertson's enthusiasm was well received and church membership increased 62% in five years. The "fair bit of Baptist hesitation" still around in the mid 1970's <sup>497</sup> was helped by the Rev. David Watson's 1973 visit. <sup>498</sup> He introduced contemporary songs, "not so much to sing about the faith, but to the Lord in praise and adoration," <sup>499</sup> and talked about a church renewed in the spirit, evangelical, and reaching out, giving a picture of wholeness. This began to provide the model for implementing the charismatic movement without divisiveness, and it was further helped by David Pawson's visit <sup>500</sup> two years later. <sup>501</sup>

Throughout this time Robertson used his theological training to "run charismatic material through a New Zealand Baptist grid," giving to Spreydon theology and practice appropriate for the needs of their

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496 Robertson went as an official Presbyterian student to New College, Edinburgh, there completing his B.D.

497 Robertson commented on 26/6/1992 that up to 1973 "we had not really moved in a charismatic direction much at all. All there was to see of attempted moves in this direction was the divisiveness and conflict..I was concerned that Spreydon not be seen as the next casualty. We were lacking a model."

498 The charismatic renewal first surfaced in the Church of England in David Watson's Gillingham, Kent, parish during his 1958-1962 appointment. Michael Harper considered Watson's ability to reconcile, one of his greatest qualities. 'The Reconciler', in David Watson - a portrait by his friends, (Ed E. England) pp. 54-55.

499 Heazlewood, p.19. Praise is a key emphasis of the Charismatic movement.

500 Heazlewood, G., The Journey 125 Years - Spreydon Baptist Church, p.20.

501 These were British charismatic models. At the Christian Advance Ministries 1974 'Summer School', similar unifying emphases were presented by "the Rev. Eric Chambers from England who described his Church as a charismatic church that has remained within the Baptist Union of Great Britain". He said, "You cannot worship God and neglect your brother. You cannot help your brother unless you are worshipping God." (Billinghurst report.)



community.<sup>502</sup> They developed their own music and singing group and "a style of worship which could not be found in other churches in the city."<sup>503</sup> This attracted new members, including some from the 'Jesus' movement. From 1975 'house churches' developed, being renamed 'home groups' in the early 1980's. This led on into team ministry from 1976, and area congregations from 1980.<sup>504</sup>

Meantime, nationally, the Charismatic movement was growing in other historic churches and Baptists were attending Christian Advance Ministries Summer Schools.<sup>505</sup>

It appears ironic that this appointment started so soon after Sherburd left the Tauranga church. In fact, the charismatic Robertson was training, while Sherburd was being criticised for the same views. Both pastors attempted to think through the theology of Spirit baptism in a Baptist setting, but Sherburd was criticised for using this subtly. In doing so he had not been able to contextualise and indigenise in the same way as Robertson.

Robertson's ministry is also unique among current Baptists in commitment to one church for his whole ministry,<sup>506</sup> developing area congregations and programmes for mission within New Zealand and overseas, and pioneering a new style of internship training for pastors.<sup>507</sup> As Spreydon pastors were called to other Baptist churches their emphases

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502 This new Spreydon philosophy, bridging charismatic, pentecostal and conservative evangelical approaches was initially called the "3rd Alternative." (Heazlewood, p.19.) Watson and Pawson's insights were helpful, but the work was largely done locally, reflecting with Spreydon leaders on Spirit baptism, tongues and healing from biblical, evangelical and Baptist perspectives. Initially American influence was minimal. (Robertson 7/7/1992).

503 Heazlewood, p.19. Much of the music used was locally written.

504 Heazlewood, pp. 19-24.

505 The Robertsons and Adrienne Hogarth from Spreydon were three of 30 Baptists at the 1974 Christian Advance Ministries summer school, where 210 Anglicans and 190 Roman Catholics made up the largest denominational groups. The Baptist presence of 5.5% among 540 attending was higher than the proportion of census Baptists in the national population.

506 The 1968 appointment continued in 1992.

507 Similar ideas are incorporated into the new style of ministry training proposed by Principal B.K. Smith, and BTC. See NZB 7/1991, pp. 1 ff.

spread, <sup>508</sup> enabling people who considered neo-Pentecostalism "un-Baptist" to rethink in the light of the new models. Members too were influential, as many moved to the North Island and to Australia. <sup>509</sup>

should hear the good news of God.<sup>515</sup> Fifty Baptist churches, including forty charismatic churches, did 'get the point'. They focused outreach energy towards the poor,<sup>516</sup> supporting Robertson's conviction that "the important thing is the Holy Spirit creating communities of faith around the land doing what Jesus is talking about."<sup>517</sup>

The key to Baptist success in the third wave could be summed up by Bibby, the Canadian sociologist of religion, as "reconnecting God, self, and society."<sup>518</sup> The main Baptist connections included:

- (a) Emphasis on servant theology and concomitant mission focus
- (b) Outreach through community facing ministries
- (c) Interaction of kingdom theology with church growth
- (d) Success in linking upwardly mobile baby-boom middle class people in worship and in funding outreach
- (e) Facets of the renewal spinning off into all Baptist churches

#### 6.4.1 Development of Theology and Mission

Charismatic theology was limited in the second wave.<sup>519</sup> As the movement matured, experience was still highly valued, but theologies were also developed. The two most influential in New Zealand Baptist churches are John Wimber's kingdom theology, and servant theology. These are very different, the former being largely imported from Fuller Seminary in America, while the latter can be considered an indigenous interpretation of WCC liberal emphases.

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515 Robertson at Aldersgate and Wimber Conferences.

516 Profile data.

517 Robertson, at Wimber Conference.

518 Bibby 1987, especially pp. 267 ff.

519 Edgar commented, p.82,  
 "In the nineteen sixties the interest of the church changed remarkably. It was now centred on experience instead of knowledge. The church had, it is true, always stressed the need for a personal experience of salvation, and believed that this was through the act of God by his Spirit. But it had associated it with some awareness of the theological explanation of the experience. Now explanation in any but the simplest terms was not stressed and theological issues took second place. God was seen as the immediate agent in all events...For many theology was reduced to an unexamined pneumatology."

(a) Kingdom Theology, Signs and Wonders and John Wimber

After John Wimber's first New Zealand conference in 1986, Christian Advance Ministries supported these each year rather than continuing their own summer schools. The emphases from his books Power Evangelism and Power Healing have been promoted. The basic insight for kingdom theology is that the kingdom of God has come through the life, resurrection and ascension of Jesus Christ, but it has not yet fully come.<sup>520</sup>

In the interim time of battle between kingdoms of God and evil, Christians can appropriate God's power for evangelism and healing with signs and wonders. However this power cannot be fully appropriated, since the kingdom has not yet fully come. Individual clashes between kingdoms are termed 'power encounters', with signs and wonders being weapons in the war. The signs and wonders focus grew from Donald McGavran's Asian and African experience - "In many cases indigenous evangelists prayed for the sick; they were healed and an astonishing number of conversions resulted."<sup>521</sup>

Thus healing came to be seen as a 'gospel advancer' with people being more receptive to evangelism after healing.<sup>522</sup> Church growth from such conversions led to the link up of "Signs, Wonders and Church Growth Conferences."

Wimber urged Christians to be fully effective by using 'God's powers' for 'God's work' in this world. He labelled evangelism without this emphasis 'programmatic' - not wrong, just incomplete! Evangelicals responded by criticising Wimber for implying that "the finished work of Christ proclaimed in the gospel message is not sufficient for the best evangelism."<sup>523</sup>

Wimber relies on a "spiritual sense of God speaking to me."<sup>524</sup> His anecdotes essentially feature 'hearing' a message from God, reflecting the

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520 G.E. Ladd's "already-not yet" perspective influenced the development of this theology - Dictionary of Pentecostal and Charismatic Movements, p.771.

521 Harper 1988 (a), p.31.

522 Power Healing, p.60.

523 Woodhouse, A., in Signs & Wonders and Evangelicals - A Response to the Teaching of John Wimber, (ed. R. Doyle), pp. 42-3.

524 Wimber, J., Power Healing, p.70.

Charismatic movement's trait of people experiencing direct communication with God. But Evangelicals do not see the New Testament teaching this as the only way God's messages come. They criticise the emphasis as not Sola Scriptura, seeing Wimber asking people to expect what God has not promised to do. <sup>525</sup>

It was the Congregationalist, R.A Torrey, who pointed out that at conversion there is impartation of life by the Spirit's power, with the one receiving it being saved, and that on the baptism of the Holy Spirit there is impartation of power, with the one receiving it being fitted for service. <sup>526</sup> This much repeated interpretation <sup>527</sup> provides for two stages of Christian experience. These stages become blurred in Wimber's system where immediate signs and wonders are the assurance of salvation. There does not appear to be a link up with power being imparted for service of God and others - integrating society into the God/self link. This connection does occur in another third wave theology found in Baptist churches.

#### (b) Servant Theology

Servant theology was promoted at the Lausanne Convention at Manila in 1989. <sup>528</sup> It relates to liberation theology by interpreting God with a bias to the poor. Western society's distinct bias to the rich, can hinder world evangelisation in the view of workers in third world countries. <sup>529</sup>

Servant theology takes as its model Christ washing the feet of his friends, and as its mission that of Christ who came "to bring good news to

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525 Woodhouse, p.41.

526 Original source cited by Bruner, p.46 as "Torrey's *What the Bible Teaches: A Thorough and Comprehensive Study of What the Bible Has to Say concerning the Great Doctrines of Which it Treats* (London: James Nesbit and Co. [1898]), p.271."

527 See for instance, the 1969 Baptist Report on Neo-Pentecostalism, referred to in Section 6.2.7.

528 Advice to the writer from Major J. Major who attended the Conference. Historically, the phrase 'the Servant Church' came into vogue preceding the Uppsala WCC Assembly in 1968, and in Vatican II. Evangelicals took up the concept which liberals had conceived. See Harper, M. *Let My People Grow*, (2nd ed.), Chapter 5 for a concise presentation of the development of Servant Theology. (Harper (b)).

529 Expressed, for example by R. Bellingham - see his Biblical Models for Social Transformation worked out with R. Sider; also in the view of V. Grigg who founded the Servants Mission. For a discussion from the charismatic perspective of bias see Harper 1988 (a), pp. 32 ff.

the poor..liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save his people." <sup>530</sup>

It values all people as equals. Michael Harper commented

"this is not a synonym for 'slavery'. Service is God's way of releasing the individual, whereas slavery is man's way of destroying him." <sup>531</sup>

Nor is the mission and evangelism perspective that of leaders trying to raise people up to the leaders' level. Rather it is working with people at their level, channelling the power and gifts of the Spirit through living a God-shared-life where the people are at, using an action-reflection theological model. This effectively links God, self and society in ways culturally appropriate to the people served.

Some of the implications of this version of servant theology are:

- (a) It provides a relational method for evangelism, by sharing from a position of equality not a judgmental one of power. 'Bridge building' is done with not for the group being shared with.
- (b) Sharing servants present circular relationships, like Sarah's circle, <sup>532</sup> not the hierarchical or class structure of master telling servant what to do, which resembles Jacob's ladder. It is therefore also compatible with feminist theology.
- (c) It breaks completely with the hierarchical master/servant image where the power of the master group to dominate, allowed servants to rise only by grace and favour, by recognised hard work or by revolution.
- (d) Servant theology is revolutionary in that people voluntarily assume the servant role without domination or coercion - the quiet revolution. Within congregations this theology can be offered but not enforced - if it is enforced the proponent joins the master ranks and is no longer practising what is preached!
- (e) It affirms the equality and mutuality of all being one in Christ Jesus <sup>533</sup>

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530 Luke 4:18-19 GNB.

531 Harper, 1988 (b), p.86.

532 At the first New Zealand Christian Feminist Conference in 1981 a liturgy was developed contrasting feminine worship as dancing Sarah's circle with the masculine way of climbing Jacob's ladder. The liturgy's subsequent publication in Vashti's Voice popularised the terms, linking with Genesis 21:6 and 28:10 ff, and with concepts current in overseas literature, for instance, Fox, M., Original Blessings, p.317. He associated climbing Jacob's ladder with fall/redemption theology, and dancing Sara's circle with creation-centred theology.

533 Galatians 3:28.

by sharing God-given power in ministering to each other. It affirms the value of God the giver, the gift, talent or service shared, the person sharing it, the participating recipient, and this world in which this style of God-shared life is experienced.

- (f) It meshes with the implementation of the doctrine of the priesthood of all believers, brought from theory into practice through the charismatic movement.
- (g) As power sharing it fits with a consensus style of operation and thus is applicable in a bi-cultural setting.
- (h) It is inclusive by affirming people as of value to be shared with. Being based on John 13 it is a Biblical model.
- (i) While casting the church in the role of servant may appear to cast the world in the role of master, actually the church is the servant of God, and as such serves in this world through modelling a new way of being. <sup>534</sup>

While servant theology does not have all the answers, it does have potential for working out theology relationally on an action-reflection model, for all of life. Thus it relates individual, community, evangelical, charismatic and social dimensions of living a God-shared life.

Servant theology led Viv. Grigg to develop 'Servants to Asia's Poor,' a uniquely New Zealand response in which 'Servants' live with slum dwellers in the mega-cities of Manila, Bangkok, Hong Kong and Dhaka. <sup>535</sup>

The Rev. Murray and Mrs Marge Robertson went to Hong Kong at the invitation of Jackie Pullinger, <sup>536</sup> for first hand experience of her work inside "the walled city". They lived for six weeks in a tiny tin shed formerly occupied by refugees, then stayed in Manila with 'Servants' mission. Their realisation was that since "the heart of Jesus is for the poor" it also applied to the New Zealand scene with mission having priority over building up the institutional church.

This led to a greater focus on the needs of people in the Christchurch area, and enabled the critical transition to be made from individual and

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534 Christenson, L., A Charismatic Approach to Social Action, makes this point clearly in Chapter 8.

535 See Companion to the Poor for the story of the development of this mission.

536 Jackie Pullinger has worked with slum dwellers in Hong Kong's walled city for over 20 years. See 'God's Heart for the Poor', in Today's Christian, No. 7 June/July 1989, pp. 12-17. Her own book Chasing the Dragon (Hodder & Stoughton, London, Sydney, Auckland, 1980) tells of working with gangsters, prostitutes and drug addicts.



church, to societal focus, channelling the gifts of the Spirit outwards. Instead of housegroups focusing on the Christian growth of only their members, outward focusing ministry groups were formed. People were given the opportunity to put their outreach dreams into action.

Robertson saw the importance of holding in tension evangelistic, charismatic and justice emphases of the gospel - all present in the ministry of Jesus.

"It is a difficult and uncomfortable struggle for any church to embody all three and do justice to the totality of the gospel - Pentecostal triumphalism doesn't want to know about the struggle for justice. There are people involved in the struggle for justice who do not want to know about the evangelical call to personal commitment to Christ. All mutually exclude each other."<sup>537</sup>

At Sandringham too, Pastor Mark Jackson was also working the transformation of attitudes and actions -

"What we are saying is that we are evangelical. We will preach the word. We are charismatic. We are going to practice the gifts, worship the Lord with free praise - kind of contemporary stuff. And we are liberal. We are going to capture the market in terms of looking after the needy. Somewhere people are going to find their groove within that. And what is the sense of saying one is better than the other? Well, Jesus went around preaching the word. He also went around doing many mighty miracles and he also went around helping the poor. So if you want to align yourself with any one of those things you are following in the footsteps of Jesus..."<sup>538</sup>

In both these churches servant theology was a key to achieving the balance and motivation for community facing ministries.<sup>539</sup>

#### 6.4.2 Outreach through Community Facing Ministries

Social Service reports in Baptist Union Year Books show the multiplication of these activities. The 1979-1980 year book listed 52 projects, and at least 136 were included in the 1988-9 total when more staff were employed in social service forms of outreach than in any other form of ministry.

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537 Robertson interview.

538 Jackson interview 1989. Earlier, as an evangelist, he spent time at Spreydon Baptist Church with Robertson.

539 See Sandringham Case Study.



Moving to this position in the 1980's was facilitated by the earlier change in stance from refusing to accept State aid, to utilising it for reaching out to others. When the Charismatic movement was rising, the first homes for the aged were being opened and Mt. Eden church became the Auckland Baptist City Mission. Hostels, friendship centres, psychiatric after-care homes and community centres provided a precedent for the spate of community facing ministries initiated by charismatic and non-charismatic churches.<sup>540</sup>

Much media attention focused on the 'Kingdom Bank' run by Spreydon Baptist church. Money invested with low or no interest enabled interest free loans of up to \$1000 to the needy, who were also offered counselling and budgeting help. These loans kept some people, liable for imprisonment for non-payment of debts, out of prison. <sup>541</sup> "Some thirty other churches throughout the country have started similar banks." <sup>542</sup>

Profiles showed 88.4% of charismatic and 75.8% of non-charismatic churches focusing outreach energy in community involvement. Whatever all the churches did, the charismatic churches did it more. The outward facing focuses of such social outreach reduced, in the third wave, the risk of divisiveness common earlier among inward looking groups. This applied also to groups looking outward in evangelism, church growth and planting new churches.

#### 6.4.3 Interaction with Church Growth

The fusion of the church growth movement and Charismatic renewal was seen by Robertson as the key to growth early in the decade. <sup>543</sup>

Church growth insights were first introduced by the American Donald McGavran from 1965. <sup>544</sup> Other influential American figures were Lyle

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540 Edgar, pp. 44 ff. deals with social service in greater detail.

541 Robertson at Wimber Conference.

542 Robertson, in Today's Christian, No. 23, p.38.

543 Robertson, at Wimber Conference.

544 Dr McGavran, Indian born and American educated, spent 1923 to 1955 as a missionary in India. Returning to the United States he focused on church growth there. He edited Church Growth and Christian Mission, (Harper and Row, New York, 1965), Church Growth (continued...)

Schaller <sup>545</sup> and Peter Wagner. <sup>546</sup> New Zealand Baptists appear to have been impacted more by American church growth theories, particularly since the promotion of kingdom theology. However, the British Turning the Tide by P. Beasley-Murray and A. Wilkinson was influential. <sup>547</sup> Wagner described this as "the most objective scientific study of Church Growth principles that I have seen." <sup>548</sup>

The emphasis on church growth through church planting was adopted by the Rev. Bruce Patrick of the Baptist Home Missions department. The goal of achieving 300 churches and 40,000 members by the year 2000 was announced. Multiplication of churches became the aim, and church numbers grew each year, until 1990. A Church Growth School (later renamed MissionNZ) was established to train church planting pastors. These emphases channelled outwards the evangelical urges, power and gifts charismatic Baptists were particularly aware of. From 1987 to 1991 25 new churches were received into the Union. Of the forty most recently planted churches, up to 1989, thirty two identified with charismatic, and eight with non-charismatic theology.

Analysis of the reports of the DAWN Strategies campaign <sup>549</sup> by

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544(...continued)

Bulletin, (William Carey Library, South Pasadena, 1969); wrote Understanding Church Growth, (Eerdmans, Grand Rapids, 1970); with Win Arn, another Church Growth pioneer, How to Grow a Church, GLINT, Ventura, California, 1973); and with George C. Hunter III, Church Growth Strategies That Work (Abingdon, Nashville, 1980). He also taught these concepts at Fuller University.

545 Schaller directly influenced New Zealand Baptist church growth thinking through his books and work with the Yokefellow Institute, and, later, the attendance of the General Superintendent, the Rev. G.T. Marks at a Chicago five day training event for denominational heads - see NZB, 9/1989, p.2.

546 Wagner also taught at Fuller from 1973, becoming Professor of Church Growth. His first book, Your Church Can Grow: Seven Vital Signs of a Healthy Church, (Regal, Ventura, California, 1976) has been followed by at least eight more, including Strategies for Church Growth, (Regal, Ventura, California, 1987.) See this volume for earlier titles, pp. 215-6.

547 Note S. Thong Ng's study using the same principles.

548 Wagner, P., introduction to Turning the Tide, p.v.

549 DAWN stands for "Discipling a Whole Nation", and started in New Zealand in 1987. In 1990 it had the aim of "Reaching our Nation by the year 2000 AD." The trans-denominational membership included Pentecostal churches, and it encouraged church growth through church planting.

Patrick reinforced the Baptist position and growth goals.<sup>550</sup> At the 1990 Dawn Strategies conferences,<sup>551</sup> Wagner advocated the techniques of power evangelism and spiritual warfare used in South America.

Between 1968 and 1988, 54% of charismatic and 35% of non charismatic churches grew at a rate greater than the collective churches.

AAGR Growth of 200 Baptist Churches

Charismatic Churches	"C"	Non Charismatic	"NC"
138 C Churches	69% of 200	62 NC Churches	31% of 200
75 greater growth	54% of 138 38% of 200	22 greater growth	35% of 62 11% of 200
63 less growth	46% of 138 31% of 200	40 less growth	65% of 62 20% of 200

Table 6.4.3.a

Figures for churches in existence from 1968 to 1988, showed that those identifying in 1989 with charismatic theology added 7000 members, while the rest added 700 members.<sup>552</sup> Whatever all the churches did, the charismatic churches did it more.

#### 6.4.4 Attracting the Upwardly Mobile Families

The charismatic churches also attracted more young professional and management people and their families.<sup>553</sup>

The Baptist enthusiasm, culture affirming worship style, and experience of God appealed to these 'baby-boomers.' The formula of 'like attracts like,' the homogenous units so often quoted in church growth programmes,<sup>554</sup> attracted even more upwardly mobile people from beyond the church

550 Patrick, B., Response to Dawn Strategy Initial Findings, Section Three, Extract and Application to New Zealand Baptists, p.23.

551 The writer attended the DAWN Strategies Waikanae Conference on 19/9/1990. The 1990 Church Survey Report showed an AAGR of 3.0% for main denominations, and 4.8% growth in attendance in all Protestant churches since 1987 (pp. 11-12).

552 However, see Part III for the cost of achieving this net growth.

553 Professional - charismatic 53%, non charismatic 50%;  
Management - charismatic 46%, non-charismatic 35%.

554 For instance, McGavran and Arn, How to Grow a Church, pp. 47-49.

environs. They shared motivation, skills, commitment and finance to energise the outreach programmes initiated through servant theology and the church planting goals which match kingdom theology.

Thus the goals generated by charismatic impact matched the resources to implement them through attracting and integrating this segment of society. On a smaller scale, the upwardly mobile congregated in the non-charismatic churches where facets of the renewal also flowed through.

#### 6.4.5 Facets of Renewal Spin Off into all Baptist Churches

Singing 'Scripture in Song' <sup>555</sup> and other choruses was facilitated by overhead projectors and music led by multiple instruments - practices developed in the charismatic churches. <sup>556</sup> Hands raised during singing also became more common in the non-charismatic churches than formerly - possibly seeing this modelled at Baptist Assembly played a part. <sup>557</sup> The traditional Baptist freedom of worship allowed individual congregations to develop worship formats appropriate to their situation. A greater emphasis was placed on praise and worship addressed directly to God, along with less frequent intercessory prayers. <sup>558</sup>

Practising the priesthood of all believers increased the involvement of women and lay participation. Women began filling new roles, as worship leaders, community ministry workers, home group leaders, deacons, elders, pastors and even, in the case of the Rev. Marjory Gibson, being dean of the school training church planting pastors. <sup>559</sup> These changes within the

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555 These are an indigenous New Zealand musical response to the Charismatic movement.

556 Use of projected words freed heads and hands to be raised in ways not practical if hymn-sheets were held and read. Music teams began playing together in styles appropriate to the new chorus type material. This was modelled at ecumenical charismatic gatherings such as summer schools.

557 The writer noted singing at Baptist Assembly 1990 being accompanied by almost universally raised hands.

558 This was commented on independently by Beasley-Murray and Robertson in November 1991, as well as having been observed by the writer. Intercessory prayer was more likely to be found in prayer groups rather than public worship services.

26 During the traumatic phase of adjusting to this movement there have been opponents to women taking leadership roles in the church, from both charismatic and non-charismatic groups. Some leaders within each group have been in favour. These comments refer to the trend observable with hind sight now that the movement has settled.

church paralleled moves in society for women's rights,<sup>560</sup> but within the Baptist church, it was more acceptable for role changes to be seen as given by God than to be sought by women's libbers. "The word feminist arouses suspicions."<sup>561</sup>

Greater emphasis on 'body life' led to greater use of housegroups in all churches. Ways of obtaining growth modelled by charismatic churches, particularly evangelical outreach programmes, flowed through into other Baptist churches.

As well as influencing worship and outreach programmes, the Charismatic movement led in some cases to changes in administration and constitutions.

Democracy is a basic Baptist tenet, but Pentecostal style administration, where elders and pastor have more power, has led many Baptist churches to include elders in their constitutions. Democratic members and autocratic leaders clashed on occasions - a classic example being at Hokowhitu, where in 1984 the pentecostal leaders took part of the congregation and formed the Christian Community Church, while the traditional Baptists continued the existing church.<sup>562</sup> Elders were not the only constitutional additions.

Worsfold pointed out that unless changes resulting from experiencing the Holy Spirit are theologically formulated and expressed in doctrine they are likely to be of a temporary nature only, reverting to their former type if charismatic leadership is lost.<sup>563</sup>

The doctrinal basis of the Baptist Union refers to neither the Trinity nor the Holy Spirit, but individual churches revising their constitutions

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560 Viewing the overall effects of the movement with hindsight, it is acknowledged that there have been occasions when, paradoxically, the diversity of views within the Charismatic movement have not had this effect. For instance, Dame Vivienne Boyd advised that in 1984 the Baptist Assembly motion that the New Zealand Government ratify the United Nations Convention on the Elimination of all Forms of Discrimination Against Women was opposed by men and women with charismatic orientation.

561 Sheeran, A., interview 29/5/1989.

562 Connell, B., interview 25/7/1992.

563 Worsfold, interview 28/7/1989. He cited the Eltham Anglican church's charismatic experience under the Rev. Cecil Marshall's ministry, "reverting to type" after he left.

incorporated clauses reflecting their charismatic position. This happened, for example, at Kaiapoi, Sandringham and Porirua East. Kaiapoi included

"e). The present Ministry of the Holy Spirit, by whose indwelling, the Christian is enabled to live a godly life." <sup>564</sup>

The Sandringham Constitution included belief

"In the doctrine of the Trinity in Unity and that the One Triune God is alone and evermore to be worshipped...

In the Personality and Deity of the Holy Spirit and that He is the renewer and sanctifier of all who believe in Christ..." <sup>565</sup>

The new amalgamated Sandringham/Owairaka constitution included

"5. The Church is a community of those who:  
(a) believe in God the Father, in His son Jesus Christ, and in the Holy Spirit being one God;" <sup>566</sup>

The Hosanna Fellowship at Porirua East included

"(f) The personality of the Holy Spirit as the sanctifier and imparter of gifts to the Church." <sup>567</sup>

Charismatic theology was present in all these churches.

A 1982 assessment of the situation was -

"In the "renewal movement" some emphases have emerged with which Baptists have always had an affinity - enthusiasm and freedom in the structuring of worship, sharing by the membership in the ministry of the church, a high importance put on Bible study, prayer and evangelism. Less compatible are the undue stress put on demonology, exorcism, tongues and the belief that healing is a necessary part of the atonement." <sup>568</sup>

Five years later an American visitor who had spent two and a half months investigating the impact of the Charismatic movement on New Zealand Baptist churches commented that

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564 Constitution and Rules of the Kaiapoi Baptist Church - 1984, p.1.

565 Constitution and Rules of the Sandringham Baptist Church, reprinted with amendments, July, 1981.

566 Sandringham/Owairaka Baptist Church Constitution, 1991, p.1.

567 Colville, G., interview, 19/9/1989.

568 Edgar, p.85.



"he was impressed by the vitality of Christians he met, and the joy and expectation found in churches.

"This did not apply only to so-called "Charismatic" churches. It was across the board. He agreed with an illustration given to him by one Baptist leader.

"Imagine a whole lot of concentric circles. The small inner one could be labelled 'wildly charismatic.' The extreme outer one could be called 'hardcore Baptist.' The effects of the charismatic movement have touched all circles, from the inner one to the outer." "

#### 6.4.6 Summary

The Charismatic movement which began among individuals in Baptist churches in the 1950's, continued to rise during the 1960's. During the 1970's it began facilitating changes in worship and outreach which escalated in the 1980's.

In the 1950's and 1960's those who experienced Spirit baptism and spoke in tongues were seen as acting in ways not traditionally Baptist. A number, including Trevor Chandler and the Revs Rosie and Sherburd moved into Pentecostal churches. Remaining within a Baptist Church led, as in the case of the Rev. Rankin and the Keyte Street church, to ostracism by other Baptists. The movement appealed to the Bible class members, to the consternation of their elders.

Key factors recurring in initial local impact were contact with a Pentecostal leader, interdenominational small groups, interest in healing, and seeking a deeper spiritual experience. The movement grew but tended towards exclusiveness and divisiveness. Union leadership, typified by North, responded that 'neo-Pentecostalism' was not a traditional way of being Baptist, since gifts, including speaking in tongues, had ceased with the Apostolic age. The Awapuni church left the Union, and the NZ Baptist editor described people accepting Pentecostalist doctrines and practices as "members we can do without".

A committee investigating neo-Pentecostalism acknowledged the contemporary reality of experiencing Spirit baptism. Their 1969 report, stressing 'Love' as the guiding principle, was cautiously optimistic about the movement's possibilities.

In the 1970's, when other historic churches were also impacted, there

was a move from exclusiveness to inclusiveness in leadership. Congregational grass roots experience influenced members and the choice of pastors. The Rev. Murray Robertson modelled an acceptably Baptist way of adopting the movement, and began developing theology and practice. There were significant changes in church life and worship.

Community facing ministries, church planting, constitutional changes and new forms of overseas mission developed during the third wave, re-connecting God, self and society. Attracting upwardly mobile 'baby boomers' provided resources to realise these goals. With churches motivated to look outwards the risk of inward looking divisiveness was minimised. Churches embracing charismatic theology frequently showed growth greater than the 1968-1988 AAGR.

Assimilation was helped by the movement impacting at the grass roots Baptist power-base of congregational churches. Methodists, with connexional government presented a different picture.



## CHAPTER 7 - METHODIST CHARISMATIC BEGINNINGS AND REACTIONS

When the Charismatic movement brought new ways of experiencing God in this world to 'grass roots' Methodists, it did not spread through the connexion. For maximum effectiveness it needed to impact the hierarchy - the locus of power - and flow down. This study of the early charismatics and the Church's reaction to them reveals the avoidance of both divisiveness and growth. Only in the third wave did connections with Methodist history and social outreach and changes in stationing policy lead to some growth in the declining denomination.

### 7.1 The Second Wave - First Phase

Like their Baptist counterparts, the first Spirit baptised Methodists were described as having Pentecostal leanings. Although Methodist theology included a second experience after conversion, the charismatic experience differed from orthodox expectations, and from the Methodist text, The Holy Spirit of God in the New Testament, by H.H. Ranston.

#### 7.1.1 The Earliest Methodist Charismatics

During Smith Wigglesworth's 1922 mission, Frank Fitzsimons had been healed of a stammer, received Spirit baptism and spoke in tongues.<sup>570</sup> As a Methodist home missionary he did not openly preach about this, but would reveal it privately to receptive individuals. In 1950 he did so with Noel Billinghamurst, after supervising his candidate's examinations for Trinity Theological College (TTC).<sup>571</sup> Fitzsimons also shared his Oral Roberts' material and healing interests.<sup>572</sup>

In 1952, his middle year at TTC, Billinghamurst began earnestly seeking the Holy Spirit's inspiration and power to enable him to continue in ministry week after week.

"The first experience of 'speaking in tongues' came while praying alone

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570 Information from Billinghamurst, 6/3/1991, confirmed by Worsfold who also advised that as divorced people were not acceptable as Pentecostal pastors, Fitzsimons ministered in the Methodist Church.

571 Billinghamurst, N.D., 'Testimony', in Logos, Vol. 1, No. 3, 2/1967, pp. 4-5.

572 Billinghamurst interview.

in a back room of the old college chapel. There was just one word on my tongue and I spoke it out. A few days later there were two or three words, and later in company with some Apostolic folk there came a 'flow' of language. This has continued to this day." <sup>573</sup>

As far as he knows, he was the only TTC student to have had this experience at that time. <sup>574</sup> He knew that his church had little time for the Pentecostal movement but also that he belonged in the Methodist Church. Billinghamurst believed that what he had received would enhance his ministry.

#### 7.1.2 A.G. Kahui

On 16 March 1950, the Rev. A. Grahame Kahui, an Anglican clergyman with the Wellington City Mission, <sup>575</sup> received Spirit baptism and spoke in tongues under the ministry of the Rev. Ray Jackson. <sup>576</sup>

Later, at the Rev. A.J. Seamer's invitation, he joined the Methodist Maori Mission. <sup>577</sup> His unique appointment was a roving commission to the Ngaruawahia area in partnership with the Rev. Te Urunga Wetere. <sup>578</sup> This was seen as a good complementary pairing for Kahui spoke little Maori and Wetere little English in formal situations. <sup>579</sup> Their ministry coincided with increased Apostolic church activity in the Waikato. <sup>580</sup>

Kahui removed his Volkswagen's front seat to carry a film projector

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573 Billinghamurst, in Logos, p.4.

574 Billinghamurst interview.

575 Kahui (1919-1984) biographical details from obituary in The Waikato Times, 3/11/1984.

576 See Worsfold, pp. 297-8 for details of evangelist Ray Jackson, and NZMT 4/8/1956, p.216 for Kahui's testimony.

577 Laurenson's references to Kahui note his reception on trial as a full-time worker in 1954, and appointment as a full-time Maori home missionary in 1955 - pp. 250-1.

578 Laurenson, and Te Whare interview.

579 They communicated in 'everyday' English, but to mutually improve their language skills, while travelling used solely English or Maori on alternate days. Kahui undertook formal communications in English, and Wetere formal Maori communication on the marae.

580 Te Whare who lived in the Waikato at the time observed that this was detrimental to Maori Methodism in the short term as many families joined the Apostolic Church. People seeking churches with the Pentecostal emphases of Wetere and Kahui found more in common with Apostolic than Methodist gatherings. Kahui tried unsuccessfully to persuade Te Whare to enter the Apostolic ministry. (Interview 29/1/1991).

and gear. He travelled great distances to show Oral Roberts films, and to conduct moderately successful healing sessions. <sup>581</sup>

When questions about the Apostolic Church and speaking in tongues were raised in the NZ Methodist Times, Kahui was quick to express his views and link them with people to whom Methodists related - "it is plain to be seen that Wesley, Graham, and others were filled with the Spirit". <sup>582</sup>

At the 1961 Queen's Birthday weekend Maori hui at Ngaruawahia he emphasised the priesthood of all believers, linking it with Wesley, and insisting that everyone present needed the same witness within themselves, adding,

"Changed hearts in the midst of Maoridom, as wrought by the Spirit of Jesus Christ alone, can change the poor giving of Maori Methodists. Can change the appalling housing conditions, the broken homes, the numerous car conversions, theft, rape and habitual drunkenness."<sup>583</sup>

He lost favour with colleagues, by, for instance, not attending meetings unless he was allowed charismatic input. Laurenson told him not to use his title of Rev. at an Oral Roberts Mission in America, as Kahui did not officially represent the Church. <sup>584</sup> On his return he verged on being an independent minister, <sup>585</sup> until having lost favour in Methodism, he was asked to resign. <sup>586</sup>

"Grahame was not always popular in parishes as he undermined the authority and mana of other ministers, but he felt the call of the Holy Spirit to do his work. He was always kindly, and convinced that the Charismatic movement had a place in Methodism. His work was damaging to Methodism through loss of membership, but good for Maori Christianity on a broader scale - people came to a commitment to the Lord, rather than to a denomination." <sup>587</sup>

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581 Te Whare interview. Healings, casting out devils and speaking in tongues are documented in Kahui's letter to NZMT, 4/8/1956, p.216.

582 NZMT, 28/4/1956, p.793.

583 NZMT, 12/8/1961, p.214.

584 Te Whare interview.

585 In relation to independence Kahui talked of "tethered goats and free sheep" - Worsfold interview, 4/3/1991.

586 His partner resigned in 1959. (Laurenson, p.253.) Te Whare advised that Wetere later formed his own church, 'The True Church of Christ in Aotearoa'. This had limited following, its clergy with purple stocks causing some confusion with Anglican Bishops!

587 Te Whare interview.

### 7.1.3 Methodist Reactions

During the 1950's Kahui contributed to NZ Methodist Times articles about the Apostolic Church.<sup>588</sup> The attitude that tongues had ceased was as evident in the Methodist Church as it was amongst the Baptists.

"The teachings of this particular sect are causing quite a "headache" to a number of our people and even A. Grahame Kahui's position is un-nerving to say the least, especially when he states that the "Tongues" experience can be had today...Divine healing is already receiving consideration in our own Church but their scriptural basis for the Baptism of the Holy Spirit with Tongues following demands from us a somewhat scriptural examination in order to make clear our own position."<sup>589</sup>

It was said that the gift of the Spirit frees from egocentricity and "kindles a blazing passion for social righteousness and for that spiritual ingathering into His church".<sup>590</sup> It would be many years before the import of Toothill's statement would energise charismatic Methodist social and evangelical outreach.

Meantime, during the 1950's holiness, healing and revival focuses appeared. Some Methodists attended the Keswick Convention where a deeper holiness was being sought.<sup>591</sup> Others belonged to interdenominational groups, some of which were charismatic. Nationwide, fifty groups met to pray for healing.<sup>592</sup> Methodists were involved with the Billy Graham Crusade in 1959, and in 1962, under the Rev. O.T. Woodfield's chairmanship, formed a New Zealand branch of the Methodist Revival Fellowship. Members pledged to pray for and learn more about revival, to use Scripture as guide for life and fourthly,

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588 See NZMT 3/3/1956, p.654; 31/3/1956, p.718; 28/4/1956, p.793; 9/6/1956, p.82, 23/6/1956, pp. 106-7; 4/8/1956, p.216.

589 Toothill, H.W., in NZMT, 9/6/1956, p.82. He made this scriptural examination, referring readers to Ranston, pp. 56-59. Part II of the article, 23/6/1956, pp. 106-7 noted that speaking in tongues did take place (Luther, Bernard of Clairvaux, Protestants of Languedoc in 17th Century) but argued that they were "analogies to the type of experience that occurred at Pentecost."

590 Toothill, in NZMT, 23/6/1956, p.106.

591 NZMT, 29/10/1955, p.408. Holiness influences in New Zealand came more through Keswick Conventions than through American Methodism.

592 A conference of these groups occurred at Stratford in 1958. From this developed the Wholeness magazine, edited by Laurence Mulcock (1904-1977). It was later incorporated with the Order of St. Luke. See NZMT, 8/11/1958, p.385 and Robinson, 1990 p.47.

"Being convinced that the doctrines of Assurance and Scriptural Holiness are vitally connected with Revival, I must therefore seek the fullest experience of these in my own personal preparation for Revival." <sup>593</sup>

Thus five factors appeared, predisposing towards the rise of the Charismatic movement in the Methodist Church in the 1960's. These were interests in healing and revival, interdenominational group involvement, people impacted by the Pentecostal churches and awareness of a second stage of Christian experience beyond conversion. But as these had little impact on the connexion, it is through personal accounts that the story continues.

#### 7.1.4 The 1960's - Further Clergy Influenced

The Rev. Niven Ball advised that there were some stirrings of interest in and awareness of the Charismatic movement during his TTC days, from 1960 to 1962. <sup>594</sup>

The Rev. Ted Baker regularly conducted services for spiritual healing at New Brighton <sup>595</sup> and in 1960 he became convenor of the Methodist Spiritual Healing committee. <sup>596</sup> Later, at Eltham <sup>597</sup> he and Anglican fellow minister, the Rev. Cecil Marshall, <sup>598</sup> with members of their congregations, attended a Pentecostal tent meeting, conducted by Evangelist R. Coady. At this meeting Baker received Spirit baptism.

"Coady said, 'Brother Baker, out of your innermost being shall flow rivers of living water and you shall speak in tongues and prophesy.' The Methodist people wanted laying on of hands so we went back to the church - I gave the laying on of hands, then I started speaking

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593 NZMT, 1/9/1962, p.163.

594 Ball, N.G., interview 6/3/1991. He entered the movement around 1969 at Eltham, later experienced a dramatic healing from cancer, and became more involved in the Charismatic movement during his 1975 Mangapapa Union church appointment.

595 NZMT, 17/1/1959, p.491.

596 See section 5.4.3.

597 Appointment commenced 1962.

598 Marshall (interview 5/3/1991), was, in 1962, the first New Zealand Anglican minister to experience Spirit baptism. He and the Rev. R.J. Muller started Christian Advance Ministries, and a tape library in Palmerston North - these were utilised by Anglicans and others. He cited Palmerston North, Pohangina Valley, and St. Paul's Auckland (with Archdeacon Prebble) as important early spontaneous uprisings.

in tongues and prophesying." <sup>599</sup>

A local Baptist was recalled as identifying Baker and Marshall as "the pentecostal parsons". <sup>600</sup> They began a 'Deeper Life' movement and arranged overseas speakers, including the Revs Michael Harper and Dennis Bennett. <sup>601</sup>

Around this time the Rev. Alan H.V. Newton in the adjacent Stratford church also received Spirit baptism. At Epsom, his next church, John Salmon shared this experience and entered the Methodist ministry. <sup>602</sup> From Epsom, in 1972, Newton went to the United States, joining an early Charismatic community, the Church of the Redeemer in Houston, Texas. He was ordained as a part time priest in 1989. <sup>603</sup>

Duncan Graham, another member of the Stratford and Eltham congregations, also received Spirit baptism at the Coady Mission. He was open to the experience through involvement with the Billy Graham Crusade in Australia, where "the Crusade had made the churches and people more sympathetic, evangelical and open to revival." <sup>604</sup> At the age of 23 he went to TTC. Known as an evangelical charismatic, he did not speak in tongues in others' company, but caused great amusement in the dormitory when he did speak in tongues in his sleep! <sup>605</sup>

After leaving College "with a good smattering of liberal theology but still with a warmed heart" he served the Greerton and Dannevirke Methodist

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599 Baker, E., interview, 5/3/1991. Robinson, A., Eltham Methodist-Presbyterian - 100 years of Witness, (1990) pp. 84-5 gives two reports of the Coady Mission - one pro- and the other anti-charismatic.

600 Baker interview.

601 Robinson, 1990, p.84.

602 Dr. Salmon advised that he no longer holds charismatic theology, and has been involved in Methodist education and bi-cultural areas. He produced in 1979, from a series of lectures, the paper Charismatic Movements which gives a good history and summary of his views then.

603 NewC, 6/2/1975, p.8. Father Graham Pulkingham invited Newton to join what was then the largest charismatic Christian community in the world. This modelled a way to change dying parishes into charismatic communities.

604 Graham, D., interview 6/3/1991.

605 Graham interview.



churches and the (Pentecostal) Kapiti Christian Centre. <sup>606</sup> Objections to his presence as a 'minister' in a 'competing' church led to his requested resignation from the Methodist ministry. <sup>607</sup>

He continued with independent status, saying "I've never stopped being a minister, but I don't appear to be 'clergy.'" Since 1984 he has been associate pastor and counsellor at the growing Opawa Methodist church <sup>608</sup> in the North Canterbury district. This area had several links with the rising Charismatic movement.

#### 7.1.5 Canterbury Tales

The Rev. David Edmonds heard Dr Harry Denman from the U.S.A. Methodist Church preach at Durham Street Methodist church, Christchurch on 1 August 1963. He recalled that -

"I experienced a **MIGHTY SPIRITUAL AWAKENING**. The presence of the Holy Spirit was experienced in a dynamic and personal manner; my life and ministry was immediately and radically changed". <sup>609</sup>

Subsequently Edmonds set up two interdenominational groups - a prayer healing group at the Cambridge Terrace church, and a housegroup specifically to pray for Spirit baptism. He was also active in the first New Zealand Chapter of the Order of St. Luke. <sup>610</sup> During this time he liaised with Ralph R. Reed from the Assemblies of God and Peter Morrow <sup>611</sup> who started the New Life Centre. <sup>612</sup>

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606 Otumoetai and Greerton 1970-1972, Dannevirke 1972-1978, Kapiti Christian Centre 1978-1984.

607 MOC 1981, p.604.

608 The Opawa appointment is made by the local church, not the Connexion. Although Graham is no longer listed as a minister in full connexion the Methodist Church has granted him authority to conduct marriages and sacraments.

609 Edmonds, D.W., testimony in Preachers Voice! Vol. 1 11/1973, p.3.

610 See illustration, Burt, p.2.

611 Read pastored the Sydenham Assemblies of God from January 1959 to December 1965 - Worsfold, p.216. For Morrow's work see Worsfold, p.301.

612 Woodfield, O.T., interview 16/11/1990. The Rev. W. Falkingham (superintendent of the Christchurch Methodist Mission when Edmonds was in charge of its pastoral work in Cambridge Terrace church) confirmed on 7/3/1991 that his assistant had parsonage meetings not restricted to Methodists.



Another Canterbury minister seeking a deeper experience of God and Methodist Church revival was O.T. Woodfield. At Keswick Convention in 1955 he had an experience later recognised as Spirit baptism.<sup>613</sup> In 1964, at Leeston, after reading the writings of Larry Christenson, he was convinced that 'tongues' were a real contemporary gift, but had not received this himself.<sup>614</sup>

Coming to St. John's Church, Bryndwr he found that Spirit baptism "had touched some of the church leaders twice - in both preceding ministries. Both ministers and trustees had stood against it. Some members had been driven out and some had left." On the evening of his induction Mrs Woodfield heard in the supper room about this and of people "rolling down the aisles of the church."<sup>615</sup>

Because of Edmonds' activities, the Chairman of the District, the Rev. H.C. Matthews, asked, "Does the Methodist Revival Fellowship either teach or practice speaking in tongues?"

Woodfield answered, "No, but it's happening in England," and rang Edmonds.

He called the following morning with "two books and a booklet which had testimonies from British and American people in ministry who had come into baptism."

The November, 1965 Methodist Conference was in Christchurch. Edmonds arranged a lunch meeting with Reed,<sup>616</sup> and a 9.30 p.m. meeting at the St. John's parsonage. The Revs Ted Baker, David Edmonds, Alan Newton and Mrs Margaret Newton joined the Woodfields. Mrs Muriel Woodfield received Spirit baptism, and shortly afterwards, so did their

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613 See NZMT, 29/10/1955, p.408. Woodfield mentioned this experience and how the interdenominational Keswick Convention picked up the neglected Methodist doctrines of holiness and sanctification.

614 Information for this and the following sections comes from Woodfield interviews on 16/11/1990 and 16/11/1991.

615 Woodfield 1990. The writer also recalls Pamela Wilson, a secondary school colleague and member of the St. John's Bible Class experiencing Spirit baptism around 1958.

616 Among those present were the Revs Woodfield, Edmonds, J.S. Olds, J. Langley, and P. Ramsay.

daughter Karene.<sup>617</sup>

This meeting was significant as the first occasion when charismatic Methodist ministers came together with those seeking this dimension. Those gathered demonstrated the five predisposing factors already noted, plus knowledge of the overseas beginnings of the Charismatic movement.

From that point, Christchurch ministers were helped by Morrow, a catalyst for interdenominational co-operation. "He wanted to build the kingdom of God not his own denominational kingdom."<sup>618</sup> He encouraged charismatic ministers to stay within their own denominations and invited them to share annual pentecostal gatherings with overseas speakers.

As Conference was moving Edmonds to Kaeo,<sup>619</sup> he asked Woodfield to accommodate David Du Plessis on his Christchurch visit in early 1966.<sup>620</sup> Woodfield agreed. This was the first New Zealand Methodist link with major overseas figures in the worldwide Charismatic movement.

Du Plessis recognised that Woodfield had experienced Spirit baptism at Keswick, without speaking in tongues.

"He told me to stop saying I couldn't speak in tongues and just do it. David Edmonds was there marching up and down the church praying in tongues. When I started du Plessis said 'that's it, just keep it going!'"

The issue then arose of whether to tell their people. Du Plessis said, "No, no, no. Just tell the Chairman of the District and the Superintendent of your parish. Then just get on with what you are doing."

People called up to see what had changed Woodfield's preaching and thirteen others came into Spirit baptism. He led Monday night meetings at

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617 Karene Biggs (nee Woodfield) was 10 years old, and so eager to find out what had happened to her mother that she read a book about Spirit baptism and received the experience too. She became the pianist for the charismatic group meeting at the parsonage.

618 Woodfield 1990.

619 This was the first of many stationing moves relocating charismatic ministers in liberal churches, and appointing liberal ministers to follow them. This 'balance' aimed to minimise divisiveness and counteract charismatic impact.

620 This visit was arranged by the NZ Pentecostal Fellowship and the NCC - Worsfold, p.316.

the parsonage using both historic church and pentecostal speakers.<sup>621</sup> At this stage Woodfield had not proclaimed Spirit baptism from the pulpit. But in his absence, A. Guise Rigby preached that speaking in tongues was last in St. Paul's list of gifts, so not important.

The next Sunday Woodfield preached on Spirit baptism both morning and evening, testifying to his experience during the morning service. The Monday night group grew to between fifty and seventy, including St. John's people, Methodists from all around Christchurch, and gradually other denominations. Billinghamurst came from Darfield, others from Waipara and Greendale. Roman Catholics joined the group, including a Monsignor, the head of a nun's training school.<sup>622</sup> Woodfield was trusted and invited to speak at Roman Catholic groups.

He had good relationships with the Pentecostal churches, and was a visiting lecturer at the New Life centre.<sup>623</sup> Although Morrow did not proselytise, some St. John's people went to the New Life centre. Opposition at St. John's dissipated, until when Woodfield left, after eight years, he could count those opposed on his fingers. Visiting preachers from other churches included the first Methodist-Apostolic pulpit exchange at a church anniversary, and he continued inviting people from other denominations to share testimonies.<sup>624</sup> Woodfield also conducted missions for other churches during his time at St. John's, the most dramatic being a week's mission at Panmure when the Rev. Ian and Mrs Rose Anderson received Spirit baptism.<sup>625</sup> Another was conducted with "Doc" Greenaway and Graham at Greerton.<sup>626</sup>

#### 7.1.6 D.W. Edmonds

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621 Woodfield 1991 - "the cross-cultural thing was valuable, and it included evangelism."

622 Woodfield 1990 interview.

623 Worsfold, p.301.

624 Arthur Pearson from the Bryndwr Apostolic church and Woodfield exchanged pulpits. However after this and difficulties over Edmonds' ministry, the Connexional Office reminded all superintendent ministers of their duty under Methodist Law to ensure that only Methodist preachers filled Methodist pulpits as of right, other appointments being subject to consultation with parish superintendents. (Woodfield 1990.)

625 Woodfield 1991. The Rev. John Osborne (editor of The Winds of the Spirit) was present on this occasion.

626 Woodfield 1991.

Edmonds was unhappy with his Kaeo posting, particularly when required to baptise babies. He believed in adult baptism and infant dedication.<sup>627</sup> He therefore resigned,<sup>628</sup> taught briefly at "Christian Life Bible College",<sup>629</sup> then returned to Christchurch as an independent Methodist minister in "Gospel Life Ministry."<sup>630</sup>

On 24 May, 1969 he inserted an advertisement in fourteen New Zealand newspapers announcing the establishment of the "Evangelical Methodist Church of New Zealand".<sup>631</sup> This was the second of a series of charismatic evangelical bodies set up by Edmonds. The hallmarks of these were

- (a) Registration as charitable trusts or incorporated societies<sup>632</sup>
- (b) Being comprised of church members who retained membership in their own denominations<sup>633</sup>
- (c) Having a magazine distributed free in New Zealand and overseas<sup>634</sup>

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627 Macadam, I. interview, 7/3/1991, letter 8/3/1991.

628 His voluntary resignation is noted on p.22 of MOC, 1967.

629 Worsfold, p.218. Woodfield advised that a letter circulated by Edmonds precipitated his resignation.

630 "The Wesleyan," News sheet for the Evangelical Methodist Church of New Zealand, Vol. 1 No. 1, 24/5/1969, noted his work as involving Christian Faith Centre, Bookroom, missionary and evangelistic work in New Zealand and publishing the Lightbearer magazine. Lightbearer (Official magazine for the Church of the Open Door), Vol 1, No. 1 October 1967 stated "we are not affiliated with any church group or denomination", (p.2), and that "We will openly declare Evangelical Truths in the context of a Charismatic Ministry, i.e. preaching the Word in the power of the Holy Spirit." (p.3). The Church of the Open Door appears to have ended when the Evangelical Methodist Church began on 24/5/1969.

631 "The Wesleyan", 24/5/1969, p.1. By February 1970 the Lightbearer indicated that Edmonds' group was called "Christian Faith Centre", and while Edmonds described himself as "Evangelical Methodist" no further references were found to the Evangelical Methodist Church of New Zealand.

632 These included 'The Church of the Open Door', 'The Evangelical Methodist Church of New Zealand', 'Christian Faith Centre', (all based in Christchurch) and 'The Wesleyan Mission Inc.' at Auckland.

633 Macadam interview.

634 These included The Wesleyan, Lightbearer and Preacher's Voice!

- (d) Each (except the Wesleyan Mission Inc.) having its own property <sup>635</sup>
- (e) Seeking financial donations in New Zealand and overseas for survival
- (f) Having great growth and evangelism visions
- (g) Having Edmonds as the key figure
- (h) Having a fundamental evangelical charismatic approach

People joining Edmonds in these activities included Pastor Frank Fitzsimons <sup>636</sup> and Mr Monty Tucker. <sup>637</sup> The associate pastor was often Garth Moody, <sup>638</sup> who appears to have taken responsibility for groups while Edmonds conducted overseas speaking tours. He believed, like Wesley, that the world was his parish, and sought an agent to distribute his Lightbearer in every town and city he visited. <sup>639</sup> Each venture was succeeded by another until Edmonds left to live in Australia and spend most of his time writing.

Synonymous with Edmonds' magazines, two transdenominational charismatic publications, Logos and The Forerunner, commenced and he wrote the first Logos guest editorial. The earliest numbers majored on testimonies, including those of Edmonds, Billinghamurst, and Deaconess Elva Harris who received Spirit baptism at Cambridge Terrace church while on

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- 635 The Church of the Open Door had "Philadelphia House" at South Brighton and then in 1968 leased the former booking Office of N.A.C., Gloucester Street, Christchurch. The Christian Faith Centre rented "Bethesda" at 23 Eversleigh Street, Christchurch. Plans were also proposed to buy 742 acres in the Marlborough Sounds for a Conference Centre, Camp-site and Bible College - see Lightbearer, Vol 2 No. 3, p.4. Preacher's Voice! No. 1 11/1973 noted "the registration of the Wesleyan Mission as an incorporated society" but no date was given for its beginning, nor have I been able to trace its ending.
  - 636 See reference at the beginning of this section. For a teaching example see, 'The Bible', in Lightbearer, Vol. 1 No. 4, pp. 10-11. Vol. 1 No. 1, p.5 noted trips from Wellington to Christchurch to give four week-night addresses.
  - 637 A lay preacher from Addington Railway Workshops, whose name appeared on a 1968 cyclostyled list as conducting lunchtime Charismatic meetings. This accompanied a copy of The Forerunner.
  - 638 Macadam advised Mr and Mrs Garth Moody were Master and Matron of the Rehua Methodist Hostel for Maori boys at one time. He was the London born son of the talented Jamaican, Dr Harold A. Moody whose life is described in Lightbearer, Vol. 1 No. 4, March 1968. Woodfield advised that Garth Moody was later ordained and served in Nottingham, England.
  - 639 Lightbearer, Vol. 2 No. 3, p.11 noted a tour from 29/5/1970 to 4/9/1970 to Canada, U.S.A., the U.K., Holland, Germany, Denmark and Norway. He also planned to meet Denman and du Plessis. Macadam thought trips were funded by people granting speaking engagements.

holiday.<sup>640</sup>

### 7.1.7 Overseas Visitors and Events

In 1966 David du Plessis, and Father Dennis Bennett visited New Zealand. Anglican Archdeacon Prebble also drew people into Charismatic renewal. The Rev. David Armstrong heard all these speakers and received Spirit baptism at a meeting taken by Prebble. He shared this experience with the Mangere church, prior to undertaking United States exchange ministries.

Before retiring to New Zealand in 1980 Armstrong attended three major overseas charismatic conventions - at Kansas in 1977, the first World Conference on the Holy Spirit at Jerusalem in 1974, and a 1976 three day Methodist charismatic conference in England.<sup>641</sup>

### 7.1.8 Reactions

After Conference 1965 charismatic Methodist ministers continued to have an annual informal Conference gathering. Their more obvious presence, along with the movement's impact in other denominations drew critical reactions from the liberal section of the church, including articles in the NZ Methodist Times and its successors.<sup>642</sup>

The Rev. Philip Ramsay went with his Waimate people to Pentecostal services in 1967. His concern was that "A too-hasty yank at the plug will lose the baby with the bathwater." For some members these visits, with their "daring intimacy with God," deepened denominational loyalty and

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640 See Logos, Vol. 1 No. 3, 2/1967, for Billinghamurst and Harris (pp. 5-6) testimonies.

641 Armstrong, D., interview 28/10/1991, and NewC, 8/12/1978, p.9.

642 A reprint from the Christian Advocate, in NZMT, 1/1966, pp. 316-7 gave seven reasons why Methodist leaders should shun the practice of speaking in tongues. Everett W. Palmer, Bishop of Seattle stressed that while "Experiential knowledge of the Holy Spirit is sound Methodist doctrine...the Methodist Church, however, does not give support to a side effect on occasion associated with the gift of the Holy Spirit known as "speaking in tongues."...

1. It does not build up the Church
2. It invites esoteric self-indulgence
3. It tends to discredit the Church
4. It resorts to the irrational
5. It encourages self-righteousness
6. It is alien to the ministry of Jesus
7. It causes divisions

strengthened their church's life "in non-flashy time-testing ways." His reaction to "investigating an experience...challenges the Church's heart, not its mind", "highlighting the experiential nature of the first phase of the second wave of the Charismatic movement.

#### 7.1.9 The First Charismatic Clergy - Summary

Of the eleven earliest Methodist charismatic clergy,

- \* Two (Kahui and Fitzsimons) left Methodist home mission appointments and died later.
- \* One (Edmonds) left Methodist ministry and set up independent Christian ventures.
- \* Two (Newton and Armstrong) retained New Zealand Methodist ministerial status without appointments here, but worked in the United States, for the Church of the Redeemer and Methodist Churches respectively.
- \* One (Salmon) continued as a Methodist presbyter without charismatic emphases.
- \* Four (Baker, Billingham, Rigg, Woodfield) continued as charismatic Methodist presbyters into retirement.
- \* One (Graham) after resigning from the presbyterate worked as a locally appointed Methodist pastor at Opawa.

This list of first phase charismatic Methodist clergy is not exhaustive. For instance from cross referencing profile responses to stationing lists it appears that the Revs. A. Hight, D. Curtis, M. Rutherford, L. Currie, R. Collingwood, K. Toomer, and E. Hornblow were also involved. The first five of these men left Methodist appointments to serve in other churches, the Rev. Toomer resigned in 1974, and the Rev. Hornblow continued. Of the eighteen named, eleven left New Zealand Methodist ministry, and seven continued, one of these changing his theological orientation.

## 7.2 The Second Wave - Second Phase

### 7.2.1 Greater Publicity

This phase during the 1970's was marked by some Methodist involvement in 'Life in the Spirit' seminars and Christian Advance Ministries



'summer schools'.<sup>644</sup> Thus influences were transdenominational rather than purely Methodist. Reactions to the movement were more publicised in church papers. Woodfield set out the current position in a full page article in May 1972.<sup>645</sup> This was countered with caution by the Rev. Ian Ramage who saw the Charismatic movement as a challenge the Church dare not evade. He noted an immense spiritual hunger being paralleled by the rise of the movement, but was wary of the "fairly standard dose" of the Pentecostal "package" fed to the hungry and the eager.<sup>646</sup> Writing later, Salmon<sup>647</sup> highlighted this concern about importing Pentecostal cultural baggage rather than producing an indigenous New Zealand response to the movement.<sup>648</sup>

Attitudes varied from favourable, cautious, sarcastic and sceptical to critical. The Rev. E. Hames, when reviewing Bruner's A Theology of the Holy Spirit, referred to "the hysteria of the Pentecostals", adding "It is surely better to clap and shout one's way into the Kingdom, and to babble nonsense, than to stay outside in the cold."<sup>649</sup> Hames was, in effect, TTC principal from 1941 to 1963. It is not surprising, if his attitude was typified by this article, that few Methodist ministers emerged with charismatic leanings during his principalship. As well as referring to "these theological misfits, who in the inscrutable wisdom of God are permitted to flourish", he considered "Wesley floundered badly" in providing the basis of the "second blessing" idea!<sup>650</sup>

Profiles indicated that 19 churches continuing as Methodist causes in 1990 experienced the movement's impact between 1970 and 1979.

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644 When the Woodfields were appointed to Mission-Bay Glendowie in 1973 they found the Baptist, Win Fountain, living in the same street. They joined Anglicans and Presbyterians in setting up 'Life in the Spirit' seminars for leaders who then conducted seminars in their own churches. Billingham reported 17 Methodists at the 1974 'summer school.'

645 NZM, 18/5/1972, p.6. Woodfield advised that answers to questions were carefully worked out with Campbell McAlpine, and then reworked by Editor John Bluck. He considered it "the most comprehensively researched article at that time."

646 NZM, 1/6/1972, p.6. This article, together with Woodfield's of 18/5/1972 were reprinted in The Winds of the Spirit, pp. 15-23.

647 See section 7.1.4.

648 Salmon, p.16.

649 NZM, 2/12/1971, p.9.

650 Ibid.

### 7.2.2 Charismatic Lay Methodists

Charismatic lay Methodists are harder to trace, but at Willowby between 1970 and 1974 and at Avalon in 1977 lay leaders were active.<sup>651</sup> The late Allan Collins of St. John's Bryndwr belonged to Edmonds' early house group. He and his sons Terry and Paul were strong lay charismatics. The latter edited the Logos magazine.<sup>652</sup>

At Onehunga two youth workers, Gary Johnstone and Ray White started an active teenage Upper Room Fellowship.<sup>653</sup> More recently lay charismatic leaders sustained the work and worship of Mangapapa Union and Greenmeadows churches without full time presbyters.<sup>654</sup> When the Rev. Jean Waugh was a lay member at Hokitika she received Spirit baptism through Trevor Chandler's ministry, and later joined the Methodist presbyterate.<sup>655</sup>

Mrs Beryl Burgess was lay pastor to the Auckland East Methodist Circuit during at least 1971 and 1972.<sup>656</sup> She felt her "deep and enriching experience" in 1955 made her an "old timer" as she had been "praying in tongues in private, and on rare occasions in public, for over seventeen years."<sup>657</sup>

### 7.2.3 Restrictive Factors

Two main factors hindered the second wave growth of the Charismatic movement within Methodist churches.

The first was the stationing system, where the practice, until recently,

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651 Profile responses.

652 Woodfield 1991. The Collins's joined the 'Metcalf' group in Christchurch which later went 'off-beat.' From its later phase came the Camp David community at Waipara, and Neville Cooper's Cust community. Both received adverse media publicity.

653 Woodfield 1991.

654 Ball interview.

655 Waugh, J. interview 16/11/1991. As Trevor Chandler operated in an interdenominational mode, no doubt he influenced other Methodists, but this is the only direct link located.

656 NZM, 2/11/1972, p.5. She assisted Woodfield in his 1970 Panmure mission. (Woodfield 1991).

657 Burgess, B., in The Winds of the Spirit, pp. 23-27.

was to replace a charismatic or evangelical presbyter with a liberal one, and vice versa.

This resulted in charismatic presbyters always 'breaking new ground,' and because of the shortness of ministerial terms, leaving their charismatic converts, before their growth to maturity. The next presbyter appointed to these churches was less likely to encourage their charismatic growth, resulting in either the emphasis, the charismatic members, or both, being subsequently lost, " unless, as at Mangapapa Union there were strong continuing lay leaders. "

The second growth restrictive factor lay in Methodist charismatic resources.

The catalyst for charismatic experience was often a 'Life in the Spirit' seminar. This material was acknowledged as extremely good, but lacked follow-up material appropriate to the New Zealand Methodist ethos. " The sameness and repetitive experiences led to "magnified mobility," " as people sought fresh experience in other churches. The Charismatic movement had greater Baptist acceptance after Robertson ran material through a New Zealand Baptist 'grid,' but little of this was done by Methodists. Again this was restricted by presbyters being kept at the first stage of charismatic renewal in their churches. "

In the 1970's the connexion did not recognise these shortcomings as ways in which church growth was being restricted. They were more concerned about avoiding the divisiveness to which the early phases of the movement were prone. However, the balanced picture in the official 1974

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658 Hocken, P., in 'A Survey of the Worldwide Charismatic Movement,' also noted this Methodist problem - "The Methodist circuit system may act as an inhibiting factor to Charismatic Renewal in those countries where there is a limited tenure in ministerial appointments...This structure can render effective renewal of a group more difficult." p.122.

659 The Rev. Niven Ball prepared a management plan to enable Mangapapa to carry on without presbyters. The congregation continued to grow and the church building has been extended twice. (Ball interview.)

660 This situation was described independently to the writer by Billinghamurst and Woodfield.

661 Billinghamurst used this term and described a 'sameness' about repeated seminars.

662 There was also negligible possibility of doctrine being affected, lending weight to Worsfold's argument that churches reverted to type when charismatic people moved on, unless the experience was recognised by doctrine relating to the Holy Spirit.

publication, The Winds of the Spirit <sup>663</sup> marked the beginning of limited recognition of the Charismatic movement.

#### 7.2.4 Limited Recognition

In 1976, after several churches held 'Life in the Spirit' seminars, the Rev. Ruawai Rakena as President affirmed Methodism's traditional stance as an inclusive church, saying in a pastoral letter that:

"In our Methodist Circuits there are Ministers and lay people who are also members of the Charismatic Renewal Movement. We wish to assure them that we believe the church can be the richer for the emphasis they bring to the life and witness of the whole church...

"We contend that our acceptance of each other must be neither patronising nor uncritical, but frank and open if we are to realise the mutual enrichment envisaged. Furthermore it is essential that each acknowledge the common oversight and discipline provided by the Methodist Church for all its members, resolving any difficulties that may arise through the channels offering and in mutual consultation...

"The Charismatic movement has a significant following in the traditional churches. While it cannot be considered the only manifestation of the work of the Holy Spirit, we affirm it has a place within the Methodist Church." <sup>664</sup>

This letter publicised to the Church the report on charismatic renewal by the Development Division and Faith and Order committee. <sup>665</sup> It clearly acknowledged in the second phase of the second wave, the Methodist Church's acceptance of the movement's presence, provided the highlighted aspects of charismatic experience were not held to be "universally obligatory, exclusive or superior to other Christian insights." <sup>666</sup>

#### 7.2.5 Links with Social Action

The Winds of the Spirit made links with Wesleyan doctrines of assurance, justification and sanctification, noting that Wesley was

"quite clear that the assurance of salvation results in a changed life in which the fruit of the Spirit is evident. It is this fruit of the

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663 Osborne, J. (ed), The Winds of the Spirit- an Introductory Study on the Charismatic Movement.

664 Rakena, R.D., in NewC, 27/5/1976, p.6. (This was also printed in Maori.)

665 MOC 1975, p.163-4.

666 MOC 1975, p.163.

Spirit which is the mark of holiness or sanctification".<sup>667</sup>

The potential to link outreach ministries as tangible results of the gifts and fruits was present. During Armstrong's ministry at Mangere, "there was a strong social dimension and an emphasis on thinking outward." <sup>668</sup> Woodfield pointed out in 1975 the growing involvement and maturity of the movement - "More are realising that to preach the Gospel fully is to be as involved in meeting human need, in social action, as Jesus himself." <sup>669</sup> These New Zealand moves paralleled overseas observations.

Larry Christenson observed that charismatic churches' social action flowed out from their way of being Christian. <sup>670</sup> He considered them more likely to undertake social action from a "*conscious sense of the Spirit's initiative*" <sup>671</sup> and to target the individual in society, rather than structural change in society.

The Rev. Ivor Bailey's critical question, "Where's the homegrown fruit from the Charismatic orchard?" <sup>672</sup> sparked letters defending the movement. The President's plea for inclusiveness, and the editor's headline "Dialogue needed" <sup>673</sup> had yet to take effect.

Later, charismatics were to acknowledge many and mixed reactions to the new awakening to the person and work of the Holy Spirit in the 1960's and 1970's -

"- some were threatened;

- some were impatient;

- many lacked wisdom and were defensive.

Though some Methodists transferred to classical Pentecostal churches, many stayed within Methodism to seek renewal in the church they loved. Many lessons were learned". <sup>674</sup>

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667 Osborne, p.7.

668 NZM, 8/3/1973, p.7.

669 NewC, 18/9/1975, p.6.

670 Christenson, L., A Charismatic Approach to Social Action.

671 Christenson, p.15.

672 NZM, 8/7/1976, p.4.

673 NZM, 19/4/1973, p.2.

674 Aldersgate Fellowship Report, in MOC 1988, p.76.

### 7.3 The Third Wave

The third wave in Methodist churches has been marked by greater recognition of the movement and its followers, through dialogue, greater recognition of links with Wesleyan theology and roots, granting a connexional voice and changes in stationing procedures. Twenty eight churches indicated on profiles that they experienced impact from the movement from 1980 onwards - more than the twenty two in the previous twenty years.<sup>675</sup> Churches with a distinct charismatic emphasis began to show membership growth, younger age profiles and development of local community facing ministries.

#### 7.3.1 Dialogue and Consultation

The Rev. Percy Rushton's discussion paper for October 1981 Church Council, noted the parallel growth of the Charismatic movement and Methodist membership decline. He saw the movement's strengths in meeting basic needs not adequately catered for in traditional Christianity,

- "1. The need for answers.
2. The need for freer expression of emotions.
3. The need for reality and immediacy in religious experience."<sup>676</sup>

He recognised that "in our scrupulous avoidance of the dangers we have relinquished some vital elements of Christian experience."<sup>677</sup> Rather than "naive fundamentalism" being the only way of giving answers, a balanced programme of Christian education, preaching, and teaching, including on the Holy Spirit, would enable people

"through discussion and dialogue, to "work out their own salvation", to arrive at 'answers' satisfactory to them at the time, with the expectation that fuller 'answers' will be sought and arrived at subsequently."<sup>678</sup>

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675 Some churches impacted earlier were absorbed into amalgamations, i.e. Cambridge Terrace where Edmonds was active closed and its members joined Durham Street as part of the Christchurch Mission. Likewise Eltham Methodist, where Baker and the Anglican Marshall were among the first involved, became part of the Eltham-Kaponga Co-operating Parish.

676 The Charismatic Renewal and the Methodist Church, (A discussion paper for Church Council - October 1981), p.1. (Hereafter called Rushton).

677 Rushton, p.1.

678 Rushton, pp. 1-2.

Pastoral insights taught the danger of getting out of touch with feelings, and recognised people's related needs to express emotion through music and worship, to experience God directly and to grow in that relationship. He concluded that:

"There is much that we may learn from the Charismatics. They are meeting needs that we are not meeting.

"In trying to meet the same needs we must remain faithful to what God has taught us through the centuries, while at the same time being open to rediscovering some Gospel realities that we have mislaid." <sup>679</sup>

Open inclusiveness was a fine goal, but difficult to implement. The pastoral letter sent out from the April 1982 Church Council acknowledged "we do not find it easy or simple to embrace or appreciate all the diversity in our Church life." <sup>680</sup>

As a step towards appreciating this diversity, 82 people attended a charismatic consultation on 3 July 1982. <sup>681</sup> These non-threatening dialogue and listening sessions created better understandings, exploded myths, and affirmed the desire to work within Methodist structures. <sup>682</sup>

The resource person, the Rev. Ian Ramage, spoke about the Holy Spirit's place in the Bible and subsequent Church thought; the distinctive nature and origin of Methodism, and the Charismatic movement's significance for the Church and Methodism. <sup>683</sup>

Ramage noted that Wesley recovered the wholeness of the Gospel in a 'both-and' approach - both reason and emotion; both Catholic sacraments and Protestant word; both inward and outward religion; a faith for this world and the next. Wesley's journal recorded over 340 "rather wild and

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679 Rushton, p.3.

680 MOC 1982, p.103.

681 This consultation was initiated by the Rev. John Hamlin's opening the charismatic subject at Wellington Synod on 13/10/1981. He pointed out that the Charismatic movement is a fact and had current effects; there was a pressure against those involved; that the church needed to consult and listen, there was a need to study, and some members had found it helpful to attend Christian Advance Ministries 'summer schools' - see Journal and Minutes of Wellington Synod, 1981-1983.

682 MOC 1982, p.378 and Wellington Synod report 8/7/1982.

683 Ramage, I., Is There a Place for the Charismatic Movement Within Methodism? 9/1982. Hereafter called Ramage, this 29 page report is a major third wave document. For Ramage's earlier, more cautious comments see NZM, 1/6/1972, p.6.



bizarre emotional reactions" to his preaching. He neither actively encouraged nor discouraged these, regarding them as "birth pangs" as they were not repeated. "[W]hat interested Wesley more than the experience itself, was the changed quality of life that usually resulted from it." <sup>684</sup>

At the Consultation pleas were heard from the charismatics for acceptance, challenging the Methodist Church which "has always claimed to be on the side of inclusiveness rather than exclusiveness."

"But from where I sit, I had to say that I can't help seeing the issue rather differently. I feel I genuinely want to accept the Charismatics as my brothers and sisters in Christ. Although I differ from them in some important respects, I think I understand why they feel the way they do, and I don't want to make them agree with me. But the very painful question for me is - Will they accept me and those who think my way? And where I live, I don't very often feel that they do." <sup>685</sup>

Methodists in 1982 may have felt about charismatics as Anglicans felt about John Wesley's early followers, some of whom continued as Evangelical Anglicans, and Ramage asked whether history needed to repeat itself. <sup>686</sup>

Because the church in the past required uniformity of beliefs fragmentation occurred, but he saw the Spirit drawing people back together in a much more flexible way with "a much greater degree of openness, theological pluralism and diversity of worship." He saw the strengths and achievements of the Charismatic movement as being:

- "(a) It does something fairly clear cut about the inwardness of religion for those who already 'belong'. It provides guidance in spirituality, a concept of growth, and a nurturing fellowship for the Christian who wants to grow.
- (b) In its public worship and its private prayer, it does at least try to put God at the centre, and has a commitment to deliberately God-centred praise.
- (c) Within its fellowship it often seems to break down the inhibitions and barriers behind which so many people lead very lonely lives today, and to foster warm and open relationships.
- (d) It really tries to do something about evangelism as an outreach into the community in which the rank and file of the movement are actively

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684 Ramage, p.15.

685 Ramage, p.18.

686 Ramage, pp. 19-20.

and effectively involved." 687

As the Charismatic movement completed reunification of Methodist splinter groups by bringing back emphases split off by the Holiness movements, it was a 'must' to welcome charismatics. 688

At the same time, he was aware that while the Charismatic movement often provided the only answer to some people's needs, there were others needing an alternative (not rival) spirituality. 689

Two further Wellington area charismatic consultations were held in November 1982 and July 1983. Father Eddie Condra addressed the second gathering on questions of 'How does a charismatic Christian survive in a traditional church setting?' and 'What can we do to renew the Church?' 690 This is one of the few documented Methodist-Catholic charismatic dialogues.

The need for critical dialogue between liberals and charismatics, not just polite acceptance and evasion of conflict, was pointed out by the visiting evangelism resource person, the Rev. (now Bishop) Roger Herft. 691 The first dialogue was held at Quaker Acres from 16 to 18 September 1983, with the aims of establishing rapport, exploring the charismatic response to the gospel and experiencing charismatic evangelism resources. 692

The 'Making Disciples Task Group' - the connexional outreach group - continued bi-monthly meetings after the Quaker Acres consultation, focusing on the charismatic dimension of evangelism. In studying aspects of the ministries of deliverance and healing, lay and clergy charismatic leaders

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687 Ramage, p.22.

688 Ramage, pp. 21-2. Bible Christians, United Free Methodists, Wesleyans and Primitive Methodists were united in New Zealand by 1913. Although there was some emphasis on the experiential nature of Christianity, Holiness movements were not significant in the New Zealand Methodist scene.

689 A creative alternative spirituality has subsequently been explored in the contemplative ministry of the Rev. Sue Paterson, S.Th.

690 Father Condra was the Arch-Bishop's liaison priest responsible for Catholic Charismatic Renewal in the Wellington Arch Diocese. See Renewal Within Methodism - Comments on Lead-Up and Half Day Seminar Held 17th July 1983, tabled by the Rev. Paul Grant at Wellington District Synod 11/10/1983.

691 Focus, 4/1983, p.1.

692 MOC 1983, p.220. Comprehensive efforts by the writer and Methodist Archives failed to locate a copy of this consultation's report.

shared their insights with the church. <sup>693</sup> In 1986, workshops trained leaders for 'Life in the Spirit' seminars, in healing and in charismatic worship.

### 7.3.2 Profile Responses

As new ways challenge the status quo, there have been cases of misunderstandings, misinterpretation and trauma. <sup>694</sup> Sixteen presbyters indicated that tensions between charismatic and non-charismatic members were a factor influencing their resignations. <sup>695</sup> Profiles revealed that some hurts were still keenly felt in 1990, but that gentle, positive modelling of charismatic emphases could change the situation. <sup>696</sup>

From 131 pakeha church profiles <sup>697</sup> it appeared that 60 churches (46%) have, over the past thirty years, experienced the impact of the Charismatic movement, but only 31 (25%) indicated a current charismatic component in their church theology, while 39 (30%) indicated that the impact was still being experienced. It caused membership increase in 12 churches, decrease in 15, and no significant difference in 38. <sup>698</sup> Attendance increased in 15, decreased in 15 and showed no significant change in 30 churches.

The movement brought about changes in members in 46 churches, and changes in worship in 40 churches (31%). Changes in outreach were reported from 22 churches, while 33 reported that this was not the case. <sup>699</sup> Twelve presbyters serving sixteen churches indicated that their theology included a charismatic orientation.

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693 MOC 1984, p.173.

694 See for example, Rie Korsten, young adult worker for the Presbyterian Christian Education department registering a sense of being judged second rate by pentecostal and charismatic young people - NZM, 8/3/1973, p.6.

695 Ministerial Attrition Survey Data.

696 See Trinity, Rangiora Case Study.

697 These figures do not include Pacific Islands congregations, Maori division, Union or co-operating parishes.

698 Some churches reported an initial increase followed by a decrease.

699 Five churches did not reply.

By contrast with Baptist charismatic churches, there was a higher percentage of predominant groups of retired people in Methodist charismatic (82%) than in non-charismatic churches (72%). There was no significant difference in the average age makeup of members and attenders.

The higher average attendances of all ages at all services in charismatic churches repeated the Baptist pattern of 'whatever all the churches did, the charismatic churches did it more.' '"

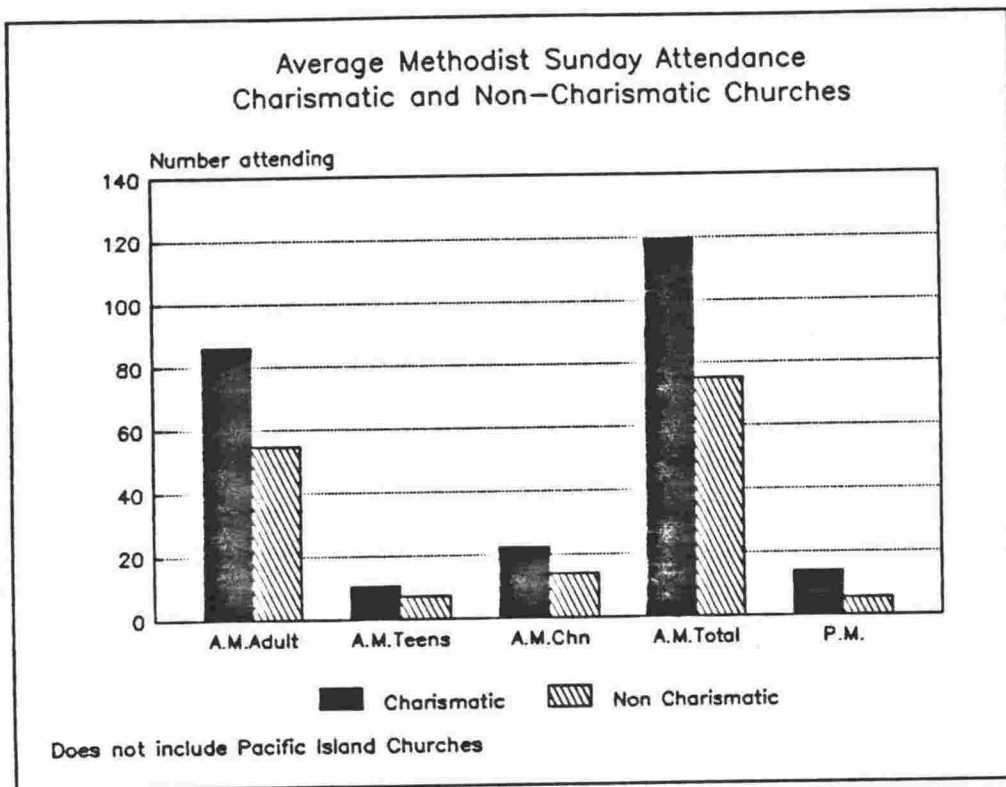
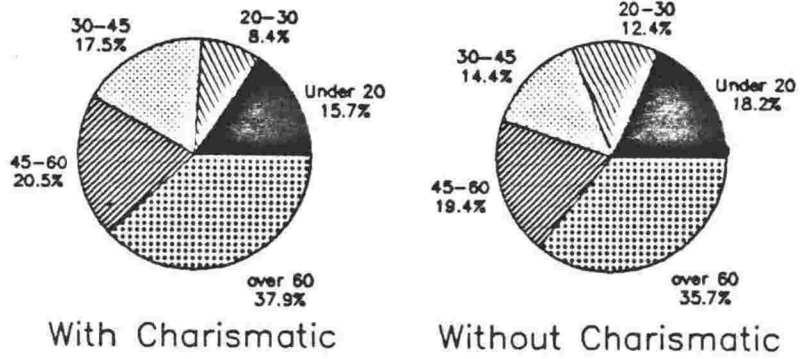


Figure 7.3.2.a

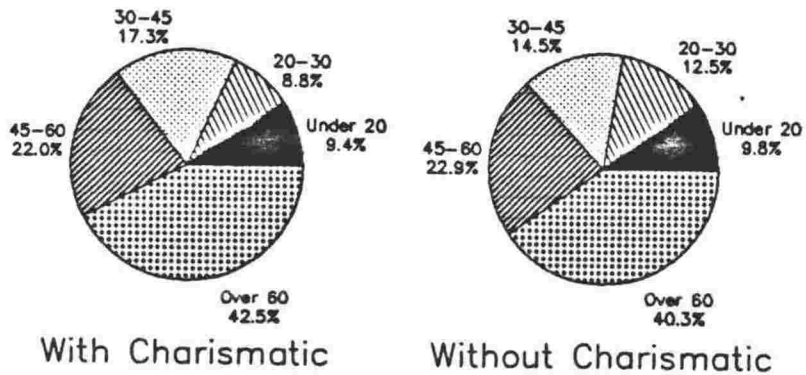
Attendees Ages in Methodist Churches  
With and Without Charismatic Orientation



Percentages from Profile Data

Figure 7.3.2.b

Members Ages in Methodist Churches  
With & Without Charismatic Orientation



Percentages from Profile Data

Figure 7.3.2.c

Profiles indicated that of thirty seven Tongan, Samoan or Fijian congregations only two included charismatic orientations, although eight noted experiencing some impact, in seven cases causing some change in members. Three said it had caused change in their worship and five said it had caused change in their outreach.

### 7.3.3 Key Factors in the Third Wave

#### (a) Linking Social and Evangelical Gospel

A sub-committee of the Faith and Order committee reported, in 1984, on charismatic renewal. For active charismatic Methodist members accepting the polity and doctrine of the Methodist church and seeking its renewal, eight guidelines for integrating charismatic worship into parish life were offered. In addition the two commandments, "Love God and love your neighbour" were highlighted for

"Social action and personal spiritual experience and growth must go together in individual Christian life and in the life of any Christian community". <sup>701</sup>

A need was seen to break through language and imagery to "recognise the spiritual expression of those who emphasise social action, and the social involvement of those who centre on worship and spirituality." <sup>702</sup>

This report highlighted the first key factor in the third wave of the charismatic movement in the Methodist Church - recognising that the traditional Wesleyan link between social and evangelical gospel applied in the Charismatic renewal. It picked up the "passion for social righteousness kindled by the Spirit" cited so much earlier by Toothill. <sup>703</sup>

This integration of inward and outward gospels was appearing as Opawa church developed their earliest community facing ministries, and Mangapapa Union worked with Prisoners' Aid. At Papakura a social outreach programme being put in place later became the key focus linking younger

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701 MOC 1984, p.72.

702 MOC 1984, p.73.

703 See section 7.1.3.

to older charismatics, and charismatic to liberal members.<sup>704</sup> Presbyters like Ball who promote every believer being a minister, see their role as enabling people to find and fulfil ministries, encouraging the use of gifts in fruitful community facing outreach.<sup>705</sup>

The linked social and evangelical angles formed a channel for dynamic charismatic power and energy to explode creatively outwards. If groups became entirely inward looking, with members recycling their spiritual experiences, a power implosion was likely to fragment and shatter the group - as evidenced by the fissiparous tendencies of many early Pentecostal groups.

Where the focus was only social or only evangelical an incomplete gospel could not reconnect God, self and society. Community outreach could be hard work, if it lacked the sense of God's presence and power, but with this could explode creatively outwards, inviting growth.

(b) An Official Connexional Voice

Herft's observation that the charismatic movement needed to be taken more seriously<sup>706</sup> was heeded. The 1985 Methodist Conference gave the charismatic section of the Church an official voice by establishing the Aldersgate Fellowship. It linked the Methodist Revival Fellowship and the charismatic Methodists in a common grouping to "further evangelical and charismatic perspectives within the life and discipline of the Conference."<sup>707</sup> This differed from their Australian counterparts in the Uniting Church where two separate groups continued.<sup>708</sup> The name linked back to John Wesley's warmed heart experience at Aldersgate, claimed by both evangelicals and charismatics as their heritage. Just as Catholic charismatics related to their sacramental heritage, so Methodists discovered their "heritage of Wesley's theology of grace, scriptural holiness and

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704 See Papakura Case Study for details.

705 Ball interview.

706 See Section 7.3.1.

707 MOC 1985, p.667. The constitution appears on pp. 282-4.

708 However on 29/1/1991, at Plimmerton, the Rev. Dr. Robert Weatherlake, leader of the (evangelical) Australian Methodist Fellowship for Revival, commented after being prayed for at a small Aldersgate Fellowship gathering - "if this is charismatic, I'm all for it!"



practical concern for society".<sup>709</sup>

As the Aldersgate Fellowship became a more firmly established and recognised voice in the Connexion,<sup>710</sup> a variety of initiatives were offered. These included conventions, regional seminars, contributions to the Commission on Baptism, on Ministry Training, and focuses on evangelism, church growth, discipling and 'repersonalising' overseas missions. Lay witness weekends became an ongoing part of the Aldersgate Fellowship programme. In June 1987 they involved over a thousand Methodists.<sup>711</sup>

(c) Changes in Stationing Procedures

Appointment methods changed, firstly by no longer alternating liberal presbyters with charismatic or evangelical ones,<sup>712</sup> and secondly through new stationing procedures. These allowed greater interaction between prospective parishes and prospective presbyters, with attention paid to matching their profiles. Churches such as Papakura, Greenmeadows, Red Beach, Opawa and Paparoa could thus retain and develop their charismatic emphases. Longer term appointments were also allowed, so that, for instance the Rev. Russell James continued at Opawa from 1974, developing worship and community facing ministries similar in style to those of his friend, the Rev. Murray Robertson.

Releasing presbyters from taking successive congregations through the first stage of charismatic renewal, enabled development of ongoing Methodist theology and practice. If however this resulted in a limited number of presbyters recycling around existing charismatic parishes it would be a limiting, self defeating exercise. For the movement to have greater impact these congregations would need to produce future presbyters to, in turn, impact others.<sup>713</sup>

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709 MOC 1986, p.215.

710 This was facilitated by sending the quarterly magazine with the Connexional Mailing to all Presbyters.

711 MOC 1987, p.192.

712 The adverse effect of the alternating stationing policy was cited on the Mangere profile - "charismatic members gradually moved to other churches because ministers appointed were not 'charismatic.'"

713 The Aldersgate Fellowship Convention 16/11/1991 noted greater acceptance of presbyteral candidates of liberal bi-cultural stance than of those with charismatic evangelical bi-cultural views.

## 7.4 Charismatic Activities

### 7.4.1 Community Facing Ministries

Charismatic community facing ministries include Christian pre-schools at Red Beach and Shirley,<sup>714</sup> medical centre, counselling and budgeting services at Opawa and Papakura, and 'street kids' ministry at Papakura.

<sup>715</sup> A distinctive venture is the lay led 'Arohanui' residential family village, part of the Havelock North church in the Hastings parish since 1979. This was the first official New Zealand Methodist or Baptist Christian community after the impact of the Charismatic movement.<sup>716</sup>

As these ministries are likely to be local initiatives, different from the usual connexional or City Mission undertakings, parallels can be seen with similar charismatic Baptist projects. Where the Charismatic movement impacts at the church grass roots, it empowers the priesthood of all believers. However in a connexional church, local actions not fitting the connexional model may receive "strong signals of discouragement, passed on by word of mouth, comment, etc."<sup>717</sup>

### 7.4.2 Overseas Commitment

Overseas missionary commitment was likely to be higher than in non-charismatic churches. Both Paparoa and Red Beach supported five overseas workers. Profiles revealed that of the 33 churches including a charismatic orientation 12 (36%) focused outreach energy towards inter-denominational missions, and 6 (18%) towards Joint Council of Missions. For those 135 churches not including a charismatic orientation, 3 (2%) supported inter-denominational missions, and 47 (35%) Joint Council of Missions.<sup>718</sup> Charismatic missionary focuses contrast with the national Methodist church

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714 See Papakura Case Study for plans for another pre-school. The Aldersgate Fellowship 1988 Convention theme of 'Kingdom Living' was a catalyst in starting one at St. Mark's Feilding. Crosslink, 2/1990, p.12.

715 See Papakura Case Study.

716 For details re Arohanui, see MOC 1980, p.200a, and NewC, 8/12/1978, p.9. The Riverside Community at Nelson was an earlier, non charismatic community.

717 Red Beach profile.

718 The same pattern emerged in Baptist churches with more charismatic churches supporting interdenominational work, and higher support for BMS by the non-charismatic churches.

energy input. This decreases from local to district to national and international focuses as shown in the following pie graph.

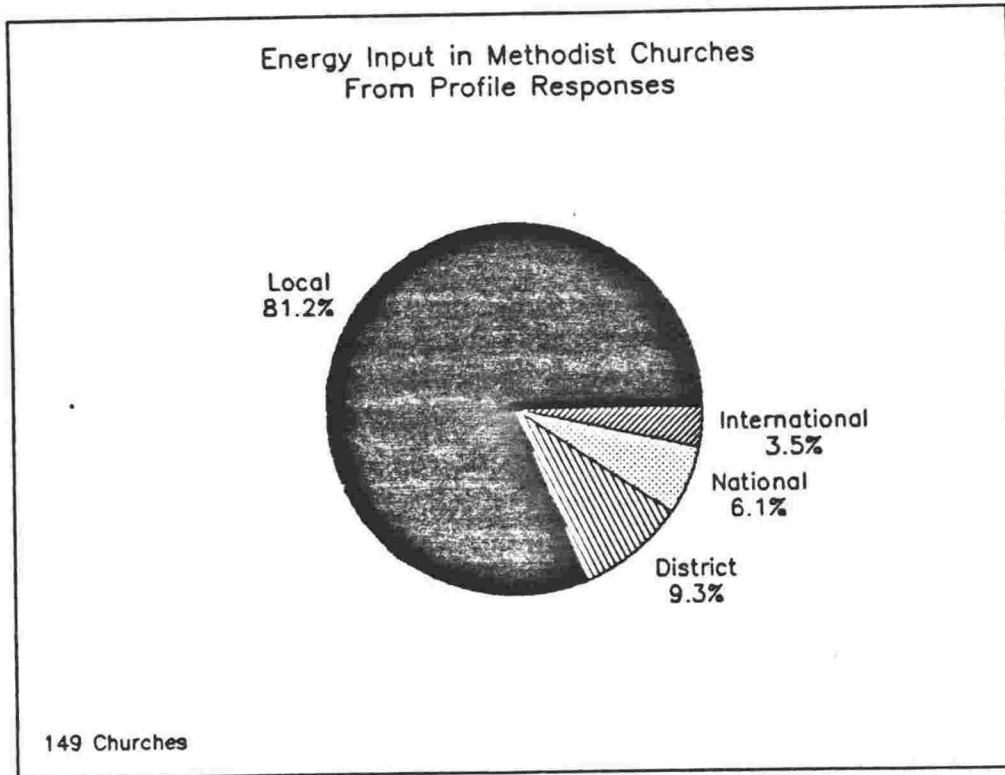


Figure 7.4.a

Concern was expressed in charismatic churches and through Aldersgate Fellowship that supporting the Joint Council of Missions through the connexional Budget depersonalised the work. To counteract this, details of all overseas mission workers were to be circulated by the Aldersgate Fellowship.<sup>719</sup>

#### 7.4.3 Women's Roles Lay Involvement

Within Methodist churches there was less resistance to laity and women filling leadership roles and this paralleled changes in society. There was therefore less need for the Charismatic movement to be a catalyst for change to allow women roles within the church. Rather it changed the type of activities in which they are involved through changing the basis from which activities are undertaken. These were more likely to be entered into if personally seen as initiated by God, rather than promoted by national,

<sup>719</sup> Plans made at Aldersgate Fellowship Convention 1990. Information sharing began in 1992.

regional or local church administration. On occasion these two approaches have happily married - for instance in the support for Lay Witness Weekends.

#### 7.4.4 Attitude to Homosexuality

The Aldersgate Fellowship opposed the reception into full connexion of homosexual clergy. This stance was taken on the grounds of homophilia being a sexual orientation disability needing healing, and of practising homosexuality being a sin calling for repentance and healing. A copy of the Aldersgate Fellowship position was given to every member of the 1990 Conference, and also distributed to presbyters.<sup>720</sup> Evangelical and modern attitudes to homosexuality were contrasted, and the claim made that the earlier decisions reached by the Public Questions Committee were not intended for "in house" use. The question of the Methodist Doctrinal Standards<sup>721</sup> was raised, and legal opinions were later sought on how these standards precluded the acceptance of homosexual clergy. Concern was later voiced that the Methodist Church was "Crusading on Issues," and that this was a mark of a sect not a church.

"The marks of a church are demonstrated in offering a whole Gospel for the whole of society. John Wesley's commitment to the "Catholic spirit" was not a tolerance of all things, but a mutual commitment to the basic foundations of Christian discipleship. He cautioned those who would equate a "Catholic spirit" with open-ended pluralism."<sup>722</sup>

#### 7.4.5 Charismatic Effectiveness

The Anglican Dr. Don Battley commented about his Church, "the liberal-radical wing hold a lot of institutional power but have limited grass roots support while the charismatics are in a reverse position."<sup>723</sup>

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720 Practising Homosexuals in Ministry in the Methodist Church of New Zealand, notes gathered by Donald F. Biggs as a result of involvement in the consultations of the President's commission 1990.

721 The Conference of the Methodist Church of New Zealand has no power to revoke, alter or change any doctrines of the Church as contained in the Standard Sermons of John Wesley and his notes on the New Testament, nor to establish any new doctrine contrary thereto. (Law Book, Section 5.1.2)

722 Aldersgate Fellowship Magazine, Sept-Nov. 1991, p.6.

723 Battley, D., 'Renewal and Fellowship of the Spirit - Action and Reaction: New Zealand', in By My Spirit - Renewal in the Worldwide Anglican Church, p.107.

It was observed <sup>124</sup> that in Churches where the hierarchy have given their blessing, the Charismatic movement has taken off - for instance following the 1968 blessing of the Pope and Bishops in Council to the Charismatic renewal two to three million Roman Catholics were impacted in the next two to three years. Profiles indicated the New Zealand Methodist Church having a charismatic minority.

The Charismatic movement appears most effective where the area impacted holds the power in the government of the Church. In Baptist churches impact in individual churches flowed through because of the congregational government from the grassroots up. In hierarchical churches, i.e. Roman Catholic with the blessing and involvement of the hierarchy it also had greater impact.

To have impact at the Methodist 'power house' a greater connexional involvement of charismatic lay people and presbyters would be needed. <sup>125</sup> This is not a popular suggestion where these people wish to be the church where the people are at, but would give greater effectiveness in a connexional organisation. A second route to Methodist charismatic effectiveness could be modelling such 'successful' growing churches that other presbyters and members would want to emulate them.

## 7.5 Summary

The key factors among the earliest Methodist charismatics included interests in healing and revival, interdenominational group involvement, people impacted by the Pentecostal churches, and awareness of a second stage of Christian experience beyond conversion. Earliest reactions by the connexion indicated the belief that tongues had ceased, and that the Holy Spirit's presence empowered "social righteousness".

From 1965 charismatic clergy met annually at Conference, but lacked a role model such as the Baptists had in the Rev. Murray Robertson. Presbyters and congregations were handicapped in efforts to progress beyond the first stage until stationing policies changed.

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724 Armstrong interview.

725 There has yet to be a charismatic President or Vice President of Conference. However in 1983, possibly encouraged by the growing recognition, Hornblow and Woodfield were both nominated and other charismatic nominations followed, including James in 1990 and 1991.

Methodist historical links to the holiness tradition were owned and in 1976, some recognition was given from the stance of being an inclusive church, Recognising social action's role in linking liberal and charismatic approaches released the potential for creative outward explosion of local community facing ministries. Dialogue and consultation led to the Aldersgate Fellowship's formation in 1985.

The Charismatic movement caused fewer and later changes in Methodist than in Baptist churches. Twenty per cent of Methodist congregations, as compared with 69% of Baptists indicated that some of their people held charismatic theological orientations. 'Grass roots' impact engaged the power dynamics in the congregationally organised Baptist churches, but it did not impact the connexional government's locus of Methodist power.

Baptist churches showed overall growth as they largely accepted the movement with its attendant changes. Methodist numbers declined. The Methodist majority maintained the status quo and avoided charismatic divisiveness. This curtailed the potential for responding to change, for renewal, for attracting 'baby boomers' and for growth. Churches including charismatic orientations recorded higher average Sunday attendances of all ages, realising potential the others had missed.

Profiles and statistics support the conclusions I draw from this and the preceding chapters - that Baptist Churches' growth and Methodists' decline resulted, in a large part, from their respective acceptance and suspicion of charismatic ways of experiencing God in this world. Further dimensions of change and growth provide further confirmation.

## CHAPTER 8 - THE CHARISMATIC DIMENSION ON PROFILES

Third wave profile evidence confirms and elucidates the foregoing history. Further factors contribute to the greater impact of the Charismatic movement on Baptist Churches. These include changes in the ministry, and growth related to the age and attributes of the churches. Without individual AAGR figures for Methodist churches, fewer comparisons can be drawn, but profile data is contrasted wherever possible.

### 8.1 Changes in Ministry

Three major changes occurred in Baptist ministry between 1948 and 1988.

The inclusion of charismatic emphases, fitted well with evangelical theology as "Charismatic piety has reawakened the conversionist tradition".<sup>726</sup>

Increasing diversity resulted from male and female, married as well as single Baptist College students being accepted from a wider theological spectrum. Pastors also came from diverse training institutions, and commenced ministry later in life. Roles diversified to include youth, team, community and church planting ministries. The Charismatic movement encouraged the use of gifts in service. By moving the priesthood of all believers from theory to practice, it also encouraged more paid ministries.

The use of non-accredited workers was increasingly marked after 1968, when the Charismatic movement was beginning to influence change.

Over the same period Methodists also trained male, female, married and single students, offering residential and extra mural training for church and community ministries.<sup>727</sup> Students candidated for the ministry at later ages, and older ministers served aging congregations in a decreasing number of long-established churches.

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726 Breward, I., Australia "The Most Godless Place Under Heaven"? p.82.

727 The terms presbyterate and diaconate were adopted. See Mullan, D.S., Diakonia and the Moa for developing these and extra mural training.



### 8.1.1 Pastors Theological Orientations

Data was provided by 177 pastors in 176 Baptist churches or fellowships. Twenty four churches had vacancies. In sole charge churches information came from the pastor, and in churches with multiple pastorates from the senior pastor, the one exception being the inclusion of details from both members of Brooklyn's jointly called husband and wife team. Only three pastors were women.<sup>128</sup> As the pastor's theological orientation was not stated on 19 replies this section relates to the theological orientation of 158 pastors.

Methodist responses detailing minister's theology came from 107 staff, in 151 congregations. (Responses were not given for 16 staff in 17 congregations.) One community ministry lay team, ten 'supplies', four husband and wife teams and twelve other women ministers were included.

The most frequently recorded Baptist responses featured less often among Methodists.

Theological Orientation	Baptist	Methodist
Evangelical	35	7
Charismatic Evangelical	34	9
Charismatic	27	2
Charismatic Conservative Evangelical	14	0
Total	110	18

Table 8.1.a

Many responses included more than one orientation, and the frequency of recording components was as follows.

728 While this sample represented all churches with either a senior or sole charge pastor in 1989, it represented only 44% of the 406 workers listed as employed by local churches, in Year Book, 1988-89. Thus it is emphasised that the findings are not representative of all New Zealand Baptist church workers, but only of this particular group of pastors.

Orientation	Baptist	Methodist
Charismatic	93	14
Conservative	34	11
Evangelical	106	24
Ecumenical	9	7
Liberal	6	44
Pentecostal	6	0
Other (Assorted)	9	35
Methodist	0	10
Middle of the Road	0	9

Table 8.1.b

In a group of ten representative Baptist pastors the following orientations would be expected to appear:

- Six would include charismatic
- Seven would include evangelical
- Two would include conservative
- One would include liberal or ecumenical
- One would include pentecostal or another variant

Of the charismatic group, four would add evangelical, with one also nominating conservative. The other two would be 'straight' charismatic.

Two of the seven in the evangelical group would be 'straight' evangelical, three would be charismatic, and one conservative charismatic. The remaining one would be twice as likely to be conservative as to be liberal or ecumenical.

Of the two expressing a conservative orientation one would add charismatic and evangelical, and the other a variety of liberal, ecumenical and evangelical combinations.

The inclusion of liberal, ecumenical, and other orientations reflects the current diversity of theology between the autonomous Baptist churches and the change from 1948 when "any graduate of Baptist College would have

fitted into any Baptist church in New Zealand." <sup>729</sup>

The theology at that time was evangelical with a biblical basis and this strand provided continuity throughout the period studied. This most frequently specified orientation was an important aspect of their theology for seven out of ten current pastors.

Methodist ministers defined a wider range of emphases than their Baptist colleagues. In a group of ten Methodists we would expect to find that amidst their multiple theological components,

four would include liberal  
two would include evangelical  
one would include charismatic  
one would include conservative  
one would include 'middle of the road'  
one would just claim to be Methodist  
three would add a wide variety of variants

The most marked difference between the denominations was the high proportion of Baptist charismatics and Methodist liberals. While Baptists had a far higher proportion including evangelical theology, it was still the second highest Methodist emphasis. <sup>730</sup>

Theological diversity has increased markedly over the forty years, but Methodist change, rather than being influenced by the Charismatic movement, <sup>731</sup> appears to have come about through moving from evangelical to liberal theology, and from individual to societal evangelism, a factor to be looked at in Part III.

#### 8.1.2 Diversity of Training Institutions <sup>732</sup>

The training institutions and theological orientations of the Baptist pastors shown in the following graph, depict a higher proportion of

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729 This view was expressed by ministers interviewed, who were working or training in 1948, including the Revs J.E. Simpson, A.J. Wakelin and G.T. Beilby.

730 This emphasis predominated with Pacific Islands' presbyters.

731 Fijian, Tongan and Samoan presbyters added more diversity than charismatic impact.

732 See Appendix 1, sections 1.2.2 and 1.2.3 for full details of training areas.

charismatic pastors coming from every area except those training abroad.

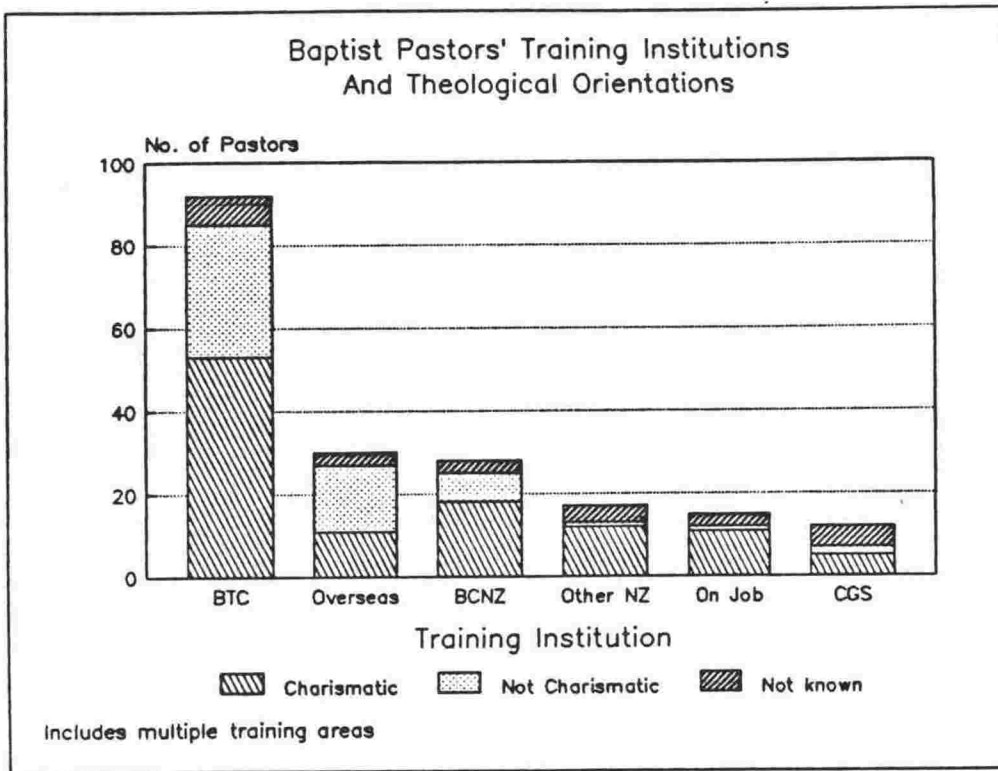


Figure 8.1.2.a

By comparison the majority of Methodists surveyed (81%) had TTC training, either before or after its amalgamation with St. John's Anglican College. When those trained in other Methodist systems were added to those qualified through TTC, 115 Methodist trained staff (94%) served 153 (92%) of congregations. All 15 charismatic ministers had Methodist training (13 at TTC), indicating that Methodists were not 'importing' charismatic ministers from other Churches.

Slow Methodist charismatic growth may have helped maintain the high concentration of Methodist-trained staff, since the demand for charismatic ministers did not exceed their supply. The Baptist demand did exceed supply after the movement's impact, particularly when more churches introduced multiple pastorates. Methodists met national demands by allocating multiple churches to itinerant presbyters, and by using lay supplies or local presbyters.<sup>733</sup>

733 P. Beasley-Murray and A. Wilkinson noted in *Turning the Tide*, their survey of English Baptist churches that "where any type of multiple ministry is present there is a very  
(continued...)

Although TTC offered forms of lay training, some Methodists attended another institution. The Aldersgate Fellowship had a resolution passed at Conference 1991 -

"Conference notes that 77 students who are Methodist have received training at the Bible College of New Zealand, in the five years between 1986-1990 and acknowledges that the College has been recognised by the Qualifications Authority as a Tertiary institution able to confer degrees and diplomas." <sup>734</sup>

As only three Methodist staff noted attending BCNZ, it appears to provide training for roles other than pastoral charges, such as youth pastorates and missionary work. Charismatic Methodist churches encouraged this training.<sup>735</sup>

The near uniform Methodist training base also matches the connexional church model, complementing the networking of staff, while autonomous congregationalism is bolstered by selecting pastors from diverse sources.

### 8.1.3 Rise in Alternative Ministry Styles

From 1971 when Baptist non-accredited workers were recorded in Year Books their numbers rose steadily. Figures 8.1.3.a and b contrast the proportions of accredited and non-accredited workers in 1948 and 1988.

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733(...continued)

definite bias towards growth." They questioned whether growth took place from having extra staff, or whether they were needed because of growth. (pp. 34-5) New Zealand Baptist churches with more multiple pastorates showed numerical growth between 1948 and 1988, whereas the Methodist Church with multiple churches per minister showed numerical decline.

734 MOC 1991, p.648. This is the wording of the resolution as accepted. The original words "seventy seven Methodist students" and "congratulates the Bible College" were not acceptable to the three Trinity College staff present.

735 Note for instance K. and J. Williams and M. Vince from Papakura.

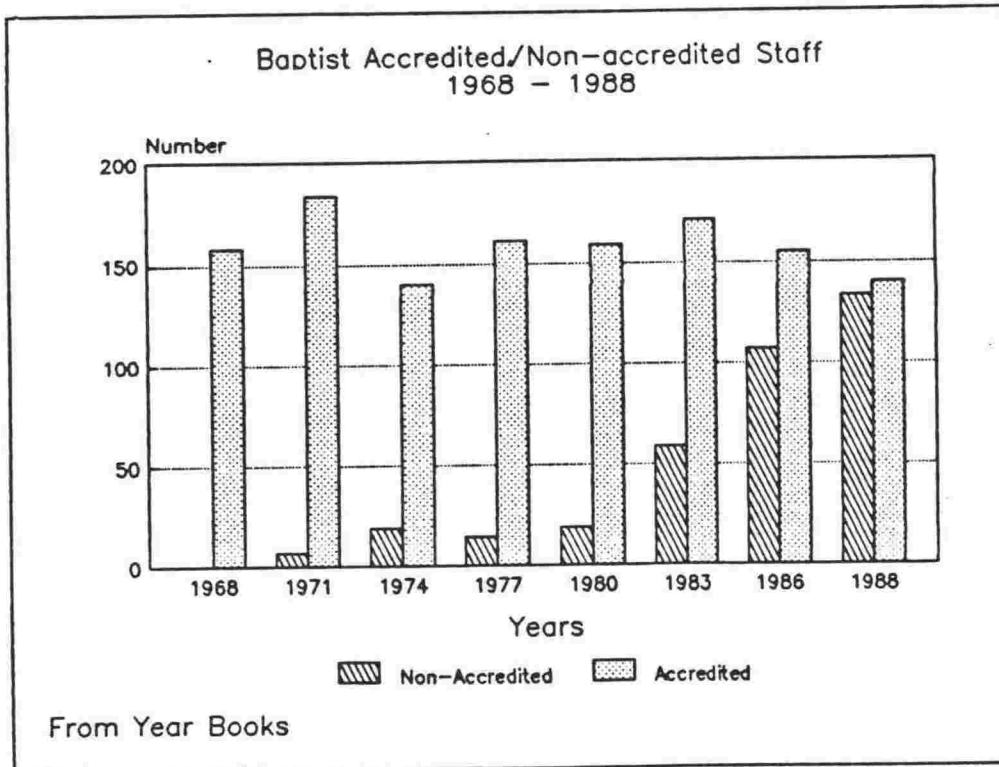


Figure 8.1.3.a

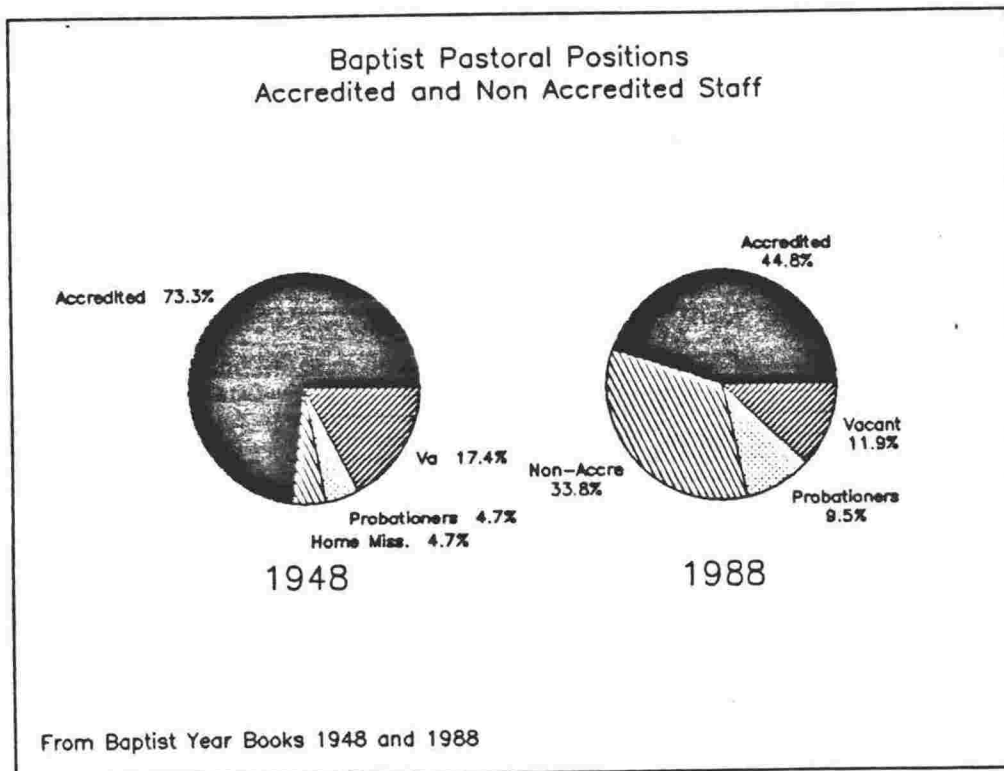


Figure 8.1.3.b

Methodists needing extra staff used lay supplies. During the 40 year period, extra-mural ministry training and new ministry categories emerged. Local presbyters generally trained at home,<sup>736</sup> and are not required to itinerate like other presbyters. Deacons are ordained to community facing ministries rather than to the 'word, sacrament and pastoral care' presbyteral charge. A third category of minita-a-iwi is specific to the Maori Division.<sup>737</sup> These groups include staff whom Baptists would list as non-accredited workers. Third wave charismatic impact saw positions being created for locally appointed Methodist staff, as distinct from connexional stationing. These are not shown on the annual Stationing Sheet and include youth pastors, pre-school, counselling and other outreach staff.<sup>738</sup>

#### 8.1.4 Ministers' Theology and Church Growth

Information disseminated at the Lausanne II Conference held in Manila in July 1989 indicated that

"Currently 20% of the Christian church claims to be Charismatic, Pentecostal or Third Wave. This part of the church accounts for 25% of all the full time workers and 50% of all Christian growth."<sup>739</sup>

Charismatic, Pentecostal and Third Wave responses were recorded by 64% of pastors stating a theological orientation on Baptist profiles and 14% on Methodist profiles.

Beasley-Murray found in England that "those [Baptist] churches with evangelicals who have a charismatic dimension came out as the most likely to be churches which are growing."<sup>740</sup> S. Thong Ng based his 1984 study on Beasley-Murray's work.

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736 The technical term for this training is 'the home-setting ministry. Candidates work under a ministry covenant in their local church while completing studies at home and in short 'live-in' training periods at Trinity St. John's each year.

737 Maori Division operates with the slogan 'every member a minister' and from among their ranks some minita-a-iwi (ministers-of-the people) are authorised to administer the sacraments, and officiate at weddings and funerals. Members of these unpaid ministry teams undertake other paid employment, fulfilling their ministerial duties as needed.

738 For instance Duncan Graham, counsellor at Opawa, Mark Vince, Youth Pastor at Papakura. Similarly, locally employed City Mission staff are not usually listed in the Stationing Sheet unless they are deacons or presbyters.

739 Quoted by B.G. Hathaway, 'Impressions of Lausanne II', in Today's Christian, August-September 1989, No. 8, p.16.

740 Beasley-Murray, p.36.



Of Thong Ng's 20 fastest growing and declining New Zealand Baptist churches, 54% with charismatic ministers were growing, compared with 23% each for churches with conservative and middle-of-the-road ministers. Zero growth occurred in churches with traditional-conservative or liberal ministers, and in the declining churches 16% had traditional-conservative and 5% liberal ministers. Decline was noted in 32% of conservative evangelical ministries, 26% of middle-of-the-road ministries and 21% of charismatic ministries.<sup>741</sup>

Profiles for the twenty fastest declining and twenty fastest growing churches, (based on AAGR 1968 to 1988),<sup>742</sup> showed the declining churches' pastors to be more evangelically and conservatively oriented, and the growing ones to be more charismatic. Thirteen out of 16 (81%) growing and 9 out of 18 (50%) declining churches had charismatic pastors.<sup>743</sup>

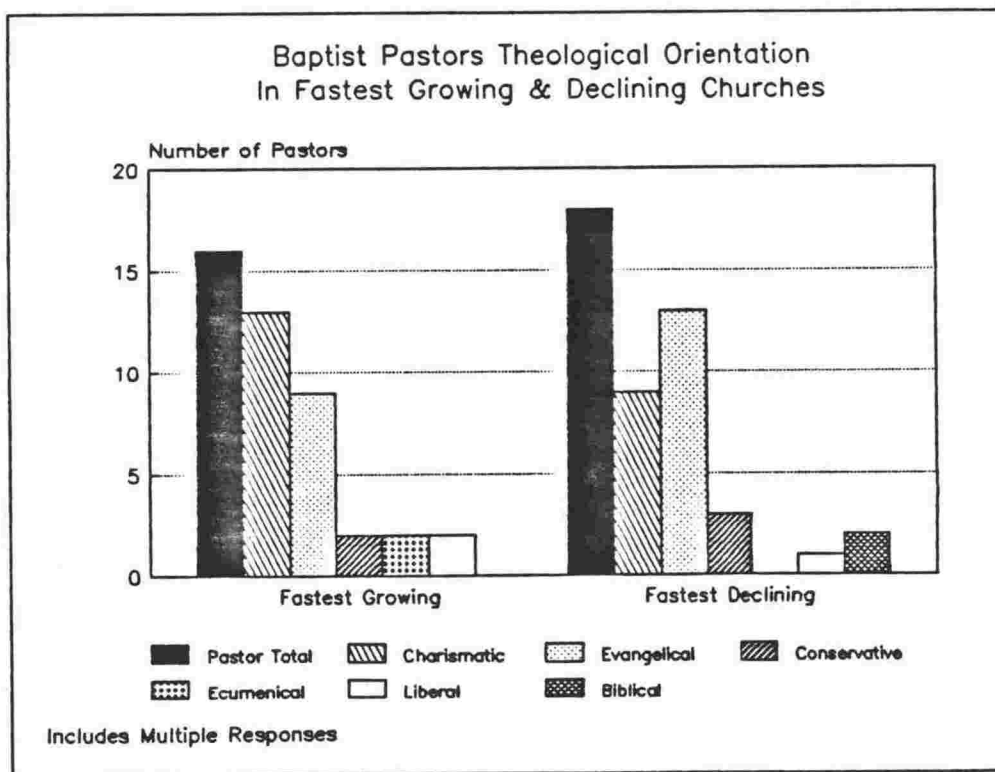


Figure 8.1.4.a

In a 1990 survey by the Methodist Development Division of thirty

741 S. Thong Ng, A Focus on the Fastest Growing and Declining Baptist Churches in New Zealand, pp. 13-14.

742 See Appendix 4 for details of AAGR and fastest growing and declining Baptist churches.

743 Theological orientation was not available for the other six churches.

parishes, thirteen identified themselves as growing, thirteen as declining and four as stable.<sup>744</sup> Charismatic theology was indicated by three presbyters from growing parishes, while one church in one parish identified with charismatic theology but did not have a presbyter with this orientation. Two of the four parishes identified as stable included a charismatic presbyter in one of their churches. Two charismatic presbyters serving in parishes seen as declining did not have significant charismatic membership.<sup>745</sup>

## 8.2 Charismatic Theology and Church Growth

Responses for all 200 Baptist churches in the survey, provided a countrywide perspective on church theology.

Again, the most frequent responses included the components evangelical (158) charismatic (138) and conservative (56). There were more churches recording ecumenical (24) and liberal (9) elements than pastors with these orientations (9 and 6). The two most frequently combined components - charismatic and evangelical - appeared in 106 churches.<sup>746</sup>

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744 This is one of the few growth and decline studies in Methodist churches. It is a difficult task as individual church statistics are incorporated in statistics for parishes with changing boundaries, and within union parishes. For this thesis it has not been possible to undertake studies of membership growth and decline to parallel Baptist research. However, see Case Studies on Papakura, Rangiora and Levin for individual studies, and Development Division Reports on their 'Growth/Decline Research Project'. The first instalment of this appeared in Reports to Conference, 1991, p.106.

745 Information from the Development Division Growth/Decline Research Project was provided by the Rev. Norman Brookes on 6/12/1991.

746 See Appendix 2 for the full range of responses.

### 8.2.1 Regional and National Differences

Baptist charismatic (C) and non-charismatic (NC) churches, were compared with the AAGR from 1968 to 1988 (1.63%).

Charismatic Churches		Non-Charismatic Churches	
Nationally 200 Churches			
138 C churches	69% of 200	62 NC churches	31% of 200
75 greater growth	54% of 138	22 greater growth	35% of 62
	38% of 200		11% of 200
63 less growth	46% of 138	40 less growth	65% of 62
	31% of 200		20% of 200
Northern Region 102 Churches (Auckland, Waikato and Bay of Plenty)			
70 C churches	69% of 102	32 NC Churches	31% of 102
44 greater growth	63% of 70	14 greater growth	44% of 32
	43% of 102		14% of 102
26 less growth	37% of 70	18 less growth	56% of 32
	25% of 102		18% of 102
Central Region 54 Churches (Central Districts and Wellington)			
37 C churches	69% of 54	17 NC Churches	31% of 54
15 greater growth	40% of 37	7 greater growth	41% of 17
	28% of 54		13% of 54
22 less growth	60% of 37	10 less growth	59% of 17
	40% of 54		19% of 54
Southern Region 44 Churches (Canterbury and Otago-Southland)			
31 C Churches	70% of 44	13 NC Churches	30% of 44
16 greater growth	52% of 31	1 greater growth	8% of 13
	37% of 44		2% of 44
15 less growth	48% of 31	12 less growth	92% of 13
	34% of 44		27% of 44

Table 8.2.1.a

Charismatic and non charismatic churches were evenly distributed throughout the country. Nationally 54% of charismatic and 35% of non-charismatic churches grew at a rate greater than AAGR between 1968 to 1988. Close to equal proportions of greater growth occurred in the central region, while in the north and south more charismatic churches showed greater growth.

Non-charismatic churches consistently had a greater proportion with less growth than the AAGR, with this being most marked in the South. The highest proportion of greater growth was in the Northern charismatic group, and the highest proportion of less growth was in the Southern non-charismatic group.

The relationship between Baptist growth and population growth <sup>747</sup> was confirmed by the northern group having the highest percentage of both charismatic and non-charismatic churches with growth greater than AAGR.

The following pie charts show a smaller proportion of non-charismatic churches growing at a rate greater than the national figure. While charismatic churches had a larger proportion growing at the greater rate, the number growing at a lesser rate equalled the whole group of non-charismatic churches!

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747 See section 2.1.

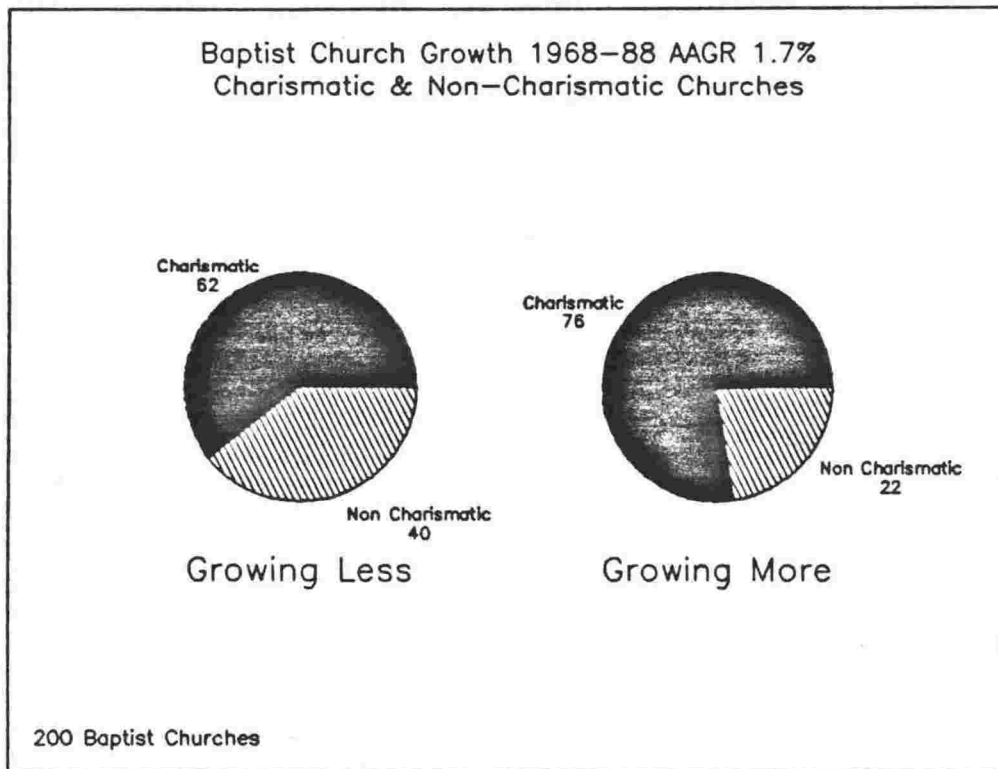


Figure 8.2.1.a

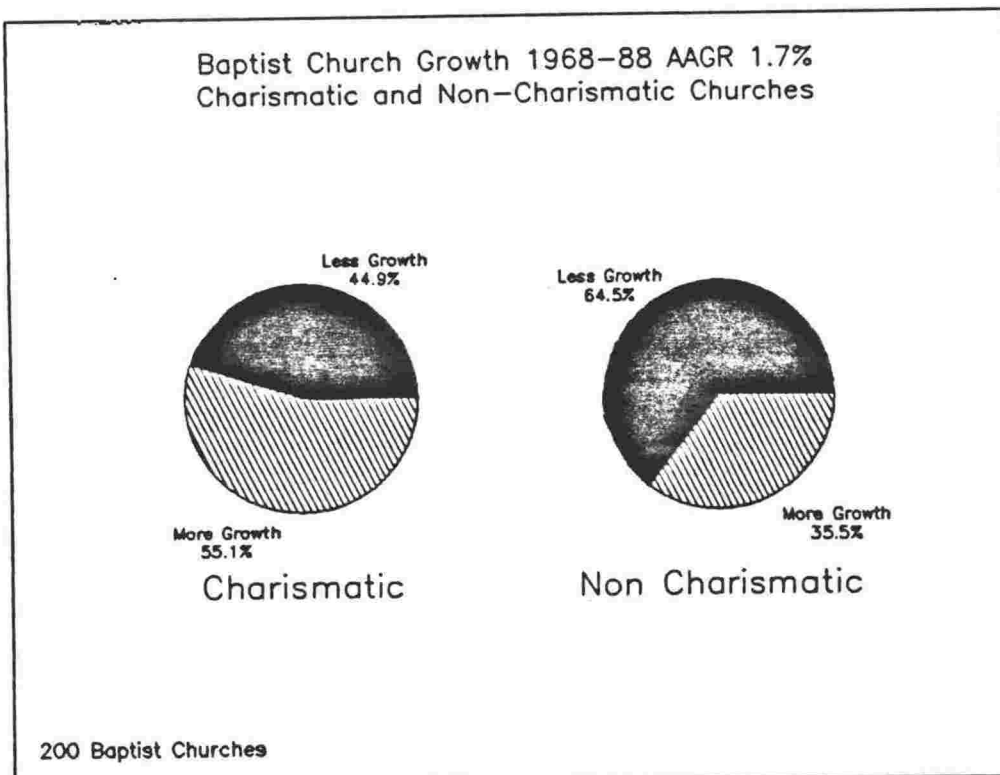


Figure 8.2.1.b

Charismatic membership growth was more dramatic. In 1968, the churches to indicate a 1989 charismatic orientation had 9648 members (58.7% of the total). Adding these members to those of churches formed in the interim, and who in 1989 stated a charismatic orientation, revealed 16,358 members (68.6% of the total). This group grew by almost 7000 members. Churches not listing a charismatic orientation in 1989, had, in 1968, 6776 members. With their net membership increase, by 1988 they had 7481 members. This group grew by 700 members.

The charismatic group encompassed 69% of both the total membership and the churches, and comparing average statistics <sup>748</sup> demonstrated that whatever was done in areas where all the churches were engaged, the charismatic group did it more, with only two exceptions.

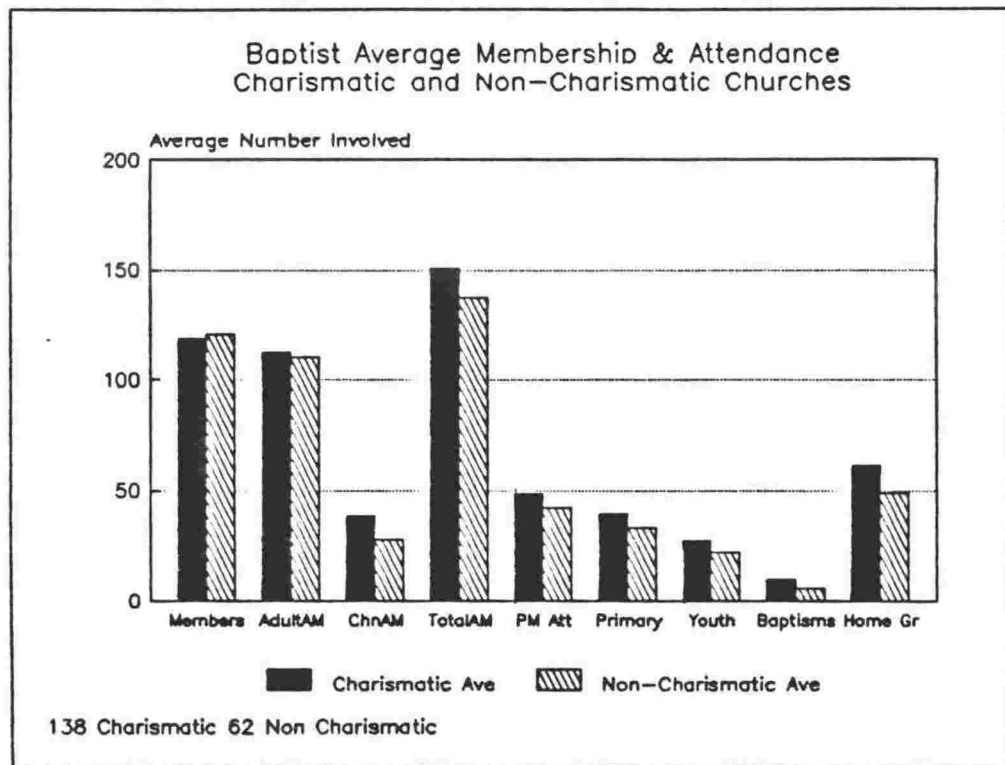


Figure 8.2.1.c

The two exceptions were membership and adult morning church

748 Profile churches were divided into C and NC groups and totals for each feature for each group were divided by the number of churches in the group, i.e. 138 charismatic, 62 non-charismatic. Membership statistics were taken from Year Book, 1988 and all other figures from profile returns when given, or from 1988 statistical returns to the Baptist Union if not given. Data was requested from churches for the year ending 31/8/1988, to coincide with the last date for which Union statistics had been compiled.

attendance. All churches had equal adult average Sunday morning attendances. Higher membership figures - an average of 121 compared to 119 - showed in the non-charismatic group. Here, older people <sup>749</sup> were more likely to demonstrate pre-baby boom generation values of group loyalty towards denomination and location.

The higher average number of 1988 baptisms (10 C, 6 NC) coupled with the lower average number of members per church reinforces the view that younger charismatic people "committed to the Lord," are less willing to be committed to denomination or location. <sup>750</sup>

The higher average number of children and youth concurred with the visibility of greater numbers of 'baby boomers' in charismatic churches. Their appreciation of "the more intimate caring interaction of house groups and more informal worship" <sup>751</sup> showed in the average of 61 (49 NC) housegroup members and 40 (33 NC) attending evening services. <sup>752</sup>

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749 The smaller number of children at morning non-charismatic services lends weight to my interpretation that these adults were older.

750 See Baptist Union and Missionary Society of New Zealand Annual Report - 108th Assembly, p.32 for graph showing declining proportions of the baptised becoming members 1981-1990.

751 Sedon, p.12.

752 Observations and profile show churches holding evening services for a smaller group of people with whom they use a different, often more informal worship style. Forty (29%) of the charismatic group did not hold evening services, nor did 12 (20%) of the non charismatic group.



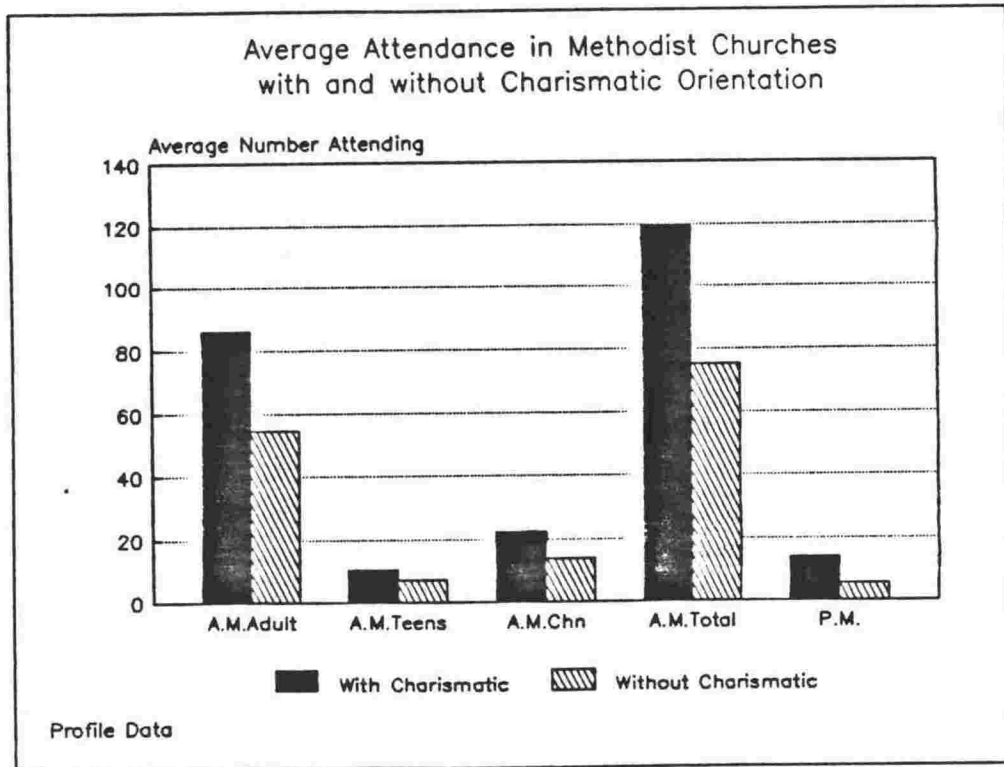


Figure 8.2.1.d

Methodist profiles recorded 29% of people attending Methodist morning worship, 39% attending evening services and 48% of house group members in the 20% of churches including charismatic members. This group, with 24% of the total membership, included 61% of all Methodist adult baptisms.

The average membership size for churches including charismatic members was 105.5 members, compared with 81.6 in those not including them. Thirty per cent of the churches who identified as growing, and 11% of those identifying as declining contained charismatic members, the proportion in static churches being close to 20%. Thus some bias towards growth appeared in Methodist churches including people of charismatic orientation.

### 8.3 Comparison of Other Profile Factors

In comparing Baptist profile responses between groups, the number of responses would be expected to be two charismatic to each one non-charismatic on the basis of the distribution of churches, so responses not fitting this pattern called for comment.

### 8.3.1 Location

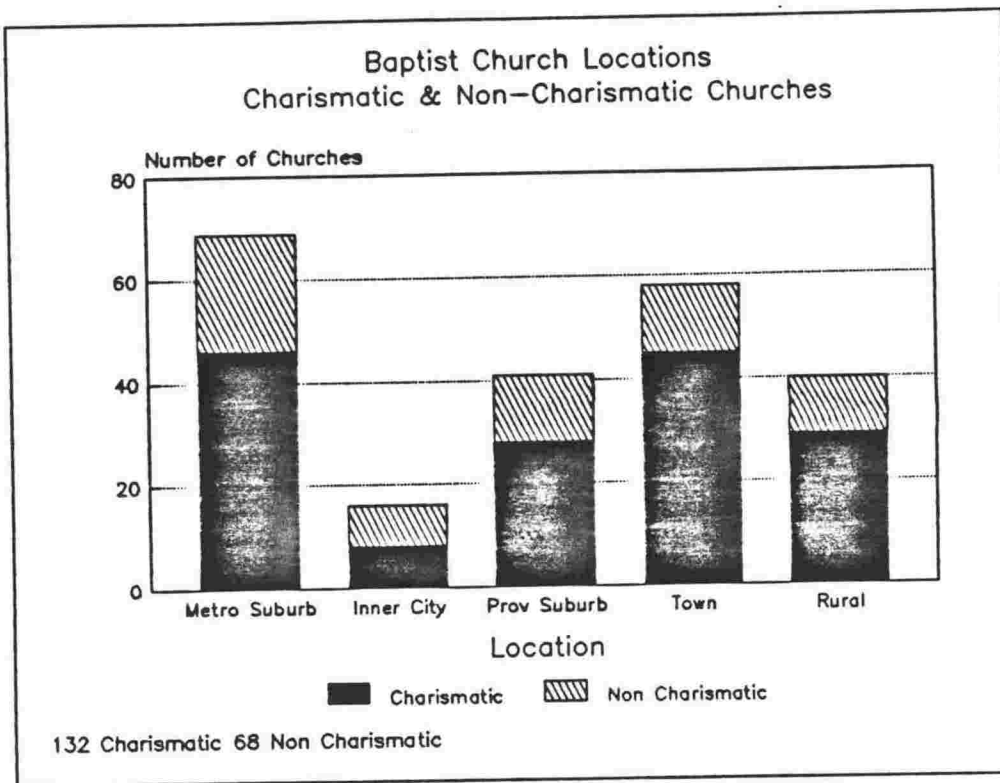


Figure 8.3.1.a

The non-charismatic Baptist churches appeared to be under represented in the town and rural areas, where the greatest number of growing churches were located in the 1968 to 1988 period. Their representation was in expected proportions in the suburbs, where the greatest growth took place in the 1948 to 1968 period, the founding era of twenty five of this group of churches. The inner cities, the location of the oldest established churches, encompassed the highest representation of non-charismatic churches.

### 8.3.2 Age of the Church

The following table shows the non-charismatic group as over-represented in the age group of churches which grew less in the period 1968 to 1988 and under-represented in the age group growing more.<sup>753</sup>

<sup>753</sup> It was not possible to do similar calculations for Methodist churches. The majority were founded prior to 1900. As their number of churches reduced, it appears that the oldest established were the ones which survived in Methodist form, newer ventures either closing completely or joining co-operating ventures. The survival of the oldest (continued...)

Age and Founding Dates of Charismatic and Non-Charismatic Churches

Age of Church By Founding Date	Number of Churches	Number 'C'	Number 'NC'	AAGR 48-68	AAGR 68-88
Before 1900	31	20	11	-0.49	0.46
1900 to 1924	23	17	6	1.10	-0.33
1925 to 1948	23	15	8	2.63	-0.09
1949 to 1968	66	41	25	7.05	1.97
1969 to 1989	57	45	12		5.20
Total	200	138	62	2.70	1.63

Table 8.3.2.a

The representation of non-charismatic churches is greater in areas where less growth was happening in the 1968 to 1988 period from the perspectives of location and age of church. It is therefore not surprising that this group grew by only 700 members while the charismatic group, strategically placed for age and location, added 7000.

The church growth movement grew out of the evangelical churches overseas, but in New Zealand Baptist churches, the charismatic group made most use of the principles. They planted thirty two churches in the 1980's, compared with eight started by the non-charismatic group. The 2273 foundation members were divided between 1815 (80%) in charismatic and 458 (20%) in other churches.

The 1948-1968 period of greater national overall growth occurred when the growing churches had greater numbers strategically placed in relation to age, location and population movements. Churches in the group not currently indicating a charismatic orientation had 41% of all 1948 members and 39% in 1968, declining to 31% in 1988 when their age and location no longer correlated with growth factors.

753(...continued)

established churches appears particularly marked in areas characterised by early Cornish migrants, for example Lower Hutt/Petone, Woodend and Taranaki.

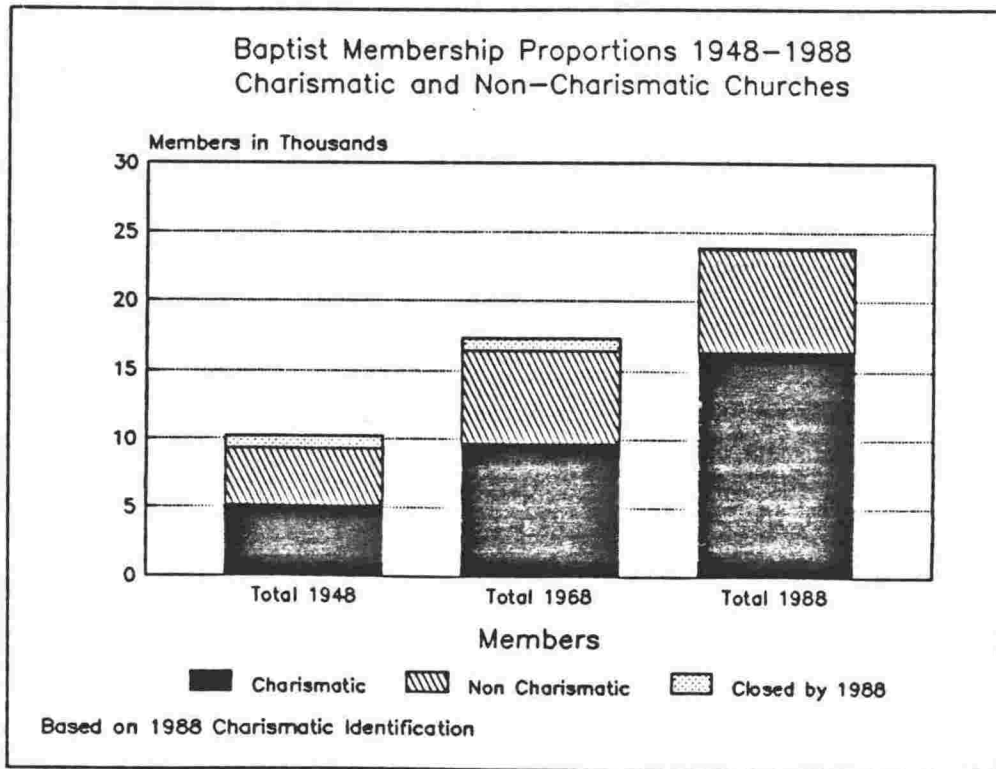


Figure 8.3.2.a

The group indicating a charismatic orientation on profiles had the greater membership all the way through, and 1988 figures indicated that whatever all churches did this group did it more. However, their dramatically greater membership growth over the past 20 years appears to be linked to the one factor not shared with the slower growing group - that of charismatic theology.

### 8.3.3 Housing

Baptist non-charismatic churches were located in areas with proportionately greater representations of upper middle class housing but the proportion was equal or in favour of the charismatic churches in all other areas.

Methodist charismatic churches, had a higher percentage serving middle class, state housing and farming areas, while the non-charismatic churches were more represented in the other housing areas.

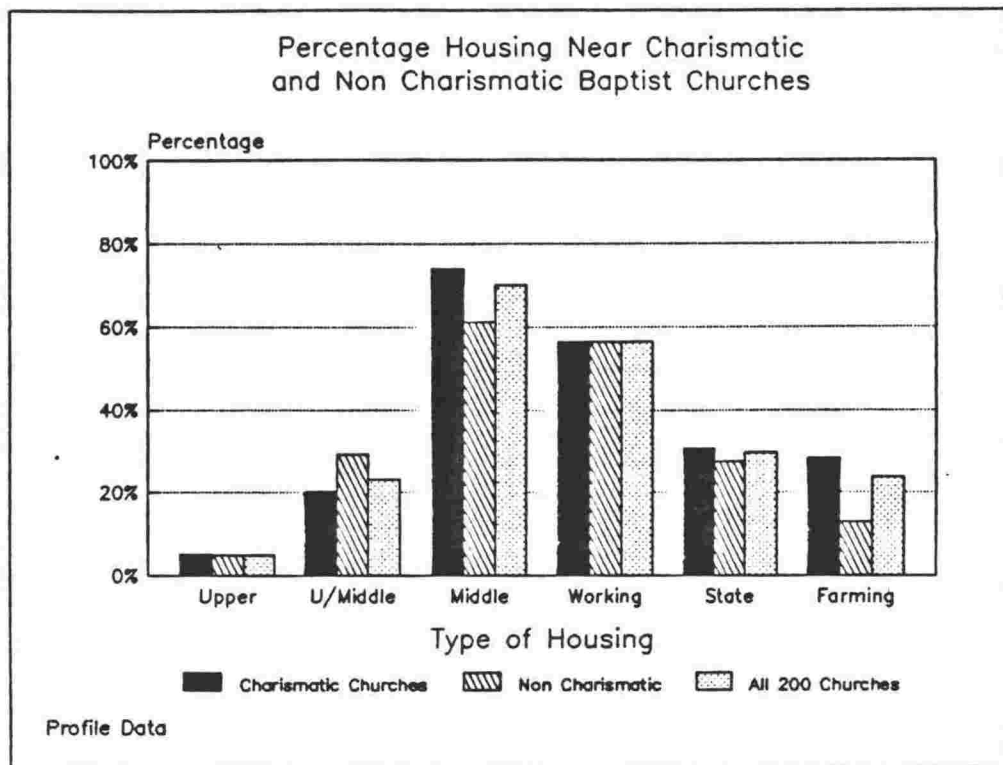


Figure 8.3.3.a

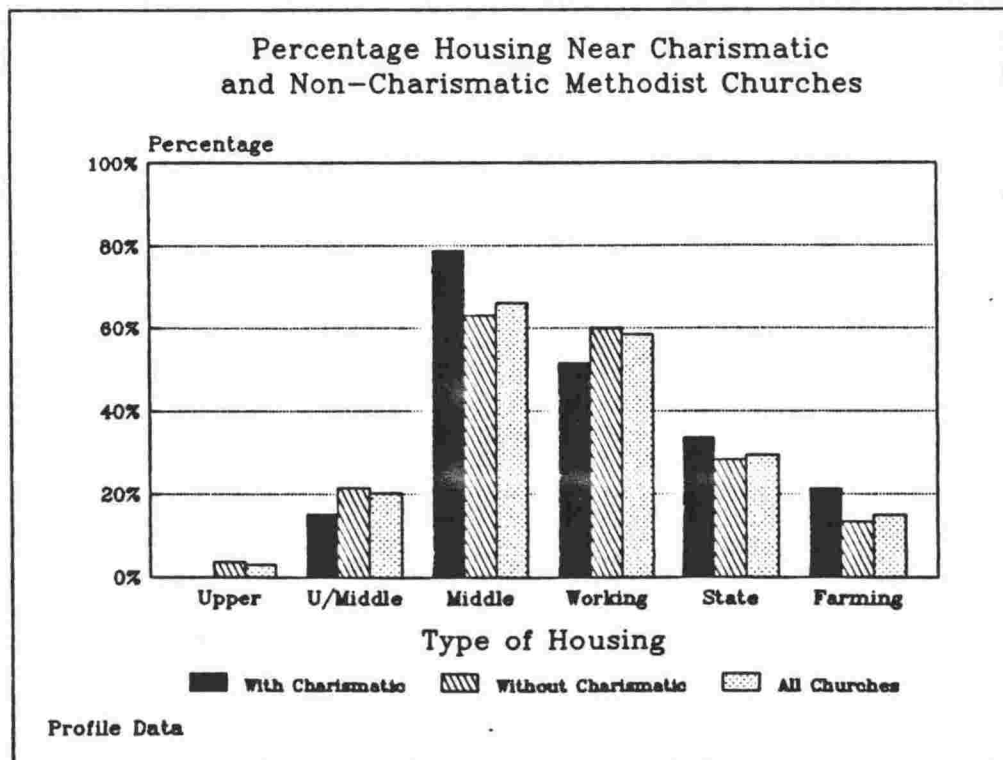


Figure 8.3.3.b

#### 8.3.4 Occupations

The only group where the non-charismatic Baptists had greater than a third of the responses was the retired, with 46% of the 78 churches incorporating predominant retired groups.

Some retired people were in charismatic Baptist churches, particularly in the more conservative of these. While not all were happy with all the new ways of doing things, "The claim to experience God's presence personally has always been a powerful attraction within the Evangelical tradition".<sup>754</sup> Some were "de facto charismatics" - they lived with the situation but were not married to it.<sup>755</sup>

Homemakers made up the largest predominant grouping in the non-charismatic churches but this was less than one third. The student representation was close to the one third, two thirds split, but in all other cases there was a much higher proportion of predominant groups within the charismatic section.

The appeal of the Baptist charismatic style to upwardly mobile people was highlighted by the higher percentages of predominant professional and management groups in the charismatic churches - 53% and 43% - compared with the non-charismatic figures of 50% and 35%. These were the people most able to finance the Baptist outreach programmes.

Yet the Baptist charismatic style also attracted factory, transport and labourers and dropout-unemployed people. Totalling these responses produced 24 non-charismatic and 88 charismatic predominant groups. The question of a faith based on lively experience could be a relevant issue, for there was less emphasis on a high level of literacy in charismatic churches.

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754 Breward, p.82.

755 I am indebted to the Rev. L.J. Rankin for this description.

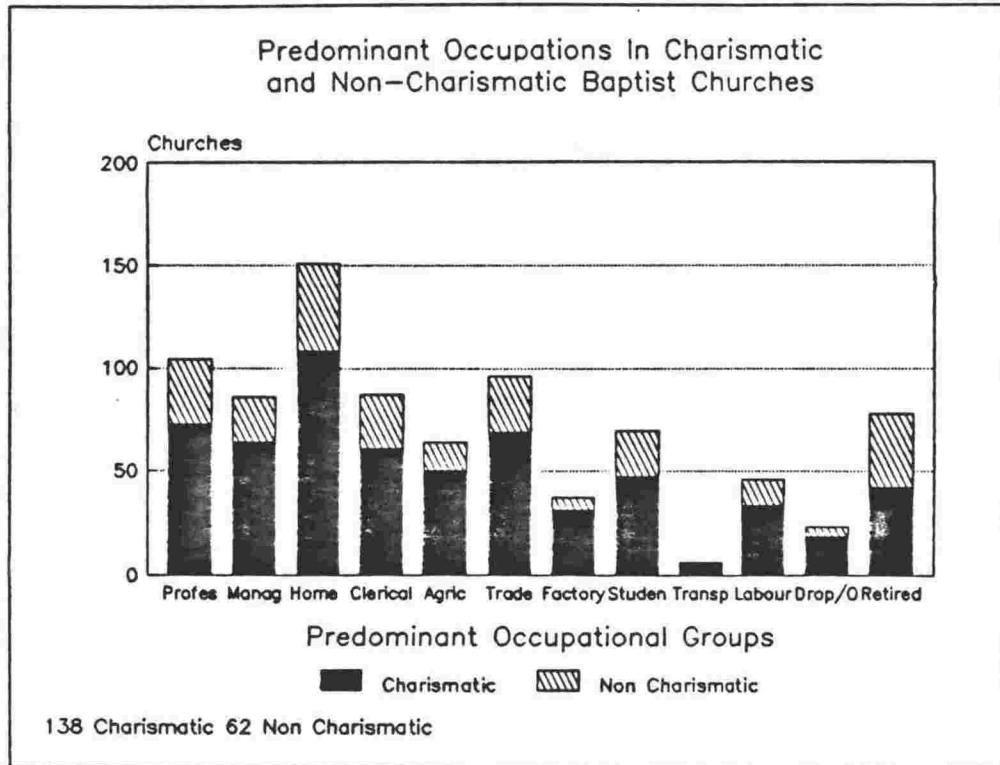


Figure 8.3.4.a

Methodist predominant occupations were characterised by the high proportion of retired people and homemakers,<sup>756</sup> and the charismatic representation was close to the expected 20% proportion.

There were slightly higher proportions of people aged over 60 in the churches including charismatic members - a different perspective from the Baptist scene.<sup>757</sup> One possible explanation could be that as the churches with charismatic members had larger membership there was more room for diversity, and the inclusive "catholic spirit." Another is that the older members could have related to charismatic expressions from memories of Methodism presented with two stages (conversion and sanctification) with the emphasis on experiencing assurance of salvation.<sup>758</sup> The warmth of charismatic worship may have triggered memories of chorus singing and evangelistic appeals at Easter Camps. A third possible explanation is pre-

<sup>756</sup> This impression was also received when visiting churches around New Zealand.

<sup>757</sup> See graphs 7.3.2.a and 7.3.2.b.

<sup>758</sup> This continued to be emphasised throughout the period studied, by using hymns from the Methodist Hymn Book, a major source of learned theology for Methodist church goers.



baby-boom denominational loyalty, while the fourth possibility is that in the third wave there was genuine caring for all members, including those over 60, as observed at Papakura.

Labour, transport and factory workers representation was higher in Methodist non-charismatic churches, particularly those of the Pacific Islands communities. In all other occupational areas, churches including charismatic members had a higher proportion of predominant groups.

the post-war choice of diversity, integration and power sharing <sup>759</sup> which matched bi-culturalism.

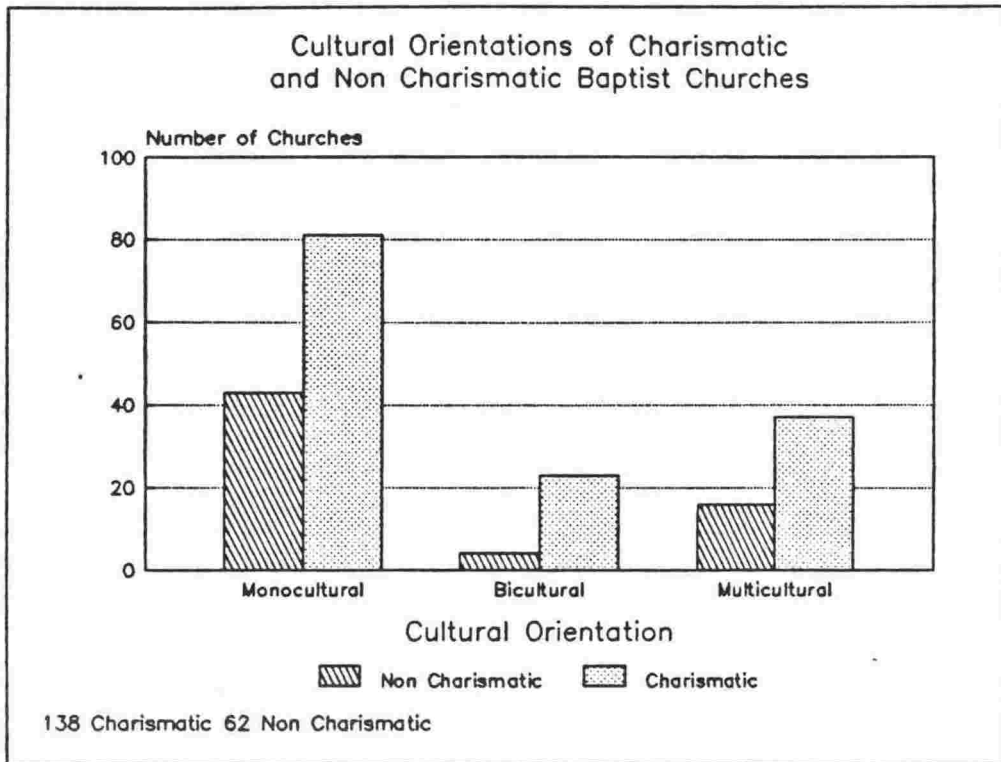


Figure 8.3.5.a

Twelve percent of Baptist churches indicated a bi-cultural (Maori/Pakeha) orientation and of these 24 churches, 22 included a charismatic theological orientation.

This high proportion of bi-cultural charismatic churches suggested that the informal worship style, the spontaneity of prayers and music, the open expression of spirituality, and congregational involvement as participants rather than spectators, putting more emphasis on the experience of God than on knowledge or theology about God, may all make valuable contributions in the bi-cultural setting, particularly as a high level of literacy is less essential than in traditional worship.

It is possible to hypothesise that people who accepted the change to charismatic worship may be more open to further change, particularly if the Holy Spirit is seen as God's change agent inspiring and legitimating their

<sup>759</sup> Sedon, pp. 4-5 listed these values.

activities.

For the Methodist Church, undertaking the bi-cultural journey in 1984 was the major decision of the decade, and its promotion received top priority.<sup>760</sup> However, only 14% of all churches identified as being bi-cultural, including 3 (9%) including a charismatic orientation and 20 (15%) of those without this. Mono-cultural orientation (61% C, 63% NC), was close to the Baptist level.

A multi-cultural orientation was favoured by 27% of Methodist churches, (35% C, 25% NC). The bi-cultural focus was first presented as a step towards multi-culturalism. This was later modified when the connexion recognised that only a series of linked bi-cultural relationships was feasible.<sup>761</sup>

Profiles reported that local churches wished to be inclusive of all the people in their congregations and to express this as multi-culturalism. This was stated more emphatically by the charismatic churches.

As analysis placed 55.7% of Methodist attenders and 63.4% of members in the pre-baby-boom generation,<sup>762</sup> age could, as in the case of non-charismatic Baptists, explain the slow Methodist acceptance of bi-culturalism.<sup>763</sup>

As the connexion was promoting ideals which had more appeal to the age group who were under-represented in their churches, they were 'swimming against the tide' by trying to change the values of the majority of their members.

#### 8.4 Outreach Activities

The Charismatic movement in Methodist and Baptist Churches in New Zealand generally began in interdenominational groups focusing on prayer, and Bible study, particularly in the areas of healing, revival and spiritual gifts. From these groups, and their local church counterparts, grew a realisation of the need to channel power outwards in community facing ministries.

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760 This decision is dealt with more fully in Chapter 14.

761 Brookes, N.E., interview 30/4/1990.

762 The Growth/Decline Research Project gave the current average age of adult Methodists as 55 years. Reports to Conference 1991, p.106.

763 See section 14.1.3 for responses to questions about the Methodist bi-cultural journey.

### 8.4.1 Profile Responses

The theological orientation components of Methodist and Baptist churches can be compared in the following graph.

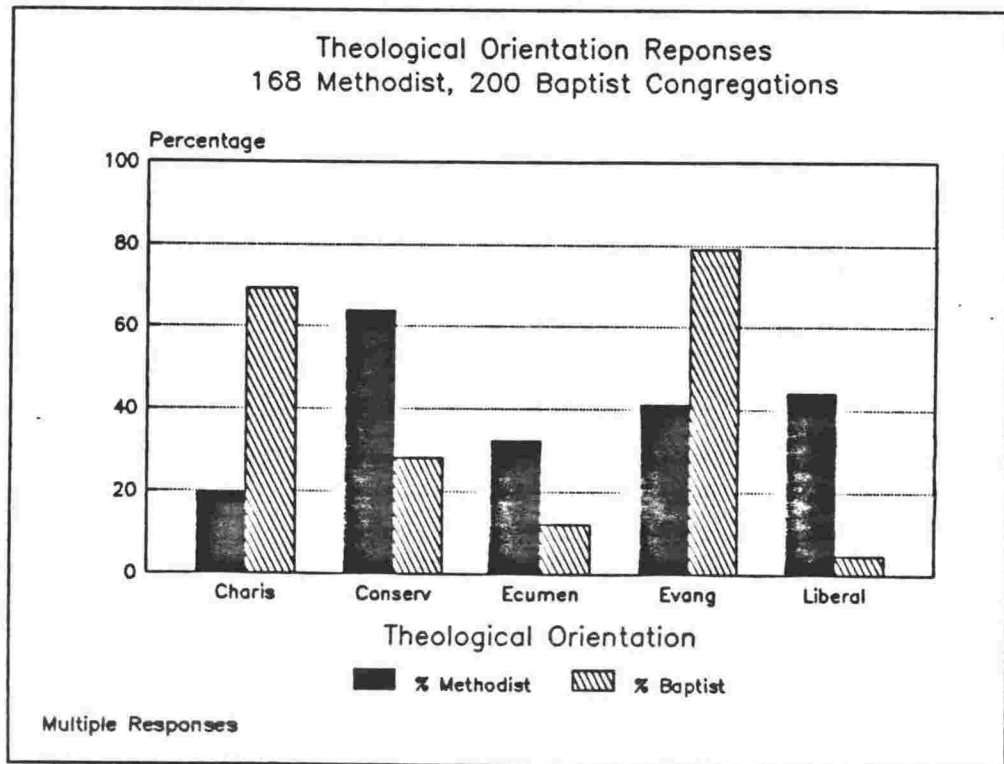


Figure 8.4.1.a

The number of churches involved in outreach activities when linked with the church theological orientation components are set out in the following tables.

Baptist Theological Orientation and Outreach Energy Focus

Theological Outreach Activity	Charismatic (158)	Char-Evan (138)	Evangelical (106)	Conservative (56)	Ecumenical (24)	Liberal (9)
Community Involvement (169)	133	122	93	47	22	7
Church Family (137)	110	134	73	41	16	5
Baptist Missions (107)	93	63	55	34	19	8
Interdenom (93)	79	73	58	24	12	3
Church Planting (56)	50	44	39	14	2	0
Poor (50)	43	40	35	15	8	2
Other (37)	27	24	15	13	3	1
N.Z. Concerns (24)	16	12	9	8	7	4
Social Justice (17)	13	7	6	7	8	2
World Issues (10)	8	6	6	2	2	3
Peace (5)	3	1	1	2	4	3

Table 8.4.1.a

Methodist Theological Orientation and Outreach Energy Focus

Outreach Activity	Evangelical (69)	Charismatic (33)	Conservative (107)	Ecumenical (54)	Liberal (74)
Community Involvement(125)	60	16	75	46	62
Church Family (149)	67	20	96	49	66
Meth Missions(CONEC) (53)	28	5	35	19	26
Interdenom Missions (12)	12	7	8	7	5
Church Planting (27)	22	1	18	6	5
Poor (23)	10	3	12	8	10
N.Z. Concerns (41)	28	1	25	14	20
Social Justice (43)	25	4	27	15	20
World Issues (9)	4	1	3	5	7
Peace (20)	5	2	10	10	10
Church Union (5)	2	1	4	5	4
Public Questions (21)	10	3	11	10	11

Table 8.4.1.b

The following graph of responses to Baptist major outreach activities generally repeated the pattern of "whatever all the churches did, the charismatic churches did it more."

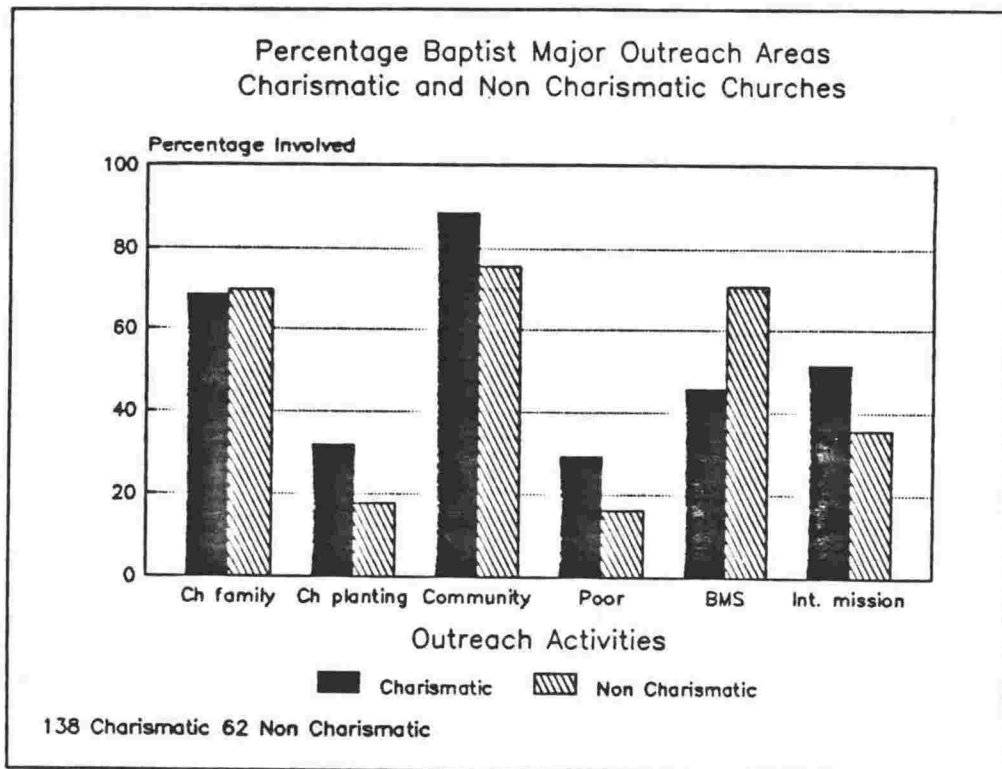


Figure 8.4.1.b

Although there was marginal difference in the focus on the church family, only in backing the BMS did the pattern vary significantly. This shows again the long term loyalty of the pre-baby-boom generation - 40% of support for this established and ongoing work came from the non-charismatic group. Sixty nine percent of non-charismatic churches supported BMS and 33% supported other interdenominational missions, giving a high overall mission priority. The charismatic group gave higher priority to other missions (51%) than to BMS (46%).

Three profile items tested support for Baptist Union activities. Baptist missions rated highest with backing from 107 churches, followed by church planting (56) and the poor (50).<sup>164</sup> Profile comments on actual church planting involvement added 24 further indications of past, present or future plans. The following table shows the number of Union activities listed on profiles as outreach energy focuses.

Group	Three	Two	One	None
Charismatic	14	26	60	38
Non-Charismatic	0	15	38	9
All Churches	14	41	98	47

Table 8.4.1.c

The newer Baptist Union projects, the poor and church planting, secured higher support from charismatic churches, while established missions had greater non-charismatic backing, again correlating with pre- and post-war values.

The other two Baptist major outreach energy focuses were community involvement <sup>765</sup> and the church family. The marginally higher focus on the church family in non charismatic churches reflected their earlier founding dates. Housegroups were one area of church family affirmation and higher participation in charismatic churches has already been noted. High housegroup involvement corresponded with growth. <sup>766</sup>

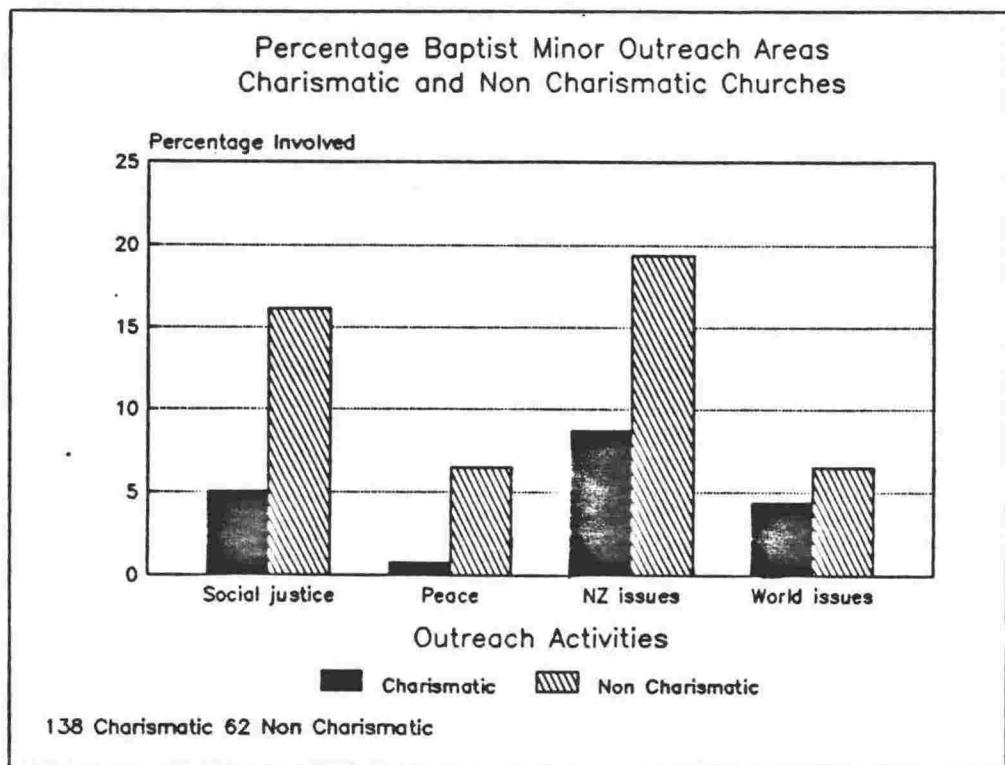
Congregational government provided an appropriate base for outreach in local community facing ministries. It was compatible with the charismatic movement, for democracy gave all members opportunities to contribute their gifts and talents. Autonomy and independence meant there was no hierarchical 'red tape' to restrict schemes, and, experiencing God in this world, members could respond with God to needs in their environment. Similar locally conceived Methodist schemes did not have this freedom, as connexional administration preferred to promote connexional projects. <sup>767</sup>

765 See section 6.4.2.

766 Beasley-Murray, p.40 noted, "In British Baptist Churches growth above average was demonstrated in relation to all types of cell groups."

767 Red Beach profile noted criticism of their Christian school and pre-school.



Figure 8.4.1.c <sup>768</sup>

In uniformly low responses to items assessing Baptist interest and energy for wider issues, 24 churches responded to New Zealand concerns, 16 to social justice, 10 to world issues and 5 to peace.

Collectively these responses were made by 34 churches, of whom 21 indicated interest in only one activity. Eight were interested in two wider issues, two put energy into three areas, and three focused on all four.

Correlating these responses with Baptist theology showed 7 of the 13 churches with the greatest interest in wider issues including an ecumenical and/or liberal orientation, as did five of those interested in one of the issues. These 12 represent half of all the churches including liberal and/or ecumenical orientations, and 35% of all responses to the wider issues. Only 16% of all churches espousing evangelical theology expressed interest in the wider issues.

Charismatic theology was affirmed by half the churches interested in

<sup>768</sup> Minor outreach activities were those undertaken by less than 50 churches.

wider issues. Not only is this less than the national average (69%) but they also included only 9% of all charismatic churches. Thus, wider issues are an area where Baptist charismatic churches are not involved more than others.

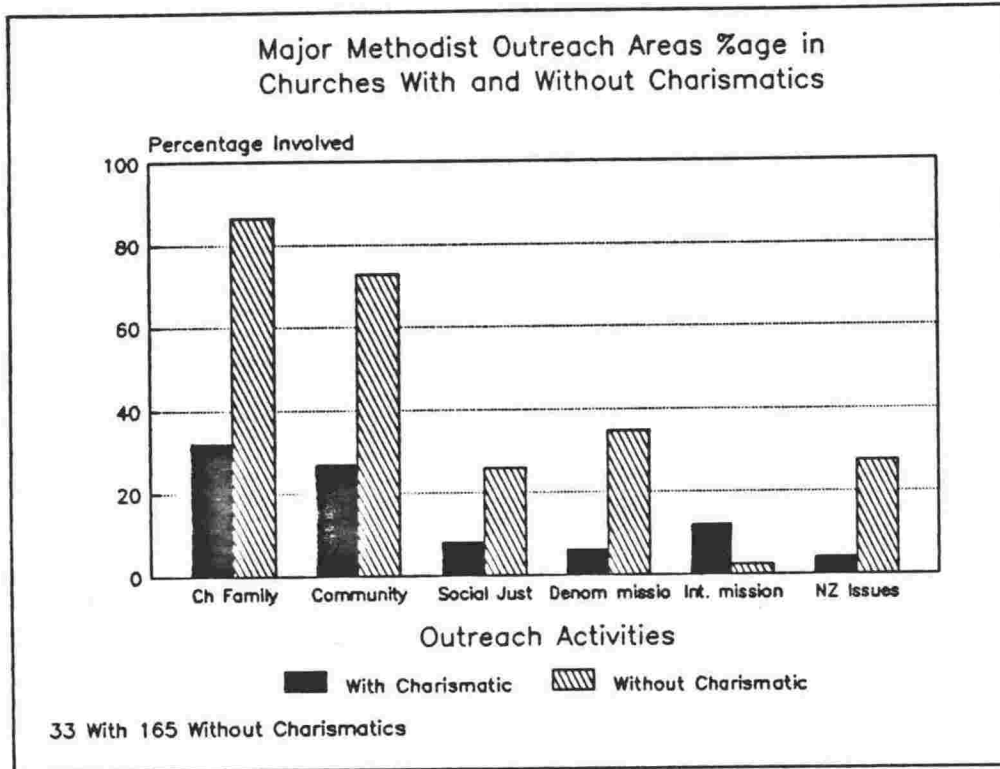


Figure 8.4.1.d

Interdenominational mission was the one major area definitely supported at a higher level by Methodist charismatic churches, although backing from 7 of 33 churches was lower than for their Baptist counterparts.

It was in the minor outreach areas<sup>16</sup> that charismatic support was at a higher level. Their support for the poor, world issues, and public questions, demonstrated greater involvement in this world by these churches. Methodist charismatic development was at a significantly earlier stage than in the Baptist churches, and still developing towards channelling power outwards. In a small number of churches pre-schools, medical and counselling services were being developed.

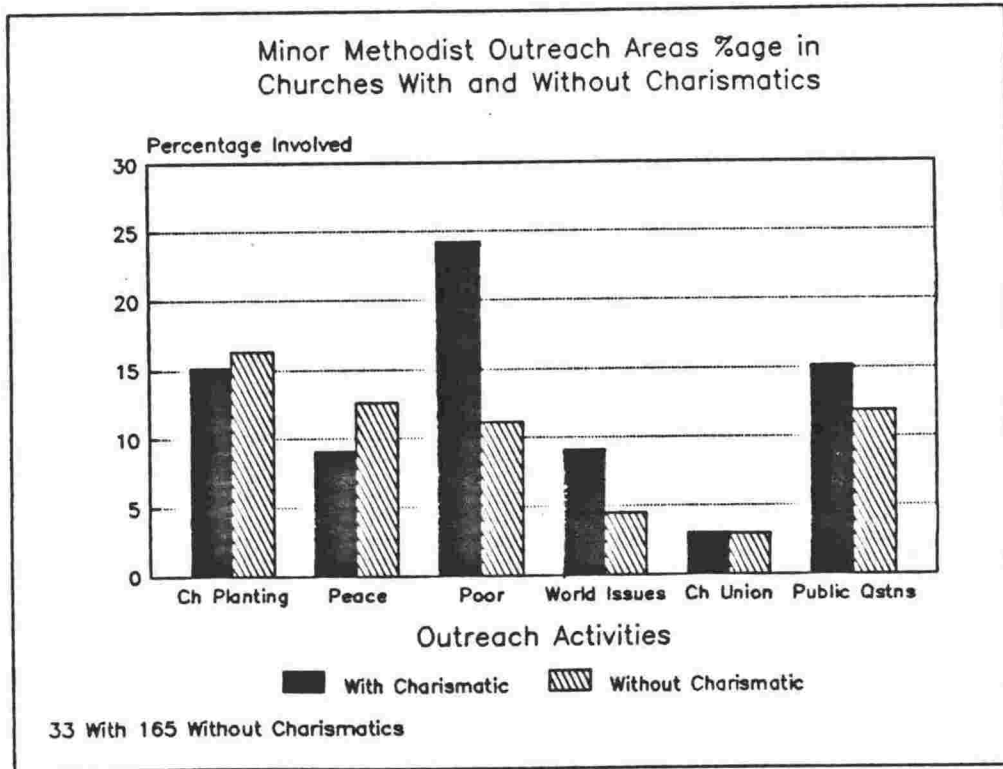


Figure 8.4.1.e

The specifically Methodist connexional activities, chosen in consultation with 1990 President Barry Jones, attracted minimal support. Five churches focused on church union, while 21 listed public questions. Lack of energy for church union could be attributed to churches with this interest already being in the co-operating ventures not included in this study. Charismatic churches favoured spiritual rather than administrative unity.

### 8.5 Summary

The Charismatic movement showed greater effects in Baptist churches, where 69% were involved, than among Methodists where only 20% included charismatic theology.

It impacted Baptist ministry by changing the theology held by pastors, diversifying the range of roles in which they could contribute to multiple pastorates, and drawing staff from a wider range of training institutions to supply the demand. Methodists, with less charismatic impact, maintained a near uniform Methodist training base and did not import staff from other

areas. Rather, ministers served multiple churches, as members and churches aged and reduced in numbers.

Baptist Churches with charismatic pastors, theology, or both, were more likely to show growth greater than the AAGR. Between 1968 and 1988, the group identifying with charismatic theology grew by 7000, while the others grew by 700 members. Methodist churches including charismatic members also showed a slight bias towards growth.

Comparing national Baptist growth rates with those for charismatic and non-charismatic groups revealed that in most areas whatever all the churches did, the charismatic group did it more.

The keys to interpreting the complementary differences between the charismatic and non-charismatic Baptist groups appear in the different values held by pre-war and baby-boom New Zealanders, in age profiles, population movements and the strategic position of churches in age and place.

While recognising that the diverse Baptist churches accommodate a great variety of age, Christian experience and application, and acknowledging that in many fields both groups of churches engaged in the same activities, the following general differences emerged.

Charismatic Churches	Non-Charismatic Churches
69% of membership and churches	31% of membership and churches
54% of 138 churches growing at greater than AAGR 1968-1988	22% of 62 churches growing at greater than AAGR 1968-1988
1968-1988 net gain 6710 members	1968-1988 net gain 705 members
1980's planted 32 churches	1980's planted 4 churches
More children and youth	More retired people
Higher total average a.m. attendance	Higher adult average a.m. attendance
Lower average members (119)	Higher average members (121)
Higher support interdenominational missions	Higher support for Baptist missions
Higher support for new Union projects	Higher support for older Union projects
More churches in areas showing greatest growth 1968-1988	More churches in areas showing greatest growth 1948-1968
More bi-cultural churches	Four bi-cultural churches
More interest in issues close to home	More interest in wider issues
Stressed experience of God	Stressed traditional worship of God
More emphasis on immanent God experienced in this world	More emphasis on transcendent God mediating in this world
Multi-instrumental and vocal modern music	Traditional organ, piano, hymns and songs
Informal services	Formal worship services
Attracted some working class people	Attracted fewer working class
Attracted mobile people	Attracted stable people
Attracted more people under 40	Attracted more older people
Valued diversity, power sharing bi-culturalism, variety	Valued homogeneity, authority, mono-culturalism, loyalty
Suited shared ministry	Suited 'one-person-band' ministry

Table 8.6.a

Accepting the Charismatic movement enabled Baptist churches to relate to upwardly mobile baby-boom generation families by offering culturally appropriate ways of experiencing and serving God in this world. The movement was thus a catalyst for change.

## CHAPTER 9 - THE CHARISMATIC MOVEMENT AND CHANGE

The rise of the Charismatic movement coincided with the rapid changes in society which caused a sense of discontinuity and loss of the known world.

### 9.1 Post War Changes

Early post-war attempts at recreating New Zealand society focused "on home and families and on trying to recreate society as it had been - or as it ought to have been in the 1930's."<sup>770</sup> Baptist and Methodist Sunday Schools bulged with baby-boom generation children. Recreating past models provided a static continuity which reeled under the impact of the 1960's jet travel, TV, contraceptive pills, Sunday sport, Vietnam protests, new styles in music, dress, and new age ideologies. Static continuity was dead. So, said the theologians, was God.

But in the Charismatic movement God experience rose again.

Methodists said this was not a necessary way of being Christian. Baptists said it was not traditional.

From this discontinuity rose the way for the churches to make sense of the turmoil. As the initially divisive movement settled down, it revealed change appropriate to the baby-boom generation. It also revealed dynamic continuity of God experience as the new way of making sense.

Experiencing God amidst the change appealed to the young people who were soon to lead upwardly mobile baby-boom families. Baptist style charismatic music, worship, small groups, valuing of gifts and talents, participatory roles, local congregational government and personal God experience all affirmed the individualistic cultural milieu to which they belonged. Baptist numbers grew.

Liberal Methodist connexional leaders, not impacted by the movement, curtailed their potential for similar numerical growth. They saw the discontinuity of turmoil, but not the potential of dynamic continuity.

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770 King, M., New Zealand Since 1945, p.7.



### 9.1.1 Change in relation to church culture

A first step to developing dynamic continuity lay in discerning charismatic 'cultural baggage.'<sup>771</sup> While this had given Americans dynamic continuity through from the pentecostal movement into the second wave, when exported it was as static as efforts to recreate pre-war society. New Zealanders needed their own cultural expressions of their God experience just as much as Latin American and African charismatics did.

This was initiated for the Baptists by the Rev. Murray Robertson and the Spreydon church. They modelled a new balance of charismatic, evangelical and social justice perspectives and the outward facing nature of the movement, in biblically grounded ways continuous and compatible with Baptist tradition. Indigenous music such as 'Scripture in Song' and 'Servant Songs'<sup>772</sup> also helped. In the 1980's Methodists recognised continuity with Wesleyan theology. Pragmatic New Zealanders with a potential for 'do-it-yourself' responded to the movement by an outworking and sharing of the experienced new life by channelling it out toward society. This linked with Methodist social action emphases.

Baptist profiles in which bi-cultural and charismatic orientations were linked also indicated the movement's ability to trigger change seen as culturally appropriate when there was "a reassembly of the ingredients of a mixed European and Polynesian heritage into forms of 'New Zealandness' appropriate to the country's position as a Pacific nation".<sup>773</sup>

### 9.1.2 Changing the Direction of Power

Another key to developing dynamic continuity in culturally appropriate ways, hinged on the attitude of groups to their new experiences. Members could act exclusively, keeping their new creative power and vitality within their own group, continually recycling their experiences in seeking further spiritual growth. Or they could act inclusively, reaching out beyond their group to share the power. In this critical transition, (the key to moving

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771 The roots link conservatism, fundamentalism, triumphalism, with world denying aspects from holiness movements. Music also initially showed continuity with camp meetings and black holiness Christianity.

772 Produced by D. Garrett and G. Jansen respectively.

773 King, p.175.

from the first to the second phase of the second wave) operating under the first pattern could lead to a power implosion, with the group fragmenting, shattering and causing divisiveness. In the second scenario, power exploded creatively outwards in community facing ministries and evangelism. This effectively reconnected God, self and society. <sup>774</sup>

### 9.1.3 Changing the Shape of Churches

The Charismatic movement changed the shape of churches where it impacted the governing power base. It did not do this significantly in Methodist churches, where the liberal hierarchy had a different agenda, including personal encounter groups and social justice.

However, it impacted at the grass-roots power base of the Baptist churches. With congregational autonomy, the churches could invite ministers encouraging charismatic development, and it freed up the laity to dynamic new roles in worship and outreach through the priesthood of all believers. Baptists moved into a mission model <sup>775</sup> and away from the church society model in which the Methodists continued to operate. <sup>776</sup>

### 9.1.4 Change in Growth Patterns

The movement demonstrated its role as catalyst for change and growth through charismatic Baptist churches having a higher proportion growing at greater than the national rate for the period 1968 to 1988. Earlier, the Methodist denomination had gained more members than the Baptists, but their 7000 gain was succeeded by a 14,000 loss. The difference between the Churches hinged on their attitude to the Charismatic movement and the concomitant resolution of the discontinuity in society.

### 9.1.5 Changes in Ministry

As acceptance of charismatic theology was followed by its expression in less formal worship involving lay people and greater musical diversity,

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774 This was seen by Bibby (1987) as the key to future of the Canadian churches.

775 Well summed up in the Baptist Home Mission pamphlet, circa 1986 The Mission Field - You're Standing on It.

776 However by 1990 the Methodists also recognised the need to change to a mission based model, this being promoted by the Making Disciples Task Group and Kennon Callahan, an American Methodist church growth expert.

more team leaders were sought. When demand for charismatic clergy exceeded the supply of traditionally trained Baptist pastors, staff, including an increasing proportion of women, were called from training in a wide diversity of sources. Pastors were called out from among their own people to serve there. Earlier it would have been more likely to be send such leaders off to Baptist College prior to serving other churches. With the slower acceptance of the movement in the Methodist church, and its connexional structure, these factors are not marked.

#### 9.1.6 Change in Relation to the New Age

Since the 'dawning of the age of Aquarius' in the 1960's, new ideologies and religions have surfaced. As a pre-requisite for global ecological wholeness, they included an individualistic focus on getting in touch with feelings, with healing and wellness which appealed to the upwardly mobile middle class.<sup>777</sup> Charismatic churches have vigorously opposed New Age religions. Ironically, they offer a similar individualistic package, appealing to a similar group, with the addition of linking God with self and society in a dynamic continuity of Christianity in a new age.<sup>778</sup>

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777 Scadden, T., lecture at Association for the Study of Religion Conference, 26/8/1991.

778 Veitch, J.A., 10/7/1992 described the Charismatic movement as "the Christian flip side the New Age movement."

CONCLUSION PART II

The Charismatic movement enabled Baptist churches to make changes relevant for the socially changing period. It provided continuity of God experience amidst the discontinuity of life in this world. While it was relevant for the baby-boom generation it will not necessarily be relevant in the same form for their descendants. Each generation needs a freshness of God experience from which to express the dynamic continuity of 'the God news' in word and action. Analysis of New Zealand census religious professions indicated that in 1991 fewer teenagers and younger adults were in Baptist and Pentecostal churches than in previous censuses.<sup>779</sup>

The Charismatic movement can then be seen as having delayed the membership decline experienced in other historic churches. It may already be too late for the Methodist church to take that particular movement on board. Openness to dynamic new ways of experiencing God in this world will be needed for churches to continue to tell the God news in word and action beyond the year 2000.

However, for the period 1948 to 1988, the Charismatic movement provides keys to interpreting growth and decline within New Zealand Methodist and Baptist Churches. These keys interlock with those found within evangelical theology and practice, and secularisation.

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779 Ph.D. work in progress - H. Coventry.

PART III EVANGELICAL THEOLOGY AND PRACTICE - TELLING THE GOD  
NEWS

"Evangelism flourishes where there is a certainty about the gospel."  
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## CHAPTER 10 - INTERPRETATION AND APPLICATION OF EVANGELICAL THEOLOGY

The role of churches is defined as 'to experience and tell about God in word and action in this world,' or - in brief - sharing 'the God news.'<sup>781</sup> The Charismatic movement has been revealed as a catalyst for change within the churches, enabling God to be experienced in this world, in ways relevant to the 'baby-boom' generation. As it also "reawakened the conversionist tradition,"<sup>782</sup> the place of evangelical theology and practice in Methodist and Baptist Churches between 1948 and 1988, and how this telling of the God news contributed to the growth and decline of membership, is now explored.

### 10.1 Definition

While the terms evangelical, evangelist and evangelism bear a close family resemblance through their Greek roots (*euaggelion*, *euangelistes*, *euangelizomai*), they are not synonyms, their differences being understood in this thesis as follows.

The definition of evangelical theology is:

Tenets formulated from the basic belief that the essential Christian message is found in the doctrine of personal salvation through faith in the atonement of Christ.

The term Evangelical applies to persons, groups or churches holding evangelical theology.<sup>783</sup> The activities of Evangelicals in promoting their views is also known as Evangelicalism.<sup>784</sup>

The terms evangelise and evangelism are used for ways of sharing the God news in the desire to see people come to personal faith in Christ,

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781 See Introduction.

782 Breward, p.82.

783 This term may be either noun or adjective, i.e. Billy Graham is an Evangelical, or the Baptist denomination is part of an Evangelical Alliance.

784 The term Evangelicalism is also applied in a transdenominational sense, as in Hunter, J.D., *Evangelicalism*, pp. 3-4 "theologically conservative Protestantism, synonymous with Protestant orthodoxy, not always synonymous with fundamentalism, but may include it". New Zealand Methodists chose liberal or neo-orthodox responses to fundamentalism. Baptists agreed with the tenets but largely steered clear of fundamentalism itself, initially being influenced more by British than American sources.

with evangelistic being the appropriate adjective.

The relationship is seen most clearly within Baptist churches, where the practical expression of their high commitment to evangelical theology has been ongoing high commitment to practising evangelism.

## 10.2 Historical Perspectives

Historically a key feature in New Zealand Baptist Evangelicalism was the Rev. J.W. Kemp's appointment to the Auckland Tabernacle. Kemp brought a "soul-rescuing, culture-denying, individualistic Christianity."<sup>185</sup> His work, particularly founding the Bible Training Institute, the Reaper magazine and the Ngaruawahia and Pounawea Keswick Conventions provided transdenominational vehicles with momentum for gathering Evangelicals and encouraging revival.

In 1948, Methodist and Baptist Churches, as descendants of the Evangelical Revival,<sup>186</sup> would have expressed their position as holding evangelical theology. Both emphasised the need for personal salvation as a prerequisite for life in the next world.

With hindsight the Baptist position would be viewed as conservative evangelical, in line with their doctrinal basis. This includes belief in "The atonement by Our Lord on the Cross for the sin of the world", and "Salvation by faith in Christ alone", along with another Evangelical distinctive "The inspiration of the Bible and its authority in all matters of faith and practice".<sup>187</sup> While the denomination had not been influenced by liberalism, there had been some "slight stirrings of contention" under the influence of American fundamentalists, but "New Zealand Baptists tend[ed] to be on the conservative side of the general stream of British theology."<sup>188</sup> As most ministers had trained at Baptist College under Dr J.J. North, there was, throughout the country, a commonality in evangelical

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785 Simpson, J., 'Joseph W. Kemp,' in Rescue the Perishing (ed. Pratt, D.), p.25.

786 See Part I.

787 Baptist Doctrinal Basis, as printed annually in Year Books, Articles 3, 4 and 1 respectively.

788 Simpson, E.P.Y., pp. 96-7. Joseph Kemp is portrayed by J. Simpson as mediating "theological concerns of a specifically fundamentalist nature to small but significant proportion of conservative Protestants in New Zealand." Rescue the Perishing, p.24.



theology and practice.

Methodists were continuing the move begun in the 1890's towards a more liberal evangelical approach, accompanied by greater emphasis on the social gospel. With greater involvement in this world they became less culture denying, but maintained strict ethical and moral codes.<sup>789</sup> They had however, found a middle ground in neo-orthodoxy, which emphasised the need for both personal salvation and social action. The move towards liberalism can be seen as an attempt to rectify the Church's failure to make a large impact in New Zealand.<sup>790</sup> Again as the largest proportion of their ministers trained through a single institution - Trinity Theological College - they too had a commonality in theology and practice. Coming out of the Anglican tradition Methodists put more emphasis on doctrines of grace and sacraments than did Evangelical Baptists, with their strong anti-Roman Catholic stance.

### 10.3 Evangelicals Incorporate Social Perspectives

During the period studied the emphasis among Evangelicals on "the corporate experience of being part of christian community has replaced the traditional evangelical emphasis on faithfulness".<sup>791</sup> This took a step towards reconciling the seeming incompatibility of individual and societal evangelism, and facilitated Evangelicals' increasing involvement in community facing ministries to wider society. In line with world wide Evangelical trends New Zealand Baptists can be seen moving closer to a middle ground promoting both evangelism and social action.<sup>792</sup> In one sense this fills the vacuum left in the other historic churches by the 1960's collapse of neo-orthodoxy.

The collapse would leave Methodists continuing their social action with

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789 Particularly regarding alcohol, gambling and dancing.

790 Lineham, n.d., p.8.

791 Lineham, n.d., p.15.

792 Expressed for example by the Lausanne Congress on World Evangelisation, 1974. One of the main purposes of this was to "frame a biblical declaration on evangelism...[and] state what the relationship is between evangelism and social responsibility". (Dictionary of the Ecumenical Movement, p.594.) The 3000 word Lausanne Covenant, in addressing Christian social responsibility expressed "penitence...for having sometimes regarded evangelism and social concern as mutually exclusive". (Ibid, p.595.) The writings of Anglican John R.W. Stott, a key leader in Lausanne Conventions, have been influential.

a decreasing number having experienced the evangelical rationale for this. Baptist commitment to evangelical theology and practice was to contribute undergirding continuity throughout the post-war social changes.

## CHAPTER 11 - BAPTIST INTERPRETATION AND APPLICATION

### 11.1 Consistency in Evangelical Belief and Practice of Evangelism

Dean Kelley, writing about American conservative church growth, claimed that church strength is proportional to the strictness with which basic beliefs are held - "strong organisations are strict...the stricter the stronger", and "strong organisations tend to increase in membership and weak ones to diminish".<sup>793</sup>

The NZ Baptist editor commented in 1982 that, "Evangelism flourishes when there is a certainty about the gospel",<sup>794</sup> and the 1985 Values Study indicated that "Baptists justify a separate 'billing' for sheer consistency of belief".<sup>795</sup> They had the highest rates of all participants for belief in God (93%), Life After Death (79%), A Soul (81%) The Devil (68%), Hell (63%), Heaven (79%), Sin (77%), the applicability of the Ten Commandments (57-93%) and of the seven Social Commandments (89%).<sup>796</sup> They were also "roughly twice as likely as the average to see God as highly important in their lives."<sup>797</sup>

The seriousness with which these beliefs are held and acted on is indicated by the Baptist Churches' commitment to growth and evangelism, captured in the expression, "we must evangelise or we must fossilize".<sup>798</sup>

Emphasis on evangelism remained constant while various methods were employed. Big crusades were favoured earlier in the period, with 916 (net)

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793 Kelley 1972, p.95. In 'Why Conservative Churches are Still Growing,' (JSSR 1978, 17 (2), p.166) he stated that "denominations which grow are..those which do a better job at the essential function of religion, which I characterised as "making life meaningful in ultimate terms". He argued (p.170) that the purpose of the church should be "to preach the Gospel", and "win others to Christ". "If it does that effectively..it will meet people's religious needs by making life meaningful in ultimate terms, and - sooner or later - it will attract new members as well as retaining present members: it will grow." Thus growth was seen as a by-product of serious commitment to purposes.

794 NZB, 3/1987, p.2.

795 Webster and Perry, p.26.

796 Webster and Perry, pp. 34, 40 and 41.

797 Webster and Perry, p.43.

798 NZB, 4/1954, p.83, quoting Dr. C.J. Tinsley, of Australia.

new members being added in 1960, following the Billy Graham Crusade, and the New Zealand wide Carter Crusades. Evangelists conducting New Zealand wide campaigns included Jacques Hopkins, Ivor Powell, Tom Skinner and the New Zealand Revs Fred Carter, Cliff Reay and Roland Hart. In February, 1963 the latter reported "general hardening against the gospel and a resistance to commitment." <sup>799</sup>

While these mass appeals for conversion were being promoted, visitation evangelism <sup>800</sup> and the need for individual Christians to share their convictions were also stressed. Addressing BTC in 1949, Professor E.M. Blaiklock considered it better to share the gospel at firesides with 'outsiders,' than for only a small core of convinced to hear evangelical sermons. <sup>801</sup> The 1961 slogan was "Let everyone win one in '61." <sup>802</sup>

In 1965, the largest number of American Baptist preachers ever to visit New Zealand, simultaneously conducted the Trans Pacific Crusade in over 130 churches. <sup>803</sup> The following year 693 (net) new members were added, after 1488 baptisms.

'All Age' Sunday schools <sup>804</sup> were seen as evangelistic outreach, providing comprehensive gospel programmes. The American lesson material was replaced by more culturally appropriate Australian and New Zealand publications. <sup>805</sup> By 1972, 92 out of 155 churches ran the programme, <sup>806</sup> but Burt's successors gave the scheme less prominence and total Christian education numbers fell away dramatically. If effective evangelism is measured by net membership increase, the AASS was not effective, for the only high increases can be attributed to the Trans Pacific Crusade and the combined Billy Graham and Carter Crusades. Net losses in membership

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799 NZB, 2/1963, p.39.

800 A.C. Archibald's book, New Testament Evangelism - How it Works Today, setting out a programme for visitation evangelism was distributed, in the late 1940's, to every Baptist pastor in New Zealand by the Church Extension committee, Simpson, E.P.Y., p.82.

801 NZB, 3/1949, p.65.

802 NZB, 1/1961, p.11.

803 For a report on this Crusade see NZB, 10/1965, p.260.

804 See section 2.4.

805 These gained sufficient recognition to be successfully exported to Great Britain.

806 Year Book 1972-1973, statistics.

were recorded in 3 years in the hey day of AASS.

Support for evangelistic crusades continued with the 1967 Lavender 'Winsome Crusade,' stressing visitation evangelism,<sup>807</sup> and another Billy Graham Crusade in Auckland in 1969. Although drawing thousands of enquirers, (this term being preferred to 'converts') when spread from Whangarei south they were thin on the ground with little impact being made in individual churches. As most of these people had already had contact with the churches, it was certainly not the hoped-for revival.<sup>808</sup> Similarly committed Christians with interested friends were the majority attending the 1987 Leighton Ford and Luis Palau Crusades.<sup>809</sup>

Evangelistic presentations continued at young people's Easter Camps, and it was recognised that evangelism without nurture and education did not lead to lasting commitment. The focus was shifting to Christianity lived now, in this world, rather than as just the preparation for the next world. The role of small groups in church growth through evangelism, nurture and education was emphasised following the appointments of the Revs B. Stewart (1969) and D. Metcalfe (1974) as consecutive Directors of Evangelism.<sup>810</sup>

Although Baptists always supported mid-week meetings, the increase in house groups during the 1980's may owe part of their success to older members' small group study experiences in AASS days. House groups extended activities from church buildings into members homes, "thereby decentralising the work of the church".<sup>811</sup> This movement of meetings from church to homes paralleled that from minister to people centred ministry, and showed the 'both-and' approach - both church and home properties, both minister and people contributing their complementarity to evangelism.

Thong Ng saw "A church whose relationships between members can be developed further from the "big celebration" services in small groups."

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807 NZB, 7/1968, p.10.

808 NZB, 5/1969, pp. 6-7.

809 See Gilling, B., 'Convinced Christians Convinced Christians?' in Rescue the Perishing, (ed Pratt, D.) pp. 77-95.

810 Luck, R., The Period 1945-1982, Church Growth School lecture, 1984.

811 NZB, 12/1982, p.2.

holding a key to growth. <sup>812</sup> Evangelism through housegroups appeared effective as membership increases continued in all but one year of recorded house group numbers. Only eight churches had no small groups, while 116 had the equivalent of over half their members involved. In the twenty fastest growing churches, the equivalent of 60.72% of members were involved in house groups. This dropped to 52.15% in the twenty fastest declining churches. Eighteen, including three with the highest AAGR between 1968 and 1988, had housegroup numbers equal to or greater than their total membership. <sup>813</sup>

As Baptist churches looked towards the year 2000 the growth goal of 300 churches and 40,000 members began to be implemented by the Home Missions Board. <sup>814</sup> Evangelism was teamed with church planting and church strengthening, as research revealed churches growing fastest in their first twenty years.

The commitment to evangelism was consistent, as were numerical and percentage increases in census affiliation, and membership, while the MPR indicator remained static. However, the proportion of members in relation to the Baptist census population aged over 15 began to decrease, <sup>815</sup> and all was not as rosy as statistics first indicated.

### 11.2 The Baptist 'Hole in the Bucket'

While the proportion of members in relation to census affiliation had declined, another far more dramatic decline was registered in the national membership statistics from 1948 to 1988. While 45,000 members were added, the Baptist Churches' net membership increase was only 14,000. Analysis reveals the following pattern.

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812 Thong Ng, p.42.

813 Concern expressed by a number of interviewees, that housegroups could become inward looking cliques, seemed to relate firstly to maintenance ministries' development inhibiting church growth, and secondly to strong housegroups causing divisions if members moved off to another church, or started their own.

814 Year Book 1989-90, p.32.

815 See Figures 2.1.a and 2.1.b.

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Starting in 1948 with	10,146 members
They increased by	<u>13,455</u>
To have	23,601 members in 1988

To get this gain overall they have:

(1) Transferred	3,644	more in than out
(2) Baptised	29,245	into membership
(3) Received	<u>12,524</u>	by other means
	<u>45,413</u>	overall welcomed in
Of these	<u>6,421</u>	were lost by death
	38,992	
Of whom	<u>24,898</u>	have been lost by other means
Leaving	14,094	net new members gained

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Table 11.2.a

After allowing for deaths, Baptists lost numbers equal to almost two of every three members gained. Or, put another way, for every three members who came in the front door, two went out the back door. This portrays a church good at gaining but not at retaining members.

In addition 15,228 baptised people did not come into membership - or for every three baptised one did not join a Baptist church.

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If half those lost had stayed - i.e	12,500
and half the others baptised had joined	<u>7,500</u>
This could have added another	20,000
and by 1988 the Baptist Churches could have had over 43,000 members.	

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Table 11.2.b

On past performance it would therefore be necessary to welcome in 51,000 members to gain the 17,000 necessary to have the 40,000 members aimed for by the year 2000. <sup>816</sup>

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816 As at 30/8/1991 membership stood at 23,855, a net increase of 254 in 3 years, despite additions of 1395 (1989), 1430 (1990) and 1488 (1991). After allowing an estimated 600 deaths the result was equal to losing 93% of members gained.

The following table of membership statistics for four 10 year periods between 1948 and 1988 reveals when and at what rate the losses occurred.

'Hole in the Bucket' Statistics 1948 - 1988

Factors	1948-1958	1958-1968	1968-1978	1978-1988	1948-1988
Beginning Membership	10146	13099	17283	18581	10146
Ending Membership	13099	17283	18581	23601	23601
Gain for Period	2953	4184	1298	5020	13455
Transfers in	5404	8533	8691	10077	30308
Less Transfers Out	4713	7693	7708	8664	26664
Excess of Transfers In	691	840	983	1413	3644
Baptisms for Membership	5200	7897	7200	10762	29245
Added by Other Means	1699	2368	3060	6236	12524
Total New Members	7590	11105	11243	18411	45413
Less Losses by Death	1241	1686	1884	2114	6421
Living Members	6349	9419	9359	16297	38992
Lost by Other Means	3279	4810	8165	10525	24898
Net Members gained	3070	4609	1194	5772	14094
Percentage Lost	52	51	87	65	64

Table 11.2.c

Dramatic losses equal to 87% of the members gained between 1968 and 1978 accentuated the previous twenty years' pattern where half the members gained were lost. The increased loss could be attributed to a combination of four factors.

- (a) The paradox within evangelical theology and practice
- (b) The onset of the Charismatic movement
- (c) The mobility of the church population
- (d) The age of the churches

817 The difference between 'Gain for the Period' and 'Net Members Gained' results from the former being calculated from total annual membership figures each year. Thus it accounts, by their absence, for loss of members through closure and churches leaving the Union. The latter is calculated from changes in listed churches relating to the previous years figures. The difference is equal to those members lost by closure or leaving the union, and the difference between calculations for a year in its own right, or a year in relation to the previous year. For example the listed 1949 Tabernacle roll revision shows in the 52% loss for 10 years, but when Valley Road left the Union at 31/8/1986 it was unlisted thus accounting for part of the difference. All figures are taken from Year Books, except deaths for the years 1977 and 1988 which were not published, and are estimated at 185 and 200 respectively.



### 11.2.1 The Paradox within Evangelical Theology and Practice

The Baptist Churches were good at mobilising for growth and evangelism, were consistent in working at it, achieving growth when other historic denominations did not. They were good at gaining new members,<sup>818</sup> but not at retaining them. It appears that the Baptist Churches' consistent strong evangelical message was paradoxically one of the reasons why they did not do even better. In line with Bibby's claim that the message would have been more effective in attracting reaffiliates and members' children than new proselytes,<sup>819</sup> it could be argued that the presentation appealed more to those whose background enabled them to interpret it.<sup>820</sup>

Concentration on evangelical theology can lead to a restricted diet for both minister and church, aiming for the first stage in Christian life rather than developing whole-of-life theology and mature Christians. After a number of reconversion experiences, providing a static continuity with 'more of the same', people are 'burnt out.' They either look for something more long-term, providing dynamic continuity, or are completely turned off the church for not providing this. Being 'burnt out' may have caused some losses.

Another search for an on-growing style of Christianity comes with realising that evangelical fall-redemption theology, (which puts everyone in the poor miserable sinner category and negates the value of this world), is incompatible with the successful middle class lifestyle of the bulk of the members. They saw their success affirming God's blessing in this world. Counting people out to count them in again (as fall-redemption theology does) is a discontinuity and a put down. These do not go down well with successful people. This realisation could be the point at which pastors left after serving in two churches.<sup>821</sup> Working through a 'both-and' solution,

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818 There is little data in existence which would locate the origin of the membership gains, so it is not possible to draw comparisons with Bibby and Brinkerhoff's Canadian studies, where 70-72% of conservative church membership came from reaffiliation, 17-19% from biological growth and 13-9% from proselytes. (Bibby & Brinkerhoff 1983, p.257 - first figure for period 1976-80, second for 1966-70.) See Table 11.3.a for a 10 year analysis by Isaac indicating 24% biological growth and 11.3.b for transfers to and from other churches.

819 See Bibby 1978, and Bibby and Brinkerhoff 1973 and 1983.

820 See Levin Baptist Case Study where this point is made in a local context.

821 See Part V for five out of seven pastors being in their first or second churches. The proportion holding evangelical theology was higher than for pastors in work.

could involve continuing to present the challenge of the God news, while developing a dynamic theology for the whole of God-shared life and staying in for the long haul to present it.

Concentration on evangelical theology can lead to perpetuating a cycle of short term ministers, preaching short term theology, in short term pastorates to a mobile membership characterised by short term rolling gains.

### 11.2.2 The Onset of the Charismatic Movement <sup>822</sup>

The Charismatic movement's onset precipitated Baptist membership movements. The encouragement to early neo-Pentecostals to "sever their connections with their church" <sup>823</sup> was heeded. They went.

However, the ultimate acceptance of the movement and its members by two thirds of Baptist Churches enabled the Charismatic movement to complement and encourage evangelical theology and practice. On profiles 106 churches listed both evangelical and charismatic orientations, 32 listed charismatic without evangelical, and 52 evangelical without charismatic.

### 11.2.3 The Age of the Churches

Lyle Schaller, a leading American church growth consultant considered that "if a church is over 25 years old, it is overwhelmingly more likely to make maintenance of its own life its highest priority." <sup>824</sup>

In order to assess the New Zealand situation, all New Zealand Baptist churches in existence between 1948 and 1988, <sup>825</sup> were listed in five eras of founding dates. The following table sets out their AAGR for the periods 1948-1968 and 1968-1988.

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822 See Part II - The Charismatic Movement for fuller details.

823 NZB, 5/1967, p.2.

824 Quoted by G. Marks, from Chicago, while attending courses led there by Lyle Schaller - reported in NZB, 9/1989, p.2.

825 Where a church has had two founding dates and retains its name or location, the earlier one is taken, i.e. Cambridge 1883-1892 which was refounded 1912, is listed as 1883, and Wainoni, first founded 1961 is listed under that date. If the church location changed in the refounding, the later date is listed, i.e. Tikipunga relocated and founded by Keyte Street members in 1971 is listed as 1971. This calculation takes into account all churches which opened and closed between 1948 and 1988, since those no longer in existence they contributed to the national membership during their lifetime.

Membership Growth By Eras Founded

Churches Founded	Number of Churches	% Increase 1948-1968	% Increase 1968-1988
Up To 1900	33	-0.49	0.46
1901-1924	28	1.10	-0.33
1925-1948	30	2.63	-0.09
1949-1968	74	7.05	1.97
1969-1988	58		5.20

Table 11.2.3.a

This shows agreement with Schaller's theory since the youngest churches in each era showed the greater growth rate,<sup>826</sup> and collective groups of churches founded between 1901 and 1968 all showed declining growth from the earlier to the later period. The most dramatic AAGR occurred between 1949 and 1968 for churches founded in that era followed by that for those founded between 1969 and 1988.

Collectively, only churches formed in the past 40 years demonstrated AAGR at rates greater than the national AAGR of 2.7% (1948-68) and 1.63% (1968-1988). Churches founded prior to 1900 showed a small increase rather than a continuing decrease in the second period, proving that the theory is not an inexorable rule. Other factors may take precedence over age in determining growth rates.<sup>827</sup>

Between 1968 and 1978 36 of the 38 churches planted in the big church planting era of the 1950's passed the twenty year mark. Twenty seven churches passed this milestone in the 1978 to 1988 period. As well as having the second highest number of churches 'maturing,' this period also showed the second highest membership loss. There were seven and thirteen churches passing age 20 in the two previous periods where 52% and 51% of

826 Eighteen of the 20 churches with highest AAGR between 1948 and 1968 were founded in that era, and 18 of the 20 with the lowest AAGR were founded before 1948. Nineteen of the 20 fastest declining churches in the second era were founded before 1968. But of the 20 churches showing greatest growth between 1969 and 1988, twelve were founded after 1968, but eight prior to that date, including two before 1900. (Richmond and Spreydon had 7.18% and 12.34% AAGR.)

827 Richmond, Spreydon, and 14 other pre-1968 churches had AAGR in excess of 5.4% in the later era.

members were lost. <sup>828</sup>

General agreement with the first part of Lyle Schaller's theory appears. After its first 20 years, the older a New Zealand Baptist church is, the less likely it is to show membership growth.

His correlation of the decline in church growth with the onset of maintenance ministries is however challenged on the grounds that people-affirming maintenance ministries are necessary. <sup>829</sup> These provide a caring, nurturing, growth base from which members may mature and continue evangelistic outreach activities, and into which new members can be welcomed to continue the cycle. This provides a necessary balance to a diet of evangelical theology, enabling churches to continue to be growth productive and plug the 'hole in the bucket.'

#### 11.2.4 The Mobility of the Church Population

Increased 'consumerism' and interdenominational mobility of the church population was most marked between 1978 and 1988 when over 18,000 new members were welcomed in, but only 5772 were added for the decade.

#### 11.3 Baptist Concern Over Losses

What was happening to Baptist membership? Concerns surfaced. A 1964 Report on the Progress of the Denomination studied the 1954-1963 statistics, noting that removals equalled one third of the 1953 membership, and nearly

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828 The marginally higher figure in the first period results from the 1949 revision of the 1944 Auckland Tabernacle roll when 424 members were removed - the largest single roll revision in the period studied. Minutes of Annual Assemblies of the Baptist Union 1944 to 1949 relate to the Auckland Baptist Tabernacle and the case of the disciplining of Dr. Alexander Hodge, minister of that church concerning the Tabernacle Trust. (B. Shaw a current member of the Trust advised in interview 30/5/1989 that this matter was sorted out by passing an Act of Parliament.) The letter of 11 May, 1944 tendering resignation from the Baptist Union was ordered to "lie upon the table," until it was withdrawn at the 1949 Assembly. See Year Book, 1949-50, p.17, and Simpson, E.P.Y., p.22.

829 However some types of maintenance ministries need to be avoided, for instance, "totally inactive members when the church is in maintenance mode" (Lineham, P.J., in Today's Christian, Aug. Sept. 1989, p.13, or, as F. Tillapaugh describes them, "spectators." He also sees maintenance ministries as putting more emphasis on buildings than people. I argue for maintenance ministries which affirm people.

40% of new members joining a Baptist church over the previous 10 years.  
830

Concern about the high loss of members "by other means", in the 1960's, led the Auckland Association to analyse members' arrivals and departures for the 5 years to 31 August 1969. They were not attempting to explain why members were lost, but to provide facts about their departure. They concluded that better roll keeping was needed! Replies from 36 churches on 537 deletions and 279 gains provided the earliest available information analysing members movements.

"Of every 100 received "by other means"; 57 had been previously baptised as believers in other denominations; 18 were former Baptists resuming membership; 3 were accepted without baptism on grounds of infirmity; 12 were received without baptism (1 subsequently baptised); 3 were incorrectly classified; 7 cannot be accounted for - the method of their reception has been lost or they are non-existent, i.e. errors in compiling roll figures.

"Of every 100 lost "by other means": 50 were removed because of loss of interest or loss of contact; 22 joined other denominations (10 of these Pentecostal Churches); 9 resigned; 1 was removed for disciplinary reasons; 5 were incorrectly classified; 13 can't be accounted for - the reason for their going has been lost or they shouldn't have been on the roll." 831

The Rev. B.K. Meadows analysed the Wellington Association statistics for the years 1965 to 1972. Using additions by baptism as "the most reliable (and honest) measure of spiritual achievement and effectiveness," he found that 406 losses by other means almost equalled the 423 baptismal gains. Excluding transfers, he concluded that "over these five years we have been losing people out the back door as fast as we have been welcoming them in the front - and this happens throughout NZ!" 832

Applying the method used above to determine the 'hole in the bucket,' at the time of the Wellington survey 63% of members gained were being lost,

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830 Report on the Progress of the Denomination, to the 82nd Annual Assembly of the Baptist Union of New Zealand, Dunedin, 1964, p.5. Prepared by the Administrative Committee of the Otago and Southland Association, it "was commissioned by the Union Council in June 1963...inspired by a resolution at the 1962 Assembly framed by Mr F.W. Horner of Hawera." (p.1.)

831 Minutes of Auckland Baptist Association, confirmed 8/12/1970. p.4. (Pages 1 and 2 missing so date of actual meeting not known.)

832 Wellington Baptist Association, A Statistical Survey, compiled by B.K. Meadows, November 1973.

making the position more serious than that indicated by excluding transfers. The survey noted that numbers equal to a third of the Wellington Association membership had transferred in and out during the previous five years.

This survey was updated in 1978 focusing on growth from baptisms and transfers. From 1969 to 1978, 85 members moved to Pentecostal churches, while 49 came in from the Brethren, but "we have been much less affected by the inter-denominational movement than Auckland, Waikato-Bay of Plenty and Canterbury". <sup>833</sup>

Concern by the Baptist Union for a national perspective on membership losses led to the Rev. T.L. Isaac analysing replies from individual churches regarding their "additions and subtractions other than by transfer and death" from 1967 to 1976. <sup>834</sup> Union concern appeared justified - hole-in-the-bucket losses equal to 83.48% of members gained occurred during this period. The survey coincided with charismatic impact dates and concern about interdenominational movements.

Additions other than by transfer, showed that

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1553 (24.01%)	were baptisms of members children
3393 (52.46%)	were baptised in their own church
484 ( 7.48%)	were baptised in Brethren Assemblies
1038 (16.05%)	were baptised in other churches <sup>835</sup>

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Table 11.3.a

Members received from and lost to other denominations and overseas were represented as follows: <sup>836</sup>

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833 Wellington Baptist Association, Statistical Survey 1978, compiled by T. Isaac, 28/11/1978.

834 Isaac, T.L., Role (sic) Survey 1/9/66-31/8/76, Report to Union Council - June 1977. This was a preliminary survey compiled from replies from 95 of 160 churches. Figures quoted in this thesis are from the handwritten updates when final replies were received from 123 churches. Text quoted is from the report.

835 Isaac Survey, update to Table 1, p.3.

836 Isaac Survey, from updated Tables 3a and 3b.

Denomination	Number Received	Number Lost
Brethren	484	110
Church of Christ	130	34
Pentecostal	76	474
Presbyterian	104	166
Methodist	38	28
Anglican	18	70
Baptist	33	67
Restoration to Baptist Roll	177	
Went Overseas		125
Other	<u>462</u>	<u>251</u>
Total	1522	1325

Table 11.3.b

The above movements to other churches and overseas accounted for 40.92% of members removed from the church rolls. Analysis of 3238 membership movements from 123 churches yielded the following results.

Reason for Roll Removal	Number Removed	Percentage of Total Removals
Ceased Worshipping	920	28.41
Lost Track Of	996	30.76
Went to Pentecostal or A.O.G.	475	14.67
Went to Other Denominations	588	18.16
Other (denomination not known)	259	8.00

Table 11.3.c

Investigation of the origin of 3051 of the members removed from the rolls revealed the following pattern. <sup>'''</sup>



Category	Number	Percentage
<u>Ceased Worshipping</u>	883	
Members' Children	160	18.12
Baptised in Own church	437	49.49
Transfer	207	23.44
Other	79	8.95
<u>Lost Track Of</u>	921	
Members' Children	74	8.03
Baptised in Own Church	456	49.51
Transfer	314	34.09
Other	77	8.36
<u>To Pentecostal Churches</u>	449	
Members' Children	46	10.24
Baptised in Own Church	169	37.64
Transfer	177	39.42
Other	57	12.69
<u>To Other Churches</u>	798	
Members' Children	426	13.96
Baptised in Own Church	263	32.96
Transfer	265	33.21
Other	124	17.54
<u>Total Origins of Roll</u>		
<u>Removals</u>		
Members' Children	426	13.96
Baptised in Own Church	1325	43.43
Transfer	963	31.56
Other	339	11.05

Table 11.3.d

Members' children were more likely to join denominations other than Pentecostal, and those most likely to be removed were baptised from the community, but not members' children.

The tendency for Baptist church movements to follow population movements appeared again in this survey, for the significant tendency to receive members from Brethren Assemblies and to have members move to Pentecostal churches was twice as high in Auckland and Waikato-Bay of Plenty as in the rest of the country. <sup>111</sup>

The figures causing greatest concern were that 27.74% of those removed from the rolls ceased worshipping anywhere and that a further



30.83% were lost track of. <sup>839</sup>

The recommendations of this report were:

- "(a) That churches be encouraged to give much more care and teaching to those baptised other than from church families.
- (b) That pastors/secretaries be encouraged to ascertain destinations of those moving and advise churches there promptly while those referred are still traceable.
- (c) That the interdenominational movement be accepted as a reality and while losses in this way are not welcomed, that attention be concentrated on the more serious areas of loss." <sup>840</sup>

This report, prepared by a minister with degree qualifications in statistics gave the Baptist Union clues about what was happening to membership of its churches, and valuable insight into detailed membership movements. Information provided on subsequent annual statistical returns was not used to update the survey.

A small scale assessment of the statistical returns for the years 1983 to 1985 gave a mini picture of 3736 membership subtractions, excluding 2281 Baptist transfers. <sup>841</sup>

Reason for Subtraction	Number Removed	Percentage Removed
Transfer Mainline	302	8.1
Transfer Evangelical	161	4.3
Transfer Pentecostal	759	20.3
Transfer Sect	4	0.1
Resigned	371	9.9
Ceased Worshipping	615	16.5
Lost Track of or Moved Away	937	25.1
Deaths	587	15.7

Table 11.3.e

Subtractions resulting from members ceasing worshipping or being lost track of made up 41.6% of all subtractions listed, or, allowing for deaths, 49.3% of subtractions. This improvement on the loss of 58.57% shown in the 1967-76 survey could be interpreted as settling down to living with the

839 Isaac survey, p.2, point 9(b).

840 Isaac Survey, Recommendations, p.2.

841 Unpublished statistics compiled in Baptist Union Office, supplied by G. Marks. Percentages were calculated by the writer.

## Charismatic movement.

Baptist members continued to transfer to Pentecostal churches at an increasing rate -

- (a) 10% of losses "by other means" Auckland survey, 1964-1969
- (b) 14.7% of members removed from rolls, Isaac survey, 1967-1976
- (c) 20.3% of subtractions including deaths, 24% excluding deaths, Baptist Union survey, 1983-1985

Historically, the largest single source of interdenominational 'transfers in' has been the Brethren Assemblies.<sup>842</sup> Their ruling that "tongues must cease," brought a wave of conservative evangelical charismatic people into Baptist churches from the early 1960's through to around 1973.<sup>843</sup> A second wave ensued in the 1980's when the closure of a number of Assemblies, such as Northbridge Chapel, saw conservative Brethren members replacing the liberal Baptists going to other mainline churches.<sup>844</sup>

General Superintendent Marks, commented that "a lot of our growth..is as much from movement between churches as from new converts,"<sup>845</sup> and the Rev. B.K. Smith, Principal of BTC, noted Baptist churches being like an "evangelical sink" which received the "washings down" from the other churches.<sup>846</sup>

The hole-in-the-bucket figures demonstrated Baptist churches doing less well than the first reading of their growth in membership and census affiliation indicates. To have lost twenty five thousand members over the past forty years to show a gain of fourteen thousand gives cause for

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842 Gustafson, B.S., interview 31/5/1989, noted considerable Brethren influence on the Baptist churches between the two World Wars, and that "right through the twentieth century there has always been this Brethren influx."

843 See Lineham, P.L., 'Tongues Must Cease: The Charismatic Movement in New Zealand', in Christian Brethren Review Journal No.34, for a full discussion of the Brethren reactions to the Charismatic movement.

844 Gustafson interview.

845 Marks interview.

846 Smith, B.K., What is a Baptist Church? Video of address to Pastors' Conference, 1988. Smith's view aligns with Bibby and Brinkerhoff (1973, p.280) who considered that conservative churches grew because they retained members already familiar with evangelical culture.

concern. These twenty five thousand people were not casual adherents appearing at Christmas and Easter, but people who had responded to evangelism with triple commitments of (1) conversion, (2) baptism and (3) membership. Some transferred to other churches (particularly in reaction to the presence or absence of the Charismatic movement) and inter church movement became a fact of life by the 1970's.

But a high proportion ceased worshipping or were lost track of - either they lost interest in the church or the church lost interest in them! This will appear even more marked in the Methodist churches.

## CHAPTER 12 - METHODIST INTERPRETATION AND APPLICATION

### 12.1 Trend from Evangelical Towards Liberal Theology

As noted earlier, the move towards liberal theology commenced before 1948, and was accompanied by a temperance emphasis. The church in 1948 had the legacy of both these moves.

"In the long run gospel temperance..undermined the importance of the church by creating a tradition of self-justified morally secure New Zealanders on one side, and a consciously unacceptable group on the other." <sup>847</sup>

This paralleled a trend away from the earlier evangelistic methods.

"Old fashioned hell-fire sermons were not really in place in the "more dignified and reverent form of public worship" which the Welfare of the Church Committee advocated. The ethos of the church had undermined one concept of evangelism, and left little to replace it."<sup>848</sup>

In 1948 the Spiritual Advance Committee were keen that the Campaign for Christ and His Kingdom <sup>849</sup> should encompass a wide range of evangelistic methods. They adopted a five year plan focusing on visitation in the Local Year, <sup>850</sup> on recruiting 5000 members in Membership Year, <sup>851</sup> on World Evangelism, <sup>852</sup> on leadership training and community involvement, and consolidation of all these focuses. <sup>853</sup> They wanted to present the whole gospel of Christ while avoiding earlier revival style evangelism. In practice, they focused on drawing people into commitment within the church community, but the concomitant focus of leading these people through into being future disciple makers was neglected. The ongoing faith sharing

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847 Lineham, 1983, p.13. This division also worked against the image of the church involved in the community which the moral evangelism had initially promoted. It became the church involved in the morally acceptable community.

848 Lineham, 1983, p.17.

849 See MOC 1948, pp. 132-3 for details of the five year plan.

850 For details see NZMT, 24/2/1951, pp. 655 and 658; 5/5/1951, pp. 6-7; 30/6/1951, pp. 134-5.

851 See NZMT, 29/12/1951, p.550; 23/2/1952, p.650; 5/4/1952, p.746; 1414 new members were added for 1952 and 1148 for 1953.

852 See NZMT, 7/2/1953, p.635; 21/2/1953, pp. 650/3; 7/3/1953, p.689.

853 See NZMT, 19/2/1955, p.655.

chain stopped short at linking the local church community.

The antipathy to revival style evangelism showed in opposition by the Spiritual Advance Committee to the 1959 Billy Graham Crusade, particularly at the 1957 Conference. <sup>854</sup> However 3106 "enquirers" were referred to the Methodist Church <sup>855</sup> and, like their Baptist counterparts, Methodists in 1959 and 1960 saw a sizeable increase in new church membership. In many churches, particularly those in new housing areas in Auckland, Wellington and Christchurch a new sense of the significance of Christian commitment was gained. The new members added an extra dimension to many congregations. <sup>856</sup>

Even with experience of the Crusade only a remnant of Methodists shared an evangelical vitality of faith, and the Methodist Church as a whole did not support the NCC's invitation for Graham's return. A nationwide ongoing evangelistic mission involving the total work of the churches was preferred, <sup>857</sup> for "in the work of evangelism there is no substitute for the patient and efficient work of the local Church." <sup>858</sup> To this end prayer cells, visitation evangelism and Schools of Evangelism conducted by Drs Harry Denman and J. Manning Potts were promoted. <sup>859</sup> These helped Methodist membership maintain its 32,000 peak from 1962 to 1968. While some commitment to growth and evangelism remained, the total roll increased or remained static. Diminished commitment to evangelism paralleled the 14,000 member decline after 1968. This decline accelerated faster than the 7000 member increase in the previous twenty years.

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854 Final Conference support was by 189 votes for to 45 against. The situation was believed to have been unique at that time, as New Zealand was possibly the only country in the world which Graham visited at the invitation of all the Protestant churches.

855 NZMT, 30/7/1960, pp. 180-1. 414 (13.8%) of the cards received by ministers were for people not previously known to them.

856 The writer recalls the excitement of 10 new adult members welcomed into the Kaiapoi Methodist church following the 1959 Crusade. Half were fringe adherents, and half without any church background. Similar stories were shared by contacts in other North Canterbury churches. NZMT, 30/7/1960, p.180 notes that many registering decisions at Crusade "had already been drawn into the fellowship of the Church through the Stewardship Campaign". For these people a new dimension was added to their earlier commitment.

857 This approach was "Stimulated in part by the visit of a Methodist evangelist, the Rev. Dr. Alan Walker" - see Brown, p.135.

858 MOC 1961, p.63.

859 MOC 1963, pp. 64-5.

Three NCC member churches, including Methodists, withdrew support for the 1969 Graham Crusade. Managed by an independent committee, it had reduced attendances, less evident emotion and fewer enquirers.<sup>860</sup> The President of Methodist Conference stated that participation by Methodist ministers and churches was a matter of individual decision.<sup>861</sup> However, the responsibility for nurturing people referred to the Church from the Crusade was accepted.<sup>862</sup>

One of the problems the Methodists had with Graham was his fundamental theology and they preferred programmes of a more liberal slant such as 'Interview 69' promoted by the NCC.<sup>863</sup> This dichotomy was not unique to New Zealand, being part of the worldwide scenario where conservative, evangelical and fundamental labels were applied to the right wing, while liberal and radical were applied to the left. At the extremes and through the varying 'shades' of belief people called themselves Christian, and one point at which they met was the need for outreach to recruit new members.

In the 1960's the radical new thought of J.A.T. Robinson<sup>864</sup> and, in New Zealand, that of Professor Lloyd Geering<sup>865</sup> provided alternative Christian thought and values. The term radical relates to going back to the roots of Christian origins, and was one way of seeking continuity in times of change and discontinuity. Another method was the return to fundamentals - the foundations - in a search for non-negotiables to express this continuity. Seldom could the supporters of either approach see that the other was in search of the same God continuity, for radicals had chosen a dynamic interpretation, and the fundamentalists a static interpretation. This

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860 Brown, pp. 135-6.

861 MOC 1966, p.70.

862 NZM, 13/2/1969, p.2. NZM, 27/3/1969, p.6 indicated that in 17 Methodist churches 73% of their 127 enquirers were already closely associated with local church life. Concern was expressed over "a large emotional content and a message centred too strongly in judgment and the wrath of God."

863 See Brown 1981, pp. 137-8.

864 See Honest to God the catalyst for such new thinking; also two NZM articles, 'Not renewal - resurrection!' 18/12/1969, p.5; and 'Radicals, reformers and revolutionaries', 4/6/1970, pp. 4-5.

865 See God and the New World for alternatives to Biblical literalism.

basic conflict led to the Geering heresy trial. ""

The Rev. R. Le Couteur saw both Graham and Geering in missionary roles - challenging the uncommitted to commitment, the former in traditional evangelical ways and the latter by opening up radical new faith possibilities in a scientific age. "" This both/and inclusiveness, recognising the primacy of commitment, was not typical of the Methodist church of the time, and failure to deal positively with it may well have contributed to the decline in membership.

## 12.2 From Personal to Societal Evangelism

"We felt considerable confidence in our Gospel and our ability to apply it usefully to the life around us." ""

In 1973 the Home Mission Department was restructured into the Development Division, with the Spiritual Advance Committee becoming the Making Disciples Task Group within that Division.

Their statement 'the Church's true life is the Church's true evangelism', "" defined the new Methodist way of presenting outreach without any suggestion of old style revival preaching. "" This could be linked to both the typical pakeha focus on the individual and the whanau orientation of the Maori Division churches. It also leaned more towards bringing it in the Kingdom of God by societal reform and changing structures, than by doing so cumulatively, personal relationship by personal relationship.

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866 See A Trial for Heresy - Charges Against Principal Geering 1967.

867 NZM, 13/2/1969, pp. 1-2.

868 Hames, 1974, p.111, writing about the period 1950 to 1965.

869 Noted by the Rev. Barry Jones, President of Conference 1990, as a key concept in Methodism from 1968 onwards, and promoted when he was head of Development Division. Interview 8/2/1990. See also NewC, 4/9/1975, p.6.

870 The Methodist Church saw the Gospel as ruling out evangelical methods which "manipulate people through working on immature guilt, see men as essentially evil, ignore experience, ignore the needs of society and seek to 'save souls' out of society." MOC 1974, p.189.

The Development Division stressed a three part understanding of evangelism - "Recruitment of new members, through a variety of methods from preaching to poetry, intellectual argument to "the quiet witness of a life of faith."" Discipleship training and incorporation of new members were also considered important. (NewC, 4/9/75, p.6.)



"In the words of his [Jones'] division's statement it's the business of standing with and practically supporting people in a world of poverty, exploitation, hunger, guilt and despair. That's how God is proclaimed and that's the evangelist's task.

"It's a far cry from standing up for Jesus in an emotional response to a passionate preacher." <sup>871</sup>

From one perspective taking this stance was logical as the church had mistaken its useful socialising role for evangelism. But what the church did have and was building on was one of the things it had done best - assessing and responding to social issues in the light of the gospel. <sup>872</sup>

Methodists had travelled a great distance from their Wesleyan forebears. Despite the "Making Disciples" manifesto's good intentions, not only was ongoing disciple making recruitment seldom encouraged, but the basic stage of commitment to God-shared life by individuals was also often omitted. This left a diminishing base from which to undertake the desired societal evangelism.

The ideals in the "Church's true life" slogan included reaching out to society, and reaffirming that "evangelism rightfully is an ongoing process at the heart of the life of congregations and not an intermittent series of events." <sup>873</sup> However in practice it also continued the institutional status quo, with the church talking to itself instead of to the world. "Such slogans encourage a claustrophobic absorption in church life as though it were in itself salvation. It is not." <sup>874</sup>

The term mission began to mean teaching missions, and stewardship missions - programmes for renewing the institutional church - rather than encouraging basic commitment to God from which the former would naturally follow. Yet still a remnant focused on the wholeness needed by the church. As one member expressed it -

"Let mission be truly mission, concerned with the whole man; his soul, his needs and the kind of world in which he lives. God forgive us for placing the emphasis on money for the extension of the status quo,

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871 NewC, 4/9/1975, p.6.

872 Lineham 1983, pp. 18 and 31.

873 MOC 1976, p.161.

874 Lineham, 1983, p.31.



supposing this to be mission." <sup>875</sup>

One meeting place for the evangelical remnant was within the Methodist Revival Fellowship. The 1985 Methodist Conference linked this body with the charismatic section of the Church in forming the Aldersgate Fellowship."

<sup>876</sup>

Reports from the Making Disciples Task Group picked up the themes of the need for commitment, but while there was talk about evangelism, it was not until the Rev. Percy Rushton's presidential year (1982) that the church as a whole had their attention directed to the need for doing evangelism, and being evangelists. <sup>877</sup>

The visit of Evangelism Resource Person the Rev. (later Bishop) Roger Herft facilitated this, <sup>878</sup> and at a National School for Evangelists, from 30 May to 3 June 1982, Dr Peter Lineham spoke about the Methodist Evangel. <sup>879</sup> Subsequently resource people for evangelism were trained. Their theme was "We can't do it for you, but we can help you to do it for yourself". <sup>880</sup> The speed of membership loss braked somewhat, with 2,000 being lost between 1982 and 1988 compared to 12,000 in the previous 14 years.

Earlier discussions on evangelism were channelled into co-operation with other churches, as church union and ecumenical planning took the major energy and focused the angle for future work. Evangelism was seen as related to many aspects of life, including leading into the quest for a bi-cultural church in Aotearoa. <sup>881</sup> These ecumenical and bi-cultural focuses reduced the amount of energy available for evangelism. <sup>882</sup>

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875 NZM, 5/6/1969, p.2.

876 See Section 7.3.2(b).

877 Focus, 12/1982, pp. 1 and 4.

878 Focus, 2/1983 p.1 and 4/1983, p.1 reports on Herft's work.

879 MOC 1982, pp. 336 ff. For Lineham's addresses refer to New Zealanders and the Methodist Evangel.

880 MOC 1988, p.94.

881 MOC 1985, p.186.

882 See MOC 1972, pp. 203 ff. for the World Council Report and Board of Evangelism response, noting particularly p.208 - the World Methodist initiative was declined because of the NCC Mission to the Nation proposed instead of supporting the 1969 Graham Crusade.

### 12.3 The Methodist Hole in the Bucket

Methodist statistical recording precluded producing exact comparisons between Baptist and Methodist Churches. The most direct comparison possible was for 1948 to 1973 as set out below.

#### Methodist Hole in the Bucket Figures 1948-1973

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Starting in 1948 with	25,587 members,
They gained	<u>3,428</u>
To have membership in 1973 of	29,015
To get this result they:	
(1) Received	31,495 into membership
(2) Baptised	865 believers
(3) Received	941 from other countries
	<u>1,804</u> from other denominations
	2,745
Total in	35,105
Of these	<u>11,848</u> were lost by death
Leaving	23,257
Of whom	17,109 were lost by other means
Net gain	6,148
35,105 members were welcomed in for a net gain of 6,148.	
Methodist losses - equal to 73.6% of new members - were equivalent to three of every four members gained.	

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Table 12.3.a

Baptist figures for the same period follow.

Baptist Hole in the Bucket Figures 1948-1973


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They started in 1948 with 10,146 members

They Gained 4,618

Membership 1973 14,764

To get this result they:

(1) Baptised 15,330 into membership

(2) Transferred 1,835 more in than out

(3) Received 5,008 by other means

Total in 22,173

Of these 3,619 were lost by death

18,554

Of whom 11,108 were lost by other means

Net gain 7,446

22,173 were welcomed in for a net gain of 7,446

Baptist losses - equal to 60% of new members - were equivalent to three of every five members gained.

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Table 12.3.b

Only a partial comparison is possible for 1948 to 1988 as Methodist figures are incomplete after 1974. Using this limited data shows that while 41,000 members have been welcomed, membership decreased by 7000 between 1948 and 1988.

Methodist Hole in Bucket Figures 1948-1988  
Incomplete Figures after 1974

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Methodists started in 1948 with 25,587 members		
Which decreased by	7,052	
To have	18,535 members in 1988*	
To get this result they:		
(1) Received	36,098	into membership
(2) Baptised	2,344	believers
(3) Received	<u>2,745</u>	by other means
	41,187	overall welcomed in
	<u>17,601</u>	were lost by death
	23,586	
Of whom to 1973	17,109	were recorded lost by other means
1974-1988	<u>13,529</u>	estimated lost by other means
Leaving	7,052	net membership loss
*includes an estimated 6000 Methodists in Union membership of 15,919		

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Table 12.3.c

After allowing for deaths, Methodists lost 5 for every 4 members gained - every four members coming in the front door took another member with them as they went out the back!

This depicts a church not good at retaining members. In fact Methodist losses almost doubled the Baptist rate - for each 12 members gained, Baptists would have lost 8 and Methodists 15.

Methodists did little analysis of membership losses. Early in the period the statistical secretary reported annually, noting the decline in percentage of census Methodists and deploring discrepancies between transfers out and in. From 1948 to 1973 1190 people were lost track of in this way, but the major drain was the 12,787 who ceased attending. Plans were mooted for five yearly statistical reviews from 1974, but as membership decline continued, fewer figures were requested from churches and recorded for public information.

Methodist membership decline was accompanied by the declining emphasis on evangelical theology and practice and the concomitant decline

in confirmation numbers. The following factors were crucial in this triple decline.

1. Energy was deployed into the maintenance of the institutional church.
2. More focus on Faith and Order <sup>883</sup> - on stating and doing things right -than on recruiting new members for whom this would be relevant, meant addressing a decreasing constituency.
3. Energy was deployed in church union negotiations. <sup>884</sup>
4. The focus on changing structures as the way to bring in the Kingdom of God channelled energy into the areas of racism, sexism, bi-culturalism, and public questions.
5. While the church engaged in these activities, it was not communicating through them the meaning for its existence. If the church does not tell the God news to this world no one else will do it.
6. Minimal acceptance of the Charismatic movement meant minimal revitalisation of evangelical theology and practice.
7. With the collapse of Easter Camps even the Methodist 'in house' evangelism aimed at biological growth was lost and not replaced.
8. The role modelling influence of maturing, committed Christian young people was curtailed by dividing the CYMM into older and younger groups. <sup>885</sup>
9. While membership movement has not been statistically recorded, profiles and interviews have indicated the exodus of Methodist young people to charismatic and evangelical churches. <sup>886</sup> It has been said that liberal theology does not have grandchildren.
10. In being wisely aware of the dangers of psychological pressures in some styles of evangelism, the 'baby'- encouraging commitment to God-shared life - was thrown out with the 'bath water' - the faulty means of doing evangelism.
11. In assessing the energy priority of eight aspects of church life, profiles rated evangelism seventh - only marginally ahead of administration. Low priority paralleled low practice and low recruitment of new members.

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883 For an account of the work of the Faith and Order Committee see, Pratt, D., An Ordered Faith.

884 See Part IV, but note Ivor Bailey's comment:  
 "We have ridden the hobby-horse of Church Union for the past quarter century (and I for one would vote for it every time) but I fail to see the sense of two companies ceasing production while they hold merger talks." New C, 1/4/1976, p.5.

885 See section 3.2.

886 The writer is aware that 9 of the 10 children born from 1964 to 1972 to 3 families at the Ngaio Union (Methodist/Presbyterian) church were in 1992 actively committed in Baptist and Pentecostal churches.

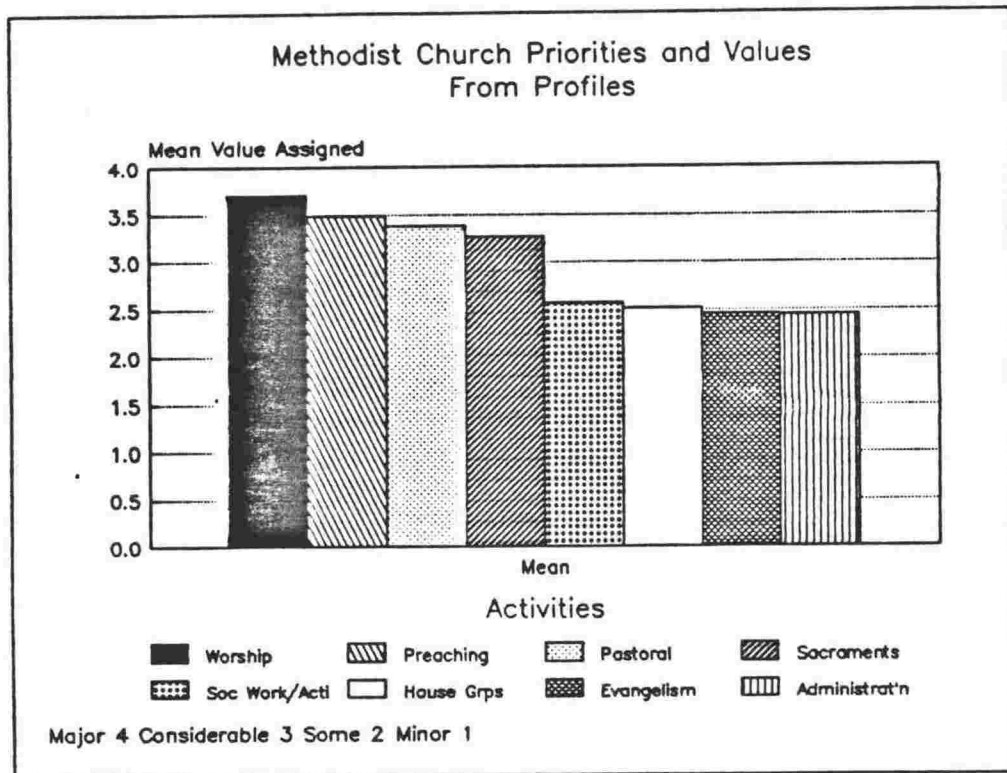


Figure 12.3.a

#### 12.4 The Impact of Methodist Migrants from the Pacific Islands

From the mid 1950's New Zealand's demand for extra labour attracted increasing numbers of Pacific Islands migrants. These people brought their strong cultural and denominational loyalties, and they gathered together for worship. From 1956 when 60 Samoans attended the first all-Samoan language service at Wesley Church, Wellington, " Samoan and Tongan Methodists either became part of local churches, " or formed their own language congregations. " By 1966 they were joined by short term workers from

887 See NZMT, 21/7/1956, p.166.

888 This was first noted at Pitt Street and St. John's, Ponsonby, in Auckland. The latter eventually became home to the Auckland Samoan Parish, while the immigrants who went to Pitt Street opted to be an integral part of the regular congregation.

889 Some Samoan speaking congregations are under the care of the Samoan Methodist Conference, while others, with closer ties to the Palangi church belonged to the New Zealand Conference. The Rev. Siuala Amituana'i came to New Zealand in 1973 to help sort out this relationship, (see NZM, 29/11/1973, p.12 and reports of the Samoan Advisory Committee in MOC from this time on,) but the choice of loyalty was still available in 1992.

Fiji who came to earn money for Fijian Methodist projects,<sup>890</sup> and later by Fijian migrants. In 1970 Conference was saying that

"New Zealand's immigration policy appeared to be racist and detrimental to the development of a well balanced society.

"It called on the government to remove progressively all barriers against Pacific Islanders wishing to emigrate, while planning measures to safeguard their economic and cultural welfare".<sup>891</sup>

At that time New Zealand Methodists recognised their need for the special contributions the Fijians, Samoans and Tongans could make "to our understanding of the gospel and Christ's mission on earth."<sup>892</sup> The migrants not only added numerical Methodist strength, but they also boosted the declining evangelical emphases. In profiles, 65% of Pacific Island churches and fellowships included evangelical theology, compared with 34% of all palangi Methodist churches. One third of all evangelical orientations come from the one fifth segment of Pacific Island Fellowships. The following graph gives comparisons with total Methodist and Baptist responses.

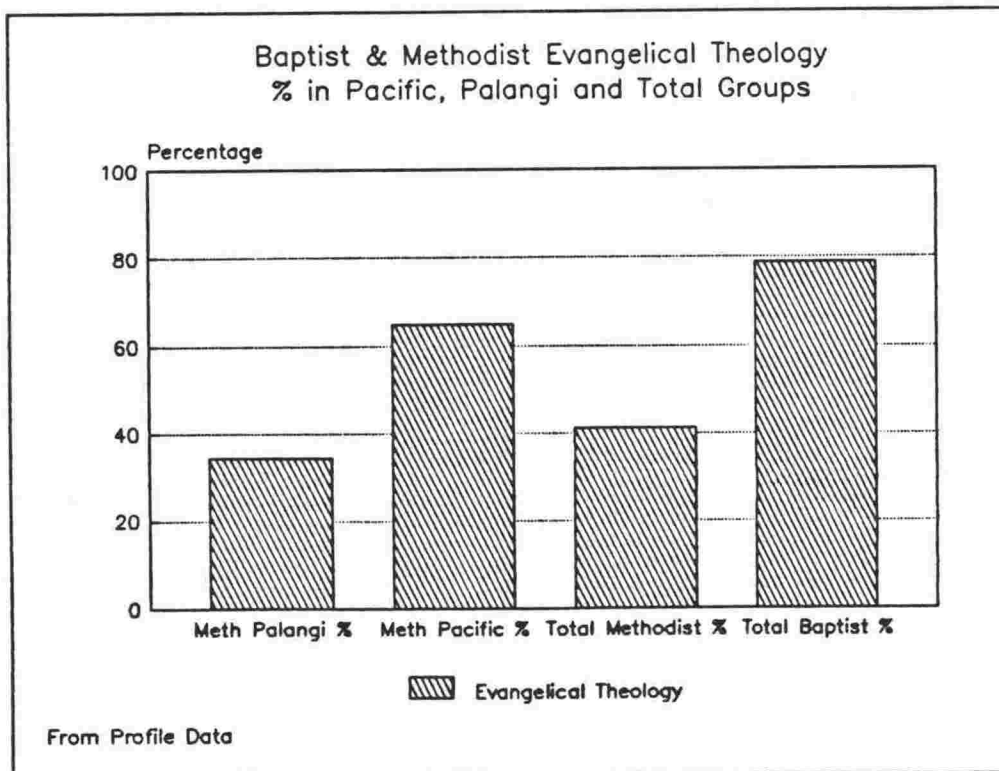


Figure 12.4.a

890 NZM, 18/8/1966, p.12.

891 NZM, 11/3/1971, p.1.

892 NZM, 25/3/1971, p.5.

The strong evangelical emphases expressed by Fijian, Samoan and Tongan presbyters and lay leaders were welcomed by the Aldersgate Fellowship who encouraged the co-operation of all evangelical (and charismatic) Methodists.<sup>893</sup> As emphases conserving 'the best of Methodism' were strong in these groups they also contributed to a higher Methodist than Baptist profile response to conservative theology. The following graph shows Pacific Island, palangi and total denominational conservative responses.

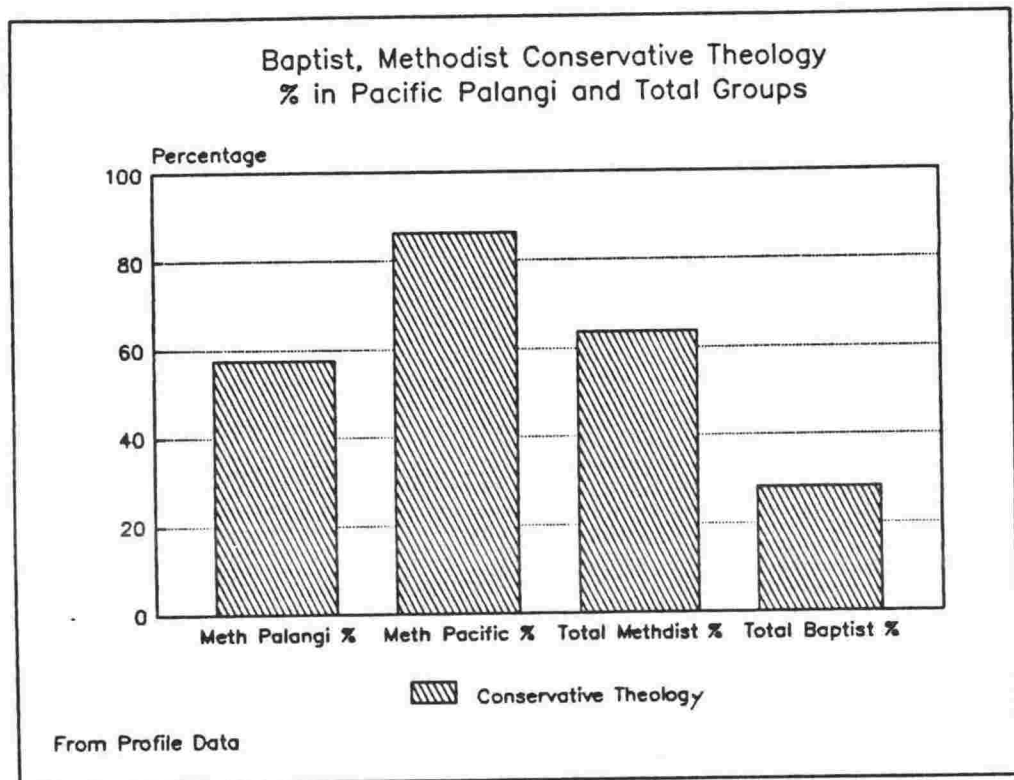


Figure 12.4.b

Kelley argued for conservative church growth on the grounds of strictness of belief.<sup>894</sup> The Methodist churches comprising Pacific Island migrants and their New Zealand born families are stricter, more conservative and more evangelical than their palangi counterparts in upholding their Methodist beliefs, and this may be a factor in their growth. But they also

893 This was particularly marked from 1991, but the Aldersgate Fellowship was formed as a connexional body linking charismatics and evangelicals.

894 Kelley 1972, p.95.



initially grew by transfer and had the youngest age profile. '"

Kelley's thesis regarding conservative church growth appears most relevant where the strictness is linked to evangelical or charismatic emphases, as this profile combination produced a higher assessment of churches as 'growing'. Eighty six percent of Pacific Island responses assessed their congregations as growing. '" Fifty six percent of this group indicated both conservative and evangelical theology, and a further 13% indicated evangelical only. This 69% contrasts with 28% who indicated only conservative. '"

By contrast only 27% of Palangi churches gave a growing assessment. Sixty four percent of these indicated conservative and either evangelical or charismatic responses, compared with 11% indicating conservative only. Those without evangelical orientations linked to their conservative responses were more likely to assess themselves as static (44% of 52 churches) or declining (53% of 43 churches). 'Declining' was also more likely to describe palangi than Pacific Island churches.

The combined assessments for the Methodist Church of New Zealand were 40% growing, 33% static and 26% declining. Overall the same pattern applied. Growing churches were more likely to have the combination of conservative and evangelical or charismatic emphases (66%), while static and declining churches were more likely to have conservative only (45% and 55% respectively). The 31 churches with none of these emphases (18% of the total group) fell equally within the three growth categories.

Self assessment by 187 Baptist churches '" indicated 64% were

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895 Dr Mone's assessment of growth (interview 30/10/1990) incorporated transfer growth, biological growth and some conversion growth. At the 1986 census, 12,081 people of Pacific Islands' origin identified themselves as Methodist and this gives some extent of transfer growth. (Unpublished census figures provided by Department of Statistics, 7/5/1992.)

896 The one declining and four static congregations were in areas where unemployment caused outward rather than inward migration of Tongan and Samoan people. Three of these indicated conservative theology only, the other two both conservative and evangelical.

897 Numbers for 'growing' Pacific Island churches: 1 indicated neither conservative nor evangelical (stated ecumenical); 4 evangelical only; 9 conservative only; 18 both conservative and evangelical.

898 The other 13 gave combinations of assessments which were excluded from this comparison as Methodist responses all gave one assessment only. The Baptist self assessments are  
(continued...)

growing, 22% static and 12% declining. With high proportions of charismatic and evangelical theology in all growth categories, results were less conclusive, but a slightly smaller proportion of declining churches (17%) included all these emphases than did growing or static churches (26%). Churches indicating only conservative orientation made up 1% of growing churches, 7% of static churches and 8% of declining churches. Seventy two percent of growing churches did not include a conservative orientation, but neither did 62% of static or 75% of declining churches.

Thus Baptists with responses indicating that their churches were more evangelical and more charismatic also assessed more of their churches to be growing, while Methodists, self-assessed as more conservative, less evangelical and less charismatic than their Baptist counterparts, had a smaller proportion of their total congregations growing. However the Pacific Island Methodists produced the most optimistic growth assessments of all.

#### 12.5 1988 Perspectives

Over the forty year period there were changes in evangelical styles and emphases. Generally encouragement to commitment reduced, particularly commitment to work for and encourage others to perpetuate Christianity. Without this recruitment there was a diminishing base for working for the desired changes in society.

Two hopeful indicators appeared. One was the Fijian, Samoan, Tongan and charismatic Methodists' commitment to evangelism and growth.<sup>898</sup> The second was the 1988 statement on conversion, produced by the Making Disciples Task Group on the 250th anniversary of John Wesley's Aldersgate conversion experience. The statement indicated preparedness to incorporate a balance of individual and societal evangelism, to encourage conversion again, and included:

" Conversion is the primary goal for evangelism. It is to be experienced personally, communally and structurally. It has to do with real change. That change affects both the inner human personality and the total environment in which one lives, works and has ones

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898(...continued)

used here rather than AAGR as it was impossible to calculate comparable individual Methodist AAGR.

899 Of 23 profile responses placing major priority and value on evangelism, 11 were from Pacific Island Congregations and 9 ministers included charismatic or evangelical in their theological orientations.

being..It is God's clear intention that both human personality and human structures be converted to reflect the mind and purpose of God as expressed in Jesus Christ.

"People who have made a commitment to Jesus Christ have a particular responsibility in relation to conversion, faith sharing, and disciple making...

"Methodism is called to be evangelical, disciple making, committed as a dynamic movement to the conversion of the world. That is the very soul of Methodism. That is our reason for being. That is our mission in the Body of Christ. If Methodism stops at the Church door, then we have ceased to be Methodist." <sup>900</sup>

CONCLUSION PART III

Evangelical theology and practice has the potential to both generate and restrict growth.

With it growth is more likely to occur. Baptist commitment to evangelical theology and practice showed in the overall growth of 14,000 members and increased census affiliation over the forty year period.

Without it minimal to negative membership and attendance growth occurred. The lessening of Methodist evangelical theology and practice showed in the 12,000 member decline from 1968 to 1982, while the indications that this trend began earlier showed in MPR and census affiliation figures. Over 40 years Methodists lost five members for every four gained, the losses escalating in proportion to the loss of traditional evangelical emphases.

Growth of Pacific Island congregations committed to evangelical theology and practice, together with the emphasis on doing evangelism from 1982, slowed the numerical decline to 2000 for the next six years. Profiles listing membership for Pacific Island churches not usually included in annual statistics boosted figures by 2000, returning Methodist membership to its 1982 level.

However, while attention to evangelical theology and practice produced growth, and its absence heralded decline, even with its presence membership loss occurred. Although it has drawing power, if the same short term perspectives are constantly repeated, giving static continuity, in the absence of a broader theological spectrum, giving dynamic continuity, the members gained may not be retained. With consistent evangelical theology and practice, over forty years Baptist Churches lost two of every three members gained.

Longer term and wider societal emphases, without evangelical theology and practice, also appeared in declining situations in the Methodist Church.

A solution of dynamic continuity is needed to produce lasting gains.

Such a solution could lie in serious commitment <sup>901</sup> to a balance of both evangelical theology and whole-of-life perspectives such as that expressed in the Methodist 1988 statement on conversion.

This statement linking God, self and society, confirms the shift in focus from affirming the next world and urging separation from this one, to a greater affirmation of life shared with God in this world.

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901 i.e. Kelley's strictness. While Bibby 1978 argues that Kelley's thesis (which includes explaining the ultimate meaning of life and being serious costly and binding) is most relevant for retention of existing members and their children, the proposed combination could, with existing social outreach, go some way towards Bibby's 1987 aim of reconnecting God, self and society. (p.271.)

PART IV SECULARISATION - THIS ONE-WORLDLINESS

"We are empowered by the Holy Spirit to serve God in the world."<sup>902</sup>

## CHAPTER 13 - PERSPECTIVES ON SECULARISATION

### 13.1 Introduction

Secularisation is a sociological concept for understanding the "crucial but complex and elusive interactions between specifically religious change and general socio-cultural change."<sup>903</sup> The word secularisation (from Latin *saeculum*, referring to this age, this world) describes evidence of a trend to move from the sacred to the secular as the dominant mode of seeing and relating to ultimate reality. In Harvey Cox's terms, "man turns his attention away from worlds beyond and towards this world and this time".<sup>904</sup>

Emphasis is placed on this world (including total possibilities and dimensions within the universe) rather than on an other-worldly eternal frame of reference. Within Christianity, secularisation linked with the immanence of God can be seen as world affirming,<sup>905</sup> while traditional Christianity, particularly emphases on Augustinian fall/redemption theology and human sinfulness, appears as world denying. I would therefore define secularisation as "an observable trend towards increased valuation of 'this one worldliness' over 'other worldliness' in matters of ultimate concern to individuals and groups." This includes both negative and positive features within the concept.

Secularisation may be considered part of a macro-narrative looking at change within a long-term time frame.<sup>906</sup> Sociologists trace secularisation in Christianity by its declining influence, measured against various benchmarks - primitive Christianity, Constantinian transformation of Christianity to Christendom, the Reformation, or more recently, Victorian Christianity.

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903 Ireland, R., The Challenge of Secularisation, p.7.

904 Cox, H., The Secular City, p.16.

905 Yet the immanent experience of God also gives a glimpse of the transcendent, otherness dimension which Rudolph Otto called 'the numinous.' In celebrating this God experience, God is affirmed as part of this world. It is not a case of being either God affirming/world denying, or world affirming/God denying, but a mutual, cohesive relationship of God within and affirming the world by experienced presence, and of people affirming God within the world for this.

906 However, like D.A. Martin, I do not regard secularisation as "subject to an irreversible master-trend". See The Religious and the Secular, p.3.

Some writers consider this harking back to a golden age, but if the present is viewed as a low point in the influence of the sacred and a high point in the secular, this must be charted against some historically earlier reference point.

Secularisation has been described in relation to changes in thought, belief and practice with statistical effects most observable in declining church attendance and membership figures over the past 150 years. Such changes, plotted in parallel association with geographic, demographic, economic and political data led sociologists to see the following components.

1. Religion, particularly since the Reformation increasingly fragmented into denominations and sects, presenting pluralism and differentiation.
2. Religion has been losing its role as a social legitimator.
3. Religion has become increasingly privatised.
4. The elimination of magical and mythical world views led to demystification of beliefs.
5. Decline in adherence to established religious organisations paralleled the growth of irreligion. <sup>907</sup>
6. A tendency for institutional separation of State and religion was observed. <sup>908</sup>
7. Secularisation appeared particularly marked in relation to the growth of industrialisation and urbanisation.
8. As processes of nature were explained by the symbols of empirical scientific formulae, biblical cosmology was seen as less relevant and Christian rituals relating to it were called for by a decreasing proportion of the population. <sup>909</sup>
9. The dominant emphasis on ritual religion - relating the transcendent to humanity, changed to focus more on ethical religion - relating the immanent and humanity.
10. For individuals, the influence of secularisation showed in the way life and death were viewed. For the Christian or 'religious' person this was done "with God in mind", while the majority were consciously or otherwise aiming "to live a good life and die a good death without God in mind". In place of God they had their family and friends in mind -

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907 Hill, M., New Zealand Sociological Perspectives, p.178.

908 Berger, P., The Social Reality of Religion, p.134.

909 While secular ceremonies for naming, marriage and funerals were performed more frequently, often the ritual was dispensed with altogether, the relationship between the child and parent(s) at naming, or the couple living together being seen as sufficient.



those immanent in their experience.<sup>910</sup>

These secularisation components presented three future scenarios. From the perspective of the future of the church, they moved through a spectrum from negative to positive.

1. Religion will ultimately disappear as civilisation progresses, with doctrine being increasingly recognised as superstition and mythology.
2. Religion may disappear in traditional forms, but re-emerge in secular guise, since the need for rite, ritual, symbolism and all encompassing interpretations of life exist in whatever type of society is created.
3. Cultural transformations do not affect the prevalence of religious beliefs and practices, but these exist in a manner appropriate to their time.<sup>911</sup>

Declining church numbers have been cited to prove secularisation's past influence and to declaim it as heralding religion's ultimate demise. Likewise the ecumenical movement has been assessed as a clubbing together of diminishing churches to regain strength.<sup>912</sup>

Yet, increased valuation of this-one-worldliness led some to greater awareness of God in this world and concomitant greater involvement with God in it. Such positive effects of secularisation may stimulate growth.

### 13.2 How Secularisation Affected New Zealand

Churches transplanted into New Zealand already showed signs of secularisation. There had been a demographic transition, with people living longer than at the time of the Reformation.<sup>913</sup> This continued in New Zealand as the European population moved from a pattern of high fertility and high mortality to a stable state of low birth and death rates.<sup>914</sup> People actually lived longer in this world. These pragmatic, 'do-it-yourself' New Zealanders, descendants of pioneers who changed the face of the country and viewed the visible results, seemed likely candidates to develop

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910 I am indebted to Dr J.A. Veitch for this view of secularisation.

911 See Hunter, p.3.

912 See section 13.4.4.

913 Wilson, B., Can God Survive in Australia? discusses this issue, pp. 36-38.

914 Davis, P., 'Class, Ethnicity and Mortality: the Impact of Economic Change', in Tauwiwi, (ed. Spoonley, P. et al), pp. 143 ff.

independent ways of doing things without God in mind.

As trends towards urbanisation and industrialisation continued, here as overseas, the influences of secularisation appeared in the declining proportion of people claiming census religious affiliation and church membership. The fastest growing religion was 'None' so that however many people the churches recruited, more were staying away. Pluralism and differentiation appeared in the variety of sects and denominations, and in the twentieth century within denominations. <sup>915</sup>

A trend towards privatisation of religion has also shown, with some division between what Martin Marty termed the public and the private parties. The public party and liberal churches emphasised social order and social destinies of humankind, while the private party and conservative churches emphasised individual salvation and personal moral life. <sup>916</sup> This could be seen to be paralleled by the separation of church and state with the churches filling roles acceptable to the state, for instance in social work, caring for elderly and children, <sup>917</sup> while playing down their role as social legitimator. The state assumed this role, expecting support from the churches - showing the secularisation trend for churches to reflect rather than initiate or legitimate social mores. Generally, church membership tended towards being middle class <sup>918</sup> and conserving the status quo.

Churches exercising their prophetic role and speaking out against the state - as in 1951 waterfront strike, 1981 Springbok Tour and on nuclear issues - were viewed as disloyal and divisive by the governments of the day. <sup>919</sup> However such voices demonstrated the churches' ability to independently influence secularisation trends.

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915 Hutcheson, R.G., Mainline Churches and the Evangelicals, pp. 21 ff.

916 See Marty, M., Righteous Empire, (Dial Press, New York, 1970), pp. 177-187. This delineation subsequently lost its precision, with the advent of liberal charismatics and evangelicals involved in social action.

917 Also running foodbanks to help people suffering benefit cuts. Note Reid, B., 'New Poor Face Bleak Future', in Time, 3/8/1992 (p.29) citing Social Welfare Minister Jenny Shipley's belief that "the greater private role in charity is creating a more caring community."

918 Profiles showed more predominant groups of Baptist middle class people, and Methodist working class people.

919 See Veitch, J., 'The rise and fall of Christianity in New Zealand', in Finding the Way, pp. 74-78, also Nichol C. and Veitch J., 'Apartheid, the New Zealand Churches, and the 1981 Springbok Tour', in Journal of Theology for Southern Africa, March 1984, pp. 39-47.

In the 1960's and 1970's Professor Lloyd Geering's views and books, along with J.A.T. Robinson's overseas influence provided new ways of thinking about God in this world, while the Charismatic movement provided new ways of experiencing God in this world.

This movement "entail[ed] a radical secularization of the religious experience," <sup>920</sup> for while stressing the gifts of the Spirit, it also emphasised the importance of the people experiencing these, adding an immanent dimension of God experience in this world. <sup>921</sup> This mutually affirmed both God and people in the immanently experienced transcendent dimension of multi-faceted Godness.

This effectively shifted the focus for making sense of discontinuities in this world. No longer was a focus on God beyond this world used to lift people 'above' the discontinuity, but God was experienced as an immanent presence within its changes, giving dynamic continuity to life.

This God could be discovered in everyday life as ethical religion affirmed the unity of God and this world. This showed in such things as changes in church architecture - in multi purpose buildings, former exclusively sacred space invited multiple secular activities. Liturgies and forms of worship were more likely to be composed by those using them than imposed by inherited denominational forms. Sacrificial aspects of the crucifixion in eucharist were emphasised less than the community of the church family in communion, with the separated altar in the sanctuary becoming the family table in the body of the church. Theology showed a trend towards the contextual - starting where the people were at, with less emphasis on church doctrines. <sup>922</sup> This was expressed in a report to the 1968 Methodist Conference -

"Man must find his salvation within the context of the secular world, and indeed his salvation should be an aspect of the healing of that world." <sup>923</sup>

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920 Ziemer, C., in The Church is Charismatic, (ed. Bittlinger), p.17.

921 Bittlinger, p.11 - "All phenomena are the realization of possibilities within this world."

922 Elliott, M., in 'The Impact of Secularization on Religious Rituals', Part III, in Secularisation of Religion in New Zealand, (Seminar Papers, Geering, et al.)

923 MOC 1968, pp. 101-2.

The major issues for New Zealand churches to come to terms with regarding the influences of secularisation appeared to be -

1. Privatisation of religion.
2. The change in attitude to community caused by social and geographic mobility.<sup>924</sup>
3. A theology identifying with where the people were at, yet still linking into the universal truths of the wider world.
4. Looking at the role of the church in a secular society, being an initiator rather than a reflector in, for instance, justice issues.
5. Outreach to rebuild declining numbers. Belief in the rightness and relevance of the church's message needed to be shared.
6. Allowing the God formerly presented as transcendent and other/worldly to be a close immanent presence experienced in this world, in daily life.

Dr George Armstrong's assessment of the response needed was that

"Today's spirituality must that of 'holy worldliness', that of loving energetic radical involvement in God's secular world where He is found as 'the depth at the centre of life' and where 'the pentecostal point is the engagement'." <sup>925</sup>

### 13.3 Secularisation in New Zealand Baptist and Methodist Churches

The people most likely to be affected by secularisation included, according to Peter Berger, the middle aged, city dwellers, and classes connected with modern industrial production.<sup>926</sup> This bore a remarkably close resemblance to the Baptist groups least represented in profiles and census statistics.

People who were in the 50 to 65 age group at the 1986 census were under-represented in the Baptist age profile.<sup>927</sup>

From 1968 to 1988 churches showed greatest growth in the town and rural areas, followed by the suburbs, with least growth in the inner cities.

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924 NZM, 23/9/1971, pp. 6-7.

925 Armstrong, G.A., 'Secularisation of Religion in N.Z.', p.1, in Geering, L. et al., Secularisation of Religion in New Zealand, quoting Armstrong's earlier paper in Confessing the Faith in N.Z., NCC, Christchurch, 1966, p.15.

926 Berger, p.114.

927 See Section 2.3.

In the preceding 20 years the inner cities had also showed the least growth.<sup>928</sup>

Profile labour, transport and factory workers, and the census 'Production Transport and Labour' group had low visibility in Baptist Churches, concurring with Berger's third category.<sup>929</sup>

But Baptists showed one feature contrary to the secularisation pattern. They demonstrated ongoing overall growth.

The Methodist denomination on the other hand showed the classic secularisation symptom of overall numerical decline, particularly following the collapse of neo-orthodoxy in the 1960's, but this was accompanied by reverse results in relation to Berger's categories.

Methodists aged over 45 appeared in 1986 census age profiles in proportions greater than the national average.<sup>930</sup> Church profiles indicated that nationally, 25% of adult members and 21% of all attenders were aged 45 to 60.

Of the 68 Methodist churches which assessed themselves as growing 90% saw their constituency as the suburbs and inner cities.<sup>931</sup> Through their closure and amalgamation of town and rural causes over the past forty years, Methodists negated potential growth in those areas. Only 16% of the growing churches served the town and rural areas.

Labour, transport and factory workers had higher representations in Methodist than Baptist churches.<sup>932</sup>

How then did Methodist decline relate to secularisation? They shared the pattern common to all New Zealand historic churches (except Baptists) of declining membership, census and MPR, seen by sociologists as evidence

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928 See Figure 2.1.c.

929 See Section 2.5.1.

930 See Section 3.1.3.

931 Growing Methodist churches were located as follows 6 (9%) inner city; 36 (53%) metropolitan suburban; 19 (28%) provincial suburban; 11 (16%) town and/or rural. Percentages do not sum to 100 as four churches had overlapping dual constituencies.

932 See Section 3.3.

of secularisation. Yet, paradoxically, the areas most likely to show decline actually showed growth, or at least stability, while the denomination showed overall decline.

A partial answer lay with the 38 Pacific Island congregations, who viewed secularisation as 'the Palangi disease.'<sup>933</sup> People working in the labour, transport and production areas,<sup>934</sup> with commitment to starting new congregations and building new churches,<sup>935</sup> injected transfer, biological and conversion growth to churches in the inner city and suburban areas. This decelerated Methodist membership decline, leading one Palangi presbyter to comment that in Auckland, Methodism is alive, well and has a brown face.<sup>936</sup>

While secularisation may show in declining church membership, there is also paradoxical potential for living with God in mind through realising God's world affirming immanence. I would argue for greater involvement in this world being a major factor in Baptist growth, even with features apparently supporting Berger's claims.

Greater involvement in this world shows in increasing involvement with other churches, cultures, social service and public questions.

#### 13.4 Ecumenism - Greater involvement with other churches

In New Zealand ecumenism took four main forms in the period studied - the transdenominationalism of Evangelicals and the Charismatic movement; the interdenominationalism of more formal councils, such as the Inter-Church

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933 This view was expressed in a number of interviews, including by the Rev. F. Paa'fuata on 3/12/1990. One of the main symptoms of secularisation was seen as the absence of palangi young people in the church, and to counteract this, efforts were made to present a lively faith, relevant to New Zealand life to young Pacific Islands people.

934 Predominant occupational groups were as follows:  
 Factory workers in 92% Pacific, 13% palangi, 31% total Methodist churches  
 Transport workers in 8% Pacific, 1% palangi, 2% total Methodist churches  
 Labourers in 71% Pacific, 12% palangi, 26% total Methodist churches

935 47% of Pacific, 7% of Palangi, and 16% of total churches indicated a church planting focus.

936 Whether the Pacific Island churches stay within the New Zealand connexion appears to hinge on the 1992 decision on ordination of homosexual presbyters. If this were to proceed Pacific Island churches would be likely to either form their own Conference in New Zealand, or link with the Conferences of Fiji, Samoa or Tonga. This would be a major loss in growth potential for MCNZ.



Council on Public Affairs, the WCC and NCC; Protestant-Roman Catholic relationships; and forming Union churches. These areas simultaneously reflected the world scene and responded to the New Zealand situation.<sup>937</sup>

#### 13.4.1 Transdenominationalism

The most conspicuous transdenominational focus has been the Lausanne Conventions, bringing Evangelicals together in 1974 and 1989.<sup>938</sup> A major achievement of this body has been influencing the transition from considering that social action detracted from evangelism to seeing it as a necessary parallel.<sup>939</sup> This demonstrates a greater involvement with God in this world.

Evangelical networks, Christian book stores, missionary outreaches, campus and youth programmes, schools and broadcasting, became part of the New Zealand transdenominational scene. An Evangelical Fellowship of New Zealand was formed in 1986, with "commitment to evangelism, mission and the authority of scripture."<sup>940</sup> Overseas evangelical universities and colleges, particularly Fuller, influenced church growth programmes here.

While the Charismatic movement has been characterised by networking rather than formal organisations, "Some of the deepest barriers in the Christian community have been broken down by the Charismatic movement",<sup>941</sup> and significant worldwide groups including FGBMFI and Women's Aglow developed New Zealand chapters. International conferences like the 1977 one at Topeka drew people from a broad denominational range.<sup>942</sup> Christian

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937 For example, the WCC Program to Combat Racism led the NCC to address issues relating to Maoris and racism in New Zealand. See Brown, pp. 189-90.

938 See Lineham, P.J., 'The Whole Church, the Whole Gospel and the Whole World', in *Today's Christian*, August/September, 1989, pp. 9-14, including, "The first Lausanne Congress, held in Lausanne, Switzerland, in 1974, drew together a wide diversity of evangelical Christians from right across the world on a previously unprecedented scale. The conclusions of that gathering have been quietly but steadily affecting the evangelical world ever since."

939 See *Dictionary of the Ecumenical Movement*, pp. 594-6.

940 Davidson, p.178, quoting *EMA Broadsheet*, March 1986.

941 Breward, I., *The Charismatic Movement - Some Impressions*, paper delivered at the Apostolic-Presbyterian Dialogue at Knox College, 1981, p.3.

942 See *NZM*, 8/12/1978, p.9. Further information supplied 28/10/1991 by D. Armstrong - one of 50,000 at the Topeka Conference.

Advance Ministries, their Massey summer schools, and Wimber conferences linked New Zealand charismatics within and across denominations as they focused on sharing the God experienced in this world.

Groups such as DAWN Strategies focused on worldwide response to Christianity.<sup>943</sup> While the indigenous response, Vision New Zealand,<sup>944</sup> focused on "calling the whole church to take the whole gospel to the whole nation",<sup>945</sup> planting new churches was the major route to this goal. Such over arching focuses frequently related to the urgency of the approaching end of the millennium.

#### 13.4.2 Interdenominationalism

Writers on secularisation have viewed the churches' large scale efforts at working together as both an attempt to regain their former position of influence, and to arrest their own decline by clubbing together. Bryan Wilson pointed out that, "Diminution of diversity.. does not restore religion to its former pre-eminence, nor return to it the functions which it once performed."<sup>946</sup>

Viewed from another angle, movements such as the WCC can be seen as growing from positions of strength aided by improved global transport and communication. Planning for WCC inception predated World War II, long before dramatic membership decline followed the 1960's collapse of neo-orthodoxy. In 1941 New Zealand became the first Commonwealth country to form its own National Council of Churches,<sup>947</sup> but the initiative appears to have been as much pragmatic as a response to the world scene.<sup>948</sup>

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943 See DAWN Strategies reports for details. The writer was the sole Methodist attending the Central New Zealand DAWN Strategies 1990 Conference. Evangelical, pentecostal and charismatic representatives predominated.

944 Developed by the Rev Bruce Patrick from his DAWN Strategies connections, and in association with historic, evangelical charismatic and pentecostal churches, this project focuses on New Zealanders evangelising New Zealand. Plans include a 320 page manual 'A New Vision for New Zealand' and a 1993 Congress.

945 Vision New Zealand slogan.

946 Wilson, B.R., Religion in Secular Society, p.227.

947 For the history of the NCC see Brown, 1981.

948 As early as 1940 Methodist Conference proposed an inter-denominational Public Questions Committee. (MOC 1940, p.55.) This eventually led to the Inter-Church Council on Public Affairs. Membership included NCC member churches and the Roman Catholic Church.



More energy has been expended in working for Christian unity and structural change in church and society <sup>949</sup> than in encouraging the spread of Christianity. The latter was considered the role of individual member churches. Historic denominations have become markedly more pluralistic within themselves in the twentieth century. <sup>950</sup> The period has also been marked by countless new religious movements, adding diversity and pluralism to the WCC, NCC and CCANZ. For Methodists, with an inclusive Catholic spirit, liberal theology and preparedness for the denomination to die if need be for Church union to be effected, <sup>951</sup> working with ecumenical bodies came naturally. Working for structural change in church and society and engaging in dialogue were compatible with its ethos.

Methodist-Roman Catholic dialogue took place on a world scale from 1967. <sup>952</sup> In New Zealand in 1984, after two years' conversations between six Catholics appointed by the Bishops' Conference, and six Methodists appointed by the Faith and Order Committee, <sup>953</sup> the statement from the International Methodist-Roman Catholic Commission was affirmed by Conference.

"Members of the Commission are agreed in their commitment to the goal of full communion in faith, mission and sacramental life. They are agreed in rejecting any view of the Church that denies churchly status to each other. They are also united in rejecting any view that justifies acquiescing in the present state of division." <sup>954</sup>

The Committee encouraged "parishes and congregations to begin

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949 This view would be supported by Brown, C., p.6 'Ecumenism in New Zealand: Success or Failure?' paper in Seminar II of The Future of Religion in New Zealand, 1974. "The NCC has had a good deal to do with conferences, committees and commissions; some critics would say that too much of its energy has gone into such activities. This is arguable but certainly its list of activities is impressive."

950 See Hutcheson, for instance but note that by showing more diversity between churches than within churches, New Zealand Baptists demonstrate another counter-secularisation feature.

951 In his Presidential address Towards One Church at the 1964 Methodist Conference the Rev. G. Goodman said "Can it be that this Church which was born of the Spirit at a time of great need, and for a specific purpose, is now being asked to yield up her life at another time of need and for a further fulfilment of this purpose?" (p.7.)

952 NZM, 26/10/1967, p.3.

953 Focus, 9/1984, p.1.

954 MOC 1984, pp. 75 and 639.

relating to Roman Catholic neighbours", <sup>955</sup> and engaged in christological study including bi-cultural reflections. <sup>956</sup> Thus dialogue embraced local, national and international perspectives. Just as Outler had discovered on the international scene much earlier, <sup>957</sup> participants in the New Zealand Methodist-Roman Catholic dialogue found, in relation to the Eucharist, that there was "a much greater degree of agreement and similarity.. than might initially have been expected." <sup>958</sup> Conversations continued regarding baptism and ministry. <sup>959</sup>

#### 13.4.3 Baptist Ecumenical Relationships

Baptists, who with their commitment to evangelism could work well at local grassroots cooperation, had more problems with formal ecumenism. Yet developments between 1948 and 1988 with historic, Roman Catholic and Pentecostal churches dramatically portray greater involvement in this world. Recognition that others were experiencing the same God led to closer relationships and shared experiences.

From the 1960's onwards, particularly after Vatican II, increasing Roman Catholic Protestant dialogue, and the closer contact with Pentecostal churches accompanied the impact of the charismatic movement. Pragmatic experience of the unity initiated by these contacts brought commitment to local ecumenism. Such activities were often dependent upon theological compatibility such as a shared evangelical, conservative, Biblical or charismatic emphasis. With this giving continuity it was easier for Baptist Churches to uphold their distinctives while sharing beliefs held in common. <sup>960</sup> The encouragement of both public and private Bible reading following Vatican II led to Roman Catholic participation in ecumenical Bible weeks.

"The fascinating thing for Baptists was then that they had never really encountered Catholics in a Bible study group. And I remember

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955 MOC 1985, p.63. Studies and a covenant were available to facilitate this.

956 MOC 1986, p.172.

957 Outler, A., Methodism, Ecumenism and Pneumatology, video of 1982 lecture.

958 MOC 1987, p.198a.

959 MOC 1988, p.114.

960 Note for example a Presbyterian/Baptist youth group and combined Brethren/Baptist monthly evening services in Putaruru, both with a common evangelical focus, and Anglican/Roman Catholic/Baptist 'Life in the Spirit' seminars at Kaiapoi.

in our church, people coming back and saying they found themselves agreeing with the Catholics against the Anglicans and Presbyterians - and they were more biblical than we were! And they were all excited. It was mostly Catholic sisters who came along, and how delighted they were. And that began to break down the barriers." <sup>961</sup>

Baptist Churches did not wish to extend spiritual unity by taking part locally or nationally in church union plans. There was firm opposition to formal, administrative unity and an equally firm adherence to Baptist principles, particularly in relation to the authority of scripture, the priority of evangelism, baptism of believers by immersion, and congregational autonomy. The balance between tolerance/inclusiveness and distinctiveness/exclusiveness is the crucial factor in understanding Baptist ecumenical relationships.

Roman Catholic observers attended the 1964 NCC Faith and Order Conference at Massey, <sup>962</sup> and observers were invited to the NCC 1965 and 1966 Annual Meetings. As the NCC and the St. Vincent de Paul Society worked together on questions of refugee resettlement, they proposed a joint working committee. This did not start until 1969, largely because conservative Baptists raised doubts about NCC interaction with Roman Catholic churches. <sup>963</sup> The report to Baptist Union Council concluded:

"The N.C.C. continues to consider itself the servant of the Churches. Baptists must continue to state their views honestly and openly. They will be respected and listened to. But we cannot ignore the winds of change now blowing." <sup>964</sup>

With a majority of Baptist churches not approving the proposal, Assembly 1968 agreed that the Baptist Union would not join the Joint Working Committee. <sup>965</sup> The decision related to that specific area only, and did not apply to, nor was it a condemnation of, local ecumenical activities.

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961 McLeod, A.H., interview 30/5/1989. The Roman Catholic perspective was described by Bishop R.J. Delargey who said he "found it wonderful to talk to a Baptist or Presbyterian and find that what they believed was very much the same as what he held." NZM, 26/10/1967, p.3.

962 See Watson, N.M., Massey 1964, A Report on the Third New Zealand Faith and Order Conference. The illustration facing p.53 shows two Baptist delegates, the Rev. J.J. Burt and Mr N.S. Gaze in a plenary session with the two Roman Catholic Observers, the Revs M. Ryan and B. Ashby (later to become Roman Catholic Bishop of Christchurch.)

963 Brown 1981, pp. 131-132.

964 McLeod, A.H., Baptists, the N.C.C., and the Roman Catholic Church, 5/1966, p.5.

965 North, L.A., NZE, 12/1968, p.12.

The decision was based on individual churches' rights to make their own decisions free from Union dictates. <sup>966</sup>

Holy Name Seminary students' contribution to a Cavalcade of Music at Assembly 1967, drew comments demonstrating the desire for Baptist distinctiveness and exclusiveness on the one hand and a developing tolerance and inclusiveness on the other. <sup>967</sup> Printing J.K. Baxter's address to the NCC drew similar correspondence, <sup>968</sup> as had an earlier small item about a Baptist, Brook Hays, visiting the Pope. <sup>969</sup> As time passed, fewer NZ Baptist articles appeared referring to 'Romish practices,' objecting to clerical collars as 'the rag of Rome,' or to crosses in or on churches. <sup>970</sup>

Dr. R.J. Thompson when Principal of BTC, lectured at Green Meadows Marist Seminary and <sup>971</sup> in 1982 BTC students attended a combined Roman Catholic-NCC Conference. <sup>972</sup>

According to the 1985 Values Study Baptists and Roman Catholics shared a majority conservative religious and political stance. <sup>973</sup> Baptists found common ground with Catholics in the Society for the Promotion of

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966 "Many will hope that such local participation in fellowship will help allay suspicions and fears and show the advantage of closer co-operation between Baptists and Roman Catholics". NZE, 1/1969, p.2.

967 "Baptists wake up and speak up for we are being led back to the tyranny of Roman Catholicism faster than we think." (NZE, 1/1968, p.5.) "We should be grateful to God that a group of Roman Catholic brothers were willing to sing at a Baptist assembly. For it means they no longer harass or avoid us because we differ from them...Accordingly we should use every opportunity to meet with Roman Catholics, so that mutual charity may be fostered...Is it because we lack confidence in our own convictions that we fear any contact with those of another opinion?" (NZE, 3/1968, p.10.)

968 NZE, 10/1968, pp. 10-12.

969 See NZE, 4/1962, p.86; 6/1962, pp. 137 and 148; 7/1962, p.179.

970 For 'Romish tendencies' see letter NZE, 10/1949, p.298; clerical collars are proved to be not of Roman origin in 'The Collar Miscalled "Roman"', NZE, 1/1954, p.9; and the general abhorrence of any object of worship being placed in a church was raised at Sandringham, when it was suggested in the 1950's that a cross be placed on the communion table, and later on the new church - Rev. G.F. Coombs interview 17/9/1989. The church opened in 1965 has a prominent exterior cross.

971 Quoted by B.K. Smith in video, What is a New Zealand Baptist Church?

972 NZE, 7/1982, p.5 stated, "all who attended had prejudices shattered as we gained a new vision of what ecumenism is all about, and what it can achieve."

973 Webster and Perry 1989, pp. 21-22.

Community Standards, whose driving force, Patricia Bartlett, was a former nun.

Spirituality retreats were to form another bridge between the Roman Catholic and Baptist Churches. <sup>974</sup> This type of spirituality had earlier been promoted by two Baptist women. One was Student Faith McMurtrie - "How strategic it would be for us to recognise the place for retreat". <sup>975</sup>

The Youth Director, Beverley Holt also promoted and shared this way of experiencing God in this world with youth leaders in regional training sessions. This prior experience would have been likely to encourage retreat participation among younger pastors. <sup>976</sup>

A most dramatic contrast showed in the attitudes of the first and current Baptist College Principals, J.J. North and B.K. Smith. Where the former used every available opportunity to define Baptist principles clearly and exclusively over against Roman Catholicism <sup>977</sup> his successor commented on the vitriolic nature of some of the former's attacks on Catholicism. <sup>978</sup> By contrast Smith commented on the opening of Assembly 1980. The Roman Catholic Bishop of Manawatu was on the platform and made the best speech of the evening. This had been enabled by the growth of tolerance in the Baptist Churches. <sup>979</sup> Both conservative churches shared basic Christian doctrines on the deity of Christ, the trinity, and the atonement. Baptists

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974 In June 1989 the General Superintendent and twenty pastors attended their first spirituality retreat at Teschemakers Catholic Retreat Centre in Oamaru. This was organised by Sister Mary Concannon working with the Presbyterian based Spiritual Growth Ministries. Comments included that loving God "became a state of being, rather than doing", "there are many truths which have moved from my head to my heart", and "the time proved to be an 'accelerant' to personal growth". NZE, 8/1989, p.2. and 11/1989, p.2.

975 NZE, 2/1981, p.13. She later joined an Australian contemplative order.

976 Information provided by B. Gillies, a former youth pastor, 2/1/1990.

977 As Editor of NZE he made it his business to do so, and on his retirement an Assembly Resolution included,  
"His exposition of the Baptist position has been clear and convincing...as a convinced Protestant he used his pen with diligence in the interest of the Protestant contentions." NZE, 1/1949, p.1.

978 For example, NZE, 3/1947, p.49 writing about the opening of a Christchurch Jesuit Seminary said "the very name stinks", and labelled the Prime Minister, Leader of the Opposition, and Mayor of Christchurch as "heretics and damned by the laws of the church" for attending the opening.

979 Smith video.

"might not like Mary, and the infallibility of the Pope and some of the hierarchical things, but if you scrape it away you often find something in the Roman Catholic heart..very close to our own." <sup>980</sup>

The rising tolerance level declined somewhat with the 1986 Assembly decision to not join the CCANZ, <sup>981</sup> and Baptists reasserted their identity.

The Rev. Gerard Marks saw this decision freeing Baptist Churches to provide a unique bridging role between the historic churches and the Pentecostal, Charismatic and Evangelical churches. To this end he arranged several meetings. <sup>982</sup>

#### 13.4.4 Union Churches

Church union was considered by Christian proponents to be theologically inspired, and by sociologists to be part of the macro narrative involving the decline of religion. <sup>983</sup>

Currie argued that Methodists only united from a position of weakness, and the Rev. Norman Brookes investigated this from a New Zealand perspective. <sup>984</sup> Faced with a shrinking number of causes and members Currie's thesis appeared plausible, if simplistic.

However, negotiations for union started before Methodist awareness of the onset of decline, and ran parallel to the NCC ecumenical activities. As the latter had been triggered by international events, a case could be made for New Zealand church union negotiations being part of the world scene.

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980 Smith video.

981 Membership of NCC had included Baptists and excluded Roman Catholics (other than in the Joint Working Committee). The Inter-church Committee on Public Affairs included both Baptists and Roman Catholics from its 1941 inception, (see Brown, p.298), but when CCANZ was to include Roman Catholics Baptists opted to not join. The decision was, according to the Rev. B.K. Smith not affected by the issue of Roman Catholic participation, but hinged on retaining denominational identity. (Interview 23/5/1989). Dame Vivienne Boyd who moved the motion to join CCANZ commented "Although not many of the speakers were explicit about opposition to joining a body that included Catholics, the heritage from the past was apparent in a general uneasiness about joining with others who hold different understandings of their Christian faith." (Letter 20/1/1990.)

982 Marks interview.

983 For example, Currie, p.109 suggests that "ecumenicalism in an advanced industrial society is a function of the decline of religion."

984 Brookes, N.E., New Zealand Methodists and Church Union: An Historical and Sociological Survey.



But for pragmatic New Zealanders distant from the origins of denominational differences, it made sense to focus on the unifying common features in Congregational, Church of Christ, Presbyterian and Methodist Churches, and to downplay denominational distinctives determined elsewhere. At the point of closest agreement, Anglican negotiators joined in 1964.

From 1948 to 1984 church union drew major Methodist energy and then

belonged in 135 co-operating ventures.<sup>991</sup> They experienced frustration with the slowness of the national unity by stages scheme, as negotiations had not provided an overall unity supporting that existing at local levels. From being regarded as the vanguard of the new way of being Christian in New Zealand, they saw co-operative ventures being treated as the illegitimate children of the marriage which had not taken place between the parent churches.<sup>992</sup> Resurgent denominationalism was seen as trying to deflect energy from their local purposes and unity.

The low level of commitment to church union expressed in Methodist profiles reflects a people whose energy for this had grown faint after, in many cases, a lifetime of effort put into a cause which they finally saw as drifting beyond their achievement. The bi-cultural journey redirected flagging energy away from union, the formation of the Prince Albert College Trust gave greater financial independence<sup>993</sup> and efforts were made to emphasise denominational roots and identity.<sup>994</sup> Union had taken place at the grassroots in areas where it was seen as locally desirable, and strong churches, in areas of other strong churches pursued their own agendas. For instance at Papakura in 1975 it was indicated that Anglican and Presbyterian Churches showed "little positive initiative towards Union," and that

"The Methodist Circuit cannot afford to await the convenience of the other denominations but must pursue the well-being of its life and activity in the local setting".<sup>995</sup>

This cleared the way for charismatic interdenominational prayer groups to channel energy into evangelical and social outreach for their common geographical area. This was often done by a different grouping of churches from those negotiating for union. The slowing of the plans for formal union thus enabled the development of "spiritual ecumenism," the potential

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991 Cooperative Ventures 1990 Directory. There were as many cooperative ventures as Methodist churches, apart from Pacific Island congregations.

992 This view was expressed strongly at the 1985 Taupo Co-operating Ventures Conference attended by the writer. It was however teamed with a positiveness about the future of cooperative ventures. See Focus, 9/1985, p.1.

993 But note these funds, of around \$1 million a year are not used for maintenance of structures or buildings, but for outreach work.

994 See for instance Hanson, E.P.I. in Focus 11-12/1985, p.2 setting out seven points of what it meant for him to be Methodist.

995 Triennial Visitation Report 1975, p.2. See Papakura case study for further details.



for which had arrived with the shared focuses of the charismatic movement."<sup>96</sup>

Returning to Currie's thesis, it appears that while nationally Methodists were not seeking union from a position of weakness, in effect, local unions were often consummated to strengthen small causes. Few strong churches united their strengths. The decline giving the appearance of support to Currie's argument is more likely to have been the effect of church union negotiations, than their cause. <sup>97</sup> Energy prioritised in negotiations was drained from sharing the Good news and consciously recruiting new members. <sup>98</sup>

As stated earlier, losing evangelical theology and practice led to deaths exceeding confirmations. In terms of Kelley's thesis leniency of inclusive views encouraging union, rather than strictness and commitment to evangelism would have produced the membership decline.

In 1972 the Baptist attitude to the planned union was that Baptists were a non-cooperating, but not a non-cooperative church. <sup>99</sup> In 1964 the Baptist Union statement regarding church union explained that while they regarded themselves as part of the larger Christian fellowship and believed

"that division should not be maintained where it can conscientiously be avoided...there are, however, certain principles Baptists feel unable to surrender for the sake of Church Union." <sup>100</sup>

After church union negotiations slowed Baptists hoped to renew theological discussions with the five Churches, and also with the Roman Catholic and Pentecostal Churches. <sup>101</sup> Denominational policy was stated

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996 The Papakura Case Study gives practical examples of this.

997 The effectiveness of this strategy has been questioned. Mullan, for instance cited his "three thirds" rule, that if a congregation was closed down, one third of the members would go the proposed new place of worship, one third would attach themselves to other local denominations or groups, and one third would finish up going nowhere at all. See Mullan, D.S., *Diakonia and the Moa*, (1983) pp. 117-118. This rule signposts the link between church union formation and membership decline, particularly in the 1970's.

998 While this correlates with B.R. Wilson's view that ecumenism could be a policy encouraging decline - p.176, it is noted that church union negotiations stated before and slowed after the onset of membership decline.

999 Edgar, S.L. in address at Holy Trinity Cathedral, Auckland, printed in *NZE*, 6/1972, pp. 8-9.

1000 *Year Book* 1964-1965, p.26.

1001 Edgar, p.91.

in 1977 as being

"We shall maintain warm relations with all other Christian churches worshipping and working with them when and where possible. This will be done without denial of our own convictions, nor distrust of the sincerity of these fellow Christians." <sup>1002</sup>

This policy also applied to missions, public questions and social service outreach.

## CHAPTER 14 - GREATER INVOLVEMENT IN THIS ONE WORLD

### 14.1 Maori and Overseas Missions

Maori and overseas missions demonstrated greater involvement in this world with other races and cultures.

Methodist and Baptist Maori missions contrast, for Baptists began in the period studied, while Methodists metamorphosed into the Maori Division of the Church. Both denominations adopted bi-culturalism in the 1980's.

#### 14.1.1 Baptist Maori Work <sup>1003</sup>

Baptist Maori work was marked more by intention than action in 1948. What had been accomplished resulted from individual efforts <sup>1004</sup> not local church or Baptist Union projects. <sup>1005</sup> In 1945 twenty one Maori people gave their religious affiliation as Baptist. <sup>1006</sup>

The mission at Ohinemutu, Waitangi and Te Wairoa near Rotorua, between 1883 and 1885, initiated by Pastor T. Spurgeon of the Auckland Tabernacle, <sup>1007</sup> closed after the Tarawera eruption. Future Baptist interest lay with the NZBMS - the "denomination could not finance both an Indian mission and a Maori mission." <sup>1008</sup>

Discussing Maori missions at Assembly 1947, triggered talks with

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1003 See also Section 2.6.3.

1004 Four couples and one individual working with other Maori Missions were listed in Year Book, 1948-49 pp. 131-2.

1005 Mead, A.D., 'Baptist Mission to the Maoris', in Bulletin of the New Zealand Baptist Historical Society, No. 4, December, 1956, p.2.

1006 Census 1945.

1007 It was financed by an American, Mr W.P. Snow, staffed by the Rev. A. Fairbrother and assisted by the Te Wairoa schoolmaster, Mr Hazard. Slow but steady progress was reported in NZB, 1/1885, but Snow's death cost the mission its main financial support. Fairbrother developed a dictatorial attitude. Complaints from Ohinemutu Maoris led the Tabernacle deacons to request Fairbrother's resignation. (Mead, pp. 1-3).

1008 Mead cited this from E.P.Y. Simpson's M.A. thesis but the point was not made in his B.D. thesis. However Edgar (p.38) commented, "Because of rather meagre resources a decision was made to support foreign missions and leave the Maori work to other denominations."

denominations already in this field, and, in 1949, with the Maori section of the NCC.<sup>1009</sup> As the country was well divided under comity of mission, and tribal allegiances were fixed,<sup>1010</sup> finding a Baptist niche was difficult. Proposals that they run a hostel, undertake Wellington work, or employ a missionary working house to house in Auckland Maori areas did not eventuate. By 1953 it was felt that any openings should be investigated.<sup>1011</sup> The Temuka church commenced a Maori Sunday school at Arowhenua Pa which continued until the 1980's.<sup>1012</sup>

The Maori Board survey revealed that Pukekohe Maori (850 at 1951 census) "were in general eager for us to come and help them."<sup>1013</sup> As others had left after a short time, the need for long term commitment was raised.<sup>1014</sup> The Rev. I.M. Christenson and members of the Pukekohe Baptist church started a Sunday school for Maori children.<sup>1015</sup>

Student D. Jones responded to the Pukekohe deacons' call for staff, working for the Maori Department from 1954 until 1971.<sup>1016</sup> Deaconess Joan Milner worked in the Pukekohe area from 1955. Sunday schools were established, cottage meetings held and a Maori fellowship built up.<sup>1017</sup>

On 2 August 1969 a hall - Puna O te Ora - and manse were opened at Pukekohe. Marae extensions followed in 1981. Maori members united in 1987 with Pukekohe members, forming the Franklin church - the bi-cultural base for Baptist Maori Ministries work.<sup>1018</sup> In the 1980's their focus broadened

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1009 Brown, 1981, p.233.

1010 Edgar, p.38.

1011 Mead, p.5.

1012 Edgar, p.39.

1013 Mead, p.7.

1014 Jones, C.D., NZB, 4/1979, p.1, cites Stuart Kaihau of Tahuna Pa, Waiuku questioning Christenson about commencing a Sunday school, "How many months do you intend to stay?"

1015 Year Book 1954-1955, p.34.

1016 The Maori Department was constituted at Assembly 1954 - Year Book 1955-56, p.75.

1017 NZB, 4/1979, p.1; 7/1992, p.9, and Milner, J., interview, 23/5/1992.

1018 Franklin profile, and NZB, 9/1987, p.1.

into direct involvement with churches from Kaitaia to Invercargill,<sup>1019</sup> encouraging bi-cultural perspectives and actions.

The first pakeha workers, who learned Maori language and customs, were soon joined by Maori staff. Sister Mere Pou worked in Hawkes Bay from 1967.<sup>1020</sup> The Rev. Truby Mihaere, commissioned in 1972 as the Department's first full time Maori worker, gave valuable leadership in bi-cultural issues. From 1979 leaders have been predominantly Maori, as intended from the outset.<sup>1021</sup> This leadership transition parallels the attitudinal transition from benevolent concern in the 1940's when assimilation was the government goal, to partnership in the 1980's bi-cultural era.

Increased contact with Maori people could well have lessened the high degree of ethnocentrism<sup>1022</sup> found in the early 1970's amongst Baptist ministers<sup>1023</sup> as the resolution passed at Assembly 1983 amounted to a commitment to biculturalism. It urged the appreciation of Maori heritage, the acknowledgment of injustices, honouring the Treaty of Waitangi and the provision of anti-racism education.<sup>1024</sup>

This led to nga wananga (learning courses) sharing marae protocol and Maoritanga. In 1988 eighteen wananga were held. Conservatively, 2000 people had attended, 75% Pakeha and 25% Maori.<sup>1025</sup> Maori carving, weaving and

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1019 Year Book 1988-1989, p.40.

1020 NZE, 2/1968, p.17.

1021 Initially training was through BTC but in 1991 Te Whare Amorangi began training Maori leaders.

1022 Webster and Mullan, Beliefs, Role Definitions, Social Perceptions and Personality Orientations: A Study of New Zealand Clergy, p.20, defines ethnocentrism as "the tendency to attribute inferior abilities, qualities and tendencies to ethnic minorities and to desire territorial isolation of ethnic groups."

1023 Webster and Mullan, p.42a.

1024 NZE, 12/1983, p.9. The intention of this resolution was picked up in the priorities of the Rev. Lionel Stewart, Tumuaki of the Department of Maori Ministry and President of the Baptist Union for 1990, as "Issues of reconciliation and partnership between Christians of all races in Aotearoa are high on his agenda." Today's Christian, No. 10, Dec.1989/Jan./1990, p.14.

1025 Year Book 1988-1989, p.39. In a week long wananga at BTC the first hangi was put down in the College grounds. NZE, 8/1988, p.9.

motifs appeared within some churches,<sup>1026</sup> and from 1984 Maori members added a bi-cultural dimension to the Public Questions Committee.<sup>1027</sup>

Profile responses give an internal measure of bi-cultural impact.<sup>1028</sup>

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Mono-cultural	120
Bi-cultural	25
Multi-cultural	50
Mono and Bi-cultural	2*
Mono and Multi-cultural	3*
	<u>200</u>

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\* these churches had either multiple congregations, or were just in the process of introducing multi-cultural work. Three bi-cultural congregations were Asian and European, not Maori and pakeha.

Table 14.1.1.a

One church in eight indicated a bi-cultural (Maori/pakeha) orientation. Twenty two of these 24 churches included charismatic and 14 evangelical theology.<sup>1029</sup> Twenty (83%) had working class or state housing in their vicinity (nationally 65%) while 12 (50%) had predominant working class groups (nationally 38%). The 14 gathered, and ten local congregations all included predominant upper and middle class occupational groups. Only 14 (58%) had upper and middle class housing in the vicinity (77% nationally). Picton was the only South Island church included.

Bi-cultural churches were more likely to be in North Island areas with more working class and less upper and middle class housing near the church. While there is a greater representation of working class people, the presence in all bi-cultural churches of upper and middle class occupational groups could indicate that Maori attracted to Baptist churches may, as with pakeha, be more likely to be engaged in non-working class occupations.

The pattern for the 53 multi-cultural churches was less clear, but again there appeared more working class housing, (83%) more predominant working class occupations (45%) and more gathered congregations (66%) while charismatic theology (70%) bordered the national average. Ninety

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1026 For example, the significance of the whakamahau or entrance foyer in the Gisborne Baptist church was explained in NZB, 10/1980, p.6.

1027 Year Book 1984-1985, p.24. The appointments have included the Rev. L. Stewart.

1028 For an external census assessment see Chapter 2.6.3.

1029 See section 8.3.5 for implications of charismatic theology in the bi-cultural area.

percent of these churches also included upper and middle class predominant occupations and 74% had upper and middle class housing in the vicinity. Ten were South Island churches.

The 1945 census listed 97 'Race Aliens of Full Blood' and 30 'Race Aliens of Mixed Blood' having Baptist religious professions. Ninety seven of these people were Chinese <sup>1030</sup> and Chinese Baptist churches were subsequently founded in Auckland and Wellington. In 1986, Baptist census religious profession was given for 1302 people of 'Other Ethnic Origins' (including Asian and Polynesian). <sup>1031</sup> This representation increased later. <sup>1032</sup>

With seventy seven bi- or multi-cultural orientations, New Zealand Baptist Churches are not as white as they were forty years ago, when only 0.5% of census Baptists were Maori or of other ethnic origins. In 1986 this group included 6% of all census Baptists.

Electing the Tumuaki of Baptist Maori Ministries, the Rev. Lionel Stewart as the first Maori President of the Baptist Union, <sup>1033</sup> and holding Assembly 1990 on a Pukekohe marae were important bi-cultural steps, giving local churches a clear lead on the priority the Union gave this way of being involved in the world.

#### 14.1.2 Methodist Maori Work <sup>1034</sup>

Methodists changed their ways of working together from paternalism

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1030 Census 1945, Race Report, p.24.

1031 Census 1986, unpublished statistics supplied 11/12/1989.

1032 In 1991 What's Happening with the Children? p.25 recorded 7% of Baptist Sunday school children being Asian - mostly Chinese. R. Bullen's subsequent research for NZE, 5/1992, noted the presence of 813 Chinese people from eight nations, 327 Pacific Islands representatives and people from 14 other Asian nations. "Today 1,435 Asian and Pacific people are part of the life of Baptist churches, there are 840 attending services, home groups and Sunday school. 356 have been baptised and joined the membership." (p.1.)

1033 See NZE, 12/1989, p.9, for induction details.

1034 Telling the full story of the Maori partner in Te Hahi Weteriana o Aotearoa, from their perspective, is beyond the scope of this thesis. This section gives a brief overview from a pakeha perspective of some areas where the pakeha church has responded to and interacted with Maori. Nor is it possible to evaluate Maori Division statistics, as all who were baptised were considered members. Since formation of the Maori Division no membership figures have been available.



to partnership, and from 'Mission to Maori' to 'Maori in Mission.'<sup>1035</sup> Whereas Baptists responded to what Geering called the 'transethnic' culture of Christianity,<sup>1036</sup> Methodists related to Christianity both from their ethnic Maori and pakeha perspectives and from their common humanity. Baptists stressed being 'one in the Lord,' a focus compatible with their charismatic evangelical theology, while Methodists responded contextually to the same Lord from their cultural perspectives.<sup>1037</sup>

The higher visibility of urban Maori people was a catalyst for both Baptist involvement and Methodist transition. The urban drift led Maori into even faster change than Pakeha were experiencing.<sup>1038</sup>

The Methodist Church attempted to provide continuity of God experience in the new surroundings. By 1940 Maori language services were conducted at the Auckland Central Mission.<sup>1039</sup> They also attempted to recreate community for young Maori within schools<sup>1040</sup> and hostels.<sup>1041</sup> Methodists opposed the aims of absorption and assimilation,<sup>1042</sup> and trade training schemes were inaugurated when integration of the races was the national goal.<sup>1043</sup> The transition from integration<sup>1044</sup> to the bi-cultural

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1035 MOC 1966, p.174.

1036 Geering, L., 'The thorny question of biculturalism', in Dominion, 27/12/1990, p.8.

1037 While the bi-cultural journey has been promoted by the liberal hierarchy of the church, it is noted that even in the absence of the charismatic influence some similar features have emerged. The Rev. E. Clarke (Focus 7/1985, p.1.) noted that bi-cultural imperatives emerged in two churches with strong holiness traditions. (Methodist and Roman Catholic). Within Maori Division the emphasis on "every member a minister" took the priesthood of all believers from theory to practice without the aid of the charismatic movement.

1038 MOC 1948, p.137 noted urban drift, beginning in the 1920's, being heightened by World War II manpower requirements, and that "The European drift was probably at a higher ratio from rural to urban areas, but whereas this included movement to smaller towns, Maori movement was almost entirely to large towns and cities."

1039 MOC 1940, p.152.

1040 These included Wesley College Paerata for boys, Kurahuna and Rangiatea for girls.

1041 See footnote in section 3.4.4.

1042 MOC 1958, p.147 - "The Church has defined its policy as being one of integration, not absorption."

1043 There was awareness of employment imbalance and the dangers of having "too great a percentage of any race in the "unskilled" bracket." MOC 1960, p.95.



journey can be traced in Conference reports.<sup>1045</sup> In 1960 the Public Questions committee asked,

"Is the ultimate goal in the development of New Zealand's culture the assimilation of one racial group by another, or a true partnership in which each makes a significant contribution?"<sup>1046</sup>

In 1963 it was stated that there were two peoples, but one church and one goal.<sup>1047</sup> Awareness grew of inequalities between Maori mission and the rest of the church, and of Maori desires to make their own distinctive response to the Gospel.<sup>1048</sup> Maori were seen with an extensive and inclusive attitude to Christianity while the pakeha approach was intensive and exclusive.<sup>1049</sup>

A separate Maori Division was proposed in the 1970 restructuring plans, since "we recognise the worth of bi-cultural society in which the whole is enriched by each," and "we may have made the mistake of imposing on them European forms and then expected them to meet the costs these forms demand."<sup>1050</sup> The new structure operated from 1973 with the Rev. R.D. Rakena, the first Tumuaki, continuing in that role into the 1990's. The new Maori status was recognised through electing him as President and holding Conference 1975 on the Turanagawaewae Marae at Ngaruawahia.

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1044(...continued)

1044 The Hunn Report emphasised integration but Methodist notes of dissent and reservation were raised. This challenges Davidson's interpretation of Hans Mol's 1966 study indicating "that the policy of ultimate integration was favoured at this time in Anglican, Methodist and Roman Catholic churches." (Davidson, 1991, p.136.) While this impression could be drawn from MOC, 1961, p.153, G.I. Laurenson (NZMT, 25/3/61, pp. 639-40) raised issues concerning identity and land. R.D. Rakena (NZMT, 25/3/61, p.633) questioned integration, and proposals regarding housing and education.

1045 This preference relates to those areas over which there is conscious control. Geering noted ('Spiritual bond of the treaty gives life', in Dominion 24/12/1990, p.4.) "The process of integration is taking place in spite of anything we do. Our efforts may speed it or they may delay it; but they cannot prevent it. We are becoming one people more and more as each generation goes by."

1046 MOC 1960, p.95.

1047 MOC 1964, p.153.

1048 The seminal publication is Rakena, R.D., The Maori Response to the Gospel.

1049 Darvill, H..A., NZMT, 1/12/1962, p.272.

1050 MOC 1970, pp. 114 and 119.

Changes in ministry made greater use of self supporting staff <sup>1051</sup> (named minita-a-iwi in 1981 <sup>1052</sup>) with fewer stipendiary staff. <sup>1053</sup> Appointing Maori presbyters to pakeha circuits ceased. <sup>1054</sup> Home and Maori mission projects were phased out as the need for them passed. Proceeds of hostel and school sales <sup>1055</sup> endowed trust funds for Maori students' scholarships.

Developing a Maori response to the gospel coincided with considerable general interest in contextual theology. Starting from where the people are at can be seen as a response to secularisation and a way of expressing greater involvement with God in this world.

Moves towards partnership throughout the period studied climaxed at Conference 1983 when a power sharing covenant was entered into -

"In response to what the Gospel says about the sharing of power, Conference declares its intention to work toward the formation of a bi-cultural Methodist Church in Aotearoa as the essential first step on the journey toward multi-culturalism." <sup>1056</sup>

Just as electing a Maori President marked the Maori Division's formation, the Rev. M. Te Whare was elected following the bi-cultural commitment. Promotion of and responses to this journey subsequently engaged major Church energy. A Council of Elders was instituted, appointment styles were determined, and Conference adopted a consensus decision making style. Local and regional bi-cultural workshops were

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1051 Maori clergy had different training from their pakeha counterparts and in 1950 the Rev. E. Te Tuhi was the first Maori minister admitted to full connexion. (MOC 1953, p.22.) Following the success of the Rev. Maharaia Winiata, Maori theological students were also trained at TTC.

1052 MOC 1981, p.647.

1053 For instance, in 1948 there were 17 deaconesses, 31 Maori home missionaries, 5 ordained clergy. Staffing changes were paralleled in the pakeha church by introducing local presbyters. Maori and pakeha each appointed the self-supporting staff considered most appropriate for their roles.

1054 The first of these was the appointment of the Rev. R. Te Whare to Upper Hutt - see NZM, 11/5/1967, p.2.

1055 The only remaining school in 1988, Wesley College Paerata had been integrated into the State system.

1056 MOC 1983, p.665. Report on Power Sharing Seminar leading to the acceptance of this recommendation appears on pp. 294-305.

assisted by educational resources produced by Development Division.<sup>1057</sup>

Censuses record that in 1945, 7,535 or 7.6% of Maori named Methodist as their religion. This rose to 15,877 (7.8%) in 1966, and to 22,569 in 1986.<sup>1058</sup>

Although Methodist affiliation was not keeping pace with Maori growth, in 1986 they represented 5.6% of the Maori population - higher than the Methodist 4.7% share in the total population.

#### 14.1.3 Profile Responses to Bicultural Questions<sup>1059</sup>

Profile replies reveal reactions to the bi-cultural journey. Responding to "What is your understanding of the principles of bi-culturalism?" 44% (n=139) included facets of learning, sharing and mutually respecting cultures, 28% identified partnership and 24% noted power sharing.

Alongside 20% of respondents (n=132) seeing the church's bi-cultural journey expressing the gospel's social justice imperatives, an equal number saw it expressing unity and equality in Christ. However, 15% either did not equate the two or felt that the journey manipulated or distorted the gospel.

Negative or neutral replies were the norm for responses (n=125) to "What impact has this journey had on this church's understanding of the role of the church as a catalyst for change in New Zealand?" Replies ranging through uncertain, no impact, not much, little, or some came from 62% of respondents. While 23% indicated awareness of the church role in effecting change, 4% who understood did not like it. For 6% the emphasis caused confusion or shock. Another 4% responded negatively to having to follow the Church lead.

The changes needed to make the Methodist Church of New Zealand more fully bi-cultural elicited more positive response, with 36 diverse categories of suggestions.(n=117) They most frequently called for clear explanations and education (19%), for the willingness of every member to make it work (13%) and for more love, trust and warmth to be shared between Maori and

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1057 For example, Towards a Bi-Cultural Church report, broadsheet, newsletters, a resource book, and Our Methodist Bicultural Journey.

1058 Census, 1945, 1966, and unpublished census statistics, 1986.

1059 The Wellington Methodist Bi-Cultural Work group's role in formulating these questions is acknowledged.

Pakeha.(11%)

Maori Division's role was seen by 16% as promoting the Maori response to the gospel, by 31% as caring for Maori in church affairs and by 21% as giving a lead to the Church in things Maori. (n=126)

The issue raised most often, concerned the transition to multi-culturalism. It appeared in some form in answers to almost all questions. It was particularly cogent for the Fijian, Samoan and Tongan Methodists who felt excluded from bi-cultural proceedings despite belonging to the New Zealand Conference. Bi-cultural workshops had tried to clarify their position and initiate a series of bi-cultural relationships. This was seen by Development Division as more feasible than multi-culturalism.<sup>1060</sup>

The roles for the Pacific Island Advisory Committees and congregations (n=128) elicited 19% support for developing multi-culturalism while another 9% were reminded of de facto multi-culturalism. Nurturing, encouraging roles were envisaged by 15%.

The most frequently noted power sharing signs (n=125) were the connexional appointment procedures (38%) the Council of Elders, (23%) and consensus decision making (17%). Only 7% commented on the first fruits of the Prince Albert College Trust being returned to Maori.

For 55% of respondents (n=128) the Church's bi-cultural commitment had little or no effect on their leading of worship. Regular or occasional use of Maori hymns and prayers featured for 18% with another 5% being open to including these when suitable.

The most positive response to bi-culturalism concerned Maori language. All respondents (n=131) had taken some steps to master proper pronunciation. Language courses were attended by 48%, and a further 12% had no difficulty with Maori because of fluency in other Pacific languages.

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1060 Brookes interview. The position remained ambiguous as the 1983 covenant had not been revoked or officially amended. Terminology changed from referring to pakeha as manuhiri who were welcomed and then stood alongside tangata whenua to welcome further new comers, to calling all but Maori tau iwi. This caused problems for the Pacific Island groups as they too saw themselves with a distinct identity. Another interpretation was that all but Maori were tangata tiriti.

Parish bi-cultural initiatives included thirty six different activities. (n=127) The most common were Treaty or bi-cultural studies (28%) and bi-cultural workshops (22%). Twelve churches held special Leaders' Meetings focusing on bi-culturalism and another 12 had experienced marae culture. One church worked with Maori 'street-kids' and 12 explored ways of interacting with local Maori. Sixteen per cent reported no specific initiatives.

#### 14.1.4 Treaty of Waitangi

When the Methodist mission statement was being formulated the Treaty of Waitangi was accepted as both covenant <sup>1061</sup> and foundational document. <sup>1062</sup> The Treaty's importance was stressed from at least 1940. The stance taken then was picked up in the 1980's.

"As..there is much unrest amongst our Maori people on that account, the Conference endorses their request that a suitable summary of the principles and provisions of the Treaty of Waitangi be placed upon the Statute book.

"The Conference respectfully claims the right to express itself on this question as it is an indisputable historical fact that our Missionaries..advised the acceptance and signing of the Treaty and assured the Maori Chiefs that the Treaty would stand for all time and would be honourably observed. The Conference cannot forget that it was the great Methodist Chief, Tamati Te Waka Nene, who sprang from his place by the side of Rev. Samuel Ironside with whom he had been conferring and at his instigation made the historic speech that swayed the assembly of Chiefs and decided the issue.

"These facts not only give this Conference the right to speak on the question, but also place upon it a responsibility that cannot be lightly regarded." <sup>1063</sup>

Profiles asked three questions about the Treaty. The first involved understanding its implications for the Methodist Church of New Zealand. Thirty four percent (n=117) saw these in power sharing or partnership terms, and 22% as supporting Treaty honouring. Investigating land holdings

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1061 The Methodist Church was not alone in picking up the emphasis of covenant being the understanding of the Maori signing the Treaty - see also Claudia Orange in The Treaty of Waitangi, and L. Geering, 'Spiritual bond of the treaty gives life', in Dominion, 24/12/1990, p.4.

1062 "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."

1063 MOC 1940, p.151.

was the response of 15% <sup>1064</sup> and 16% deemed it an historic commitment to forming the nation, or righting past wrongs.

To "Do you feel that the role Wesleyan missionaries played in encouraging Maori chiefs to sign the Treaty commits you and your church to specific initiatives relating to land and Maori welfare in 1990?" 46% answered "Yes," with 33% giving a qualified "Yes". (n=128)

"Does the Treaty have any spiritual significance?" "Yes," said 69%. Another 15% gave a qualified "Yes", indicating that the significance was mainly for Maori. Thirty six percent mentioned a covenant. For 11% it had no spiritual significance, with 6% viewing it as a legal document. (n=120)

#### 14.1.5 Baptist Overseas Work <sup>1065</sup>

The New Zealand Baptist Missionary Society (BMS) runs parallel to the Baptist Union with members of the latter supporting the work of the former. However as they work overseas, and this thesis looks at Baptist Churches in New Zealand, the topic is addressed only in areas impinging on members here.

In 1948 Baptist Churches supported nine single women and four married couples who worked for BMS alongside Indian and East Pakistani nationals. <sup>1066</sup> Sixty three individuals and 20 married couples were listed as working with other missionary societies. <sup>1067</sup> Thus 10,146 members supported 120 overseas workers - 1 member in 84 was involved in overseas mission.

By 1988 BMS fields included France, Fiji, Papua New Guinea, Irian Jaya and the Solomon Islands. Three single and 19 missionary couples with BMS, and 461 more workers with worldwide mission agencies were supported by local churches. The 1988 missionary member ratio was 1:47. <sup>1068</sup>

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1064 A Land Commission was formed to encourage churches to look at the origins of their assets.

1065 NZB, 2/1976, p.7 summarises BMS work. See also section 1.3.1.(c).

1066 Year Book 1948-1949, p.123. East Pakistan became Bangladesh in 1972.

1067 Year Book 1948-49, pp. 131-132.

1068 Year Book 1988-1989, pp. 95a, 95b and 160-168.



Profiles revealed that after community involvement and the church family, the greatest Baptist concern was overseas missions. One third of churches (66) supported both Baptist and interdenominational missions, and another third (68) supported either one or the other. <sup>1069</sup>

Mission support included, as well as prayer and finance, visits abroad by short term teams, often at holiday times. Men With a Mission began at Fairfield, Hamilton with the Rev. David Metcalfe, and 14 men assisted the South Seas Evangelical Mission during May and June 1968, tackling building, electrical, optical and teaching work. <sup>1070</sup> Frequent reports of similar projects in the NZ Baptist reflected the increasing ability of middle class members to fund such trips, although in some cases sponsorship and sacrificial giving facilitated projects. <sup>1071</sup>

Relationships between mission groups and national churches changed markedly. De-escalating the sending church's control and direction showed in the scaling down from controlling, to guiding, to partnership interaction, emphasising what national churches could do with missionary assistance. In the 1980's this went a step further with partnership giving way to the servant concept. <sup>1072</sup>

Concern for the poor grew with the increasing awareness of social action as part of the gospel. Three developments pioneered by workers with New Zealand Baptist links have been:

1. The emphasis on trade development through World Vision and Dr. Peter McNee. <sup>1073</sup>
2. The work of the Rev. Rob Bellingham with HEED in Bangladesh in developing Biblical Models of Social Transformation in the context of mission and the poor. <sup>1074</sup> This work in contextual theology, and its practical application, followed Ronald Sider's challenge to the lifestyle of affluent western Christians, and was worked out in consultation with

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1069 93 indicated support for interdenominational missions and 107 for BMS. See section 8.4.1 for further details of BMS support.

1070 NZB, 9/1968, pp. 17-18.

1071 See NZB, 7/1977, p.13, for 10 young people giving up May holidays to evangelise in Fiji.

1072 NZB, 2/1982, p.11. See also section 6.4.1.(b) regarding servant theology.

1073 See NZB, 11/1973, p.24 regarding the beginning of this.

1074 Bellingham, R., Biblical Models for Social Transformation. See also 'The Bible and the Poor - Rob Bellingham writes from India...', in NZB, 2/1984, p.1.

him. <sup>1075</sup>

3. Viv. Grigg pioneered the Servants Mission as a way of living out the Christian gospel amongst Asia's urban poor, and the challenge has been taken up by many Baptist members. <sup>1076</sup> Kagawa, Booth, Wesley and Calvin, who lived as poor among the poor, all moved from being pure evangelists to being evangelist social reformers, fighting poverty and social injustice in society. <sup>1077</sup> Grigg produced the theology and the strategy for this in the 1980's.

The mission focus sharpened to include the urban poor on recognising that worldwide urban growth would rapidly locate half the world's population in cities. <sup>1078</sup> This focus coincided with needing new concepts in mission to "enthuse a new generation of people in our churches who are looking for creative ways to use their gifts in world mission." <sup>1079</sup> Urban ministry teams were planned first for Papua New Guinea "before being reproduced in appropriate form in a second and third country." <sup>1080</sup>

These extensions to BMS work were funded by the Team Support method of regular monthly donations of pledged 'shares' in a mission or its workers, initiated in 1972, when the areas of work diversified. <sup>1081</sup>

As involvement in this world increased, the emphasis on social action as well as evangelism flowed through into missions overseas. Response to the charismatic movement, channelled into the servant approach of sharing God's gifts, fitted the theology and practice of groups such as 'Servants'. This challenged the gospel of prosperity being a sign of God's blessing. Poverty could no longer be seen as a mark of God's disfavour in the light of God's identification with the poor.

#### 14.1.6 Methodist Overseas Work

Initially Methodist missions focused on the Pacific area, particularly the

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1075 Sider, R., Rich Christians in an Age of Hunger.

1076 See Grigg, V., Companion to the Poor.

1077 Grigg, p.96.

1078 Year Book 1989-1990, p.93.

1079 NZB, 12/1989, p.10.

1080 Year Book 1988-1989, p.171.

1081 The first missionaries supported in this way were Mr and Mrs A. Perkins who went to Sarawak in 1972. NZB, 8/1974, p.11.



Solomon Islands, an official part of the New Zealand Conference. In 1948 the 25,587 New Zealand members supported seven ministers, seven sisters and four native ministers in the Solomon Islands District. They sought a medical superintendent and nine more sisters, to rehabilitate and extend the work<sup>1082</sup> disrupted by World War II.<sup>1083</sup> Fijian and Solomon Islands staff worked as catechists, medical assistants, nurses and teachers.<sup>1084</sup>

Papua New Guinea was the last of the 'new' Pacific mission fields. Missionaries from seven countries, including New Zealand began working there with great vigour from 1953.<sup>1085</sup> Two Solomon Islands' teachers went as their mission's first missionaries to New Guinea.<sup>1086</sup>

This was one of many signs of mission maturing into church. Worldwide, nations and churches gained independence between 1948 and 1988.<sup>1087</sup> Matching the parallel swing against colonialism, Methodists moved from sending missionaries to exchanging fraternal workers by invitation.<sup>1088</sup> In New Zealand this was aided by forming the Commission of the NCC on Overseas Missions and Inter-Church Aid (COMICA). It was felt that the pattern of missions was changing, not its substance.<sup>1089</sup> The Overseas Missions department had Fijian, Samoan and Tongan links, and ultimately, with the settling of migrants in New Zealand some of their people worked in New Zealand churches, bringing back evangelical emphases.<sup>1090</sup>

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1082 This included preaching and education; medical, agricultural and technical training.

1083 Solomon Islands Methodists without their New Zealand leaders had "maintained a magnificent Christian witness in the very vortex of war", when damage to mission property was widespread. NZMT, 27/10/1945, p.199.

1084 MOC 1948, pp. 41-2. As exact numbers are not listed it is not possible to work out the ratio of missionary staff to New Zealand members.

1085 The first converts were baptised in 1961 - NZMT, 12/8/1961. p.202.

1086 NZMT, 17/10/1953, p.390.

1087 See Forman, C.W., The Island Churches of the South Pacific, Chapter 10 for details of Church Independence.

1088 The first of these appointments was in 1958, when name changes saw 'foreign' replaced by 'overseas'. 'The Methodist Foreign Missionary Society of New Zealand' became 'The Overseas Missions Department of the Methodist Church of New Zealand'.

1089 NZMT, 21/5/1960, pp. 34-35.

1090 For example the Revs. T. Talaki, T. Tupou, S. Hingano and S. Mika.

On June 19 1968, <sup>1091</sup> churches grown from Methodist, Congregational and Presbyterian missions united. The denominational groups continued sharing with the United Church in ways acceptable to them, <sup>1092</sup> including developing a new style of Solomon Islands urban ministry. <sup>1093</sup>

"After wandering in the wilderness of racism, <sup>1094</sup> the Church must come back to the beginning and be a people where all belong." <sup>1095</sup> The need for evangelism of individual and collective aspects of life - leading to transformation of people - was considered a corollary to dialogue, which rather than just imparting information, "must look toward a decision of commitment to Christ."

To the foregoing opinions Jones added, "The Kingdom of God had to function in secular terms or it didn't function at all." New Pacific leaders emerged among mission-educated peoples as nations and churches expressed their new identities.

However even partnership came under fire at the Bangkok Conference on Salvation, "which proposed a moratorium on overseas mission funds and personnel." <sup>1096</sup> The New Zealand Methodist reaction to this was

"We are involved in a partnership of giving and receiving, of which both facets are of equal importance. To make this effective, we may have to receive from our brethren overseas people to minister to us and to share with us in our witness in this land.

"While there may well be value in a moratorium on sending of missionaries (not just Western ones) it should not continue too long or

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1091 MOC 1967, p.163, and NZM, 19/6/1969, p.5.

1092 NZM, 19/6/1969, p.5.

1093 MOC 1967, p.164. By 1988 the United Church in Papua New Guinea and the Solomon Islands was again ready to appoint New Zealand workers. See for instance, 'A New Partnership in Mission', in *Harvest Field*, 4/1991, p.27 regarding the Rev. P. Tonson's appointment to Rarongo Theological College. "Paul's appointment is a significant one. As a Baptist he has not only been accepted by the Rarongo faculty and the Council for Mission, but he also has the backing and encouragement of the Baptist mission staff."

1094 Racism here was being used in the sense included in Geering's definition, "Racism..is often accompanied by the belief that one's own race is culturally and-or intellectually superior to others - a kind of racial chauvinism. This supposed superiority is often thought to give one the right to mastery over other races." 'Racism and the Treaty of Waitangi', in *Dominion*, 26/12/1990, p.6.

1095 NZM, 25/6/1969, p.9, quoting the Rev. Dr. Stanley E. Jones, veteran American missionary, evangelist and author who visited New Zealand in September, 1969.

1096 NZM, 22/2/1973, p.12.

all churches will be impoverished." <sup>1097</sup>

Both aid and evangelism were provided through the Joint Board for Mission Overseas. <sup>1098</sup> Methodist involvement broadened through workers in Asia and Africa. Mission was seen as "a marriage of evangelism, ministry to human need, concern for social justice and concern for the world in which we live." <sup>1099</sup> In 1985 the Joint Board was restructured into COMEC, a body reflecting the greater involvement of the churches in this world. The challenge was to hold together gospel proclamation and the struggle for justice and human rights. <sup>1100</sup> The focus shifted to affirming people as well as affirming God.

The charismatic movement gave impetus to supporting non-denominational and transdenominational mission, in addition to or instead of the churches' traditional mission focuses. While this was a more obvious Baptist trend, it also emerged among Methodists. But whichever mission was supported, it focused on greater involvement with God in this one world.

#### 14.2 Social Service

Methodists, with their greater emphasis on societal than individual evangelism, developed social services earlier than their Baptist colleagues. <sup>1101</sup> There was a sharp contrast in 1948 between the single Baptist venture - the Manurewa children's home - and Methodist social service projects including geriatric homes and hospitals, youth hostels, health camps, counselling services and goodwill enterprises.

By 1988 City Missions in the four main centres, linked with the New Zealand Methodist Social Services Association, had projects with multi-million

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1097 Carter, G.G., NZM, 22/2/1973, p.12. This moratorium drew correspondence both for and against - see NZM, 8/3/1973, p.3. and 5/4/1973 pp. 2-3. Note also that the two way partnership was already working, with for instance a Fijian and a Samoan working in Sydney and Perth (NZM, 5/4/73, p.2.)

1098 It also made sense to have a joint mission board to work with the United Church in Papua New Guinea and the Solomon Islands.

1099 MOC 1982, p.158.

1100 MOC 1981, p.148.

1101 See Chapter 3.

dollar budgets.<sup>1102</sup> These included facilities, programmes and support for the aged, the disadvantaged, and children. The emphasis for the latter had moved from institutions to family support, in line with the Children, Young Persons and Families Act.

Alongside these regional projects, parish initiatives were springing up as "autonomous responses to the needs of their communities."<sup>1103</sup> The Social Services Association considered that "the health of the Church as a whole is enhanced by such parish commitment to its neighbours in the name of Christ."<sup>1104</sup> This was a marked change of emphasis in a connexionally governed church for such projects had had more support in autonomous congregational churches. Members experiencing God in this world developed practical Christian responses to this world's needs, thus linking God, self and society.

While Methodist work multiplied, Baptist services burgeoned. Accepting State aid provided funding,<sup>1105</sup> charismatic emphasis on using people's gifts and ministries in God's service provided staff, and local communities provided the setting.

Thus, when the major social changes and upheavals of the 1980's brought rising unemployment, violence, drug abuse, food shortages and families under stress, Baptist churches were ready to respond. Preventative and therapeutic community services included counselling, budgeting, health care, pre-schools, alcohol and drug addiction recovery programmes, and employment programmes. Atawhai Baptist church even took over running their Post Office when its closure would have caused community hardship, and at Spreydon former psychiatric patients who support one another formed a unique Tuesday night congregation.

On 85% of profiles, Baptists noted their community involvement, with newer churches and those having over fifty members being most likely to have community facing ministries. Change had again been initiated by greater awareness of God in this world, and strong links can be seen with

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1102 See NZMSSA Reports in MOC 1988 and 1989.

1103 MOC 1989, p.119.

1104 MOC 1989, p.119. Church foodbanks and living skills programmes multiplied in response to the increasing needs of unemployed and beneficiaries.

1105 See section 2.6.2.

the charismatic movement and servant theology. Again, Bibby's key of linking God, self and society was highlighted.<sup>1106</sup>

A danger exists of local social work treating symptoms without addressing causes. However, national Methodist and Baptist Social Service bodies helped overcome the 'anecdotal approach,'<sup>1107</sup> provided broader perspectives, and helped pinpoint causes. Thus there was movement from social work in relation to case poverty to social action in relation to insular poverty<sup>1108</sup> - being in this world in a wider sense.

### 14.3 Public Questions

In this area Methodists and Baptists interfaced with this world with all its change and discontinuity, encountering issues determining standards, action and legislation. Between 1948 and 1988 perspectives broadened from ethical and moral issues specifically affecting the church, towards the disadvantaged in society, to issues affecting New Zealand, its law, and the wider world.

#### 14.3.1 Baptists

An often quoted adage, 'For every two Baptists, there are three opinions,' stemmed from the Baptist principle of freedom, often expressed as, 'I disagree with what you say but will defend your right to say it.' This emphasis complicated the Public Questions Committees' tasks. Some members strongly objected to having statements made on their behalf.

In 1948 and 1949 the chief items for Public Questions Committee debate were drinking, gambling, State Aid, and issues related to the Roman Catholic Church,<sup>1109</sup> including the dangers of inter-marriage, and their proportion

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1106 Bibby 1987, p.271.

1107 The anecdotal approach refers to basing attitudes and programmes on individual experiences, "I know because my aunt..." rather than moving on from this initial concern to an overall perspective on the situation of people like 'aunt' in society, and the factors causing this situation and moving on to appropriate action.

1108 See Turley, B., Expanding Horizons of Care, pp. 105-110. He defines case poverty as being personally rooted in some way, while insular poverty "describes situations where large islands of persistent poverty result from environmental or social factors". (p.105).

1109 All issues promoted by J.J. North.

of building permits and immigrants.

From 1950 to 1956 liquor, gambling and State Aid again dominated, but having accepted State Aid for social outreach, Baptist opposition shifted to an area in which they were not yet involved - funding Private Schools. However, the agenda's inclusion of World Peace, Immigration, Child Welfare and Capital Punishment indicated a broadening of involvement in this world. This accompanied the realisation that "the price which the Church must pay for the bringing in of the Kingdom more fully is the practice of the ethics of the Kingdom." <sup>1110</sup>

Resolutions between 1957 and 1971 came under four main headings - Moral standards, social affairs, international affairs and education. They revealed three things about New Zealand Baptists. <sup>1111</sup>

1. They were conservative regarding moral standards; cautiously liberal in matters relating to abortion and homosexuality and rejected apartheid and racism; but most resolutions were so cautious and middle-of-the-road they were passed by large majorities.
2. Baptists appeared to be the church of the current Labour Government which had acted along lines favoured in Public Questions Resolutions regarding overseas aid, State Advances housing loans for older houses, linking age benefits to the cost-of-living, and State ownership of all TV stations.
3. While liquor was the issue most frequently addressed, only two suggestions were even partially taken up. <sup>1112</sup>

Assembly resolutions' value lay in their discussion and debate, and other avenues of action were usually more effective. These included personal local actions and statements of ministers and laymen; dialogue between informed church leaders and 'those in the committee rooms of power'; and expert working groups issuing reports, investigating draft legislation and making submissions. <sup>1113</sup>

From 1972 to 1988 the Public Questions Committees disseminated information through NZ Baptist, and made submissions to Parliamentary

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1110 Letter dated 30 April (circa 1953) from the Rev. J.T. Crozier to the Rev. J.E. Simpson.

1111 McLeod, A.H., Public Questions at Assembly, p.2.

1112 In 1967 the Public Questions committee recommended blood tests for drunken drivers, and in 1957 pressed for more general education on liquor problems.

1113 McLeod, pp. 3-4.



Committees regarding legislation. State Aid completely disappeared from reports. Abortion,<sup>1114</sup> alcohol and gambling related issues received most attention. Other questions related closely to freedom, human rights and world peace. Extra areas addressed were Maori concerns and matters raised by legislation - Rape Reform, In Vitro Fertilisation, Criminal Justice, Homosexual Law Reform, Children's and Young Persons' Amendment Act, Matrimonial Law, Listening Devices, Family Proceedings Bill, and the Cinematograph Act.<sup>1115</sup>

#### 14.3.2 Methodist

In 1948 the areas addressed by the Methodist Public Questions Committee were very similar to those of the Baptists and the Inter-Church Committee on Public Affairs to which both belonged.<sup>1116</sup> Alcohol and drug related issues were dealt with until 1970 by a separate Temperance Committee. By then the total abstinence majority stance of 1948<sup>1117</sup> had declined. The Committee's views were more evenly divided between total abstinence and various temperance forms. They could see the need for their brief to become a segment of a wider perspective.<sup>1118</sup>

From 1950 to 1956, in addition to the shared concerns, Methodists deliberated on indecent literature, military training, penal reform, communism, the hydrogen bomb, the U.N. Charter, apartheid and racial issues and the need for industrial chaplains.<sup>1119</sup> After the 1951

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1114 Baptist debate on the abortion issue hinged on the distinction between the quality of life ethic and the sanctity of life ethic. Generally a bias towards the latter showed, particularly in the social imperatives placing full value on human life, and in Christ's incarnation. See NZE 8/1988, p.16. Webster and Perry (p.104) showed 51% of high attending Baptists indicating that abortion was "always" or "sometimes justifiable". 91% of high attending Methodists held this view.

1115 See Public Questions Committee Reports in Year Books, 1974-5 to 1988-9.

1116 Reports of ICCPA work were incorporated into the Public Questions Committee Annual Reports to Conference.

1117 See MOC 1949, pp. 69-75 for the full results of a 1948 survey of 1503 Methodists by the Temperance Committee. 59% favoured total abstinence, 12% moderation, and the remainder were neutral. For a Baptist comparison note R. French's comment that in his childhood "It was subtly implied that 'The Pledge' was a pre-requisite for conversion". J. Wilton called for freedom of conscience and respect for those who were "temperate" rather than "teetotal." A.L. Silcock saw regrettable change showing a weakening of social conscience. NZE, 10/77, p.4.

1118 MOC 1970, pp. 156-7.

1119 See MOC 1950-1956, reports of Public Questions committees.



Waterfront Strike the consideration given to industrial relations and disputes, culminated in an Industrial Relations Conference.<sup>1120</sup>

Methodists also addressed moral, social, international and educational issues in the period 1957 to 1971, but the main focus on moral and New Zealand issues, emphasised justice and responsible citizenship. For example, in relation to censorship, education for making value judgments was deemed better than increasing the censor's powers.<sup>1121</sup> Homosexuality and abortion were the most mentioned in reports,<sup>1122</sup> and a liberal attitude was evident. This continued beyond the period studied, leading to the issue of receiving homosexual clergy into full connexion.<sup>1123</sup>

Presbyterian and Methodist Public Questions Committees worked together from 1977, presenting many submissions to Parliament. As changes in attitudes to alcohol were seen as results of cultural change and people asserting their individual freedom of choice, the committee's approach changed from practices aimed at curbing consumption, to efforts to reduce and prevent drinking problems.<sup>1124</sup>

In 1981 Springbok Tour issues predominated. "In common memory there has been no other issue in which so many churches have witnessed together in unity."<sup>1125</sup> The Tour "left a legacy of polarisation, confusion and distrust."<sup>1126</sup> In its aftermath the Church examined civil disobedience and Conference affirmed that

"It is a Christian responsibility to work to remove existing injustices and 'powerlessness' in our world and if necessary to participate in

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1120 NZMT, 15/10/1955, pp. 363-4. This conference, "unique in New Zealand Church history" up to that time, was held 8-11/9/1955. The Baptist Union Council had in 1948 studied and publicised J.T. Crozier's report The Existing Tension in Industrial Relationships

1121 MOC 1970, p.144. Note too that a Public Questions committee, member Joan Cochran became a member of the Indecent Publications Tribunal - interview 11/7/1990.

1122 Abortion received the most publicity of any public question in the NZM. From 1971 to 1973 at least twenty three items appeared, ranging from double page educational spreads to letters to the editor.

1123 This was triggered by the application of the Rev. Dr D. Bromell, a former Baptist minister, who filled a Methodist supply ministry at Glenaven, Dunedin.

1124 MOC 1973, pp. 141-8 and 1974, pp. 133-7.

1125 MOC 1981, p.205.

1126 MOC 1982, p.146.

non-violent protest against such situations". <sup>1127</sup>

Baptists consistently addressed All Black and Springbok Tour issues by affirming freedom and human rights. <sup>1128</sup> Articles and correspondence in NZ Baptist were on a smaller scale than in their Methodist and Presbyterian counterparts. Methodist attitudes generally aligned with those of the Labour Party. <sup>1129</sup>

From 1972 to 1988 the Methodist Public Questions Committee continued investigating domestic, national, and international and global <sup>1130</sup> matters. As nuclear warfare threatened annihilation of this world, peace, disarmament and justice issues had a high profile. Many grass roots peace groups formed, endeavouring to influence public opinion in favour of peace and ecology, and Methodists following the earlier pacifist tradition <sup>1131</sup> were active in the new groups. <sup>1132</sup>

A liberal theological orientation, shifting focus from privatised faith to involvement in public justice issues, and a committee whose structure was compatible with connexional government facilitated public questions activities, but conservative members and the Aldersgate Fellowship criticised attitudes and actions from time to time. Profiles showed 12.5% of Methodist churches focusing on Public Questions.

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1127 MOC 1983, p.642.

1128 See for example, Year Book 1981-2, pp. 167-8, and NZ Baptist, 6/1986, p.1.

1129 This showed in analysis of MOC reports and Methodist publications. It was confirmed by the Hon. R. Marshall on 9/9/1988. He commented that practising Presbyterians and Methodists in the National Party found it embarrassing to have church leaders promoting views which they did not share. Good relations were evidenced between the Methodist Church and the Kirk Government from 1973, and when Labour became the opposition, they were pleased to hear anti-apartheid views agreeing with their own policies, presented by the churches, as it was all "grist to their mill." For a fuller discussion see Bolitho, E.E., Events and Issues Influencing the Attitudes of the Methodist and Presbyterian Churches of New Zealand to South Africa from 1947 to 1987.

1130 International matters included apartheid and nuclear power, which had repercussions in New Zealand. Other off-shore matters were dealt with by the International Affairs Committee which united with the Presbyterian International Affairs Committee in 1981 and became part of COMEC in 1984.

1131 Section 1.3.2 (c).

1132 This scaled down by the time profiles were completed but Webster and Perry (p.139) noted earlier that "the low support of Baptist and Methodist attenders for a pro-nuclear policy, suggest that a church teaching programme or ethos can make a difference".

Freedom is a basic principle of deep significance to Baptist people. Any national committee would experience difficulty in speaking for them, and Public Questions have never been as popular at Baptist Assembly as at Methodist Conference. 'People's night' at Conference, on occasion, featured Public Questions. Baptists were more likely to feature a missionary or evangelical speaker. From this one could argue for the greater effect of secularisation on the Methodist Church.

Local autonomous Baptist churches were more likely to be able to interpret issues relating to freedom in their immediate areas of concern, and profiles indicated that outreach energy was expended in decreasing amounts as spheres of influence broadened. However, there has been increasing involvement in the world beyond the local church and beyond New Zealand, with broadening overseas mission focus, concern with South Africa and peace and nuclear issues. The Public Questions Committee endeavoured to play a bridging role between the local churches and the bodies which need to be addressed regarding the other concerns.

#### CONCLUSION PART IV

Defining secularisation as "an observable trend towards increased valuation of 'this one worldliness' over 'other worldliness' in matters of ultimate concern to individuals and groups," accommodated both negative and positive features.

The negative aspects have been stressed by citing declining church numbers as both cause and effect. Berger's theories regarding the people most affected by secularisation were contradicted twice over. They were under-represented in growing Baptist churches. And Pacific Island inner city dwellers and production workers constituted most of the growing Methodist congregations. They were in fact giving some Methodist renaissance. Methodist decline appeared to relate more to non-replenishment of its aging and dying pakeha ranks.

The assessment of secularisation as 'the Palangi disease' hindering attraction and retention of young people, shifted the spotlight from Berger's middle-aged who were present in Methodist churches, to the young who were less so.

The ecumenical movement has been branded as a clubbing together of diminishing churches seeking to regain strength. While this assessment was true of grassroots unions, national ecumenical moves predated membership decline. However union endeavours, by deflecting Methodist energy from sharing the God news and recruiting members, indirectly influenced membership decline. Baptists, in adhering to their principles, avoided draining energy into formal union negotiations. Their growth, accompanying continuity of evangelism, graphically contrasted with the declining Methodist numbers accompanying church union endeavours.

Methodists continued their liberal, social gospel and social justice emphases, connexionally working at changing structures as their way of being involved in this world. While this shared the God news with those for whom the programmes worked, it again deflected energy from recruiting new members. A dwindling pool of aging members tried to maintain the God, self and society links forged before the collapse of neo-orthodoxy. For Methodists, social outreach was a responsibility which no longer equated with membership growth.

For both Methodists and Baptists bi-culturalism grew from working with Maori in partnership, rather than for Maori in mission. Baptists, with their transethnic focus of oneness in Christ took an approach compatible with their baby-boom membership. The Methodists in focusing on structural change promoted values discontinuous with and requiring major educational change for their pre-baby-boom pakeha members, who often had little local contact with Maori. Profiles showed priority and publicity making minimal pakeha Methodists bi-cultural, and having minimal impact in slowing Methodist numerical decline.<sup>1133</sup> Congregational Baptist bi-cultural emphases, with more local contact uniting the races as 'one in the Lord', gained members' support and increased Maori involvement in their churches, particularly in those with charismatic theology.

The Charismatic movement was a major positive secularisation influence. It "entail[ed] a radical secularisation of the religious experience,"<sup>1134</sup> affirming people sharing the Spirit's gifts by adding an immanent dimension of God experience in this world. This provided dynamic continuity to make sense of the discontinuities of life. For some, increased valuation of this world led to greater involvement with God in it.

Baptist experience and telling about God in word and action promoted growth. This resulted through increasing involvement with other cultures, denominations, social service and broadening public questions. Whatever outreach the churches tried, the charismatic churches did it more, linking God, self, and society.

The shift from other worldly to this worldly focus, affirming both God and humanity was summed up by the late Rev. J.E. Simpson, who, from commencing ministry in 1928, watched "humanity moving to centre stage".

"The older I become, the more convinced I become that if I wish to see the face of Christ I must look into the face of my brother."<sup>1135</sup>

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1133 This can be attributed to the Pacific Islands fellowships and some increase in evangelistic theology and practice.

1134 Bittlinger, p.17.

1135 Simpson interview, 15/3/1989.

PART V - GROWTH AND DECLINE

"The growth of a movement is in direct proportion to the success of the movement in mobilising its total membership in the propagation of its beliefs".<sup>1136</sup>

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1136 Year Book 1970-71, p.105.

## CHAPTER 15 - GROWTH PERSPECTIVES <sup>1137</sup>

### 15.1.1 The Growth and Decline Scene

Baptist Churches' growth and Methodist Church decline between 1948 and 1988 was caused by the manner of their involvement 'in this world.'

This involvement has been shown to be related to the interlocking areas of the Charismatic movement, evangelical theology and practice, and secularisation, set in New Zealand demographic framework. To summarise -

The Charismatic movement which provided new ways of experiencing God in this world, in times of change, was a major factor influencing Baptist growth. Methodist suspicion of the movement avoided divisiveness and denied the denomination the growth potential experienced by the Baptists.

Evangelical theology and practice - sharing the God news - led to Baptist commitment to and experience of growth. However membership was reduced by losing two thirds of the members gained. Methodist numerical decline increased as evangelical theology and practice decreased, recovering slightly in the 1980's.

Both denominations were involved in this world with other churches, other cultures, social work and public questions. For the Baptists this response to their experience of God in this world meshed with growth. Methodists continued their social justice responsibilities. Baptist growth generally occurred amongst the most recently founded groups of churches in areas of population growth. Methodist decline related to closing and amalgamating causes and not replenishing dwindling aging membership.

Factors influencing growth and decline may be summarised as follows:

### 15.1.2 Methodist Factors

Methodist AAGR figures were 1.23% for 1948-1968 and -2.79%.for 1968-1988. <sup>1138</sup>

#### 1. Factors leading to decline

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<sup>1137</sup> While this section deals with factors related to measurable membership statistics, it is acknowledged that qualitative growth is significant in both denominations but it is not addressed because of assessment difficulties. Similarly Methodist statistical records precluded detailed analysis on the scale of Baptist assessments.

<sup>1138</sup> Methodist figures were calculated from totals for 1948, 1968 and 1988, it not being possible to allow for churches founded or closed in the interim.



- (a) a connexional power base which meshed with structure changing modes, rather than with growth producing features
- (b) high proportion of older churches (established before 1900) in maintenance mode
- (c) minimal starting of new congregations coupled with closing or amalgamating older ones
- (d) deployment of energy into areas which did not recruit new members
- (e) an aging census profile, low on 'baby boomers'
- (f) decapitating the youth movement
- (g) the collapse of neo-orthodoxy
- (i) the decline in evangelical theology and practice coupled with minimal recruitment of new members
- (j) initial suspicion of the Charismatic movement

## 2. Factors leading to growth

- (a) migration to New Zealand by Fijian, Samoan and Tongan Methodists who founded new Pacific Island fellowships and churches
- (b) recovery of some evangelical theology and practice
- (c) beginning of charismatic impact
- (d) some renaissance of youth focuses

### 15.1.3 Baptist Factors

From 1948-1968 the Baptist AAGR was 2.7% and from 1968-1988 1.67%.

## 1. Factors leading to decline

- (a) divisiveness of the charismatic movement
- (b) transdenominational membership migration
- (c) focus on short term features in evangelical theology and practice
- (d) losses equivalent to two thirds of new members

## 2. Factors leading to growth

- (a) a congregational power base which meshed with growth inducing factors
- (b) a culture affirming way of being Christian in this world

- (c) more churches of a younger age
- (d) commitment to evangelical theology and practice
- (e) commitment to growth and church planting
- (f) settling down of Charismatic movement
- (g) younger age profile including 'baby boomers'
- (h) churches in areas of population growth
- (i) recruiting upper and middle class people from beyond the churches' geographical location
- (j) growth of community facing ministries
- (k) effective use of house groups
- (l) developing effective cross cultural ministries

Thus Baptists had more factors leading to growth, while Methodists had more leading to decline.

#### 15.1.4 Changing Places

This resulted in the 1982 change in order (by membership size ranking) of the fourth and fifth largest denominations in the country. While Methodist decline later decelerated, and with Pacific Island adult membership included, started to rise, this was not sufficient to regain their earlier position.

The change in positions was influenced by church members' ages, reflected in different denominational death rates.

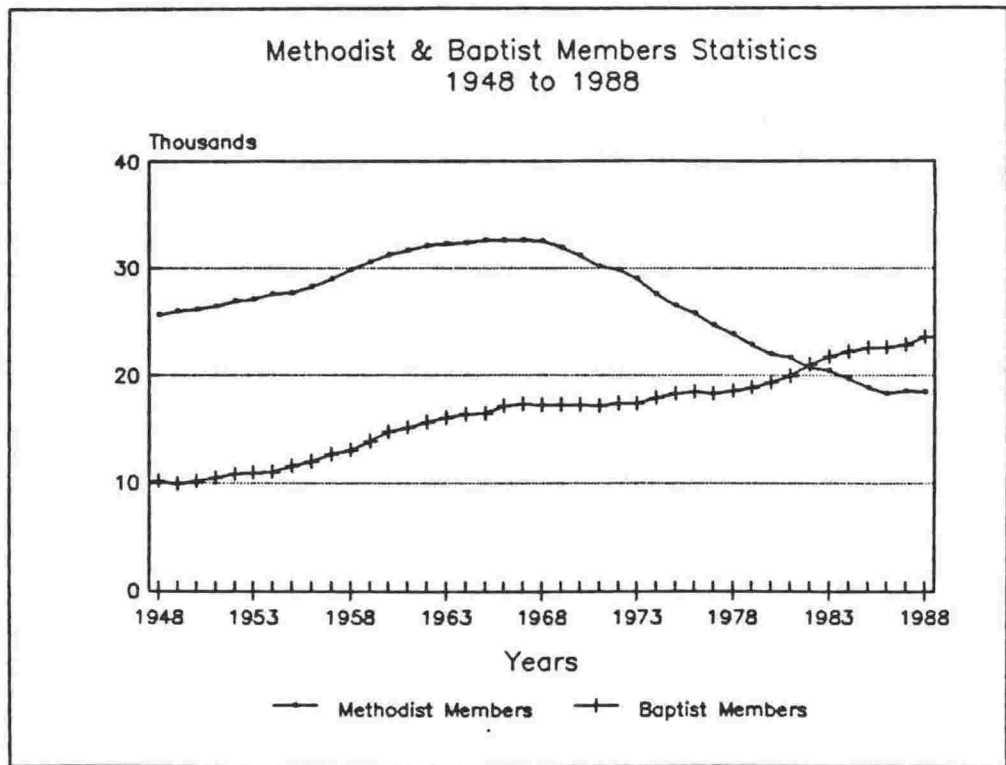


Figure 15.1.4.a

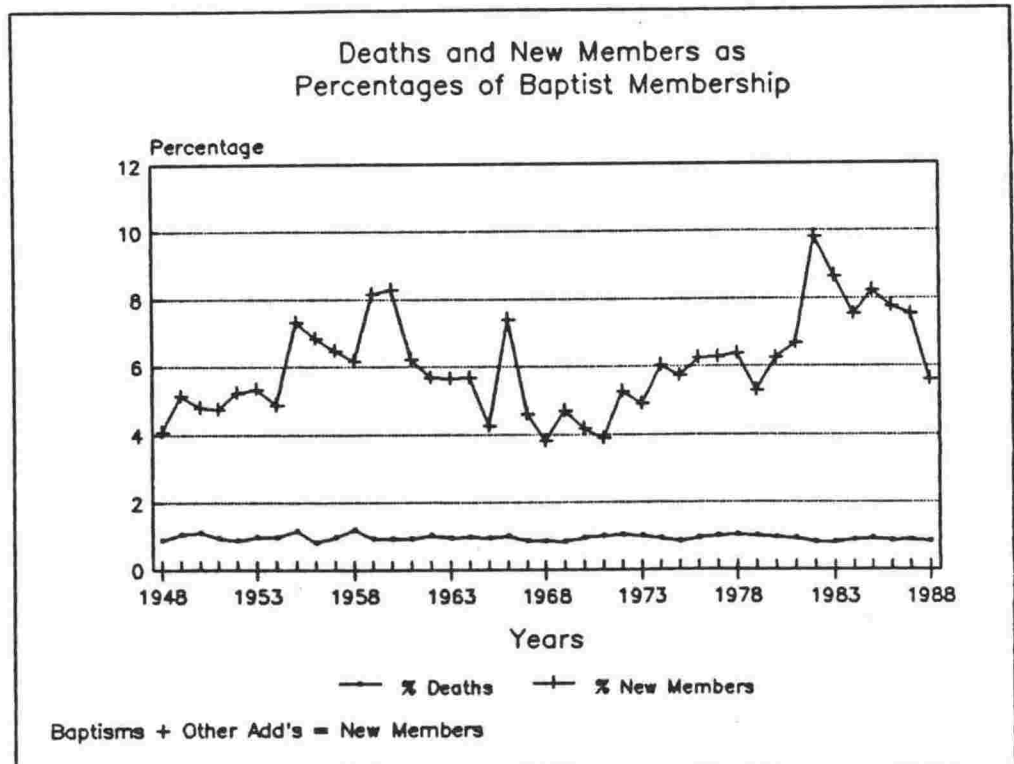


Figure 15.1.4.b

Baptist churches recorded between 0.8% and 1.2% of their membership lost through death each year, consistently lower than the Methodist figures of between 1.3% and 1.9%.

Baptist membership increases in terms of baptisms and additions other than transfers ranged between 4% and 10% per annum, consistently higher than their death rate.

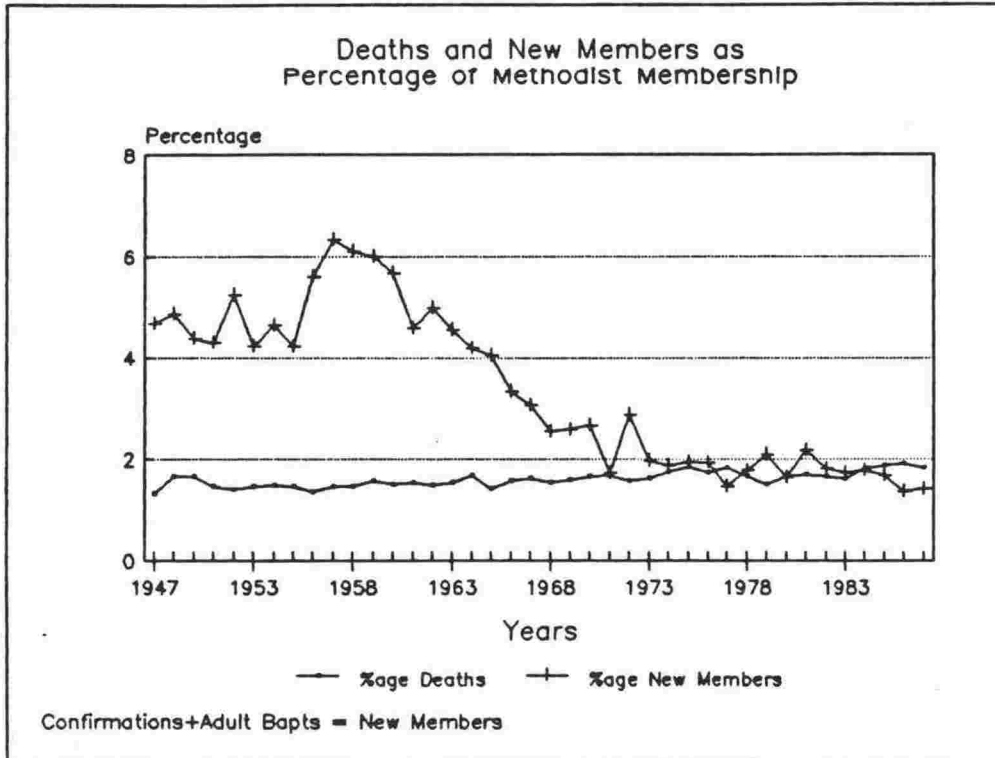


Figure 15.1.4.c

By contrast percentages of Methodist new members (added through confirmation and adult baptism) converged with deaths from 1973. Comparing total confirmations and deaths showed deaths occurring at the higher rate.<sup>1139</sup> The slight improvement when adult baptisms were included was attributable to the impact of the Charismatic movement.<sup>1140</sup>

A further feature permeated the picture. Inherited forms of church government, by determining their modus operandi were critical to church

<sup>1139</sup> See Figure 3.1.1.a.

<sup>1140</sup> This led to an increasing number of adult baptisms, and to charismatic representatives on the Methodist commission on baptism seeking greater recognition for this rite. See MOC 1990, pp. 333-340.

growth and decline.

#### 15.1.5 The Influence of Church Government

The Methodist connexional system required much maintenance energy and was at its best when dealing with structures and working for administrative restructuring, societal evangelism, social justice and bi-culturalism. To the grassroots membership, 'connexional mailings' often seemed remote from local roles of sharing the God news.

Energy was directed into areas which did not produce measurable growth, and recruiting new members was a low priority. The grass roots Charismatic movement did not rise up to the connexional power locus. Rather, the connexion put it down, for many years, by counteracting its spread. This militated against growth and against the potential to energise the church in ways appropriate to the baby-boom generation.

The Baptist congregational administration and principles had potential for meshing with growth producing factors. When the Charismatic movement impacted at the grass roots power base it ultimately worked upwards and outwards, spreading renewal effects throughout the Union, producing a culture affirming way of being post-war Christian. The individual freedom and autonomy valued by Baptists coincided with baby-boom values and upwardly mobile families attracted others through their commitment. Changes in worship and outreach were accepted and actioned by members who had been involved in their local, contextual development.

One further significant influence on growth and decline has yet to be examined. That is the role of current and former ministers.

CHAPTER 16 - CURRENT STAFF

Ministry changes initiated by the Charismatic movement were revealed in Chapter 8. Further features influencing growth and decline in Baptist and Methodist churches now emerge from profiles.

16.1 Baptist Pastors' Details <sup>1141</sup>16.1.1 Number of Previous Pastorates

Service as assistant was included if stated, and overseas churches are shown separately, to indicate New Zealand pastoral experience.

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No previous churches	70
No previous NZ churches	9
One previous church in NZ	46
Two previous churches in NZ	26
Three previous churches in NZ	14
Four previous churches in NZ	7
Five Previous churches in NZ	5
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	177
	<hr/>

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Table 16.1.1.a

Five out of seven pastors were in their first or second church.

16.1.2 Length of Service in Current Pastorate

The following table shows when pastors employed at October 1989, commenced their appointment.

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1141 Section 8.1.1 gives details of 177 Baptist staff supplying data.

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1968	1
1973	1
1979	1
1980	3
1981	3
1982	5
1983	15
1984	17
1985	26
1986	24
1987	30
1988	23
1989	28
	<hr/>
	177
	<hr/>

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Table 16.1.2.a

1 pastor served over 20 years  
 2 pastors served between 10 and 15 years  
 43 pastors served between 5 and 9 years  
 131 pastors served under 5 years

Five out of seven pastors had served under five years.

Claims have been made that greater church growth occurs in the later years of long term pastorates.<sup>1142</sup> In ten Baptist churches the current pastor had served eight years or more at the time of the survey. The presence of three of the fastest growing and two of the fastest declining churches showed that longer term pastorates do not automatically promote growth. Other factors, such as an inner city location, may work against this.

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1142 This view was advanced in the Jackson interview 30/5/1989, citing the growth of Bear Valley Baptist church in U.S.A. as detailed by Tillapaugh in Unleashing the Church, and was also promoted by Beasley-Murray.



Ten Churches with Long Term Pastors

Church	Year Pastor Commenced	Members at Commencement	Members at 1981	Members at 1988	Ave % Incr p.a. (AAGR) 1981-1988
Green Island	1979	29	39	18	-10.46
Nelson	1981	168	168	109	-5.99
Auckland Tabernacle	1980	244	239	230	-0.55
Oxford Terrace	1981	370	370	376	0.23
Henderson	1980	212	231	244	0.79
Spreydon	1968	69	486	707	5.50
Te Atatu	1973	102	198	338	7.94
Tikipunga	1981	83	83	154	9.23
Rangiora	1980	26	21	53	14.14
Richmond	1981	103	103	292	16.05
National AAGR 1981-88 = 1.63%					

Table 16.1.2.b

Thong Ng found, in 1984, that "the ministers stay longer in the growing churches than the declining churches - average of 2 ministers in growing churches in the 10 year period studied, as opposed to 3 ministers in declining churches for the same period."<sup>1143</sup> These findings were confirmed in the fastest growing and declining churches over a 20 year period. Staff stayed an average of 5.16 years in growing and 4.37 years in declining churches.<sup>1144</sup> Spreydon and Te Atatu, the churches with the longest serving pastors appeared on the fastest growing list.

The Rev. Murray Robertson observed, "We are committed to a model of ministry which ensures mediocrity through constant moves".<sup>1145</sup>

1143 Thong Ng, p.9.

1144 Eighty seven pastors served 357 years in the fastest declining churches, and there were 63 years of vacancies. Fifty eight pastors served 261 years in the fastest growing churches, where there were 42 years of vacancies. However as only the fastest declining group were in existence for the full 20 year period, 117 years of time before forming twelve of the fastest growing churches is also noted. Data gathered from Year Books, Statistics for years 1968-1988.

1145 Robertson interview.

### 16.1.3 Training Areas

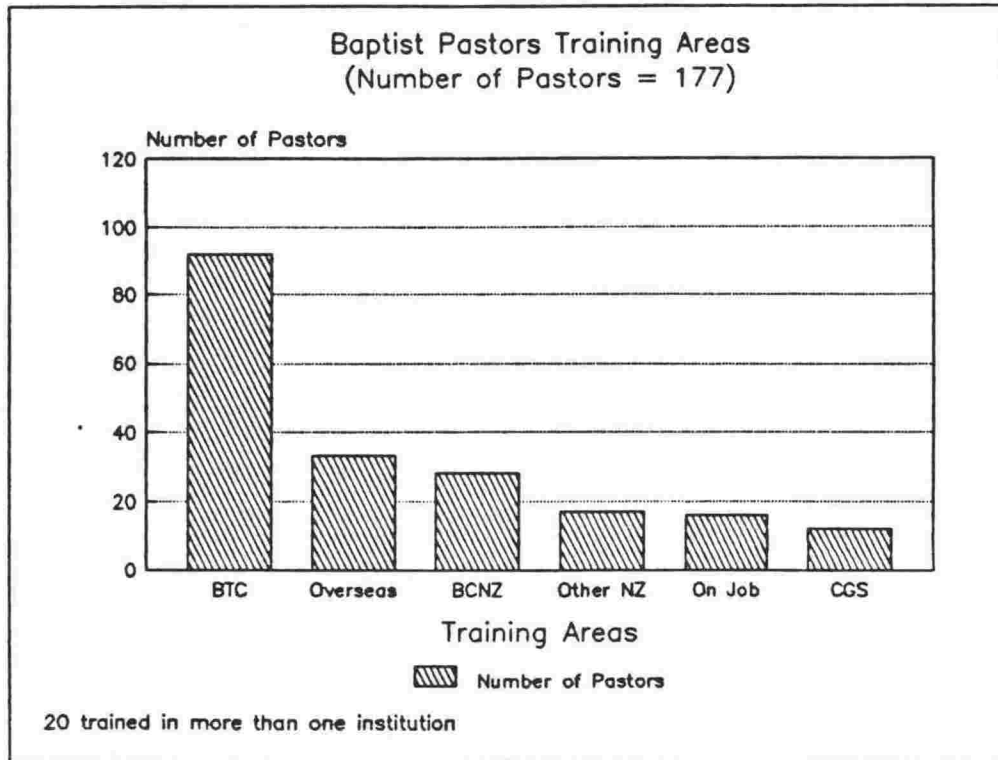


Figure 16.1.3.a

Fifty nine percent had some or all of their training in Baptist institutions.

Including 16 Church Growth school trainees, 48% of pastors in their first church had Baptist training. This rose to 70% of pastors in their second churches. Education at BTC and/or abroad accounted for 24 of 26 pastors in fourth or later churches.

On-the-job training equipped 13 pastors in first churches, and three in their second.<sup>1146</sup> Six continued in their churches after five years, but no placements appeared in third or later churches.

<sup>1146</sup> This excluded pastors training through the Spreydon Baptist church internship programme. As they were receiving formal as well as on the job training they were included with BCNZ and 'Other N.Z. institutions'.

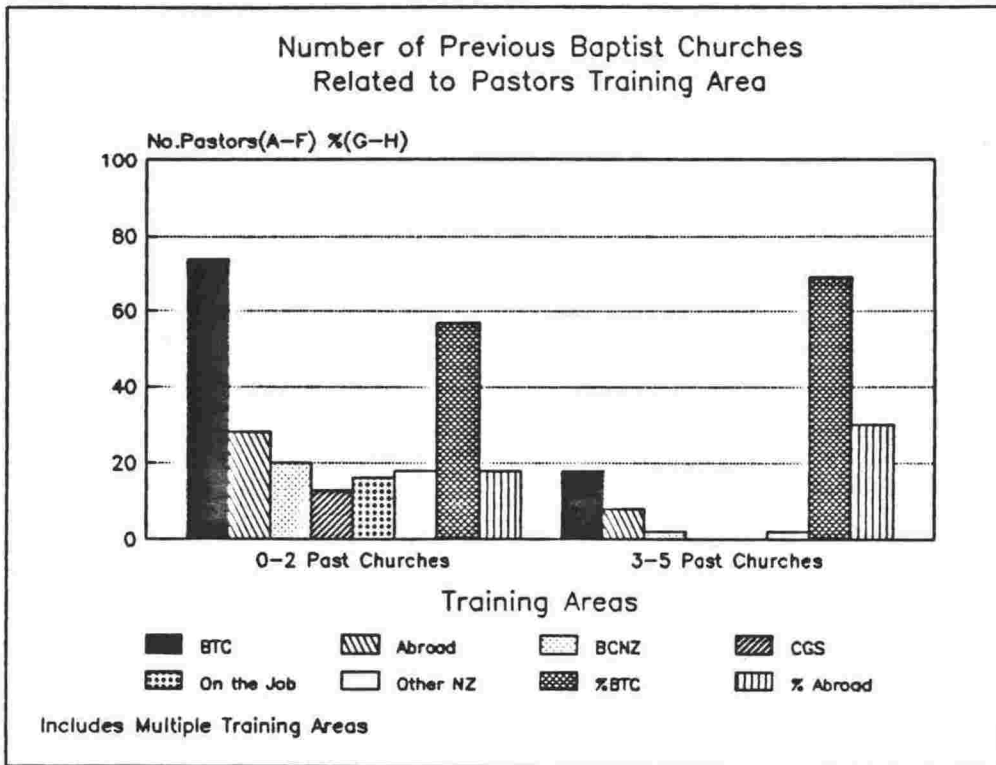


Figure 16.1.3.b

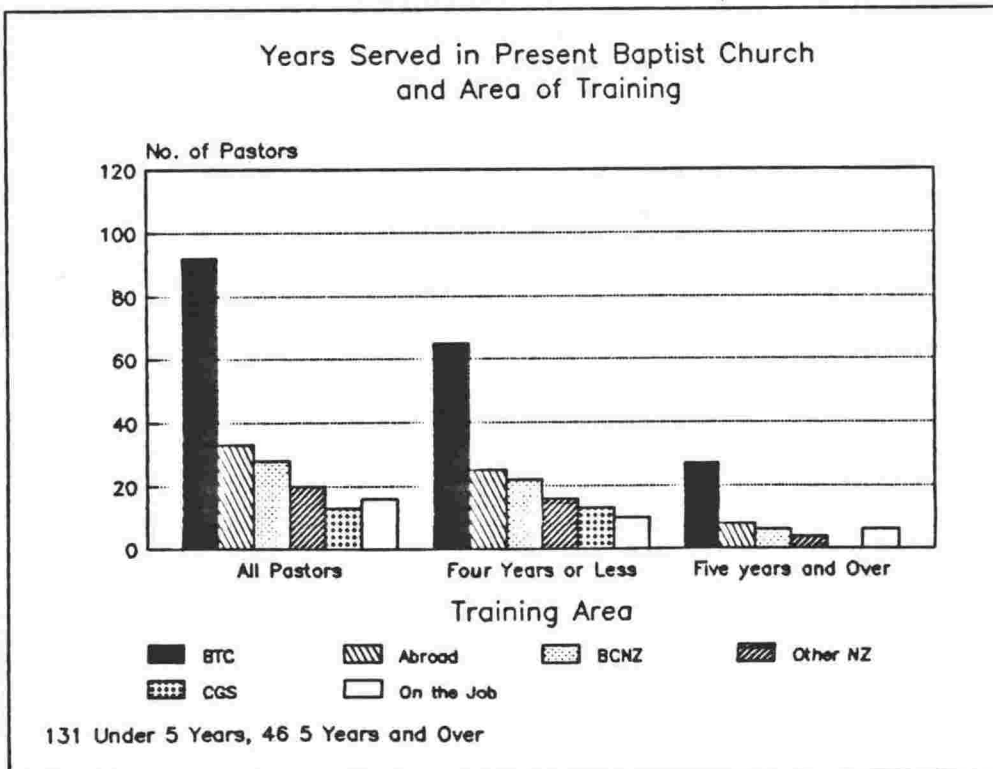


Figure 16.1.3.c

Thong Ng commented that "the growing churches have a more motley bunch of ministers - less than half received their theological education solely at the Baptist Theological College."<sup>1147</sup> This was not so in the twenty fastest growing and declining churches from 1968-1988.

Training Area	No. Fastest Growing	No. Fastest Declining
N.Z. Baptist	10	10
On the Job	3	3
Overseas	4	3
BCNZ	2	3
Other NZ Institutions	1	1
Vacant	1	2

Table 16.1.3a<sup>1148</sup>

The pastor's training area was therefore not a factor affecting growth in these churches. The high staff turnover in all but two churches could well have counteracted the effect of any particular training institution.

While twenty BCNZ graduates were in their first, second or third churches, BCNZ training was a second qualification for only two serving in their fourth or later churches. This Evangelical institution<sup>1149</sup> has maintained a high proportion of Baptist students.<sup>1150</sup> The absence of their graduates among older pastors suggests that the training's conservative nature may have appealed to trainees with a higher level of dogmatism.

Webster showed that individuals scoring high on dogmatism more frequently remained loyal, but when faced with contradictions would "have the black and white options - to deny reality or to defect from the system."<sup>1151</sup>

<sup>1147</sup> Thong Ng, p.9.

<sup>1148</sup> Columns do not add to 20 as 7 pastors trained in more than one area. For instance, the Rev. D. Metcalfe (Te Puke), trained through BTC, BCNZ and audited a Doctorate of Ministry through Fuller University, U.S.A.

<sup>1149</sup> Only BTC and BCNZ graduates listed more than 50% of their number with evangelical theology.

<sup>1150</sup> NZB, 12/1987, p.2. In 1987 there were over 90 Baptist students attending BCNZ. Thirty two were due to graduate, and their concern was "that the Union, in addition to the churches at large, should be aware of the potential which BCNZ offers for assisting the Denomination in the time of its need."

<sup>1151</sup> Webster and Mullan, p.4.

This would not affect only BCNZ graduates,<sup>1152</sup> for Webster's early 1970's study of Baptist ministers revealed a high degree of conservatism, compared with later studies of other New Zealand clergy.<sup>1153</sup>

#### 16.1.4 Previous Occupations

Forty percent of pastors came from a church related background.<sup>1154</sup> Another 52% came from the professions, teaching, business, or social work, with 11% having worked in more than one field.

Although 48% of churches included predominant groups of trades people, fewer indicated factory, labour and transport workers. With 56% of churches in working class areas, and 30% in state housing areas, and the largest numerical group of working census Baptists in the production transport and labour areas,<sup>1155</sup> the absence of pastors experienced in these occupations was conspicuous. The sixteen pastors drawn from these groups represented only 11% of the sample. Agricultural workers predominated in 32% of churches but only 6% of pastors had farming experience.

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1152 However, eight resigned Baptist pastors trained solely through BCNZ left from their first or second church - Ministerial Attrition Survey data.

1153 Webster and Mullan, p.42a. The Baptist study was done when the churches were being impacted by the Charismatic movement. Attrition was possibly partly due to conservative ministers with high levels of dogmatism not being able to see creative solutions to situations where differing church groups each claimed to have 'The Truth'.

1154 Occupations included chaplains, youth pastors, evangelists, administrators, missionaries and parachurch workers.

1155 7251 workers in the production transport and labour section of the work-force indicated a Baptist affiliation in the 1986 census - 1000 more than professional and managerial workers combined. (Census 1986, Religious Professions, Series C Report 14, Table 8.)

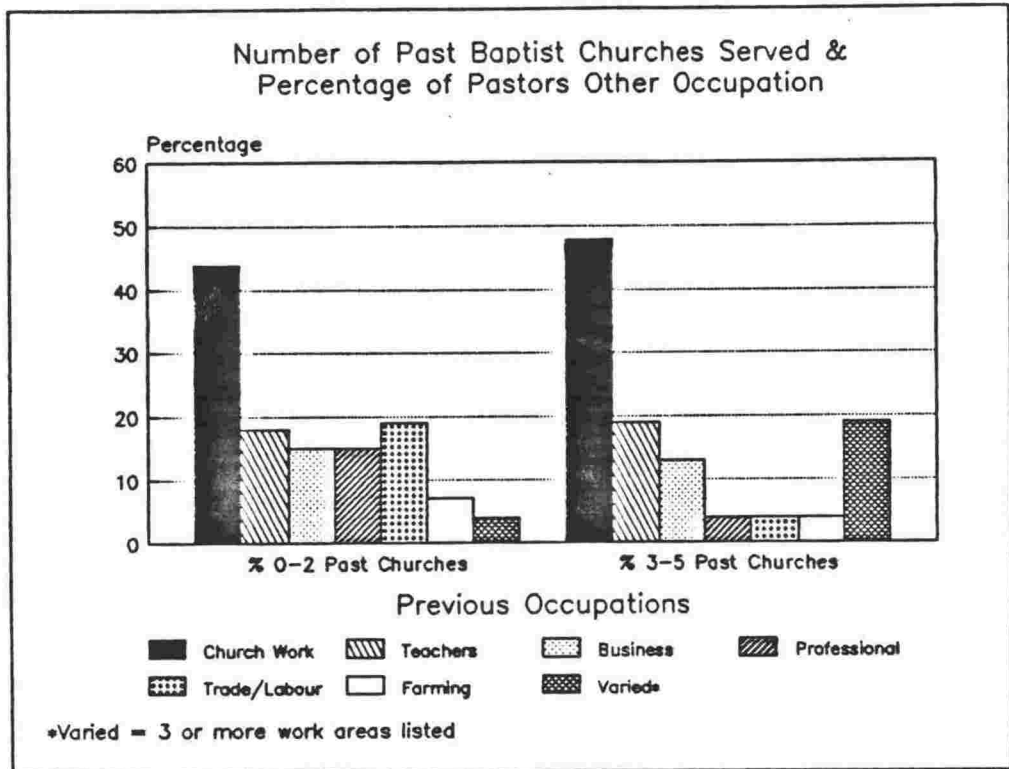


Figure 16.1.4.a

Appointees in third or later churches maintained similar proportions from church oriented, teaching, farming and business backgrounds, with around 10% less professional and trades workers. For those in their fourth or later church, varied work backgrounds (three or more other work areas) increased.

This appears to indicate versatility and adaptability, attributes prized in the 1980's when few people planned long term careers. As few pastors with varied backgrounds served five years or more in their current church, it appeared more advantageous in adjusting to new churches than staying longer in one of them.

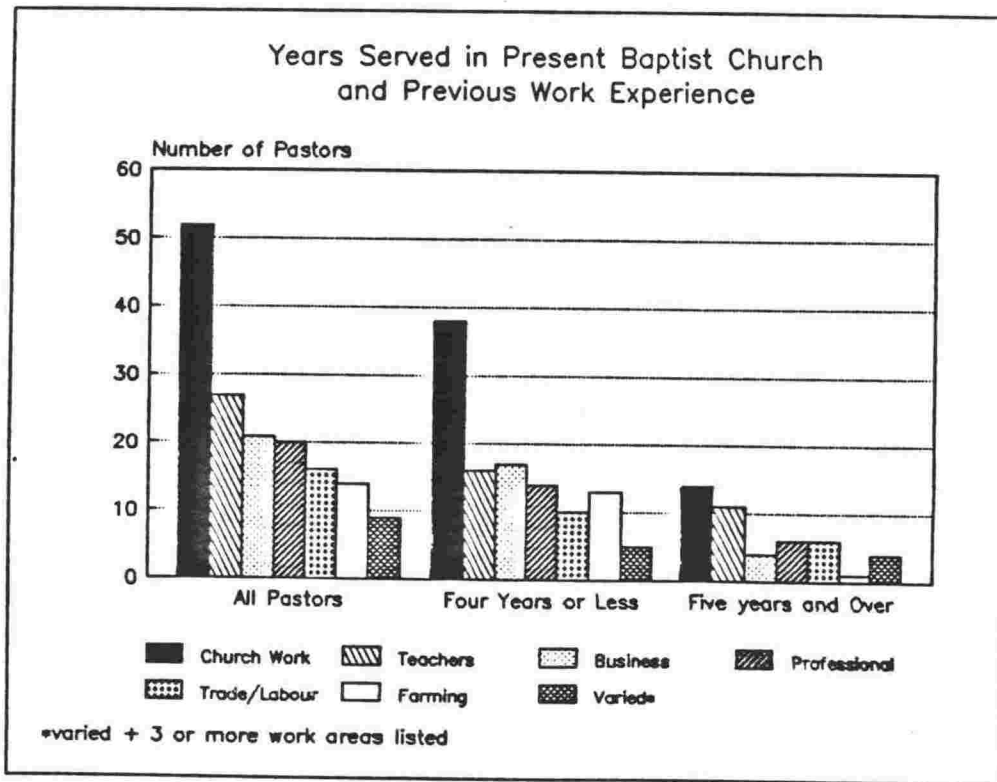


Figure 16.1.4.b

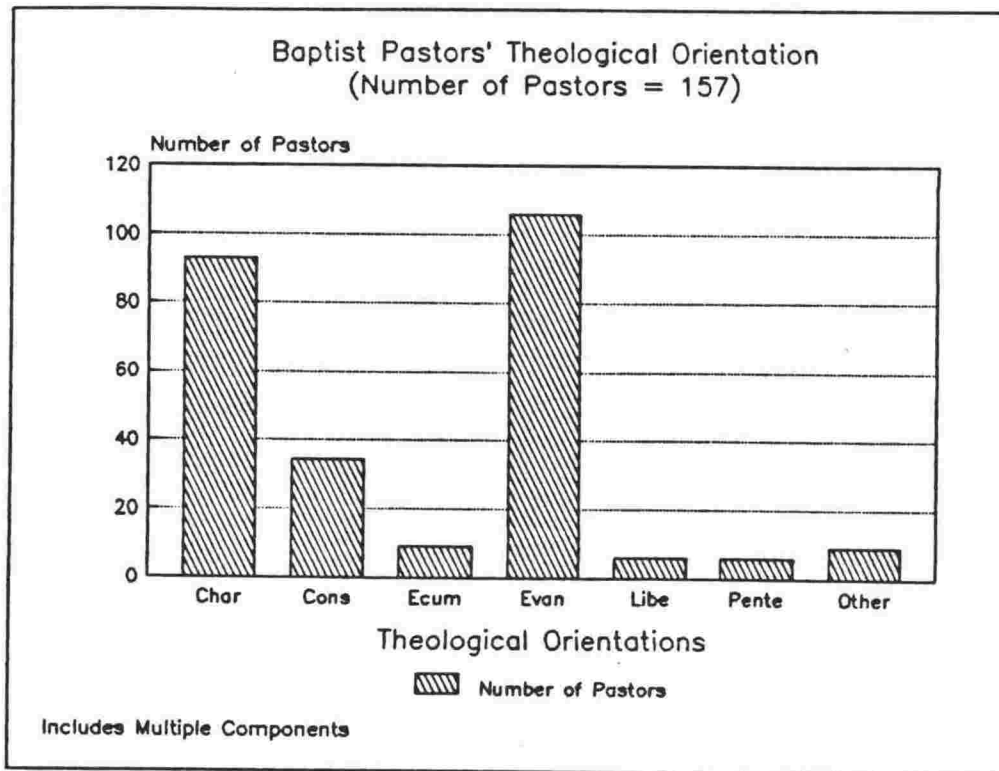


Figure 16.1.5.a



### 16.1.5 Theology

Pastors' multiple theology components show in the preceding graph.

It has already been shown that the fastest declining churches' pastors were more evangelical and conservative, while those growing fastest had more charismatic orientations. Eighty one percent of growing and 50% of declining churches included charismatic pastors.<sup>1156</sup>

Among longer serving pastors evangelical theology reduced to the same level as charismatic. This indicated that for pastorates to last more than five years, theology more diverse than 'straight' evangelical, was needed. A constant evangelical diet may restrict growth to repeated reconversion experiences, leading to changes of minister or church in the search for a new God experience.

Robertson, who pastored Spreydon Baptist church from 1968<sup>1157</sup> stressed the importance of evangelical, charismatic and justice dimensions all hanging together to do justice to the gospel,<sup>1158</sup> and worked out this theology with an action reflection model.

Relating theology to the number of pastorates served (as distinct from the appointment term) revealed a dramatic swing. Sixty nine percent in their first to third church were charismatic, and 68% of those serving four or more were not charismatic. A 7% increase in evangelical orientation in the latter group, appears to correlate their consecutive short term ministries with short term evangelical theology.

### 16.1.6 The 'Typical' Baptist Pastor

A 'typical' senior or sole charge pastor would have moved from a middle class and/or church related background to train through a Baptist institution. He<sup>1159</sup> would have charismatic evangelical theology, and be less than five years into his first or second appointment.

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1156 Section 8.1.4.

1157 The appointment continued in 1992.

1158 Section 6.4.1(b).

1159 With only 3 women among 177 pastors in the survey, the 'typical' Baptist pastor would be male.

### 16.1.7 Baptist Pastoral Longevity

With five ministers out of seven less than five years in their first or second church, profile indicators provided clues to longevity, and its absence.

Pastors from a church oriented, teaching, farming or business background lasted well, but a variety of previous work experience aided adaptability in changing times.

Staff in their fourth or later pastorates had survived the worship and administration changes triggered by the Charismatic movement. As well as stimulating multiple pastorates, this transposed the priesthood of all believers from theory to practice, giving lay members new roles. Pastors needed to adapt from the 'one-person-band,' doing all things and being all things to all people. These changes permeated the majority of New Zealand Baptist churches through the renewal movement.

Observations in Part III on the need for longer term theology <sup>1160</sup> apply again to ministerial longevity. Ministers needed the ability to continue presenting more than the basic evangelical conversion message, <sup>1161</sup> and to encourage growth to mature owned faith. <sup>1162</sup> Predominantly evangelical training may explain the absence of BCNZ graduates among those serving more than three Baptist churches.

It is reiterated that ministers preaching solely fall redemption theology for conversions, and congregations having this as a constant diet may tire of each other, and find it incompatible with successful middle class lifestyles. Webster's finding that high degrees of ministerial dogmatism correlated with theological conservatism, <sup>1163</sup> suggests that resignations may result from failing to creatively reconcile such contradictions. The

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1160 See section 11.2.1.

1161 Pastor Heath Bridges, (Te Atatu), the second longest serving senior pastor attributed his longevity partly to a systematic expository preaching programme. Interview 6/1/1990.

1162 Westerhoff, J.H. III, Inner Growth, Outer Change, p.18, sets out stages in faith growth in fig. 3.1.

1163 Webster and Mullan, p.103.

moving on of such clergy, perpetuates the short term syndrome. <sup>1164</sup>

This signals the need for pastors to creatively develop a 'both-and' approach - both evangelism and a whole-of-life message. Thus they could not only have longer careers, but also aid church growth by both gaining and retaining longer term membership.

## 16.2 Methodist Staff Details <sup>1165</sup>

Information came from 122 staff (including 20 women) serving 168 churches. <sup>1166</sup> Ten churches were served by lay supplies or retired presbyters. Both local ordained <sup>1167</sup> and itinerant ordained presbyters <sup>1168</sup> were included.

### 16.2.1 Number of Appointments Served

Information for 119 appointments as at February 1990 was as follows:

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24 ministers were in their 1st parish
29 ministers were in their 2nd parish
14 ministers were in their 3rd parish
18 ministers were in their 4th parish
11 ministers were in their 5th parish
8 ministers were in their 6th parish
5 ministers were in their 7th parish
6 ministers were in their 8th parish

---

Table 16.2.1.a

Forty four percent of Methodist staff were in their first or second parish and 56% in later appointments. A group of career clergy were included in the 25% of staff in their fifth to eighth parish. <sup>1169</sup> The later

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<sup>1164</sup> A cycle of short term ministers, in short term pastorates, preaching short term theology to a membership characterised by short term rolling gains.

<sup>1165</sup> See Appendix 2 for fuller details regarding ministerial training, theology and previous occupations.

<sup>1166</sup> This does not include Methodist staff working in Union Parishes or in connexional administrative appointments.

<sup>1167</sup> See section 8.1.3.

<sup>1168</sup> These people were more likely to have had residential college training, were appointed annually, and available for moves to further parishes.

<sup>1169</sup> Only 7% of Baptist pastors were in their fifth or sixth church.

age of entering Methodist ministerial training <sup>1170</sup> means that no future group will have such diverse parish experience. Rather, those who continue will have experience in diverse careers.

However, adding the 25% of clergy nearing or in retirement to recent mature ordinands, gave Methodist clergy an older age profile, matching that of Methodists in general, when compared with Baptist staff and members.

#### 16.2.2 Length of Service in Present Appointment

Details of 119 ministers 1990 appointments indicated that:

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25 ministers were in Year 1
18 ministers were in Year 2
27 ministers were in Year 3
7 ministers were in Year 4
12 ministers were in Year 5
9 ministers were in Year 6
5 ministers were in Year 7
4 ministers were in Year 8
3 ministers were in Year 9
3 ministers were in Year 10
2 ministers were in Year 11
2 ministers were in Year 12
1 minister was in Year 14
1 minister was in Year 16

---

89 (75%) had currently completed less than 5 years service
30 (25%) had currently completed more than 5 years service

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Table 16.2.2.a

It was observed in 1960 that the Methodist Law Book did not provide for fixed terms of itinerant ministry but that a pastorate longer than three to five years was possible if mutually desired and approved by Conference. <sup>1171</sup> This clarification did not result in appointments becoming longer. The average length of service for ministers changing appointment from 1953-59 was 5.3 years, and from 1960-66 reduced to 4.36 years. <sup>1172</sup> This reduction occurred as membership growth was plateauing, and just prior to the commencement of decline.

At the dates of this study 74% of Baptist and 75% of Methodist staff

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1170 MOC 1986, p.199 - "The average age of entering college students continued to rise".

1171 MOC 1960, p.73 citing Para. 126 of the Law.

1172 MOC 1968, p.285. From 1960-1966, 71 moved at the end of 3 years, 61 moved at the end of 4 years, 52 moved at the end of 5 years and 34 moved at the end of 6 years.

had served less than five years in their current appointments, while six Methodists and three Baptists had served over ten years. In each denomination the longest serving pastor was in a church showing definite growth. <sup>1173</sup>

Webster and Mullan's 1970's study of 257 New Zealand clergy <sup>1174</sup> showed Methodist, Anglican, Presbyterian, and Catholic clergy service as follows:

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One third were in their first 10 years  
 One quarter were in their third 5 years (11-15 years)  
 One third were in the 16-25 years bracket  
 One in seven had served 26 to 35 years  
 Under 5% had served over 35 years <sup>1175</sup>

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Table 16.2.2.b

Beasley-Murray found in England that most membership growth was likely between 5 and 10 years of ministry, between 5 and 15 years in the present church, and then again after 25 years in that church. <sup>1176</sup> With three quarters of New Zealand Baptist and Methodist staff in their current churches less than 5 years, it could be appropriate to consider longer appointments to promote membership growth.

### 16.2.3 Training Areas

Ninety four percent of Methodist staff had Methodist training, with 81% of all staff attending either Trinity College, or its successor Trinity St John's. This proportion increased over the period studied as in 1949, 20 years after the foundation of Trinity, "well over half the working ministry" had trained there. <sup>1177</sup> As previously indicated, staffing shortfalls were met by providing extra mural training, allocating multiple churches per

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1173 The Revs Murray Robertson and Russell James at Spreydon the largest Baptist church and Opawa the largest single church Methodist parish respectively.

1174 While this study covers total length of service, without dividing it into appointments, it nevertheless portrays people staying in ministry for a longer total period than was indicated in 1989-1990.

1175 Webster and Mullan, p.26.

1176 Beasley-Murray, pp. 32-33.

1177 MOC 1949, p.91.

presbyter, and appointing local self-supporting presbyters. This obviated appointing ministers trained in other institutions.<sup>1178</sup>

High proportions of denominationally trained staff among the 30 Methodists and 12 Baptists in fifth or later appointments indicated that absorption of the denominational ethos in training may aid ministerial longevity.

#### 16.2.4 Previous Occupations

Methodists drew 64% of staff from teachers, business, professional and social workers, and only 16.3% from church related areas. Twenty three percent came from the trades, factory and transport area, and 37% had work experience in more than one area.

There were higher proportions of former business, farming, church related, trades, factory and transport workers in their third or later church. The presence of 11 former social workers in their first and second churches contrasted with only one in a later appointment. The proportion of staff listing previous work experience in three or more areas reduced among longer serving Methodist staff. This is accounted for by the presence of the career group who stayed with pastoral ministry after entering at young ages.

#### 16.2.5 Theology

While 43 Methodist staff indicated liberal theology, multiple and diverse replies characterised their responses. Comparing staff in their first and second churches with those in later appointments showed liberal, middle of the road and ecumenical theology as more prevalent in the latter group, with 30, 8 and 5 responses respectively. The ratio between liberal and evangelical theology changed between the two groups, with the former having 12 liberal to 15 evangelical responses and the latter 30 liberal to 12 evangelical. Both denominations showed a lower proportion of evangelical theology in their longer serving group. This indicated two things.

First it confirmed more than straight evangelical theology being necessary for a long term ministry. Eleven of the twelve evangelical

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<sup>1178</sup> See Chapter 8.

Methodist staff serving in their third or later church teamed that response with another theological factor.

It also indicated that newer Methodist staff, commencing after church union efforts scaled down, were more likely to focus on evangelistic growth, and may have contributed to the deceleration in membership decline. Charismatic emphases were equally distributed.

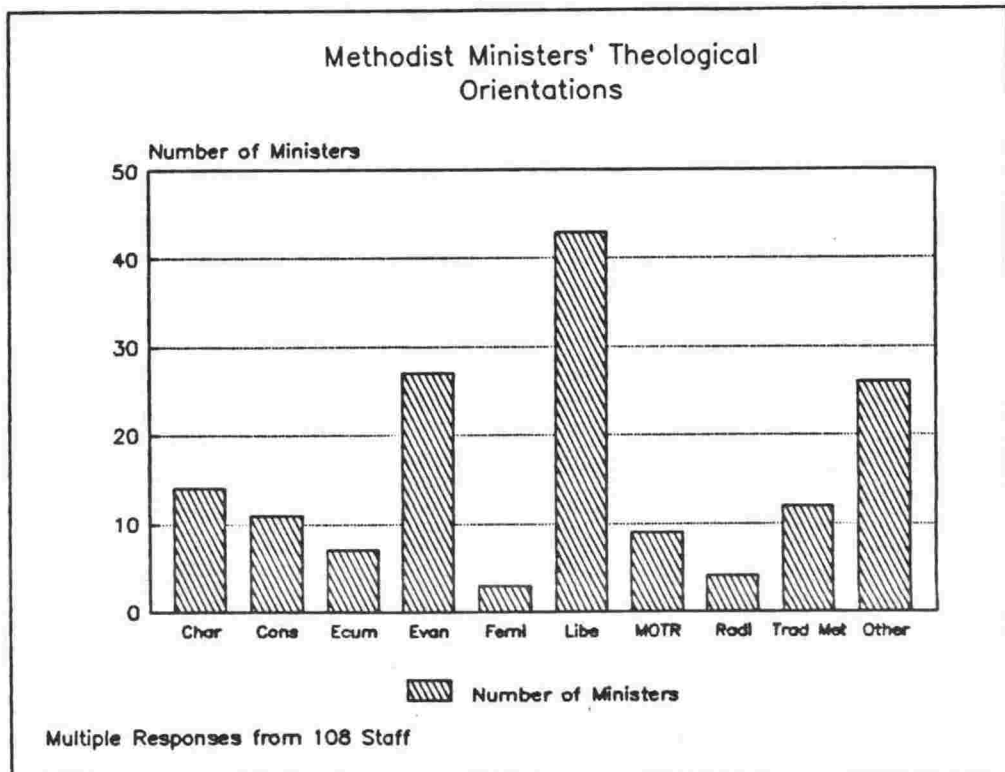


Figure 16.2.5.a

In terms of ministerial longevity the major difference between the denominations appeared to be the prevalence of liberal theology among the Methodists.

#### 16.2.6 Summary

The Charismatic movement, evangelical theology and practice and secularisation have affected Methodist and Baptist ministers in different ways. Greater involvement in this world brought Methodists into ministry at later ages. Theology more diverse than straight evangelical appears to have enabled more to stay with ministry as a career, although it must also be borne in mind that the Methodist stationing system ensures posts for all.

The lesser emphasis on evangelical theology appears to have had more impact on membership decline than on ministerial attrition. A higher incidence of evangelical theology and practice among Fijian, Samoan, Tongan and charismatic staff, accompanied their membership growth.

Low but equal numbers of charismatic clergy in earlier and later Methodist appointments contrast with the reduced charismatic emphases in later Baptist appointments. The lesser impact of the Charismatic movement among Methodist ministers minimised loss of members and staff through divisiveness, but it also restricted membership gains, renewal, and appeal to the baby boom generation. A high proportion of more recently ordained clergy belonged to the pre-baby-boom generation to whom they largely ministered within the Methodist Connexion.

Between 1948 and 1988 Baptists grew and Methodists declined in membership numbers. Baptists lost staff and members in making their gains, while Methodists retained more staff and lost more members. The next chapters look at those moving out of pastoral ministry.



## CHAPTER 17 - MINISTERIAL ATTRITION

### 17.1 Baptist Ministerial Losses

Finding that only two of every seven Baptist pastors were in a third or later appointment raised questions about where their colleagues were, and whether declining staff numbers, like declining membership figures could be viewed as a sign of secularisation. Loss of the known world provided the scenario within which attrition occurred.

The theories regarding pastoral attrition were another area where for every two Baptists there were three opinions. Some of those raised were:

1. Lack of pastoral support for ministers.
2. Pressure to perform - ministers were praised if succeeding but not supported if they were not doing so well.
3. The stress of coping with the impact of the Charismatic movement.
4. Some took time out in secular employment to keep in touch with ordinary people before returning to another church.
5. They left if they had problems with their marriage or family.
6. Ministerial roles were less clearly defined and with less authority since the impact of the Charismatic movement.
7. Changes in society were paralleled in frequent career changes, with multiple short careers rather than one long one being the norm.
8. More ministers resigned from their second pastorate as more was expected of experienced ministers, and they may have felt they did not measure up to the church's expectations.
9. If they did not get another call resignation was the only option.
10. Some lacked the training or theology to cope with doubts and resigned rather than work through to a more mature faith.
11. With insufficient theological training ministers ran out of things to preach about.
12. Inability to adapt from being a 'one-person-band' to being the leader of a ministry team.
13. Some lacked 'stickability' and experience and left before getting the latter.
14. Major social changes were reflected in church life.
15. They took up administrative rather than pastoral roles.

16. "Is it that they have degrees and go to College without having rubbed shoulders with the ordinary man in the street?" <sup>1179</sup>

The theories went on and on but as the Rev. B.K. Meadows pointed out in responding item 16 above,

"I believe we do well to test our theories against facts. Claims sometimes reflect no more than a person's prejudice...

"I've counted the dropouts from College students covering a 10- year span beginning with my contemporaries in College. The drop out rate (from section 1 of the Accredited List) for those entering without degrees happens to have been 83 percent higher than the rate for those entering with a degree." <sup>1180</sup>

Concern with ministerial attrition was not new, for Assembly 1969 received a report on losses for the years 1945 to 1969. Comparing the 44 resignations from 1965-1969 and 22 from 1945-1949 by destinations showed: <sup>1181</sup>

Reason for Leaving	No. Leaving 1965-1969	No. Leaving 1945-1949
Retired or Died	13	4
Went to 'Secular' Work	10	4
Went to Other Christian Service (chaplancies etc)	6	2
Baptist Union Appointments	6	1
To Other Countries	5	3
Overseas Missionary Work	2	2
To Other Denominations	2	6
TOTAL	44	22

Table 17.1a

A little over one third of college graduates from 1949 to 1972 remained in pastoral ministry in 1984. <sup>1182</sup> Much of the earlier concern resulted from the shortfall in Baptist College graduates for filling the positions available. With increasing multiple ministries the shortage was viewed as the biggest challenge facing the churches. Delegates to Assembly 1986 were told that one church in six was seeking a senior pastor. The General Superintendent recognised that "we have both a recruitment and a retention

<sup>1179</sup> NZB, 12/1983, p.12.

<sup>1180</sup> NZB, 2/1984, p.12.

<sup>1181</sup> NZB, 4/1970, p.5.

<sup>1182</sup> NZB, 11/1984, p.8.

problem." <sup>1183</sup>

In 1989 profile responses indicated that 24 of 200 churches - one in eight - had vacancies for either senior or sole charge pastors. Staff recruited from diverse sources, Church Growth school graduates, and non-accredited people had helped fill the demand.

In order to 'test our theories against facts', <sup>1184</sup> two options were followed. The previous chapter examined profile responses of longer serving and newer staff for pastoral longevity clues. The next chapter presents a Ministerial Attrition Survey (MAS) of resignees from pastoral ministry since 1980.

## 17.2 Methodist Ministerial Losses

Under the stationing system Methodists received annual appointments and this eliminated Theory 9 regarding Baptist attrition. <sup>1185</sup> Only in 1969 was there anything approaching a staff surplus. <sup>1186</sup>

Presbyteral resignation patterns parallel membership patterns. From 1948 to 1968 when membership grew by 7000 there were only 14 ministerial resignations. But from 1969 to 1988 when membership declined by 14,000 there were 53 resignations. <sup>1187</sup>

Methodists, particularly since rolls started declining, generally placed greater emphasis on the quality of ministry, membership, and parish programmes than on statistically recording these. Consequently there are fewer quantitative Methodist references to ministerial attrition. In 1972 American studies were reported to have identified three crisis points in ministry -

"1. The first three to five years

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1183 NZB, 11/1986, p.1.

1184 See Meadows quote above.

1185 This security of reappointment meant that " A Methodist minister doesn't worry where his next job is coming from, or his next meal, but he has little capital or ability to save. This makes it harder to leave." D. Hines (a resigned presbyter), in NZM, 6/4/1972, p.6.

1186 MOC 1968, p.206. Forming Union Parishes reduced the number of pastorates available.

1187 Resignations as listed in MOC. Ministerial data from 1880 to 1987 is usefully summarised in Tables 1 to 7 in Thompson, S.J.

2. After about 15 years
3. At about age 55" <sup>1188</sup>

The proposed 1973 survey of resignees was not carried out by the Committee on Ministry, who felt the sample was too small. However one resignee wrote to the other ten and reported to the NZ Methodist. <sup>1189</sup> He found that 1.7% of ministers had resigned in the preceding three years, a rate comparable to Catholic priests in the Auckland diocese. He found no evidence of any Baptist resignations in that period.

"The major reason given for leaving was that the minister's activities seemed pointless, or that local churches did not want the kind of service they wanted to give...  
"Significantly, none of the leavers put housing and stipend as major factors in their decision to quit." <sup>1190</sup>

The 1986 meeting of 13 students who graduated in 1961 revealed that three were still in parish ministry, five were in administration or other Christian work and five were in secular employment. <sup>1191</sup>

The task group set up in 1989 <sup>1192</sup> to consider resignations from the ministry met five times. They reported viewing the church as a dysfunctional family, and from the perspective of systems analysis. A key aspect was found to be within the wider context of "loss of the known world." <sup>1193</sup> The following points were found to be significant by the task group:

- "1. The church no longer has a commonly held basis of beliefs and values.
- "2. This has resulted in increasing stress as the church has sought to come to grips with this and to find a new cohesion in its value base.
- "3. What is thus happening in the church is but one example of what is happening in society. Modern Western culture is experiencing a loss of the known world. The old and familiar

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1188 MOC 1972, p.309. Primary source not identified.

1189 NZM, 6/4/1972, pp. 6-7.

1190 Hines, NZM, 6/4/1972, p.6.

1191 Focus, 11/1986, p.5.

1192 See MOC 1989, p.330 regarding composition of Task Group.

1193 The Report referred to Brueggemann, W., Hopeful Imagination, Fortress Press, 1986 for elucidating this concept.

assumptions and structures of politics, economics, etc. are disappearing, causing much insecurity and loss of direction, much fear and anxiety.

- "4. In this situation the church must not try to solve its problems through heightened activity but rather must seek to engage in creative waiting on God in hope as it seeks to discover the new as it emerges in the midst of the rapidly disappearing old."<sup>1194</sup>

Mullan, while not attempting "to explain in a few lines the rash of ministerial resignations over the last three or four decades", recognised the probability of links with

"inappropriate perceptions of the work of parish ministry by candidates and that there are some clear links with a lack of "job satisfaction" whether actually identified and acknowledged by resignees or not."<sup>1195</sup>

Kathrine Fraser's Study of Resignations from Parish Ministry in the Methodist Church, in 1991, was "looking for the organisational factors that may be within the control of the Church."<sup>1196</sup> She surveyed 11 resignees and 92 current presbyters for sources of dissatisfaction and perceived reasons for resignation. Those rated highly by current presbyters were

"Personal/family stress (66.3%)  
Stress of the job (60.9%)  
Non-fulfillment (sic) in Parish work (54.3%)  
Conflict with goals of the Methodist Church (51.0%)  
Lack of professional (sic) support (50%)"<sup>1197</sup>

Resignees rated these features as less significant, but both groups (including nearly half the resignees) cited financial difficulties as important. The four issues isolated by Fraser for further attention by the Methodist Church were

1. Accommodating the diversity of fundamental and liberal elements.
2. Social issues and rate of change which led to staff alienation.
3. Provision for stress management.
4. Provision of professional support.<sup>1198</sup>

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1194 Report of the Task Group Considering Resignations from the Ministry, 16/9/1990, p.3.

1195 Mullan, 1990, p.106.

1196 Fraser, p.2.

1197 Fraser, K., Study of Resignations from Parish Ministry in the Methodist Church, p.2.

1198 Fraser, pp. 3-4.

The Fraser study was conducted a year later and independently of the MAS. Both studies showed the significance placed on factors influencing resignations varying between those who had and had not resigned. Theories advanced for reasons for Baptist resignations, and current presbyter's responses to the Fraser survey gave higher emphasis to factors rated as less significant or less important by resignees. Only the first four theories listed above for Baptist losses were given high ratings by survey respondents.

## CHAPTER 18 - THE MINISTERIAL ATTRITION SURVEY

### 18.1 Introduction

The Ministerial Attrition Survey (MAS) aimed to approach ministers who had left Baptist pastorates and Methodist parish ministry, to obtain data on factors influencing their resignations. It also aimed to test reasons and theories for attrition.

Criteria for selection of resignees, development of the survey, and analysis of replies received are detailed in Appendix 3. From 150 contacts, 78% replied, yielding a 70.7% completed survey rate.

### 18.2 Results

Results of MAS sections covering general information, preparation for ministry, and appointments are followed by discussion of the I statements. Destinations of resigning ministers are then analysed.

#### 18.2.1 General Information

##### Current Classification

Replies were received from more Methodists who had resigned outright, and from more Baptists retaining their accredited status while working in another area. Surveys were received in the following proportions.

Classification Received	No.of MAS Mailed	Completed MAS Received	Total Replies	% MAS
Baptist List 4 <sup>1199</sup>	60	43	45	72%
Resigned Accredited or Probationer Baptists	11	9	10	82%
Resigned Non-Accredited Baptists	25	16	18	64%
TOTAL BAPTISTS	96	68	73	70.8%
Methodist Q16 <sup>1200</sup>	8	4	6	50%
Methodist Q17b <sup>1201</sup>	18	11	14	61%
Resigned Methodists	28	23	25	82%
TOTAL METHODISTS	54	38	45	70.3%
GRAND TOTAL	150	106*	118	70.7%

\*Replies included one Methodist and four Baptist women's responses.

Table 18.2.1.a

#### Age

Methodists' mean age at concluding the last appointment was 42.3 years, and the median 42.5 years. Twenty nine percent of replies came from presbyters belonging to the baby-boom generation. The mean age of concluding Baptists was 41.8 years, the median 42 years, and 43% belonged to the baby-boom generation. <sup>1202</sup>

Some comparison is possible with overseas studies. In the 1970's, among 44 resignations from a group of 943 clergy in six Australian

1199 Accredited Baptist ministers without the necessary occupational qualifications as required under the Constitution of the Baptist Union of New Zealand. This includes those in private and church related employment.

1200 Ministers employed in other church related occupations, such as chaplaincies.

1201 Ministers not available for stationing.

1202 The age of concluding pastorate is taken as the concluding age to enable comparisons between denominations. Methodists who had concluded parish work could continue under Question 16 or 17(b) for some time before their actual resignation date. It also enabled the inclusion of people still listed under Baptist List 4 and Methodist Questions 16 and 17(b).



denominations, the likelihood of resignation decreased as decadal age increased. "The resignation rate for clergy under 50 is 1:12.8 (n=551.) Under 40 the rate is 1:9.9 (n=304), compared with 1:96.8 (n=391) for clergy 50 and over." Blaikie did not list a mean or median resignation age, but found "age is closely associated with propensity to resign."<sup>1203</sup> Jud found in U.S.A. that "ex-pastors were more clustered in the middle-age group from 35 to 49 years old, [49.9%] but 1 in 8 was 50 or over."<sup>1204</sup>

Pastorates were most frequently concluded among MAS resignees in the 40 to 49 years age range. While resignations increased between those aged 30 to 39 years and those 40 to 49 years old, they reduced significantly after that.

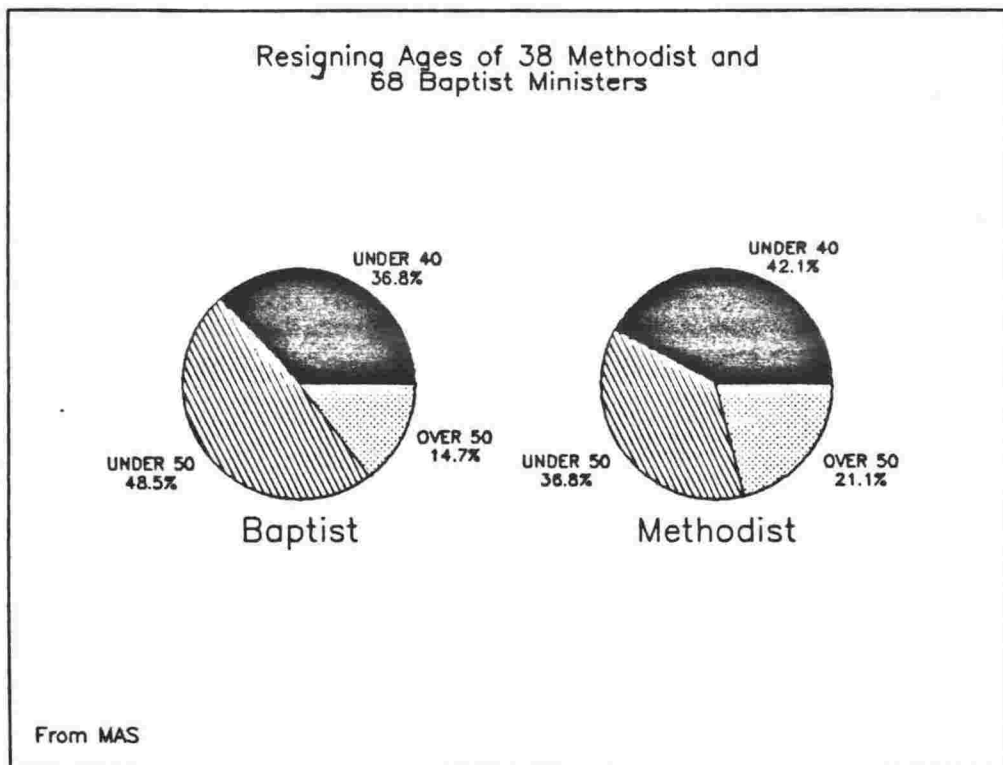


Figure 18.2.1.a

1203 Blaikie, N.W.H., *The Plight of the Australian Clergy*, pp. 216-7. This study was unique in recording data for the same clergy during ministry and their subsequent resignations. Other studies (including this thesis) have looked at two distinct sample groups, of clergy in and out of ministry.

1204 Jud G.J. et al, *Ex-Pastors, Why Men Leave the Parish Ministry*, p.45.

Denominational Upbringing

Forty four percent of Baptist and 79% of Methodist replies came from people raised (at least partially) in the denomination they served. Forty three percent of all those replying were raised in denominations other than that from which they resigned.

Replies indicated the following denominational upbringing:

Denomination	Baptist Replies	Methodist Replies	Total Replies
Anglican	8	1	9
Anglican/Methodist	0	2	2
Baptist	29	0	29
Brethren	8	0	8
Congregational	1	0	1
Interdenominational	3	0	3
Methodist	2	26	28
Methodist/Baptist	0	1	1
Methodist/Pai Marire	0	1	1
Nazarene	1	0	1
Nederland Reformed	0	1	1
None	2	2	4
Not stated	2	1	3
Presbyterian	6	1	7
Presbyterian/Baptist	3	0	3
Presbyterian/Methodist	1	0	1
Ratana	1	0	1
Roman Catholic	1	1	2
Salvation Army	0	1	1

Table 18.2.1.b

Marital Status

Methodist presbyters in the survey reported more marital problems than their Baptist counterparts, with 30% and 5% of marriages respectively ending in separation or divorce.

When commencing their parish work 30 Methodist presbyters were married, and only 18 (60%) of these marriages lasted through and beyond the resignation. Seven presbyters married during their appointments and these marriages remained intact. One presbyter was widowed before entering the ministry and retained this status, and one of the initially married group was widowed.

Fifty seven Baptist pastors were married when commencing their first

pastorate, and 54 (95%) of their marriages lasted through and beyond the resignation. One pastor was widowed and two separated. Three of the 11 who were unmarried at commencement remained so, and of the eight marriages one ended in separation.

### Children

Methodists had an average of 3.2 and Baptists 2.9 children when they resigned. Baptist pastors were most likely to conclude when their oldest child was at primary school or had left secondary school, with the likelihood of resignation decreasing with the increasing age of the youngest child.

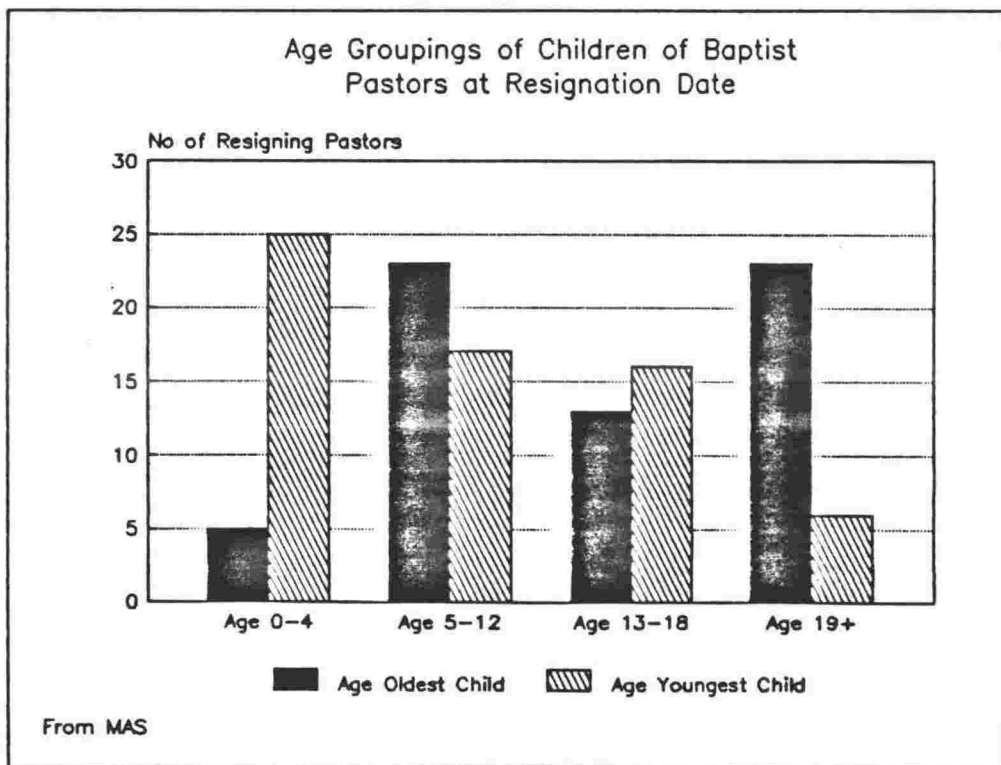


Figure 8.2.1.b

Methodist presbyters with primary school age children had the highest frequency of resignation. The next most common concluding time was after the oldest child passed age 18.

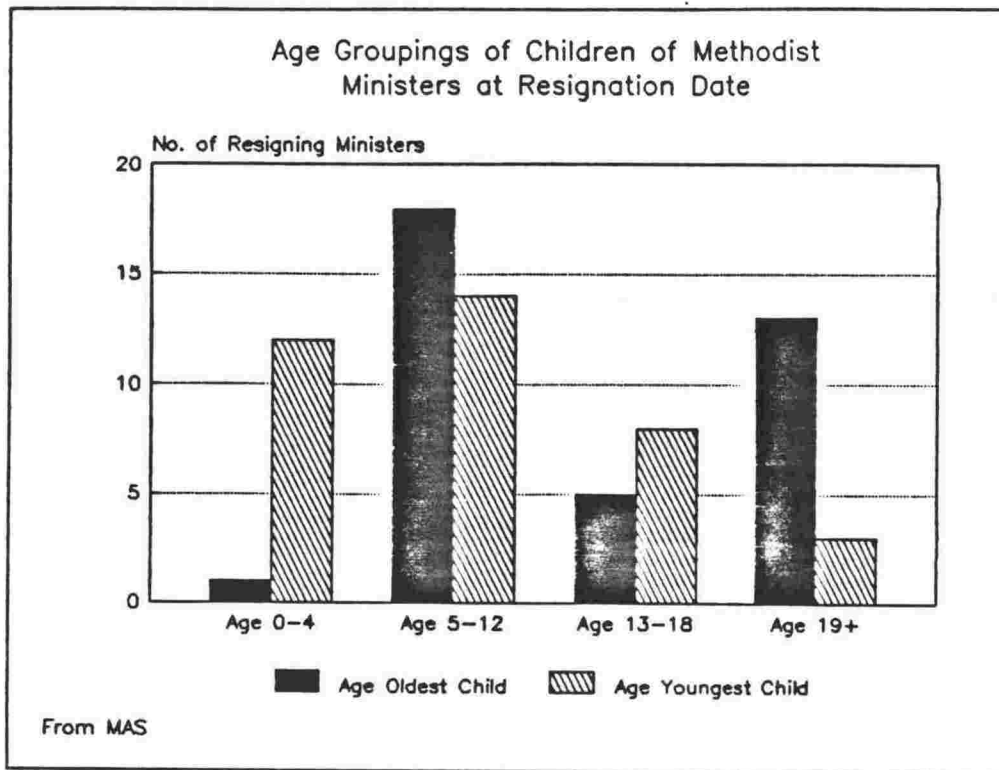


Figure 18.2.1.c

## 18.2.2 Preparation for Ministry

### Entry to Christian Life

Proportions of those entering Christian life by conversion or steady growth in a Christian setting reversed between the denominations. A roughly equal proportion included both modes.

The Baptist emphasis on evangelical theology and practice shows in the higher proportion of Baptists reporting conversion experiences.

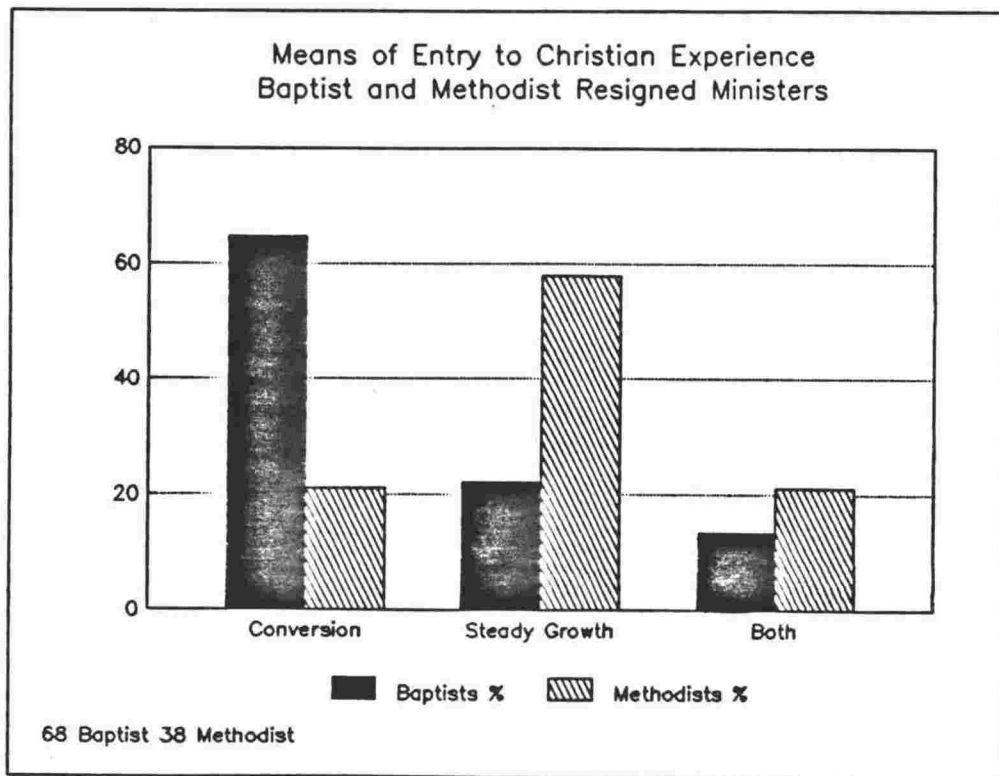


Figure 18.2.2.a

#### Close Relatives in the Ministry

From each denomination 21% reported having close relatives in the ministry. While it is not known whether this was incidental to or influential in either career choice or resignation, none of this group cut their ties with the church after concluding local church pastorates.

#### Occupations Before Entering Ministry

Ministers with work experience in the business area made up 29% of all those who resigned, with the next most significant areas being trades (22%), professions (21%), transport, factory and labouring (21%), and teaching (19%). Twenty per cent had experience in three or more fields of work, although some appeared to be holiday work for students, rather than full time careers. The need for pre-ministry work experience was specifically commented on by one resigned Methodist -

"I now see my complete lack of previous work experience - having gone from university to theological college - as a basic cause of my poor work relationships with one or two key ministerial colleagues in the team situation in which I worked."

Details of resigning ministers' previous work experience follow. <sup>1205</sup>

Occupation	Baptist % n = 67	Methodist % n = 38	Total % n = 105
Business (includes retail)	25	34	29
Church Related	3	11	6
Farming	9	7	12
Government Service	10	13	11
Missionary	7	3	6
Parenting	0	1	1
Professional	25	13	21
Social Work	6	3	5
Student	9	26	15
Teachers	22	13	19
Trade	21	24	22
Transport/Factory/Labour	19	24	21
Three or more previous jobs	19	21	20

Table 18.2.2.a

#### Theological Training

Denominational training was received by 97% of resigning Methodists and 68% of resigning Baptists.

Baptist areas of training were as follows:

Training Institutions	Number Trained
BCNZ	7
BCNZ + University	1
BTC	34
BTC + BCNZ	8
BTC + University	3
BTC + WEC Missionary Training College	1
Christchurch College (Anglican)	1
Colgate, USA	2
Congregational College	1
Faith Bible College	3
Nazarene College, USA	1
Trinity Evang. Div. School, USA	1
Zion Bible Training Centre (AOG)	1
<b>TOTAL</b>	<b>64</b>

Table 18.2.2.b

Four Baptists indicated training solely through 'life,' and 'on the job.'

<sup>1205</sup> As work experience in multiple areas was recorded by a high number of respondents the figures do not add to 100%.

Four Baptists indicated training solely through 'life,' and 'on the job.' All but one Methodist trained through TTC, or its successor. Two had also been to Orama, one to BCNZ and one to Otago Theological Faculty, while one had trained through BTC and BCNZ.

Mean time spent in training by Baptists was 3.7 years and by Methodists (excluding probation) 3.3 years. (Median 4 years and 3 years respectively.) Over half the Methodists had university training, compared with just under quarter of the Baptists. The main additional training areas listed were as follows: <sup>1206</sup>

Training Area	No. of Baptists	No. of Methodists
BTC extra-mural courses	6	0
Counselling courses	9	6
Clinical Pastoral Education	4	2
Group Life Laboratory	0	3
ITIM	14	8
Internship	3	0
University	16	21
No extra training listed	18	4

Table 18.2.2.c

### Theological Orientation

On entering college, 93% of Baptists held evangelical theology. They also held higher percentages of liberal, conservative and ecumenical orientations than their ministry colleagues completing profiles. Proportions of charismatic theology rose during and after college to be greater than that of current pastors, and overall, resignees reported a more diverse range of theology.

Methodist resignees' orientations were equal to or higher than those in current service.

The following graphs exhibit these for both denominations. <sup>1207</sup>

1206 Columns do not add to 68 Baptist and 38 Methodist as some people listed training in more than one area. Areas appearing only once are not specified.

1207 Full version of graph abbreviations - charismatic, conservative, ecumenical, evangelical, feminist, liberal, middle of the road, radical, traditional, other.

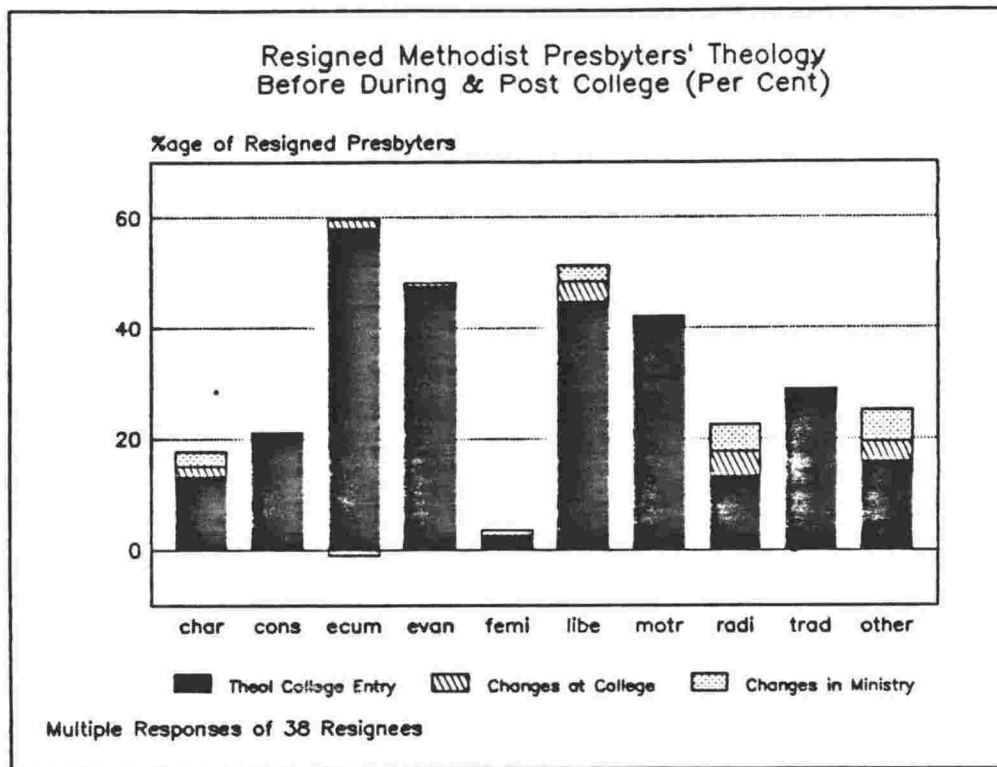


Figure 18.2.2.b

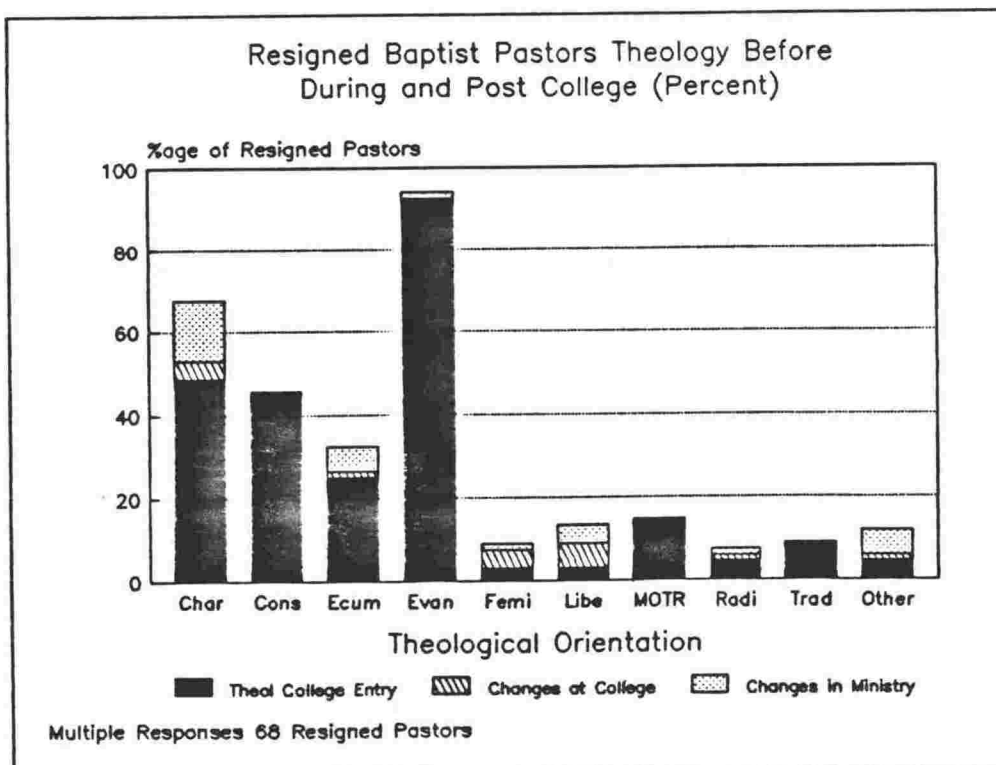


Figure 18.2.2.c



Three categories of resignees emerge in relation to their theological orientations.

1. Those who indicated no change in their theology during either college training or church appointments.
2. Those who become disillusioned.
3. Those whose theology differs from that of their denomination's administration.

The latter accounts for the greater diversity of theology of the left among resignees from the evangelical Baptist church, and of theology of the right among resignees from the liberal Methodist Church. It appears that the diversity acceptable to each denomination was within the range most like itself. Thus current Baptists accommodated conservative, charismatic,<sup>1208</sup> biblical and pentecostal diversity, while Methodists were more inclusive of liberation, creation, radical, ecumenical and feminist orientations.

#### 18.2.3 Appointments Served

"Although the career length of the ex-pastors indicates roots in the ministry, those roots rarely sank deeply into any one community. Short tenures would make it difficult for a man to establish himself and win the confidence of his people. Rapid movement may well be a symptom of underlying problems which erode the minister's occupational commitment and eventuate in his leaving church employment."<sup>1209</sup>

Baptists served an average of 2.2 pastorates and Methodists 3.3 parish appointments. The first two Baptist pastorates served were, on average, longer than the first two Methodist positions,<sup>1210</sup> but no terms moved into the periods identified by Beasley-Murray as times when growth was most likely to occur.<sup>1211</sup>

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1208 However the charismatic option was not always as happily accommodated. One resignee noted that the diversity when he commenced in 1966 was from fundamental to middle of the road. He felt that there was less tolerance from those within the charismatic movement of the other theologies of the right.

1209 Jud, p.48.

1210 The probable cause of the lower Methodist figure was probationers' short term appointments.

1211 Between 5 and 10 years of service, between 5 and 15 years in the present church, and again after 25 years in that church. (p.33.)

Years Served in Each Church Appointment

Appointment	1	2	3	4	5	6
Mean Years Baptists	4.0	5.0	4.3	4.0	6.5	0
Median Years Baptists	4.0	5.0	4.0	5.0	6.5	0
Mean Years Methodists	3.4	4.1	4.8	4.6	4.8	4.0
Median Years Methodists	3.0	3.0	5.0	4.0	4.5	5.0

Table 18.2.3.a

Number Of Appointments Served By Each Resignee

Group	Mean No. of Appointments	Median No. of Appointments
All resigned Baptists	2.2	2.0
Resigned Accredited or Probationer Baptists	2.3	2.0
Resigned Non-accredited Baptists	1.8	2.0
All resigned Methodists	3.3	3.0

Table 18.2.3.b

Number of Resignees Concluding Appointments

Appointments	0	1	2	3	4	5	6
Baptist	1	20	24	14	6	2	0
Methodist	0	1	14	8	7	6	2
Total	1	21	38	22	13	8	2

Table 18.2.3.c

Graphed percentages calculated from the above table show 66% of Baptists leaving their first or second appointments and 60% of Methodist resignations from third or later appointments. The second appointment claims the largest number from each group.

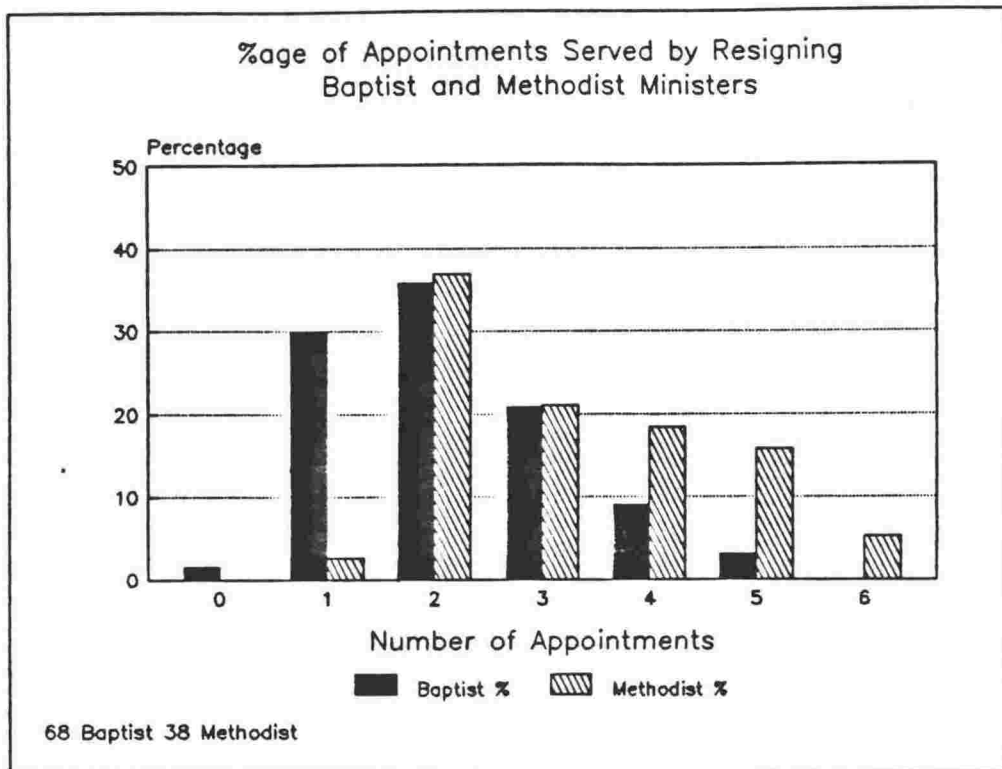


Figure 18.2.3.a

In each denomination the greater proportion of resignations took place from the group with the longer average terms.

#### Years of Service Before Conclusion of Last Local Appointment

A similar pattern showed with years served, as 62% of Baptist resignations occurred in the first ten years, when 44% of Methodists concluded. The period of 6 to 10 years service had the highest proportion of resignations for both groups. Again groupings of resigning Baptists decreased in size after the 6 to 10 year peak.

Mean and median years of service for Baptists were 9.8 and 9 years, and for Methodists 14.2 and 13 years respectively. Thus Methodists served half as long again as Baptists both in number of appointments and years served.

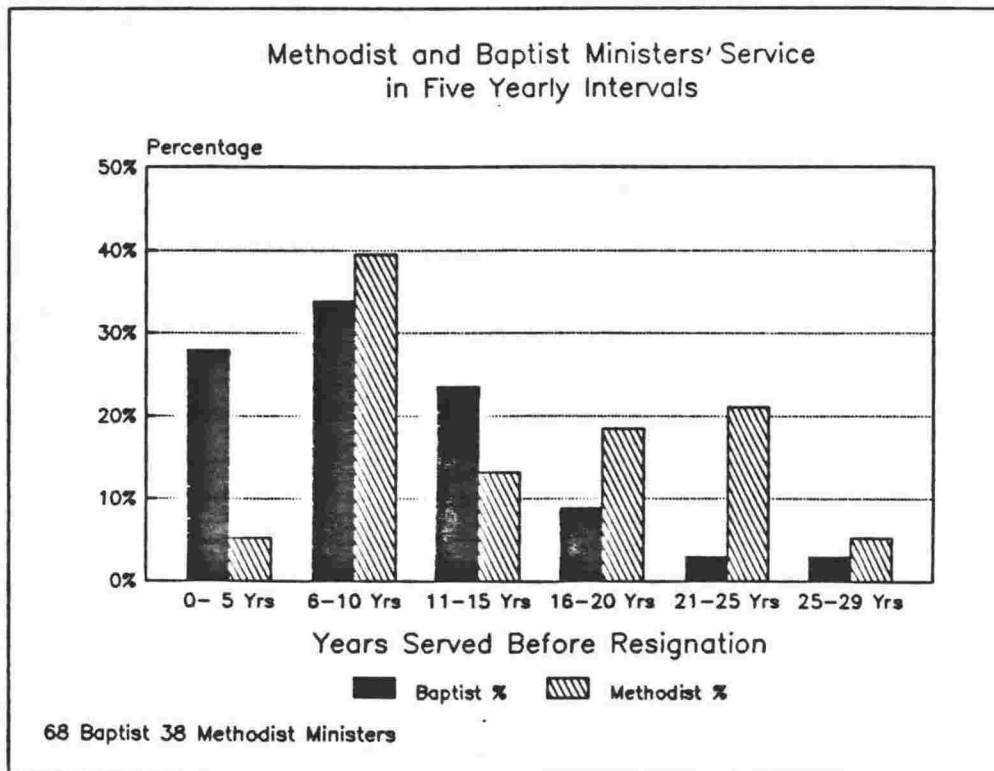


Figure 18.2.3.b

#### 18.2.4 Reasons for Leaving the Ministry

The percentage of each group indicating a factor as 'major' or 'significant' measured their significance for comparisons. Where a considerable number of 'minor' or 'present but not considered important' responses appeared this is also commented on.<sup>1212</sup>

Responses refer where applicable to the opening sections of the MAS, and other studies.

#### A Church Administration System

Both denominations exhibited disillusionment with bureaucracy and hierarchy, a factor present or influencing the resignation of 85% of

<sup>1212</sup> For a full analysis of I statement responses see Appendix 3.

Methodists <sup>1213</sup> and 39% of Baptists. One Methodist wrote, "The attitude of Church hierarchy was to concentrate on criticism, assessment and evaluation of ministers, rather than provide guidance and support." While Baptists experienced greater conflict with the local power base than with the Union, 47% of both groups indicated that this factor was present or influenced their resignation.

Fifty two percent of Baptists and 27% of Methodists noted fresh leadership for the church as major, significant, minor or present factors in their resignations. Five Methodist and three Baptist respondents (15% and 5%) felt pakeha ministry styles were unsuitable in the Maori situation, but this was of minor significance or not important to the Baptists. Only 5% from each denomination replied that their resignation was affected in any way by their church's inability to pay staff.

Resigning, believing that they would receive another call, was rated twice as highly by Baptists, and was present in some form for 21% of Baptists and 6% of Methodists. One Baptist commented,

"I found the experience of not being called to a church last year, very difficult bringing thoughts of anger, frustration to the surface. I felt I had no support from fellow ministers or the Baptist Union, feeling very much alone."

This factor was understandably ranked higher for Baptists with a call system than for connexional Methodists.

#### B Appointment, Pay and Conditions

Having no job satisfaction in their last appointment was the most significant factor in this category. It featured in some way in 68% and 39% of Methodist and Baptist responses respectively. In the Fraser survey "a sense of non-fulfilment" was scored as very or extremely important by 54.3% of current presbyters and by 4 of 11 resignees. <sup>1214</sup>

Although the greatest number resigned from second parishes, only 21% of each denomination indicated that this being more demanding than the first parish influenced their resignation. Ten of 14 Methodists (71%) and

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1213 However 32% of Methodist replies were in the 'present but not considered important' category.

1214 Fraser, pp. 7 and 14.

18 of 24 Baptists (75%) resigning from their second appointment judged this factor as having no bearing on their decision. No other factor in this category played an important role for this sub-group of Baptist resignees. However, within the Methodist sub-group lack of job satisfaction featured for 71% and lack of ministerial role definition for 50%.

Lack of ministerial role definition was sixteenth in order of importance for Baptists, but only twenty sixth for Methodists. A comparable factor in the Fraser survey received a 'not important' rating by 6 of 11 resignees.<sup>1215</sup> Role definition was more significant for MAS people leaving their second Methodist parish than at any other point, as 58% of Methodist responses came from that sub group.

Leave and stipend provisions were rated far less significantly than by the Fraser survey. While these are factors which are able to be addressed, and have been in the Methodist case by improved study leave provisions, they did not receive high priority among resignees. Inadequate leave scored a zero response from Baptists and had no bearing for 79% of Methodists, being a major or significant factor in only 6% of replies.

An inadequate stipend was a major or significant factor for 9% of Methodists and 4.5% of Baptists, having no bearing for 74% of both groups. This coincides with Jud's finding, "we are convinced that few men leave church employment primarily for financial reasons."<sup>1216</sup> Fifteen percent of Methodists and 12% of Baptists indicated that they were asked to resign.

### C Health Family and Personal Relationships

Factors in this category were scored as more salient by Methodist than by Baptist resignees. Burnout, present in some form for 50% of Methodists and a major or significant factor for 38%, was ranked as present but not considered important or of minor significance by 30% of Baptists. It was major or significant for only 15%.

Ward's 1979 comments regarding Baptist resignations now appear more appropriate for the Methodist denomination.

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1215 Fraser, p.14.

1216 Jud, p.52.

"Marriage and family considerations have played a large part in some men moving out. The peculiar demands made on the minister's marriage and family, in an age when marriage and family life is under threat anyway, can come very hard." <sup>1217</sup>

Marriage breakup scored a zero Baptist response, but was the second highest rated factor in this category for Methodists, with 24% scoring it as major or significant. Two of the three Baptist separations mentioned in the general information section were scored as having no bearing on the resignation. <sup>1218</sup> Methodists who had separations rated marriage breakup as major or significant in all but one case. An extra marital affair featured in 6% of Baptist and 24% of Methodist resignations. The Methodist scene bore some relationship to Jud's comment that

"There is considerable evidence both in this study and elsewhere that marital crisis and divorce represent nearly insurmountable obstacles to continuing in church positions." <sup>1219</sup>

Resigning on medical advice, or for the sake of the family's health or education scored identically within each denomination, being major or significant factors for 9% of Baptists and 11.8% of Methodists respectively. Both were present in some form for 26% of Methodists. Twelve per cent of Baptist decisions were affected to a minor extent by medical advice and 20% by their family's health and education needs.

Other factors relating to family life were also scored more significantly by Methodists than Baptists. Children's opposition to ministry was rated a minor feature by 6% of Methodists and 3% of Baptists. Working weekends caused family havoc for 59% of Methodists, although 32% rated it as present but not considered important. This factor was present for 34% of Baptists, with 9% rating it as major or significant. The option of resigning to spend more time with the family was major or significant for 15% of Methodists and 8% of Baptists, and present in 32% of Methodist and 24% of Baptist resignations.

Spouse's opposition to the church was a major or significant factor for 9% of Methodists and 5% of Baptists, being rated overall 29th and 32nd

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1217 Ward, J.G., Ministry in New Zealand Today - Why do Minister's Move Out? p.7. However it is acknowledged that the MAS did not identify those whose move out from ministry could have saved a marriage under stress.

1218 The third response was missing.

1219 Jud, p.125.

respectively. The spouse's occupation did not preclude any Baptist appointments and was present for only 6% of Methodists.

In the Fraser survey family and personal stresses were viewed as highly salient by 66.3% of current Methodist presbyters. Seven of the 11 resignees rated this as moderately to extremely important.<sup>1220</sup>

Financial mismanagement scored a zero response from Baptists and this was significant in only one Methodist response. Equally low responses were made to the statement "There were difficulties in reconciling my homosexuality with the church expectations of ministry", with zero Methodist response and 1.5% Baptist. This issue has subsequently been the topic of major debate at Methodist Conference in 1990 and 1991.

#### D Training and Leadership

This category was not addressed by the Fraser survey and Ward commented only briefly, that "preparation for ministry should be broadened with an increased amount of time spent "doing" under supervision."<sup>1221</sup> In the Jud study, an open ended interview question led to the conclusion "Ex-pastors feel they were inadequately prepared by seminaries."<sup>1222</sup>

The area of training was of major Baptist concern with a review of ministerial training under way when the MAS was conducted. The MAS was not designed to include ground already adequately covered by the review, but simply to investigate reasons for attrition from the ministry. Thus factor D1 was phrased "My training for the ministry had not prepared me for coping in a parish situation." This was major or significant for 6% of Methodists and 10% of Baptists, and present in some form for 26% and 19% respectively. With less than half the Baptist group having trained through BTC, other diverse training was seen as giving inadequate preparation for Baptist pastorates. All Methodists noting the factor's presence trained through Trinity St. John's, but this is neither surprising nor significant, since 97% of Methodist resignees trained there.

A theory had been advanced that ministers had been trained to a 'one-

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1220 Fraser, pp. 7 and 14.

1221 Ward, p.20.

1222 Jud, pp. 59 and 66.



person-band" style of ministry and then had difficulties adjusting from this to being a team leader in a charismatic church.<sup>1223</sup> This had bearing in only 6% of Methodist and 9% of Baptist responses, while one Baptist reply indicated that the reverse situation had been encountered and another that it was the church which had difficulty adjusting to a charismatic team leader.

"I felt I could not reconcile my expectations of ministry with those of my church members" rated as major and significant with 30% of Baptists and 32% of Methodists. The factor existed in some form among 76% of Methodists and 54% of Baptists. Ward had indicated earlier that "in too many cases, it would seem the congregation has different expectations from the minister", adding that "He often ends up doing what others could do better while neglecting, through lack of time and opportunity, what he is gifted and trained to do best."<sup>1224</sup>

This area exhibits considerable difference from Fraser's comparable but more generalised question.<sup>1225</sup> Only 2 of her 11 resignees rated it as very or extremely important, and it "was not seen as a highly salient factor" by current presbyters. However, among the latter, "Some felt that Theological College training does not create realistic expectations".<sup>1226</sup>

The next most significant area for Baptists was non-utilisation of gifts, and 18% rated this as major or significant, with 39% having it present in some way. This was twice as significant for Methodists, as 38% gave it major or significant rating, with 73% having it present in some form. Ward commented from management experience that "there is nothing more frustrating than not being able to do what you are employed to do because of factors beyond your control".<sup>1227</sup> Non-utilisation of gifts was rated as more significant than needing pastoral gifts and talents which they did not have. The latter factor was significant for only 6% of both Baptists and Methodists.

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1223 Theory 9, Chapter 17.

1224 Ward, pp. 8-9. Hines also found that local churches did not want the kind of service ministers wanted to give. (NZM 6/4/1972, p.6.)

1225 Question 3 stated, 'The work was different to what had been expected'.

1226 Fraser, p.9.

1227 Ward, p.10.

Feeling that preaching had grown stale was accorded major or significant status by 11.8% of Methodist and 3% of Baptist resignees, but existed in some form for 30% and 19% respectively.

Difficulty in balancing pastoral, preaching and administration roles was major or significant for 12% of Methodists and 8% of Baptists. Methodists emphasised the factor more strongly as it was present in some way in 47% of replies.

Experiencing conflict in reconciling political, social and theological orientations was a factor present in some form for 50% of Methodists, but for only 13% of Baptists, with 15% and 8% according it a major or significant role. One respondent pointed out that experiencing conflict is not the only way of handling the juxtaposition of political, social and theological orientations. Having recognised the conflict in the systems, he sought to include room for "a substantive intellectual analysis involving not failure to reconcile, but alternative views." The point of statement D45 was not to rule out alternatives but to identify whether this was in fact an area with implications for influencing resignations. Using the standard of major or significant rating, the statement ranked 22nd and 27th overall for Methodists and Baptists respectively.

### E Call

"The ministry is a calling, and therefore differs from other occupations." <sup>1228</sup> The minister's primary call is to God's service, and the secondary call to service in the employing body. Factors in this section of the MAS earned frequent major and significant ratings, reflecting the importance of call.

The highest rating in the whole survey related to "I felt called to serve God in a different sphere of work." This was a major or significant factor for 44% of Methodists and 42% of Baptists and present in some form for 65% and 48% respectively.

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1228 Ward, p.13. But note also the change in Methodist attitude to call. Mullan 1983, p.77 noted (in connection with the 1976 legislation regarding local presbyters) that "For years the church had been finding its candidates by waiting for them to express the "secret" call. Now it had the opportunity of taking the initiative with experienced, qualified lay leaders and inviting them to consider preparing themselves for ordination."

"the God who leads men into the pastoral ministry, may well later lead them out of it into some other area of Christian service." <sup>1229</sup>

Para church positions and chaplaincies had mushroomed since the 1950's <sup>1230</sup> and 30% of Methodists and 12% of Baptists resigned when offered a para church role.

In 1979 a senior Baptist minister in an ecumenical position wrote,

"Some ministers in middle years, after years in the pastoral ministry, feel the desire for some new adventure, some fresh challenge. They see themselves going on year after year until retirement growing stale and preached out. They long for a break to recharge their batteries and to widen their experience. So they accept an ecumenical task or secular job fully expecting to return to the pastorate later. But once out of the denominational system they are reluctant to give up their freedom to return to what seems like inhibiting denominational structures and attitudes." <sup>1231</sup>

The theory of leaving to work in the secular world to keep in touch with 'ordinary' people and return to pastoral ministry later, ranked tenth and thirteenth overall with Methodists and Baptists respectively. It was major or significant for 29% and 10%, and present in some form in half of all Methodist replies.

Although no Methodists left to start new churches this was so for 6% of Baptists. Nine per cent of Baptists also placed a major or significant emphasis on serving God better in another denomination, a factor significant for 6% and present for 18% of Methodists. Three people formerly in Baptist pastoral ministry were working in Methodist churches and one Methodist had a Baptist appointment.

Self-supporting ministry was significantly favoured by 15% of concluding Methodists and 3% of Baptists, with consideration of this alternative way of functioning being noted by almost a third of Methodists and 9% of Baptists. Specific Methodist provision for local non-stipendiary ministry would have accounted for its higher ranking within that denomination.

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1229 Ward, p.6.

1230 For instance in 1979, the Rev. Angus McLeod noted the following New Zealand ecumenical positions.

"University Chaplains 6	Industrial Chaplains 14	Prison Chaplains 11
Hospital Chaplains 55	Forces Chaplains 24 " (From Ward, p.17)	

1231 Ward, p.14.

No Baptist recorded wishing to work outside New Zealand as a resignation factor, and it was significant for only 6% of Methodists. This response was not surprising as those who had gone overseas to missionary work or pastorates were not included in the MAS mailing list.

#### F Faith and Belief

Loss of faith in God has been found, in a number of studies, to be reported much less frequently as a reason for resigning from ministry than theorists and observers would indicate.<sup>1232</sup> Two explanations for this could be that it is the reason least likely to be admitted, even in an anonymous survey, or that, having lost faith, fewer of these people respond to such surveys. This factor ranked 39th overall amongst Baptist responses and 32nd amongst Methodists, with 2% and 9% scoring it as significant or major. One respondent commented that leaving was a matter of practice, not faith.

Resignees were more likely to admit to being unable to continue promoting their church's beliefs. This was present in some form for 56% of Methodists and 21% of Baptists. With 18% and 9% respectively ranking it as major or significant it was more of an issue for Methodists than Baptists. Difficulties named included the Methodist method of implementing bi-cultural emphases and *te tino rangatiratanga*, and being evangelical or charismatic in a predominantly liberal church. The latter factor was reiterated by current presbyters in the Fraser survey, where considerable emphasis on "'conflict' between different theological persuasions" emerged.<sup>1233</sup>

The remaining two factors in this category were each rated higher by Methodists, for 23% of Methodists came to a new faith experience which was not acceptable to their church, while this was so for only 9% of Baptists. The factor was major or significant for 9% of Methodists and 5% of Baptists.

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1232 For example, Jud, p.44 - "The belief is widespread that loss or change of *personal faith* is responsible for many moves into secular employment. Our evidence..leads us to answer Yes and No to that proposition. *Yes*, important changes have been taking place in recent years in the theological views of ministers...generally toward more liberal views..These changes have facilitated the redefinition of vocation to include secular ministries of many kinds.

"On the other hand, with a few isolated exceptions, loss of faith does not seem to have driven men from the ministry."

1233 Fraser, pp. 8-9, included a comment from a current presbyter: "The Methodist Church has at present a clear bias against 'conservative, evangelical' ministers. 'Charasmatics' (sic) also have problems with 'over-liberal' policies."

Having no one prepared to help them wrestle with honest doubts was present for 29% of Methodists, with 12% defining it as major or significant. For Baptists the figures were 18% and 6% respectively.

Comment on the 1979 Baptist scene regarding a crisis of belief was -

"If a minister finds himself questioning traditional beliefs, as some do in middle life, if he feels for example that Prof. Geering or John Robinson were right all along, it is not easy to continue in the Baptist Ministry. The temptation is to lead a double life, i.e. preaching what is expected but deep down thinking quite differently. In the end a man must get out or be brave enough to speak honestly to his congregation. Not many Baptist churches I suspect are likely to call a man who openly expresses doubts about traditional beliefs and I wonder if many have the love and acceptance to keep a minister who has serious questions about the faith or who does not preach in traditional terms." <sup>1234</sup>

The commonality between denominations, in responses to faith and belief issues, relate to having different views from those predominant in their denomination. Methodist evangelicals and charismatics had difficulties within a liberal milieu, while liberal, radical or ecumenically oriented Baptists had minority problems among the charismatic evangelicals. Methodists recorded more wrestling with honest doubts <sup>1235</sup> but to those for whom this was a major or significant factor it was an area where they missed having a "sympathetic mentor in the early years, and supervisory support in later years." <sup>1236</sup>

#### G Conflicting Interests and Priorities

For Methodists, already reported as having more marriage and family problems, the lack of help in this area was a factor present in some way for 35% of resignees, with it being major or significant for 9%. For Baptists without so many reported problems, it was present for only 6% with half rating it as major or significant.

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1234 Ward, p.13.

1235 From Blaikie's observations (p.215) he hypothesised that clergy with a secularist (i.e. this worldly rather than supernaturalist) outlook would experience a high level of conflict and frustration and be the most likely to resign. While Methodists with more liberal and radical theology recorded more responses to issues of conflict and doubt, these factors were in combination with so many others that as in Australia, while Blaikie's hypothesis is supported, it is also "not to the extent that might have been anticipated."

1236 This comment from a resigned Methodist summarised several similar comments.

Both denominations indicated that a factor relevant in other studies<sup>1237</sup> was present for over 70% of MAS resignees. Lack of pastoral support for the minister was major or significant for 29% of Methodists and 21% of Baptists, and commented on more than any other factor in the 'I statements'. Support was noted as being particularly lacking when resignation was considered, effected, and for Methodist presbyters, while they remained 'unstationed'. Baptist comments included "nobody wanted to know me", "I was treated like a hired servant", and a year after his resignation one commented that the MAS was the first interest shown in him or his resignation.<sup>1238</sup> Methodists referred to being marginalised, like "lost sheep", "in the wilderness", or "in the desert". Among those commenting on the lack of communication, once a resignation was submitted, one who subsequently cut ties with the church wrote,

"When I left the Church the Union ignored me, there was no counsel help or follow up - it was as if they closed the door on me and wanted to forget."<sup>1239</sup>

Another perceptively pointed out that part of the problem lay in the role conflict of hierarchy in a small denomination:

"They have to be both administrators and counsellors. Their loyalty to the institution is stronger - your vocational crisis goes down the grapevine; you are well and truly marked and alienated."

The need for a pastor to the pastors - one not involved in the administration - was both cited and apparent in each denomination. One resigned minister also commented on the loss of the community network for those remaining when their colleagues had moved out, a factor accentuated in the Baptist case by the moving in of pastors not trained through BTC.

Another area of concern was church members being more ready to offer negative than constructive criticism. This was so for 62% of Methodists and 52% of Baptists, being major or significant for 27% and 22% respectively.

One factors relating to the Charismatic movement has already been

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1237 See Jud, Ward and Fraser, for example.

1238 On 25/10/1990 this respondent was prepared to pay an hour's toll bill to have some one to talk to about his resignation. He was able to say, without any animosity towards the church, that "You are the only one who has ever asked me why I have left and I feel I am written off the face of the earth."

1239 Another experiencing lack of contact questioned the concept of the brotherhood of the ministry if one stepped outside the norm.

discussed under training and leadership. Coping with tensions between charismatic and non-charismatic members was present for 50% of Methodists and 42% of Baptists, although it was major or significant for half the Methodists and 9% of Baptists. The lower Baptist figure was anticipated in view of the Charismatic movement having settled down past its divisive phase, while Methodists were still coming to terms with it. It was a factor for 40% of resigning charismatics and 45% of resigning non-charismatics, but as the latter group was numerically larger, 13 more presbyters were affected. One of the latter group who found it helpful to fictionalise his experiences produced an insightful short story about the issues involved.

#### 18.2.5 Current Involvement in the Church

This section sought information on continuing involvement with the church and on post resignation employment.

Since resignation, two thirds of the people concerned had worshipped in churches of their own denomination, with Baptists (15%) being twice as likely as Methodists (8%) to worship in the church in which they last served as minister.

At the time of the MAS one third of respondents were worshipping in a different denomination and 45% were in the same denomination. Of the remainder, just over half were still searching for a church to belong to, the others having cut their ties with the church. This meant that more than half no longer had strong links with the denomination served. Two thirds still considered themselves to be active church members.

In relation to future parish work, 10% were currently seeking it, 13% were doing further training for it, with more Baptists (60%) than Methodists (47%) being open to accepting future appointments.



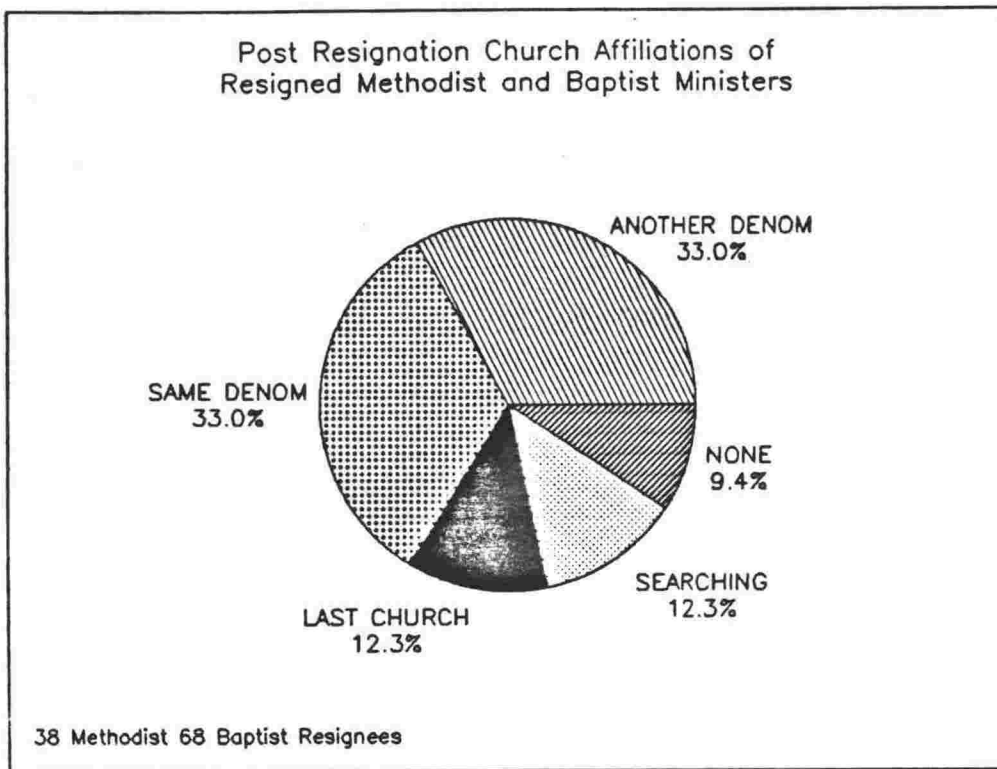


Figure 18.2.5.a

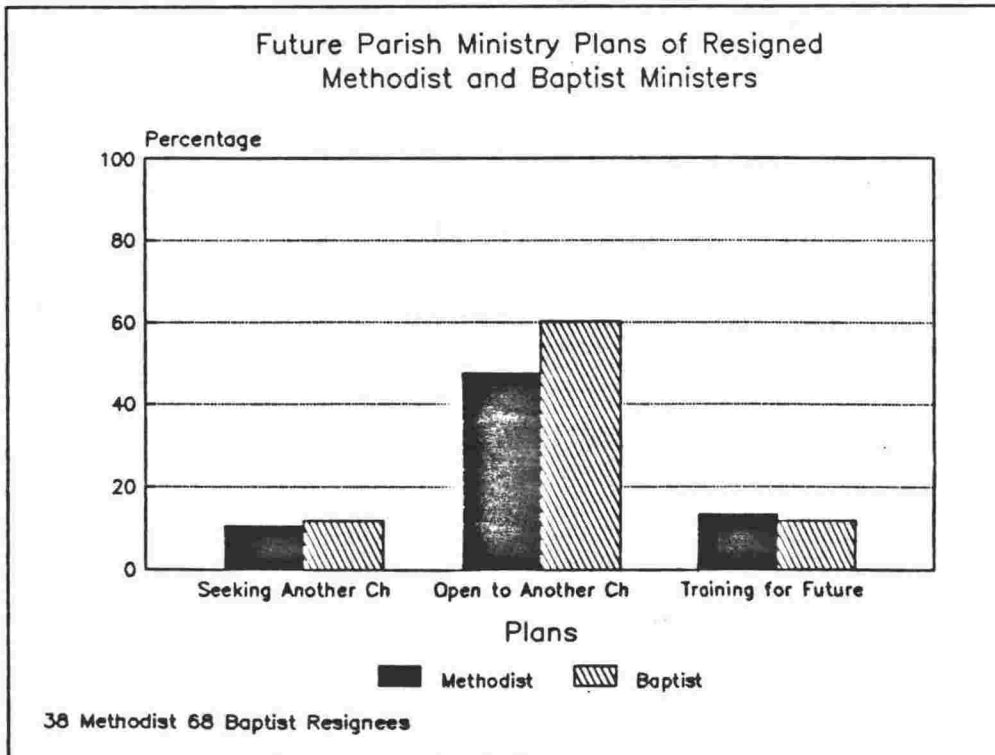


Figure 18.2.5.b



More than twice as many Methodists as Baptists preferred secular work to church work, yet half the Baptists were currently employed in secular work while two thirds of Methodists were in some form of parish or other full time Christian work. Comments by several in the latter group related to having taken a change of direction in ministerial work.

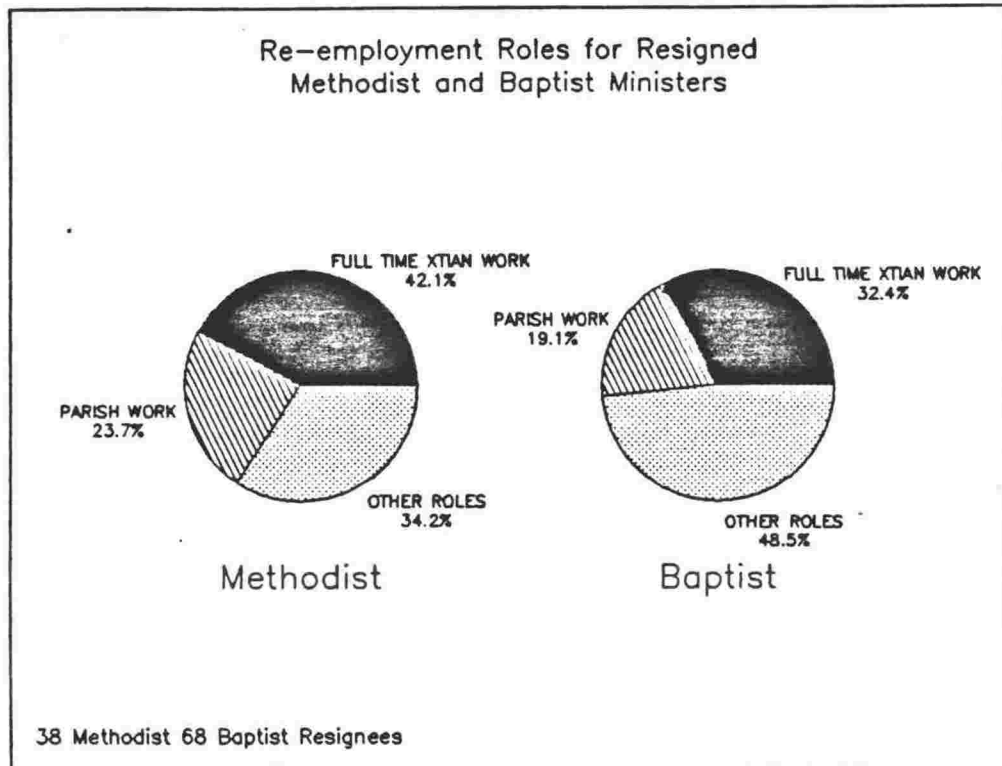


Figure 18.2.5.c

Re-employment areas after leaving local Methodist parish ministry link with Dr D.O. Williams' service at TTC. After 16 years as tutor he became principal for the period 1963 to 1971.

"Through him the client-centred approach of the counselling movement brought effectively into the New Zealand scene fresh appreciation of the pastoral dimension of ministry. The power of acceptance, the therapy of love and the dynamic of listening came into the forefront of discussion and practice."<sup>1240</sup>

Eighty two per cent of MAS participants tutored by Dr Williams were re-employed in counselling, chaplaincy and/or personnel relations after concluding local pastoral ministry. Two thirds of those who trained under his principalship found re-employment in those areas, compared with 23% of

<sup>1240</sup> Lewis, J.J., The Trinity College Story, p.37. Williams also taught BTC courses.

those who finished college after his resignation.<sup>1241</sup> Mullan confirmed that ministers brought up on the model of counsellor or pastoral director, under Williams' influence, "first began the really significant exodus from ordained ministry."<sup>1242</sup> No clear re-employment pattern emerged for the post-Williams group other than reduced participation in counselling, chaplaincy and personnel relations.

Baptists who resigned in the same periods as evaluated above showed 50%, 13% and 30% working in counselling, chaplaincy and/or personnel relations. Re-employment was highest in these areas for 50% of those who trained at BTC under the principalship of Dr R.J. Thompson (1973-1984).<sup>1243</sup>

Overall, more Baptists than Methodists were involved in New Zealand administration of Missions, with 9% and 5% respectively in this area. No really clear patterns of Baptist re-employment areas arose, other than a multiplicity of roles relevant to the individuals concerned.

#### 18.2.6 Women's Resignations

The sample of five women in a field of 106 was too small to be able to make significant comparisons between men's and women's resignations.<sup>1244</sup> Three resignations included pragmatic reasons - parenting or retirement. In the absence of quantitative data, the following two comments give insights.

The first relates to attitudes expressed towards ordained women by ordained men. Interrogation along the following lines "quite regularly happened after a new introduction to a fellow minister."

"Are you an ordained minister?" (Yes, I am)  
 "Properly, you know..." (hands in gesture of laying of hands) (Yes,

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1241 Eleven resignees had been tutored by Dr Williams, 14 trained when he was principal, and 13 trained after he left. For earlier comments on this employment area see Hines, in NZM 6/4/1972, p.6 - new vocations were chosen to specialise in their fields of interest - including counselling.

1242 Mullan, 1990, p.107.

1243 Jud found that 31% of ex-pastors in his study were re-employed in social service or social change, with the next largest group - 20% - being found in non-religious education. (p.49)

1244 Likewise, Jud's study included only four resigned women pastors.

that's right)

"Where then did you train?" (At St. John's Auckland)

"Oh yes? Well, how long were you there?" <sup>1245</sup>

It was hardly surprising that this respondent indicated that lack of pastoral support for her as a minister was a major factor in her resignation.

The second comment from one who did receive "strong affirmation from the local congregation, and from the wider denomination", added

"There are limited options for women in ministry in the Baptist denomination, and there is little room for ministers with radical political and theological orientations!"

Two of the five women found employment in other denominations, one in ITIM, two were involved in parenting and one had retired.

#### 18.2.7 Further Comments

Most additional Baptist comments have expanded other headings, the exception being difficulties with Baptist congregational government. Six of the seven comments on this were from non-accredited pastors, only one of whom had a Baptist upbringing.

Methodist comments frequently concerned itinerant ministry, while five noted that their resignation was required for the Church to refund superannuation contributions. These areas were also mentioned in Fraser's study.

Itinerancy, seen as an anachronism by several respondents, is part of the law of the Methodist Church of New Zealand, and to change it would require an Act of Parliament. As noted elsewhere, there is not a fixed term of service, and new provisions for matching presbyters and parishes including interaction with both parties by the Stationing Committee are noted. This may help allay the fears of one respondent who planned to seek another local position. He wrote,

"I believe that the Methodist system of making 20 or so appointments at one time in the Stationing Committee is very hurtful to many ministers. I have personally seen a number of ministers hurt and learn to dread having to go through the process again."

Another wrote "the prospect of moving the family every 3-5 years caused me to evaluate the itinerant ministry," while a colleague offered comments on the relationship between ordination and itinerancy.

"Though it would be argued otherwise, in practise, ones ordination was, that one was ordained to the Ministry of the Word and Sacraments and Pastoral Care and the Itinerant Ministry. Thus the structure of the church became unwittingly woven into the ritual of ordination..." "Often people will start their ministry believing that their call is to Parish ministry and the church will place a person in a position where those gifts are fully developed. Others of us do not develop our "gifts" until later on. There is in my view very little opportunity for a minister in a Pastoral Charge to express his/her gifts if those gifts fall outside the gifts required for pastoral ministry such as preaching, administration and general pastoral oversight. In other words should one begin to specialise, one virtually has to move out of the Itinerant Ministry to do so."

Ways to include staff retaining ministerial status while not in pastoral positions exercised both Methodists and Baptists over the period studied, and both have growing lists under these designations. It is a feature of the greater involvement in this world by church staff wishing to work where the people are at,<sup>1246</sup> and a way of accommodating adult transition in an era where it is more common to have varied sequential occupations than to have a life long career in one area.

### 18.3 Summary of Findings

1. Sixty six percent of Baptists resigned from their first or second appointment and 60% of Methodists from their third or later appointment. (18.2.3)
2. On average, Methodists spent half as long again in years of service, in an average 3.3 appointments compared with 2.2 Baptist appointments. (18.2.3)
3. The greatest attrition was from groups with the longest average terms. (18.2.3)
4. The mean and median resignation ages were 42 years. (18.2.1)
5. The factor most frequently cited as major or significant was God's call to another sphere of service, this often being an available para church role. (18.2.4)
6. Disillusionment with bureaucracy and hierarchy, and tension with

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1246 "The gradual liberalization and pragmatization of theology makes it relatively easy to redefine ministry in secular terms. Ex-pastors have done so on a large scale." Jud, p.59.

elected local church officials featured frequently, together with different expectations of ministry from those of the congregation. (18.2.4)

7. Burnout, gifts not being utilised, lack of pastoral support for the minister and lack of job satisfaction were also frequently indicated. (18.2.4)
8. Less than half the resignees continued within the denomination in which they had last served a local church. (18.2.5)
9. Forty three per cent indicated current roles other than parish or full time Christian work. (18.2.5)

#### 18.4 Conclusions Drawn from the Ministerial Attrition Survey

Responses were set in the context of discontinuity, expressed as 'loss of the known world'.<sup>1247</sup>

Three categories of resignees emerged in relation to theological orientations. Firstly, the disillusioned who no longer saw the church as relevant in the changing world. Secondly, those who did not change, and thirdly those differing from their denomination's norm, whose potential for coping with change was not accepted.

Baptist resignees included a high commitment to evangelical theology (95%) confirming earlier discoveries that this aligned with one or two short term pastorates. Methodists, with a lower commitment to evangelical theology, had resigned during a period of church decline. Despite the much publicised 'Catholic spirit,' Methodists appeared to best accommodate theology within a liberal continuum - charismatic tensions were a greater factor than in Baptist resignations.

Baptist profiles showed variety between rather than within churches, and Baptist resignees showed greater heterogeneity (in total theological components) than those in current appointments. In each denomination wider acceptance of such diversity could have resulted in retaining more staff, and arguably, in resultant attraction and retention of more members.

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1247 See Methodist Task Group Report quoted in Chapter 17.

1248 That is, if resigning evangelical Methodists had stayed and attracted new members, and resigning Baptists with broader than evangelical theology had applied their diversity to approaches retaining those already gained.

The statement accorded greatest major or significant status was that of God calling to another sphere of work. Greater awareness of God in this world and greater involvement in it provided new models of Christian ministry, particularly in chaplaincy and counselling areas. When clergy saw the availability of one of these roles as God's call they were operating from a perspective of dynamic continuity with change seen as initiated by God. This enabled them to act consistently in ways true to themselves, their calling and their God.

This worked for them on an individual basis, but dynamic continuity was also needed on a larger scale in the churches, particularly in relation to longer term pastorates and theology.

Longer term pastors were needed as frequent changes removed clergy before they reached the point of greatest growth potential in their churches. Yet longer pastorates under the conditions experienced by those replying led to the highest groups of resignees. To facilitate effective growth producing longer term appointments at least three areas need attention.

Firstly factors seen by resignees as of major significance need to be addressed to enable current ministers to stay longer.

Secondly the short term syndrome needs to be transformed from dealing with discontinuity by changing location or occupation to providing dynamic continuity within the same situation.

Thirdly long-term theology is needed to present both an inviting version of the God news and dynamic continuity of God experience within the discontinuity experienced in the whole of life.

### CONCLUSION

I set out to show that New Zealand Baptist and Methodist Churches' growth and decline between 1948 and 1988 was caused by the manner of their involvement in this world, in their roles of experiencing and telling about God in word and action.

The evidence I have found supporting this argument is presented within the thesis and interpreted as follows.

When experience of God linked with evangelism and social action, Baptist churches multiplied two and a quarter times.

But social action, with limited God experience and minimal evangelism reduced Methodist churches to one fifth their 1948 numbers.<sup>1249</sup>

The three roles influencing growth and decline, link with the three factors - the Charismatic movement, evangelical theology and practice, and secularisation. The roles and factors are encompassed within the context of change and discontinuity.

The relationship of the context of change to the three major factors is that the greater the degree of responding to discontinuity with creative dynamic continuity, the greater the growth of the churches. Increasing the degree of static continuity induces decline. The absence of any form of continuity results in even greater decline.

Dynamic continuity arises through creatively linking factors continuous with the past, to congruous features in the present, to make sense of change. Static continuity endeavours to retain the status quo. Constant unchanging repetition of a dynamic continuity can render it static. Dynamic continuity needs to be constantly alert to discontinuities as opportunities to initiate current creative responses. This ensured the growth and effectiveness of Baptist Youth Ministries.

Baptists, with their continuities of God, biblical authority and evangelical theology and practice produced greater dynamic continuities and greater growth in the period studied. Methodist continuities of liberal

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<sup>1249</sup> Excluding co-operating ventures with Methodist components.



theology, reflecting on issues in the light of the gospel, and social action, were accompanied by the diminishing static continuities of experiencing the reality of God,<sup>1250</sup> and of reduced evangelism. Decline ensued.

Prior to the period studied discontinuity was dealt with by affirming God's other worldly model transcending the situation, and urging separation from this world. Questioning this dualism left two continuities - God and this world. Experiencing God in this world, gave a new dynamic continuity, enabling new Baptist responses. Since God was present in this world they would work with God to transform it. This rationale legitimated the acceptance of State Aid for social service - something which had earlier been completely discontinuous with Baptist beliefs.

The Charismatic movement provided the major impetus towards experiencing God in this world. By reawakening the conversionist tradition it provided dynamic continuity with evangelical theology and practice, and by continuing the emphasis on biblical authority enabled the giving of clear answers to make sense of lives' discontinuities. The Baptist formula appealed particularly to the baby-boom generation. It affirmed their values, gained their commitment in terms of time, talents, motivation and finance, leading to growing membership in growing numbers of churches and growing outreach ministries.

The greater growth of the charismatic churches and those under twenty years old points to groups whose major dynamic continuity had not become static with time or over-repetition.

Devolvement to static continuity explains why the Baptist Churches' developed the 'short term syndrome.' Short term pastors in short term ministries were presenting short term theology to membership characterised by short term rolling gains. Two of every three members gained left. Pastors left too. Only two of every seven were in a third or later church.

Meantime the Methodists were afflicted with diminution of even their static continuities. With the collapse of neo-orthodoxy went the emphasis on evangelism which had energised and given the rationale for liberal social action. True, this had been largely in house evangelism, but its loss, together with less certainty in proclaiming and experiencing God, resulted

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1250 Webster and Perry (p.35) found that "Methodists fall slightly below the sample rate in belief in God, in marked contrast to other 'mainline churches'."



in social action being carried out by a dwindling pool of aging members. The remnants of static continuities appealed to the pre-baby-boom generation who sought to link with others of like mind in church union. Recruitment dipped to an all time low where deaths exceeded confirmations. While possibilities for dynamic continuities were investigated by committees, little was done to rejuvenate the churches age profiles or increase membership.

Consequently when the major radical decision to follow the bi-cultural journey was made it was so discontinuous with the values of pre-baby boom Methodist members that even its high profile education and publicity campaign drew minimal support at grass roots. It had most influence where it provided dynamic continuity with social justice aspects of the gospel, and with the concept of the Treaty of Waitangi as covenant.

In the 1980's there was finally some reluctant acceptance of the Charismatic movement, once continuity with social action and Wesleyan theology emerged. Pacific Islands migrants offered potential for a renaissance of evangelical theology and practice, and their unpublished membership pushed the 1988 statistics back up to the 1982 level. Their motivation to make sense of being Pacific Island Christians in New Zealand produced dynamic continuities with culture, Methodism, evangelism and church-going leading to starting new congregations. Dr Mone developed programmes for Tongans to make sense of the discontinuities.

Each denomination worked within the framework of its inherited government style. Methodists whose earlier networking advantage had led to nineteenth century growth found maintaining the static continuities of connexional administration took much energy. So did church union, and restructuring. Meantime numbers declined, or at best, became stable.

Baptists inherited congregational government of autonomous churches. This provided dynamic continuity with the individualistic values of the baby-boom generation, and enabled the Charismatic movement to have maximum impact. It turned the priesthood of all believers from theory to practice, enabling gifts experienced locally to be channelled locally by people contextually involved in developing ways for God to be experienced and told in word and action in this world. Linking with the trans-ethnic unity of 'being one in the Lord' enabled the Baptist bi-cultural moves to be reflected in increasing identification of Maori with Baptist churches.

Thus the successful model of Christianity in New Zealand in the 1980's was the one with the greatest dynamic continuities - the congregational charismatic evangelical model attracting upwardly mobile baby-boom families.

Shortcomings with this model arose when dynamic continuities devolved to static. Constant repetition of conversion experiences led to a static situation where members and staff moved on for new fields, or none. Thus the short term syndrome resulted from over emphasis on evangelical theology and practice. Methodist decline included under emphasis on these areas, particularly after the collapse of neo orthodoxy. In order to attract new members and retain existing ones a new model of ongoing dynamic continuity would be required.

The factors contributing to Baptist overall growth - charismatic experience of God in this world, linking evangelical theology and practice with social outreach and action appear to merit a place in such a model. In order to overcome the short term syndrome the presence of dynamic ongoing ways of making sense of fresh discontinuities appear critical. As such they would provide the longer term balance to the short term answers which initially satisfied new Baptist members.

I consider that dynamic continuity, incorporating evolving longer term focuses, is essential for twenty first century Christian relevance and growth linking God, self and society.

Without such dynamic continuity, Methodist decline will continue as aging members diminish in number and churches close or amalgamate. Continuing the current Baptist scenario would lead to plateaued growth, for unless longer term dynamic continuity attracts successive generations, the hole in the bucket will continue to drain membership.

I set out to show that New Zealand Baptist and Methodist Churches' growth and decline between 1948 and 1988 was caused by the manner of their involvement in this world, in their roles of experiencing and telling about God in word and action. I consider this has been done.

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Kaiapoi 7/8/1989.

Brader, Rev. N.,  
re: Women in the ministry, attitudes to women in church and society, feminist theology, Epsom community outreach, (Pastor Epsom Baptist Church 1982-1989, First woman minister called to sole charge pastorate),  
Epsom, Auckland 24/5/1989.

Braun, Mrs M.,  
re: Bible in Schools programmes in three schools, (member Kaiapoi Baptist Church, Bible in Schools teacher),  
Kaiapoi 7/8/1989.

Bridges, Rev. H.,  
re: Te Atatu Baptist Church,  
by telephone 6/1/1990.

Brookes, Rev. N.,  
re: Development Division, Bi-culturalism, Making Disciples Task Group, attrition surveys,  
Auckland 30/4/1990 and by telephone 6/12/1991.

Buchan, G.,  
re: changes at Papakura since 1933, (oldest member),  
at Papakura 2/9/1990.

Buchan, Mr R. and Mrs L.,  
re: Papakura (Crossways),  
at Papakura 2/9/1990.

Burt, Rev. D.J.,  
re: beginnings of Order of St. Luke in N.Z.,  
by telephone 12/7/1991.

Butler, Mrs S.,  
re: Changes on return to Kaiapoi Baptist Church, i.e. buildings,  
programmes, people, charismatic impact, women deacons - after 23 years  
absence,  
Kaiapoi 5/8/1989.

Carey, Mr J.D. and Mrs J.,  
re: Annual Reports, minutes and events, Levin Baptist Church (secretary  
and deacon),  
Levin 1/10/1989.

Caughley, Mr B.,  
re: early Wellington Charismatic groups,  
by telephone 28/10/1991.

Chandler, Pastor T.,  
re: beginning of Charismatic movement in Baptist Churches in N.Z.,  
Wellington 1/6/1990.

Clark, Pastor G.,  
re: Mirimar Church and community and effects of Government restructuring  
on that congregation, (Administrative Pastor),  
by telephone 12/10/1989.

Clifford, Rev. J.A.,  
re Baptist Neo-Pentecostalism and Charismatic movement,  
by telephone 7/8/1991.

Cochran, Mrs J.,  
re: changes in Methodism, involvement with Public Questions committee,  
W.C.C. Assembly at Amsterdam, Cashmere Community Centre, writing for the  
Methodist Church of N.Z.,  
Wellington 11/7/1990.

Collins, Mrs B.,  
re: Public Questions, particularly gambling and in vitro fertilisation,  
(convenor Baptist Public Questions committee 1981-1983),  
By telephone 15/12/1989.

Colville, Rev. G.,  
re: Creative ministries, constitution changes Porirua East Baptist Church,  
by telephone 19/9/1989.

Connell, Pastor B.,  
re: Awapuni and Hokowhitu charismatic and pentecostal influences and  
splits,  
by telephone 25/7/1992.

Coombs, Rev. G.F.,  
re: Ministry at Sandringham church and community 1953-1959,  
by telephone 17/9/1989.

Craig, Rev. C.W.,

re: Kaiapoi perspectives and involvement in children's work, church planting, community outreach, ecumenical co-operation and overseas missions, also early days at Levin Baptist Church, (pastor Kaiapoi Baptist Church 1985-1990),  
Kaiapoi 3/8/1989.

Cruse, Mrs W.,

re: Kindy and Care and Day Care, Levin Baptist Church,  
at Levin, 1/9/1991.

Curle, Mrs M., (nee Rushton, formerly Robertson),

re: Home Mission supply at Glen Innes, 1954-5 and women in ministry,  
by telephone 19/2/1991.

Cutforth, Rev. R.G.A.,

re: Levin Church, church planting, open and closed membership, theology, outreach to unchurched people, (pastor Levin Baptist Church from 1989),  
Levin 2/10/1989.

Davidson, Mrs B. and Mr I.,

re: Crossroads Methodist Church Papakura,  
Papakura 31/10/1990.

Dawson, Rev. J.B.,

re: Writing as Janus in NZMT, spiritual healing and Dr Christopher Woodard,  
by telephone 10/12/1991.

Denholm, Rev. B.J.,

re: 1969 Baptist Report on Neo-Pentecostalism,  
by telephone 27/6/1992.

Dixon Mr C. and Mrs E.,

re: Levin Baptist Church, Fairfield Sunday school, Sunday school bus, (deacons) Levin 1/10/1989.

Dunbar, Mr G. and Mrs P.,

re: being new members at Rangiora Methodist Church,  
Rangiora 21/9/1990.

Duncan, Rev. F.,

re: Impact of Charismatic movement at Titahi Bay and Tawa, 1959,  
by telephone 15/8/1989.

Edwards, Mr D.,

re: Youth leadership, Kaiapoi Baptist Church,  
Kaiapoi 6/8/1989.

Edwards, Mrs F.,

re: Faith Bible College training and fitting into local scene on return from Solomon Islands,  
Kaiapoi 6/8/1989.

Emslie, Pastor N.J.,

re: Pastorate - Orakei Church and community,  
Orakei, Auckland 21/5/1989.

Eves, Pastor D.G.,  
 re: Church Growth School training, and preparing a small congregation with  
 existing building resources for outreach growth in multi-ethnic area.  
 (pastor, Lyall Bay Baptist Church,)
   
Lyall Bay, Wellington 26/3/1989.

Faa'fuata, Rev. F.,  
 re: Samoan congregation at Panmure, Auckland,  
 by telephone 3/12/1990.

Falkingham, Rev. W.,  
 re: Rev. D.W. Edmonds at Cambridge Terrace,  
 by telephone 7/3/1991.

Fawcett, Pastor C.,  
 re: Mangere Bridge church and community, adapting to N.Z. after missionary  
 work in P.N.G., multi-cultural church - 18 nationalities,  
 by telephone 11/9/1989.

Ferguson, Rev. A.R.,  
 re: attrition in the Methodist Church,  
 by telephone 20/6/1990.

Finlay, R.,  
 re: transfers in and out of Brethren Assemblies to and from "mainline"  
 churches, and house groups at Crossways,  
 Papakura 2/9/1990.

French, R.H.,  
 re: Women training at Baptist College, (registrar BTC),  
 by telephone 11/12/1989.

Fraser, Mrs S.,  
 re: involvement as new members at Rangiora, particularly 35-55 group,  
 Rangiora, 22/9/1990.

Gandy, Miss T.,  
 re: College life, 1926, and changing role of women, (foundation student,  
 Baptist College, 1926),  
 by telephone 26/10/1989.

Gibson, Rev. M.H.,  
 re: role of women in church and ministry, her role and preparation for  
 being the first woman to head a ministry training programme - Dean of CGS,  
 Auckland 25/8/1989.

Giles, Mrs I.,  
 re: Changes experienced and being the first woman deacon, Kaiapoi Baptist  
 Church 1956, (co-writer of jubilee booklet),  
 Kaiapoi 6/8/1989.

Graham, Rev. D.,  
 re: Early Methodist Charismatic movement,  
 by telephone 6/3/1991.

Graham, Mrs J.,  
 re: 'Zach's Place', Flaxmere Baptist Church and Flaxmere community,  
 by telephone 3/9/1989.

Green, Mrs K.,  
re: Crossroads Methodist Church, Papakura, (circuit steward),  
Papakura 31/10/1990.

Grylls, Mr N.,  
re: Strength for Today telephone messages, Levin Church history, (deacon  
and former secretary, Levin Baptist Church,)   
Levin 2/10/1989.

Gustafson, Dr. B.,  
re: Baptist voting patterns, BTC perspectives, trends in church membership  
movements and ministry, (Political Studies Dept., Auckland University and  
member Northcote Baptist Church, former member BTC Board),  
by telephone 31/5/1989.

Hall, Mrs M.,  
re: Balmoral Roskill Methodist Church, (circuit steward),  
by telephone 2/12/1990.

Harris, Pastor K.,  
re: Pastorate and One Tree Hill Baptist Church and community,  
by telephone 1/9/1989.

Hauraki, Rev. H.,  
re: Levin Methodist Church and bi-culturalism,  
Dunedin 21/11/1990.

Heymen, Mrs R.,  
re: 'Streetkids' ministries supported by Crossways Methodist Church,  
Papakura 31/10/1990.

Hilder, Pastor B.,  
re: Impact of Charismatic movement on Sandringham Baptist Church, decline  
and rise in membership, 'Evergreen' congregation,  
by telephone 4/9/1989, and 4/9/1991.

Hingano, Rev. S.,  
re: Tongan Fellowship of Oamaru Union Church,  
by telephone 27/12/1990.

Holliday, Pastor G.A.,  
re: Pastorate and Otorohanga Church and community, relationship with  
Church of the Nazarene and charismatic movement,  
by telephone 5/9/1989.

Hooper, Rev. B.W.,  
re: Pastorate and Raumati Church and community, ecumenical relationships,  
roles of elders and diaconate,  
by telephone 8/7/1989.

Hornblow, Rev. E.,  
re: Ministry at Crossroads Methodist Church, Papakura,  
by telephone 22/6/1990, 25/10/1990 and at Papakura 2/9/1990, 31/10/1990  
and 1/11/1990.

Hosking, Mr T.E.,  
re: Ngaio Methodist Church transition to Ngaio Union; unrealised  
charismatic potential and move to Charisma Chapel;  
by telephone 6/8/1991.

Howan, Rev. A.C.,

re: Changes over past 40 years regarding theology, ministry, social work, para-churches and membership, (retired Baptist Minister, Dean of first Church Growth School),  
by telephone 1/6/1989.

Ioapo, Rev. T.,

re: Samoan Methodist Church in Christchurch,  
Christchurch, 25/9/1990.

Isaac, Rev. T.L.,

re: Baptist Church not joining CCANZ, ten year statistical survey,  
Wellington, 26/9/1989.

Jackson, Pastor M.,

re: Key events in the life of Sandringham Baptist Church, Tillapaugh multiple ministries concept, theology, ministry, para-churches, (pastor since 1986),  
Sandringham, Auckland 30/5/1989, and by telephone 3/9/1991.

Jacobsen, Rev. D.E.,

re: being only charismatic member of Baptist committee on Neo-Pentecostalism,  
by telephone 27/6/1992.

Jenkins, Rev. Dr. B.C.C.,

re: aspects of doctoral research regarding Baptist charismatic beginnings,  
at Auckland, 6/11/1990.

Jenkins, Pastor D.K.,

re: Multi congregations of Bay of Islands Church, and involvement in communities, Maori outreach at Rawhiti,  
by telephone 10/9/1989.

Jensen, Mr. J.,

re: Full Gospel Business Men's Fellowship International,  
by telephone 11/12/1991.

Jones, Rev. B.E.,

re: Charismatic movement, secularisation, changes in N.Z. Methodism over past 40 years, (President of Methodist Church of NZ 1990),  
Lower Hutt 1/2/1990 and 8/2/1990.

Jones, Rev. C.D.,

re: Pastorate and Huntly Church and community,  
by telephone 4/9/1989.

Joyes, Pastor G. and Mrs H.,

re: Ministry in Putaruru, a rural, working class church; ecumenical co-operation, conservative element, attitudes to women, changes at BTC under Principal B.K. Smith,  
Putaruru 21/8/1989.

Langi, Rev, J.

re: Fijian Congregation at Wesley Church, Wellington,  
Wellington 26 and 27/6/1990.

Lanini, Pastor S.,

re: Preparation for and Baptist church planting, Woodend,  
Kaiapoi 6/8/1989.

Larsen, Mr R.,  
 re: Otaki Church and Community, ministerial attrition and role of women in Baptist Churches, (secretary),  
 by telephone 10/7/1989.

Lewis, Dr. J.J.,  
 re: TTC, Church Union and Changes in last 40 years, (former Principal TTC),  
 Auckland 1/5/1990.

Lineham, Dr. P.J.,  
 re: Bethel, Herbert Street, and early Wellington Brethren activities,  
 Palmerston North 3/3/1992.

Linton, Mrs S.,  
 re: Administration, aims and practice in Kaiapoi Baptist youth programmes,  
 Kaiapoi 5/8/1989.

Macadam, Miss I.E.,  
 re: Rev D.W. Edmonds' ministry following resignation from Methodist Church,  
 by telephone 7/3/1991.

Mapasua, Rev. S.,  
 re: Samoan Congregation at Wesley Church, Wellington,  
 at Wellington 26 and 27/6/1990.

Marks, Rev. G.T.,  
 re: Characteristics of and changes in N.Z. Baptist churches over the past forty years, (Gen. Superintendent, Baptist Union of N.Z.,)  
 Papatoetoe, Auckland 31/5/1989.

Marshall, Rev. C.M.,  
 re: Early charismatic influences in New Zealand,  
 by telephone 5/3/1991.

Marshall, Rev. R.,  
 re: Labour Party attitudes to Methodist submissions on Rugby and South Africa,  
 Wellington 9/9/1988.

McFadyen, Rev. J.C.,  
 re: Charismatic movement and Tawa-Linden Baptist Church,  
 by telephone 9/8/1989.

McLeod, Rev. A.H.,  
 re: Impact of secularisation, ecumenical co-operation, Baptist Churches not joining CCANZ, (Gen Sec. NCC 1974-1984, Pastor at Long Bay, Auckland),  
 Auckland 30/5/1989.

Miles, Mrs Y.,  
 re: Baptist missionary work and support from Kaiapoi Baptist Church,  
 Kaiapoi 7/8/1989.

Milner, Sister J.,  
 re: Pioneering Baptist Maori mission work,  
 by telephone 23/5/1992.

Mone, Dr. A.M.,  
 re: Auckland-Manukau Methodist Tongan Parish,  
 Auckland 30/10/1990.

Munro, Mrs H.G.,  
re: Helensville Church and Community, including outreach to Maori 'Street kids' through Trust, and interaction with A.O.G.,  
by telephone 10/9/1989.

Naivosalinga, Rev. M.,  
re: Auckland Fijian Methodist Fellowship,  
Auckland 2/5/1990.

Patrick, Rev. B.,  
re: Baptist Church Growth and planting strategies, (Home Mission Director)  
Auckland, 25/5/1989.

Peat, Pastor, W.D.,  
re: Pastorate Northwest Baptist Church and community, radial model of planting multiple congregations, raising own pastors, B.M.S. Fijian work,  
by telephone 12/9/1989.

Poharama, Mrs C.,  
re: Charismatic beginnings at Papakura,  
by telephone 1/10/1991.

Price, Ms B.,  
re: Setting up and supervising Levin Baptist Day Care centre,  
Levin 2/10/1989.

Prouse, Mrs J.,  
re: History of Levin Methodist Church,  
Levin 20/7/1990.

Puddle, Mrs E.M.,  
re: Baptist College under J.J. North, perspectives five churches, overseas missions, impact of Charismatic movement Otago, 1959, (widow of the late Rev. R. Puddle, member at Kaiapoi since 1967),  
Kaiapoi 6/8/1989.

Rae, Mrs W.,  
re: Rangiora's first woman circuit steward, and Charismatic movement,  
Rangiora 21/9/1990.

Quigg, Mrs A.,  
re: Foundation member of Sandringham Baptist Church from 1920,  
by telephone 8/10/1989.

Rankin Rev. L.,  
re: Sandringham, ministry changes and early Charismatic movement,  
(Pastor Mosgiel Church, 30 years in ministry, initially from Sandringham,) by telephone 15/9/1989.

Rigg, Rev. F.S.,  
re: Order of St. Luke, Camps Farthest Out, Charismatic movement,  
by telephone 24/7/1991.

Robertson, Rev. I.D.,  
re: Pastorate Manurewa Church and community, including church planting, and use of concepts of Frank Tillipauha in Churches Unleashed,  
by telephone 10/9/1989.



Robertson, Rev. M.A.,  
re: Pastoring Spreydon Baptist Church for 20 years, pioneering new theological, mission and congregational models,  
Spreydon, Christchurch 4/8/1989 and by telephone 7/7/1992.

Rosie, Mrs. E.E.,  
re: Rev C.D. Rosie's move to Apostolic Church, Ashburton, 1954,  
by telephone 7/8/1991.

Round, Dr. R.,  
re: Rosehill Christian Medical Centre, Papakura,  
Papakura 31/10/1991.

Russell, Ms C.,  
re: Roles as community worker, Sandringham Baptist Church since 1988,  
bridge builder between church, agencies and people in Sandringham, after  
school programme, future plans,  
Sandringham, Auckland 21/5/1989 and by telephone 7/10/1989.

Saafi, Rev. K.S.,  
re: multicultural Methodist Church at Petone,  
Petone 12/6/1990.

Sa'o, Rev. T.T.,  
re: Samoan congregation at Crossroads Methodist Church,  
Papakura 31/10/1991.

Scott, Mrs. L.,  
re: Working in 'The Ark', Person to Person Help Trust, and Co-ordinator  
Bible in Schools teachers - Kaiapoi Baptist Church and community  
relationships, Kaiapoi 7/8/1989.

Shaw, Mr B.,  
re: Outreach to working class; church planting at Mangere; Manurewa  
Children's Home; Auckland Baptist Tabernacle and Trust,  
Auckland 28/5/1989 and by telephone 30/5/1989.

Sheeran, Mrs A.,  
re: Changes in women's roles and work in the Baptist Churches, and  
survey of women in church and society, (Chairwoman Baptist Women's  
Ministries Board, formerly National President of BWL),  
by telephone 29/5/1989.

Sherburd, Mr J.E. and Mrs J.,  
re: Baptist Charismatic beginnings,  
at Wellington, 15/8/1991.

Simpson, Rev. J.E.,  
re: Changes experienced in theology, ecumenism, society, the ministry,  
impact of charismatic movement, (Retired Baptist Minister, Foundation  
Student of Baptist College, President of Baptist Union 1947-8, Chairman of  
Media Committee, Public Questions Committee, died 9/8/1992),  
Lower Hutt 15/3/1989 and 29/5/1990 and many telephone consultations.

Siualangapo, Mr I.,  
re: Christchurch Tongan Methodist Fellowship,  
Christchurch 25/9/1990.

Smallbone, Rev. B.,  
re: Developing Ministerial Attrition Survey,  
Wellington 13/9/1990.

Smith, Rev. B.K.,  
re: focus on working class, (Principal Baptist Theological College,) by telephone 27/9/1988.

Smith, Rev. K.R.,  
re: Rangiora Methodist Church,  
by telephone 26/7/1990 and at Rangiora 21-23/9/1990.

Smith, Mrs M.,  
re: changes and current programmes, Kaiapoi Baptist Church from 1956, Kaiapoi 5/8/1989 and by telephone 19/1/1990.

Smith, Pastor T.D.,  
re: Pt. Chevalier Church and community, Christian Education, BMS, and Sandringham,  
by telephone 25/7/1989.

Snowden, Sister R.,  
re: experiences as Methodist Deaconess and writer over past 60 years, Auckland 1/5/1990.

Spence, Mr D.,  
re: History of Levin Church and community, since 1952, (deacon), Levin 2/10/1989.

Spicer, Rev. A.,  
re: Te Aroha Church and community, (secretary),  
by telephone 5/9/1989.

Stainton, Mr M.,  
re: Fairfield Church and community, (secretary),  
by telephone 3/9/1989.

Steel, Mr J.,  
re: Development of Kaiapoi Borough, (Kaiapoi Building Inspector) Kaiapoi 3/8/1989.

Stott, Mr O. and Mrs S.,  
re: Move from Baptist to Presbyterian Church,  
Dunedin 19/11/1990.

Strookappe, Mrs S.,  
re: Levin Methodist Church,  
Levin 20/7/1990

Taylor, Rev. P.G.,  
re: Charismatic movement and ministry at Crossroads, Papakura  
by telephone 2/10/1991.

Teepa, Rev. J.,  
re: call and work developing a bi/multi cultural Baptist church in Otahuhu, and Industrial Chaplaincy,  
Auckland 25/5/1989.

Te Whare, Rev. M.,  
re: Maori Methodism and ministerial resignations,  
Wellington 29/1/1991 and by telephone 7/7/1992.

Thomas, Rev. G.,  
re: impact of Charismatic movement at Levin Methodist Church,  
Levin 20/7/1990.

Thompson, Mrs. T. (nee Taylor),  
re: Charismatic beginnings at Papakura,  
by telephone 3/10/1991.

Thompson, Mr. W.,  
re: Balmoral Church and community, (secretary),  
by telephone 10/9/1989.

Thwaites, Miss M.,  
re: her long standing membership of Rangiora Methodist Church,  
Rangiora 21/9/1990.

Tregurtha, Mrs R.,  
re: work as deacon at Rangiora, and comments re diaconate,  
Rangiora 23/9/1990.

Tucker, Rev. G.,  
re: Maori Division of Methodist Church of N.Z.,  
Auckland 30/4/1990.

Wakelin, Rev, A.J.,  
re: Charismatic movement, Kaiapoi, Tikipunga and Sandringham Churches,  
by telephone 9/10/1989.

Waugh, Rev. J.,  
re: Charismatic experience,  
Feilding 16/11/1991.

Weatherlake, Dr. R.,  
re: Fellowship for Revival in Uniting Church of Australia,  
Plimmerton 29/1/1991.

White, Mrs M.,  
re: changes at Sandringham Church, and her father, A.H. Dallimore, Revival  
Fire Evangelist, (member Sandringham Baptist Church 14 years)  
by telephone 7/10/1989.

Williams, Mrs J.,  
re: being a new member at Crossways Methodist Church,  
Papakura 2/9/1990.

Wilson, Mrs S.,  
re: Training at Baptist College, role and expectations of a pastors wife,  
Hillcrest Baptist Church and community,  
Hamilton 24/8/1989.

Windsor, Pastor A.,  
re: Kawerau Baptist Church and working class community,  
by telephone 7/9/1989.

Woodfield, Rev. O.T.,  
re: Early impact of Charismatic movement on N.Z. Methodism,  
Mosgiel 16/11/1990, and Feilding 16/11/1991.

Worboys, B.,  
re: Methodist Conscientious Objectors in World War II,  
by telephone 7/7/1992.

Worsfold, Rev. J.E.,  
re: Early impact of Charismatic movement on N.Z. Methodist and Baptist  
Churches (Apostolic minister and historian of N.Z. Charismatic movement),  
(a) Baptist - Wellington, 28/7/1989,  
(b) Methodist - by telephone 4/3/1991, Wellington 15/3/1991 and 16/4/1991.

### Visits to Worship Services

#### (a) Baptist

Auckland Tabernacle, 28/5/1989, Preacher Rev. D. Dickson.

Fairfield, 20/8/1989, Preacher, Rev. D. Patrick.

Hamilton Central, 20/8/1989, Preacher, Elder B. Squaires.

Kaiapoi, 6/8/1989, a.m. and p.m. Preacher, Rev. C.W. Craig.

Karori, 19/2/1989, Preacher, Rev. R. Jensen.

Levin, 1/10/1989, Preacher, Rev. R.G.A. Cutforth, 1/9/1991 opening of new  
church, Preacher, Rev. D. Patrick.

Lower Hutt, 16/7/1989, Preacher, Pastor L. Jones.

Mana, 17/9/1989, Preacher, Pastor R.W. Duncan.

Mirimar, 3/9/1989, Six messages from members.

Mt. Albert, 28/5/1989, Youth Service; 29/4/1990, Preacher, Rev. Truby  
Mihaere; 24/12/1990 Preacher Rev. T. Donnell.

Onslow, 10/2/1990, Ordination and Induction of Rev. J. Ross-Burstall,  
address given by Dr. T. Falla; Closing Service 7/6/1992.

Orakei, 21/5/1989, Preacher, Rev. B.K. Smith.

Rimutaka, 24/9/1989, Preacher, Rev. C. Pyle.

Sandringham, 21/5/1989, Preacher, Pastor M. Jackson; 6/5/1990,  
Preacher, Trent Hodson; 25/12/1990 Preacher Pastor B. Hilder.

Spreydon, 29/12/1991, Preacher, Pastor Don McKenzie.

Tawa, 30/4/1989, Preacher, Rev. A. Metcalfe; and 4/3/1991, Preacher  
Emeritus Professor Rev. Ayson Clifford.

Upper Hutt, 23/4/1989, Preacher, Pastor G. Follas.

Wellington Central, 19/3/1989, Preacher Rev. J. McFadyen; and Induction of Rev. Rodney Macann, 1990, preacher Rev. A.H. McLeod.

**(b) Methodist**

Aldersgate Service, Waiwhetu Methodist Church, 11/8/91, Preacher Rev. P.J. West.

Avalon Methodist Church, Lower Hutt, 12/8/1990, Preacher Mr B. Whisker.

Crossways Methodist Church, Papakura, (morning and evening services) 2/9/1990, Preacher Rev. E. Hornblow.

Crossways Methodist Church Papakura, Samoan Worship Service, midday 2/9/1990, Preacher Rev. Taniela S'ao.

Mangere Tongan Methodist Fellowship, 23/6/1991, Minister Rev. Peni Mafi Ta'ufo'o.

Pitt Street Methodist Church, Auckland, 29/5/1990, Preacher Rev. Warwick Gust.

Stokes Valley Methodist Church, Hutt Valley, 12/8/1990, Preacher Rev. A. Vaughan.

St. John's Methodist Church, Karori, 21/10/1990, Preacher Rev. Bryant Abbott.

St. John's Methodist Church, Levin, 22/7/1990, Preacher Rev. R. Allan.

St. Mark's Methodist Church, Somerfield, 25/12/1991, Preacher Rev. E. Clarke.

St. Mark's Methodist Church, Invercargill, 25/11/1990, Preacher Rev. Ray Nelson-Hauer.

St. Peter's Methodist Church, Invercargill, 25/11/1990, Preacher Rev Margaret Burnett.

Trinity Methodist Church, Rangiora (morning and evening services) 23/9/1990, Preacher Rev. K.R. Smith.

Ward Memorial Church, Northland, Wellington, 14/10/1990, Preacher Miss Gwen Ryan.

Wesley Church, Wellington, First Sunday Service, 1/7/1990, Preacher Rev. S. Mapusua; and Induction of Rev Tony Wolfe, 19/7/1990, Preacher Rev. J. Mabon.

Woodend Methodist Church, North Canterbury, 23/9/1990, Preacher Rev K.R. Smith.

**(c) Other denominations - speakers relevant to research**

Christian City Church, 3/6/1990, Preacher Pastor Trevor Chandler.

### Visits to Other Meetings, Conferences and Lectures

Aldersgate Fellowship Pre Conference Convention, Mosgiel, 14-16/11/1990, and Feilding 13-15/11/1991.

Annual Conference of the Methodist Church of N.Z., Wellington 11/1989, Dunedin 11/1990 and Wanganui 11/1991.

Annual Meeting, Wellington District Methodist Women's Fellowship, Lower Hutt, 13/8/1990.

Baptist Assembly, Nga Hau E Wha Marae, Pukekohe, 2-5/11/1990.

Dawn Strategies Conference, Waikanae, 19/9/1990.

Equal to Serve - A Conference to Foster Biblical Equality and Servanthood, Wellington, 4/4/1990.

Kennon Callahan, Church Growth Seminar, at Wellington, 16/8/1990.

North Canterbury District Synod, at Redcliffs, 25/9/1990.

Wellington District Synod 8/1990, 26/2/1991.

### Video and Audio Recordings

East of Whangarei, the contemplative ministry of the Rev. Susan Paterson, College Communications, Auckland, 1989. (Video)

Methodism, Ecumenism and Pneumatology, lecture by Albert Outler, Methodist Historian/Theologian, Video Connection Volunteers, 1982. (Video)

#### What is a Baptist Church?

Addresses by B.K.Smith, A. Sheeran and B. Albiston to Pastors' Conference, 1988. (Video)

Glensor, P.,  
re: Pomare Community House,  
recorded at Wellington District Methodist Women's Fellowship A.G.M.,  
Lower Hutt 13/8/1990. (Audio)

Guthardt, P.  
'Connections' broadcast by Radio New Zealand, 9/9/1990. (Audio)

Jackson, M.,  
'Choices Facing the Church',  
Two Servant Theology Sermons given at Sandringham Baptist Church,  
13/11/1988 and 20/11/1988. (Audio)

Lineham, P.,  
Christianity and Pluralism,  
Three addresses to Aldersgate Conference, November, 1991. (Audio)

Phillipps, D.,  
'South Island Maori Methodism',  
Wesley Historical Society Lecture, Dunedin, 17/11/1990. (Audio)

Pollard, E. and Congregation,  
Last service in old Kaiapoi Baptist Church, 1/5/1977. (Audio)

Rakena, R.D.,  
The Treaty and Maori Christianity,  
Lecture at Wellington 26/9/1990. (Audio)

Rangiora Baptist Church Morning and Evening 4 or 11/11/1962  
(first services in new church) (Audio)

Rangiora Baptist Church either 28/10/1962 or 4/11/1962  
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## RESEARCH NOTES

The project has been undertaken from the perspectives of studies within the Department of World Religions at Victoria University and of thirty eight years Christian commitment within Methodist and Union Churches.

Research included comprehensive reading in the areas of secularisation, New Zealand history and social issues, and theology. To obtain Baptist and Methodist perspectives on these areas, attitudes, issues and events recorded from 1946 to 1990 in the NZ Baptist magazine, (NZB) NZ Methodist Times (NZMT) and its successors have been studied, together with annual Year Books of the Baptist Union and Missionary Society of New Zealand (Year Book) and Minutes of the New Zealand Methodist Conference (MOC). Some attention has also been given to events within the Baptist and Methodist Churches in Great Britain, Canada, the United States and Australia where these appear to have relevance to the New Zealand situation.

In order to obtain a picture of the diverse Baptist and Methodist Churches in New Zealand, questionnaires were prepared to yield a profile of each church. Replies gave data on 3 fellowships and 197 churches within the Baptist Union and 168 churches and fellowships of New Zealand, Fijian, Samoan and Tongan Methodists within the Methodist Conference of New Zealand. This represented 100% of profiles requested. The absence of parallel data relating to churches within the Maori Division is acknowledged. This recognises the operation of oral tradition and a developing Maori style of ministry for which assessment by the type of profile used for my research is simply not appropriate.<sup>1251</sup>

Responses are assessed at appropriate points throughout the thesis. Sample questionnaires, summaries of the raw data and more detailed processed material are found in Appendices 1 and 2.

To complement the broad over-view yielded by profiles, three case studies within each denomination gave in depth perspectives of churches located in the north, centre and south of the country. Time was spent in each area, looking at its history, attending worship services, interviewing pastors and members, looking at their community outreach activities, and

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<sup>1251</sup> This was indicated to the author by the Rev. Ruawai Rakena, Tumuaki of the Maori Division, and expanded by the Rev. G. Tucker on 30/4/1990.

studying past annual reports and constitutions. Where possible earlier members and ministers were also interviewed. These studies appear in Appendix 6.

In Auckland, interviews were conducted with Methodist Development Division and Maori Division staff, national Baptist Union staff, BTC staff, and other key figures. Research also included statistics and minutes of Executive Council Meetings, available only in the Baptist Union office. Denominational historical perspectives at the beginning of the survey period, and on subsequent events and key figures were yielded by material in Historical Society Archives, BTC Library, and Methodist Connexional Office. The Alexander Turnbull Library and the National Archives of New Zealand yielded further material.

Twenty seven Baptist and nineteen Methodist worship services were attended in order to obtain personal experience of the Baptist ethos and a wider diversity of contact with Methodist churches to complement ongoing in depth contact with one union parish. Interaction with members after these services also provided opportunities to sound out research findings at a local level and test the validity of interim conclusions in that setting.

Wherever specific events and issues are discussed, for instance the beginning of the Charismatic movement and the Baptist decision not to join the Council of Churches of Aotearoa New Zealand, I endeavoured, in addition to consulting written records, to speak to people both for and against the

### Processing Profile Responses and Statistical Data

The profile responses and statistical information have been processed using a computer spreadsheet enabling comparison and correlation of data. Nevertheless considerable manual preprocessing has been necessary.

As a standard was needed to compare the performance of Baptist churches of different ages, with diverse staff, membership, residential, occupational, cultural, theological and outreach components, the average annual percentage increase (AAGR) in membership over two 20 year periods (1948-1968 and 1968-1988) was calculated for each church using the relationship set out in Appendix 4.

A different approach was used by S. Thong Ng <sup>1252</sup> who simply calculated the percentage growth in membership over a 10 year period. To allow a ready comparison with this and other studies the percentage increase in membership (PIM) has also been calculated for each 20 year period.

Figures for both the AAGR and PIM methods have been included in Appendix 4. As will be seen there is a good correlation between them.

### Methodist Research

It was not possible to make similar statistical comparisons for Methodist churches for two reasons:

1. Whereas individual autonomous Baptist churches annually record their individual statistics, Methodist statistical records are kept for collective groups of churches known as circuits until 1984 and subsequently termed parishes. These groupings are frequently re-formed to suit demographic and staffing needs. Thus research into individual church statistics on a national scale over 40 years is an impossible task.
2. The formation of union and co-operating parishes which include Methodist membership further complicates statistical analysis over a 40 year period.

However extra profile data was obtained from Methodists in the areas of the changing role of women, the Charismatic movement, and issues

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1252 Thong Ng, S., A Focus on the Fastest Growing and Declining Baptist Churches in New Zealand, 1984.

relating to the bi-cultural journey and the Treaty of Waitangi.

As Baptist research indicated a need to examine the ministerial attrition issue, a survey was addressed to staff who had left local parish ministry in both denominations over the past ten years. A 70% response rate yielding 106 surveys complemented growth and decline material. Computer analysis was again used and results appear in Appendix 3.

## APPENDIX 1 - SAMPLE PROFILES AND RESULTS

### 1.1 Baptist Profile

NAME OF CHURCH:

MINISTER:

Address:

Year Commenced in this church:

Where Trained:

Theological Orientation:

No. of Previous Parishes:

Other Work:

---

YEAR FOUNDED:

YEAR CHURCH BUILT:

LOCATION DESCRIPTION: (circle as appropriate)

- (a) metropolitan      metropolitan suburban      provincial  
inner city      provincial city suburb      town      rural
- (b) gathered community      local parish
- (c) socio-economic area served (defined by housing):  
upper class      upper middle class      middle class  
working class      state      housing      farming
- (d) occupation - circle group(s) which are predominant in the church:  
professional      management      home-makers  
clerical      agriculture      trades      factory employees      students  
transport      labourers      drop-outs      retired

THEOLOGICAL ORIENTATION: (circle as appropriate)

conservative      Charismatic      evangelical      liberal      ecumenical

OUTREACH/ENERGY FOCUSED TOWARDS: (circle as appropriate)

church family      church planting      community involvement  
social justice      peace issues      the poor  
established Baptist missions      interdenominational missions  
N.Z. concerns      world issues      other.....

CULTURAL ORIENTATION: (circle one)

Mono-cultural

Bi-cultural

Multi-cultural

STATISTICAL DATA as at 31.8.88

Current Active Membership: + or - 1988

Attendance:

Morning: Adults.....Children.....Total.....

Evening: Adults.....Children.....Total.....

Christian Education: Primary:

Youth:

INDICATORS FOR GROWTH:

No. of Baptisms (y.e.31.8.88):

Housegroup membership (y.e.31.8.88)

Church planting activities:

Over the last 5 years is this church (circle one)

GROWING?      STATIC?      DECLINING?

In what ways is this church (a) unique?

(b) representative of Baptist  
Union churches generally?

Please Return To:

Elaine E Bolitho,  
33 Kandy Crescent,  
Ngaio, Wellington 4.

## 1.2 Baptist Profile Responses

Note: Extensive written comments which have been broadly categorised and dealt with in the body of the thesis are not repeated below.

### 1.2.1 Church Theology - Response Components and Combinations

Type of Theology	Number
Full Responses	
Char Cons Ecum Evan Libe*	1
Char Cons Ecum Evan	6
Char Cons Evan	26
Char Ecum Evan Libe	2
Char Ecum Evan	4
Char Evan Libe	1
Char Evan	66
Char Cons	1
Char Ecum	1
Char	30
Cons Ecum Evan	3
Cons Evan	13
Ecum Evan	2
Ecum Evan Libe	2
Evan	32
Cons Ecum	1
Cons	5
Ecum Libe	2
Libe	1
Biblical	1
Total Full Responses	200
Response Components	
Charismatic	138
Conservative	56
Ecumenical	24
Evangelical	158
Liberal	9
Most Common Combination	
Charismatic-Evangelical	106

\* Key to abbreviations

Char = Charismatic  
 Cons = Conservative  
 Ecum = Ecumenical  
 Evan = Evangelical  
 Libe = Liberal



### 1.2.2 Pastors' Training Statistics

Data collected from 200 churches 200 replies received and figures taken as at 13/10/1989

Number of Vacant churches = 24 Number not stating Area of training = 0

Joint Pastorates = 1

Details of formal training for ministry of 177 pastors - either sole charge or senior staff.

#### Trained Abroad

Trained Abroad only	24	
Trained Abroad and in N.Z. (Includes 4 BTC Men)	9	
Total Trained Abroad	33	33

#### Trained BCNZ

Trained at BCNZ only	11	
Trained at BCNZ plus internship	3	
Trained at BCNZ plus BTC	11	
Trained at BCNZ and Abroad	1	
Trained at BCNZ and Word of Life	1	
Total Trained at BCNZ	27	27

#### Trained at BTC

Trained at BTC only	76	
Trained at BTC and BCNZ	10	
Trained at BTC and Abroad	4	
Trained BTC, Abroad and BCNZ	1	
Trained at B.T.C. and C.G.S.	1	
Total Trained at BTC	92	92

#### Trained at CGS (later renamed MissioNZ)

Trained at CGS only	12	
Trained at CGS and BTC	1	
Total Trained at CGS	13	13

#### Miscellaneous Training

(2 Faith Bible College, 2 Salvation Army, 1 each at other NZ institutions)	16	16
---	----	----

<u>On the Job Training Only</u>	15	15
---------------------------------	----	----

Note: 21 people training at more than one institution. This does not include tertiary degrees other than theology.

1.2.3 Theological Orientation of Pastors

Data from 200 churches with 24 vacant positions. Theology not given on 19 replies - therefore information on theological orientation of 158 pastors.

Charismatic orientation

Charismatic	27	
Charismatic Conservative	3	
Charismatic Biblical	1	
Charismatic + Critical Scholarship	1	
Charismatic Conservative Evangelic.	15	
Charismatic Ecumenical Evangelical	5	
Charismatic Evangelical	34	
Charismatic Evangelical balanced	1	
Charismatic Evangelical Believer	1	
Charismatic Evangelical Liberal	2	
Charismatic Evangelical Pentecostal	1	
Charismatic Liberal	1	
Charismatic Pentecostal	2	
	<hr/>	
	94	94

Conservative Orientation

Conservative	1	
Conservative Biblical	1	
Conservative Reformed	1	
Conservative Ecumenical Evangelical	2	
(one with Kingdom Renewal Emphasis)		
Conservative Ecumenical Liberal	1	
Conservative Evangelical	9	
Conservative Evangelical Liberal	1	
	<hr/>	
	16	16

<u>Ecumenical Orientation</u>	1	1
-------------------------------	---	---

Evangelical Orientation

Evangelical	35	
Evangelical Liberal	1	
	<hr/>	
	36	36

<u>Pentecostal Orientation</u>	3	3
--------------------------------	---	---

Other Theological Orientations

One each - Balanced, Christ centred,	9	9
Inclusive, Third Wave, Apostolic,		
Baptist, Radical, Reformed and	<hr/>	<hr/>
Southern Baptist	158	158
	<hr/>	<hr/>

Theological Orientations Most Frequently Recorded:

Evangelical	35
Charismatic Evangelical	33
Charismatic	27
Charismatic Conservative Evangelical	14
	<hr/>
	110
	<hr/>

Total Number listing component theological orientations:

Charismatic	93
Conservative	34
Evangelical	106
Ecumenical	9
Liberal	6
Pentecostal	6
Other	9

1.2.4 Previous Occupations of Pastors

Data from 200 churches includes 24 vacancies, and 35 replies did not state what other work pastors had been engaged in. Therefore replies from 142 senior or sole charge pastors are assessed below in nine general categories of previous work:

Assorted	16*
Business	18
Church Oriented (NZ)	38
Farming	5
Missionary (Overseas)	10
Professional	18
Social Work	3
Teachers	24
Trades	<hr/>
	142
	<hr/>

\*Pastors in this category listed more than one previous occupation and these are listed on the following page:

Business	6
Church Oriented	4
Farming	4
Missionary	4
Professional	1
Social Work	2
Teachers	2
Trades	4
Labourers	2
Students	2
Police	2
Factory Worker	1
Defence	2
Postman	1

Thus total figures for involvement in the first 9 areas could be reassessed as follows:

Assorted	10 (last 6 listed above)
Business	25
Church Oriented	43
Farming	9
Missionary	14
Professional	19
Social Work	5
Teachers	26
Trades	13

1.2.5 Description ResponsesLOCATION DESCRIPTION:

- (a) metropolitan 4 metropolitan suburban 69 provincial  
inner city 12 provincial city suburb 41 town 58 rural 40
- (b) gathered community 126 local parish 87
- (c) socio-economic area served (defined by housing):  
upper class 10 upper middle class 46  
middle class 140 working class 113 state housing 59  
farming 47
- (d) occupation - groups which are predominant in the church  
professional 104 management 86 home-makers 151 clerical 87  
agriculture 64 trades 96  
factory employees 37 students 70 transport 6  
labourers 46 drop-outs 23\* retired 78  
\* includes unemployed responses

THEOLOGICAL ORIENTATION

conservative 56 charismatic 138 evangelical 158 liberal 9  
ecumenical 24 (Biblical 1)

OUTREACH/ENERGY FOCUS

church family 137 church planting 56  
community involvement 169 social justice 17  
peace issues 5 the poor 50  
established Baptist missions 107  
interdenominational missions 93 N.Z. concerns 24  
world issues 10 other (as listed) 36

CULTURAL ORIENTATION

Mono-cultural 124 Bi-cultural 27 Multi-cultural 53

1.2.6 Statistical ResponsesSTATISTICAL DATA as at 31.8.88

Current Active Membership: 21,076

Attendance:

Morning: Adults 22,355      Children 6,981      Total 29,323

Evening: Total 9,273

Christian Education:      Primary: 7,517

Youth: 5,099

INDICATORS FOR GROWTH:

No. of Baptisms (y.e.31.8.88): 1710

Housegroup membership (y.e.31.8.88) 11,480

Church planting activities: 90 planted in the past

45 current projects

8 future projects

Over the last 5 years is this church (circle one)

GROWING? 131      STATIC? 51      DECLINING? 31

## APPENDIX 2 METHODIST PROFILES

### 2.1 Methodist Profile

<u>PROFILE OF</u>		<u>METHODIST CHURCH</u>
<u>MINISTER:</u>		
Name:	Address:	
Year Commenced in this church:		
Where Trained:	Theological Orientation:	
No. of Previous Parishes:	Other Work: (a) Past (b) Present	
<hr/>		
YEAR CHURCH FOUNDED:	YEAR CHURCH BUILT:	
<u>LOCATION/DESCRIPTION:</u> (circle as appropriate)		
(a) metropolitan metropolitan suburban provincial inner city provincial city suburb town rural		
(b) gathered community local parish		
(c) socio-economic area served (defined by housing): upper class upper middle class middle class working class state housing farming		
(d) occupation - circle group(s) which are predominant in the church: professional management home-makers clerical agriculture trades factory employees students transport labourers drop-outs retired		
<u>THEOLOGICAL ORIENTATION:</u> (circle as appropriate) conservative charismatic evangelical liberal ecumenical		
<u>OUTREACH/ENERGY FOCUSED TOWARDS:</u> (circle as appropriate) church family church planting (#developing new congregations) community involvement social justice peace issues the poor established Methodist (#Joint Council of Mission) missions interdenominational missions N.Z. concerns world issues #church union #public questions other.....		
<u>CULTURAL ORIENTATION:</u> (circle one) Mono-cultural Bi-cultural Multi-cultural		

NOTE; Statistics are requested for the year ended 30.6.1988 not 1989 for comparison with Baptist figures for that year.

STATISTICAL DATA as at 30.6.1988

Active Membership: ..... Number Added 1988:.....  
 #How many members are female?..... Number Subtracted 1988:.....

Attendance:  
 Morning: Adults .....Teenage.....Children.....Total.....

Evening: Adults:.....Teenage.....Children.....Total.....

#What proportion of adult and teenage attenders are female?.....

#What proportion of your church leaders are women?.....

Christian Education: Primary (5-12):.....

Youth: (13+).....

#AGE PROFILE:

What is the approximate percentage age composition of your Church?

	(a) Members	(b) Attenders
Under 20	....%	....%
20 to 30	....%	....%
30 to 45	....%	....%
45 to 60	....%	....%
over 60	....%	....%

INDICATORS FOR GROWTH: (year ending 30.6.1988)

No. of Baptisms #(a) Infant.....(b) Adult.....

#No. of confirmations.....

Housegroup membership.....

What church planting, (#or church growth activities) is this church engaged in?

Over the last 5 years is this church (circle one)

GROWING?                  STATIC?                  DECLINING?



THE MISSION OF THE CHURCH

On a percentage basis, over a year, how would you divide the priorities for key energy input in your church between local, district, national and internationally focused programmes?

Local church and community .....%

Synod or District Council.....%

Conference, connexional or national .....%

International (e.g.COMEC, WCC).....%

PRIORITIES AND VALUES

Please circle the value you would put on -

- |     |                                 |       |              |      |       |
|-----|---------------------------------|-------|--------------|------|-------|
| (a) | <u>Worship</u> -                | Major | Considerable | Some | Minor |
| (b) | <u>Preaching</u> -              | Major | Considerable | Some | Minor |
| (c) | <u>Sacraments</u> -             | Major | Considerable | Some | Minor |
| (d) | <u>Administration</u> -         | Major | Considerable | Some | Minor |
| (e) | <u>Pastoral Care</u> -          | Major | Considerable | Some | Minor |
| (f) | <u>Evangelism</u> -             | Major | Considerable | Some | Minor |
| (g) | <u>Housegroups/Small groups</u> | Major | Considerable | Some | Minor |
| (h) | <u>Social Work/Action</u>       | Major | Considerable | Some | Minor |

\*In what ways is this church

(a) unique?

(b) representative of N.Z. Methodist Churches generally?

\* This question was asked of Baptist Churches

THE ROLE OF WOMEN

In which of the following areas are the women in your church significantly involved (circle as appropriate)

leading worship      preaching      music      finance      property  
pastoral care      Christian education      home groups      youth work  
Brigades      M.W.F.      Leaders/Quarterly Meetings      community outreach  
Bible in Schools      Synod/Union District Council      social service/action  
peace issues      other.....

Approximately what proportion of the women in your church are in paid employment?

Over the past 40 years how many women members of your church have trained as or are currently training to become

- (a) local preachers
- (b) deaconesses
- (c) presbyters
- (d) deacons

How many women have worked in this church as

- (a) deaconesses
- (b) presbyters
- (c) deacons

In what ways have the roles played by women changed in your church?

(a) over the past ten years?

(b) over the past forty years?

THE CHARISMATIC MOVEMENT

Has the Charismatic Movement had any impact on this church in the last thirty years? YES/NO

IF YOUR ANSWER IS NO:

- (a) Do you have any regular attenders who are of charismatic orientation? YES/NO If yes, how many?.....
- (b) Are there any comments you would care to make about the Charismatic Movement?

IF YOUR ANSWER IS YES:

- (a) When did this happen?
- (b) Is the impact still being experienced?
- (c) How did or does this affect membership and attendance? (Circle one)  

Membership	INCREASE	DECREASE	NO SIGNIFICANT CHANGE
Attendance	INCREASE	DECREASE	NO SIGNIFICANT CHANGE
- (d) Did it cause changes in
  - (i) individual members? YES/NO
  - (ii) in church worship? YES/NO
  - (iii) in outreach to the community? YES/NO
- (e) EITHER: Have you any other comments about the Charismatic Movement?

OR:

Can you nominate a person in your church who may be able to supply further details about the impact of the charismatic movement? If so please supply name, address and telephone number.

THE BI-CULTURAL JOURNEY

- (a) What is your understanding of the principles of biculturalism?
- (b) How do you see the Church's bicultural journey as an expression of the Gospel?
- (c) What impact has this journey had on this church's understanding of the role of the church as a catalyst for change in New Zealand?
- (d) What changes would need to take place in the Methodist Church of N.Z. to make it more fully bicultural?
- (e) What is your understanding of the place and role of the Maori Division within the M.C.N.Z.?
- (f) What are the roles of the Fijian, Samoan and Tongan congregations and Advisory Committees in helping to determine long term policy for the Methodist Church's role in New Zealand Society?
- (g) What do you see as signs of 'power-sharing' within the M.C.N.Z.?
- (h) How does the Methodist Church's commitment to biculturalism affect your leadership of worship?
- (i) What steps have you taken to master the proper pronunciation of Maori names?
- (j) What initiatives have you undertaken in your Parish that reflect the church's commitment to biculturalism?

THE TREATY OF WAITANGI

- (a) What do you understand to be the implications of the Treaty for the Methodist Church of New Zealand?
  
- (b) Do you feel that the role Wesleyan missionaries played in encouraging Maori chiefs to sign the Treaty commits you and your church to specific initiatives relating to land and Maori welfare in 1990?
  
- (c) Does the Treaty have any spiritual significance?

THE FUTURE OF THE METHODIST CHURCH

Do you believe there is a long term future for the Methodist Church in New Zealand? YES/NO

If so, how are you going to express this in your parish work?

If not, what do you think is going to happen?

THANK YOU FOR YOUR HELP IN COMPLETING THESE QUESTIONS.  
PLEASE RETURN YOUR RESPONSE IN THE ENCLOSED ENVELOPE TO

Elaine E. Bolitho, 33 Kandy Crescent, Ngaio, Wellington.4.

**2.1.1 Covering Letters Mailed With Profiles****(a) President of Methodist Conference**

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

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PEREEHITINI  
PRESIDENT  
Rev'd Barry E Jones  
79 Pretoria Street  
LOWER HUTT

Telephone: (04) 660-226 (Home)  
(04) 660-580 (Office)

PEREEHITINI TUARUA  
TOKONI PALESITENI  
Mr Tevita Kiri Heimu  
507 Sandringham Road  
AUCKLAND 3

Telephone: (09) 864-855 (Home)

HEKERETARI  
SECRETARY  
Rev'd Stan J West  
P O Box 831  
CHRISTCHURCH 1

Telephone: (03) 666-049 (Office)  
(03) 429-963 (Home)

Dear colleagues,

7th March, 1990.

ref: A religious - social profile of the Methodist Church of New Zealand:

Elaine Bolitho a Ph.D student with the Religious Studies Department of Victoria University, has consulted me about the attached questionnaire.

I am happy to commend it to you. I urge you to fill it in and provide her and the Methodist Church with the information that is being sought.

Clearly the Methodist Church is going to be the beneficiary of the information collected in this study.

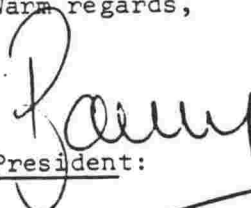
The work that Elaine has done on Baptist Churches is almost complete and the discoveries are quite significant.

We are looking for a similar sort of in-depth analysis of the Methodist Church to help our thinking in the future.

Elaine has been an active member of the Methodist Church since 1957 and has contributed to the life of a number of Union Parishes over that period. She offers both her christian commitment and academic abilities to the churches in this important project.

Looking forward to your support for Elaine's questionnaire.

Warm regards,

  
President:

(b) Department of World Religions

## Victoria University of Wellington

P.O. Box 600 Wellington New Zealand Telephone (04) 721-000 Fax (04) 712-070 Telex NZ (04) 30 882

## Department of World Religions

I am writing to you, and to ministers of all Methodist Churches in New Zealand to seek your co-operation in completing a profile of your church, as part of my Ph.D. thesis in the Department of World Religions at Victoria University of Wellington.

In 1989 when I was researching a religious social profile of the Baptist Churches for an M.A., profiles were completed by every Baptist Church in New Zealand. Analysis of these in association with membership and census data yielded such significant results that the project has been upgraded to Ph.D. level and now includes Methodist Churches.

Having had lifetime involvement with Methodist and Union Churches in Kaiapoi, Invercargill, Papanui and Ngaio, I am delighted to undertake this further research and analysis with the endorsement of the President of Conference, the Rev. Barry Jones.

This research is being done from a very different angle from the Report of the New Zealand Study of Values recently published by Drs A.C. Webster and P.E. Perry, and my supervisor Dr. J.A. Veitch and I are confident that we too will have a worthwhile contribution to make to the Baptist and Methodist Churches in New Zealand.

We know that completion of this profile will take time and that you are very busy. However we will greatly appreciate and value your responses and the time these represent. This survey incorporates all the questions asked of the Baptist Churches. Those marked # on pages 1 and 2 have had items added to give relevancy in the Methodist situation, or to provide additional information, and the last question on page 3 is the final one included in the Baptist profiles. We have had consultations with President Barry and the Wellington Bi-cultural Work Group and as a result additional material has been added to seek the clearest possible profile of the Methodist Church through the eyes of its ministry. Having had 100% response from the Baptists we are very keen to also achieve a 100% Methodist response, and we need your co-operation to achieve this goal.

I also intend to be visiting churches representative of the life of the Methodist church in New Zealand as a follow up to the questionnaire. We are not actually going to Union parishes because of difficulties in dealing with divided statistics and different orientations within the one community.

2.

Please feel free to ring me collect on Wellington 795-352 at any time (except between 21st April and 10th May) if you have any queries about any part of the profile, or would like to discuss any of the questions in depth. Please also feel free, should you wish to do so, to continue answers to any of the questions either on the back of the page on which the question appears, or on a separate sheet of paper.

I am also enclosing a stamped addressed envelope and look forward to receiving your completed profile by 10th July 1990. Thank you for your co-operation,

Yours sincerely,



(Elaine E. Bolitho)  
Ph.D. Student



(James Veitch)  
Supervisor and Chairperson  
Department of World Religions

16 March 1990



## 2.2 Methodist Responses

### 2.2.1 Church Theology - Response Components and Combinations

Type of Theology	Number
------------------	--------

#### Full Responses

Char Cons Ecum Evan Libe*	8
Char Cons Ecum Evan	2
Char Cons Ecum Libe	2
Char Cons Ecum	1
Char Cons Evan	2
Char Cons Libe	2
Char Cons	3
Char Ecum Evan Libe	2
Char Ecum Libe	1
Char Evan Lib	1
Char Evan	9
Cons Ecum Evan Libe	3
Cons Ecum Evan	2
Cons Ecum Libe	3
Cons Ecum	4
Cons Evan Libe	3
Cons Evan	18
Cons Libe	15
Cons	39
Ecum Evan Libe	5
Ecum Evan	2
Ecum Libe	14
Ecum	5
Evan Libe	5
Evan	7
Libe	10
Total Full Responses	168

#### Response Components

Charismatic	33
Conservative	107
Ecumenical	54
Evangelical	69
Liberal	74

#### Most Common Combination

Conservative	39
--------------	----

#### \* Key to abbreviations

Char = Charismatic  
 Cons = Conservative  
 Ecum = Ecumenical  
 Evan = Evangelical  
 Libe = Liberal

2.2.2 Ministers Training Statistics

Multiple training areas listed for 122 staff in 167 congregations (only one not listed)

Trained Abroad

- (a) Methodist Institutions  
11 staff serving 24 congregations
- (b) Other or unspecified  
9 staff serving 23 congregations

BCNZ

3 staff serving 3 congregations

BTC

2 staff serving 2 congregations

Deaconess House

4 staff serving 4 congregations

Hebron Bible College

1 lay supply serving 1 congregation

On the Job Training

6 staff serving 6 congregations

Pacific Theological College

3 staff serving 16 congregations

Piula Theological College, W. Samoa

4 staff serving 4 congregations

Trinity St. John's

99 (81%) staff serving 124 (74%) congregations

Note: Predominance of Methodist Based training -

To the 99 staff trained through Trinity St John's add 2 with deaconess training serving 2 congregations, 11 staff trained abroad in Methodist institutions serving 24 congregations, and 3 lay supplies with Methodist Local Preachers' Examinations serving 3 congregations.

ONE HUNDRED AND FIFTEEN STAFF (94%) SERVING 153 CONGREGATIONS (92%) HAD METHODIST TRAINING

### 2.2.3 Previous Occupations

Data for 122 staff. Ten did not state their previous occupations. Forty three listed more than one previous occupation. These are generally assessed in the categories below:-

Assorted	43*
Business	14
Church Related	9
Clerical	1
Farming	5
Government Service	5
Homemaker	1
Professions	10
Social Work	5
Student	1
Teachers	12
Trade/Factory/Transport	16
	<hr/>
	122
	<hr/>

\* Staff in this category listed more than one previous occupation and these included the following.

Unspecified	2
Business	7
Church Related	11
Clerical	4
Farming	8
Govt. Service	2
Homemakers	4
Professions	12
Social Work	7
Students	2
Teachers	11
Trade/Factory/Transport	13

This gave the following staff numbers with some previous work experience in each of the listed areas:

Unspecified	2
Business	21
Church Related	20
Clerical	5
Farming	13
Govt. Service	7
Homemakers	5
Professions	22
Social Work	12
Student	3
Teachers	23
Trade/Factory/Transport	29

### 2.2.4 Theological Orientation of Staff

The following table lists the theological components indicated by 107 Methodist staff.

Biblical	3	Charismatic	14
Creation	2	Conservative	11
Ecumenical	7	Evangelical	27
Feminist	3	Liberal	43
Methodist	10	Middle of Road	9
Open	3	Pastoral	5
Radical	4	Traditional	2
Single Replies	13		

### 2.2.5 Priorities and Energy

#### The Mission of the Church

On a percentage basis, over a year, how would you divide the priorities for key energy input in your church between local, district, national and internationally focused programmes? (n=149)

Local church and community Mean 80.98% Median 80%

Synod or District Council Mean 9.27% Median 10%

Conference, connexional or national Mean 6.06% Median 5%

International (e.g.COMEC, WCC) Mean 3.48% Median 2%

#### Priorities and Values

Values assigned for analysis - Major=4, Considerable=3, Some=2, Minor=1 (n=149)

- (a) Worship - Mean 3.69 Median 4
- (b) Preaching - Mean 3.49 Median 4
- (c) Sacraments - Mean 3.27 Median 3
- (d) Administration - Mean 2.44 Median 2
- (e) Pastoral Care - Mean 3.39 Median 3
- (f) Evangelism - Mean 2.45 Median 2
- (g) Housegroups/Small groups Mean 2.52 Median 2
- (h) Social Work/Action Mean 2.57 Median 3

2.3.1 Description ResponsesLOCATION DESCRIPTION:

- (a) metropolitan 9 metropolitan suburban 56 provincial  
inner city 16 provincial city suburb 45 town 34 rural 29
- (b) gathered community 62 local parish 123
- (c) socio-economic area served (defined by housing):  
upper class 5 upper middle class 34  
middle class 111 working class 98 state housing 49  
farming 25
- (d) occupation - groups which are predominant in the church  
professional 53 management 38 home-makers 128 clerical 47  
agriculture 27 trades 52  
factory employees 52 students 52 transport 4  
labourers 43 drop-out/unemployed 5 retired 74

THEOLOGICAL ORIENTATION

conservative 107 charismatic 33 evangelical 69 liberal 74 ecumenical 24

OUTREACH/ENERGY FOCUS

church family 149 church planting 27  
community involvement 125 social justice 43  
peace issues 20 the poor 23 public questions 21  
established Methodist missions 53 church union 5  
interdenominational missions 15 N.Z. concerns 41  
world issues 9 other (as listed) 41 (including refugee resettlement,  
hospital visiting, Christian schools, open air preaching.)

CULTURAL ORIENTATION

Mono-cultural 105 Bi-cultural 23 Multi-cultural 46

2.3.2 Statistics - Total ResponsesSTATISTICAL DATA as at 30.6.1988

Active Membership: .14,547.....      Number Added 1988:.735.....  
 #How many members are female?.8633.....      Number Subtracted 1988:.696....

## Attendance:

Morning: Adults 9054...Teenage 1205...Children 2332....Total 12,533

Evening: Total 1076...

#What proportion of adult and teenage attenders are female? 64%.....

#What proportion of your church leaders are women? 50%.....

Christian Education: Primary (5-12): 3794.....

Youth: (13+) 1706.....

#AGE PROFILE:

What is the approximate percentage age composition of your Church?

	(a) Members	(b) Attenders
Under 20	11%	19%
20 to 30	13%	13%
30 to 45	16%	16%
45 to 60	25%	21%
over 60	44%	39%

INDICATORS FOR GROWTH: (year ending 30.6.1988)

No. of Baptisms # (a) Infant 692.....(b) Adult 89.....

#No. of confirmations 307.....

Housegroup membership 1867.....

What church planting, (#or church growth activities) is this church engaged in?

Planted in the past	4
Current projects	13
Future projects	4

### 2.4.1 The Role of Women

In which of the following areas are the women in your church significantly involved (circle as appropriate)

leading worship 109    preaching 80    music 142    finance 80  
 property 77    pastoral care 134    Christian education 135    home groups 91  
 youth work 81    Brigades 36    M.W.F. 140    Leaders/Quarterly Meetings 134  
 community outreach 102    Bible in Schools 27    Synod/Union District Council 70  
 social service/action 66    peace issues 10

Approximately what proportion of the women in your church are in paid employment? 30%

Over the past 40 years how many women members of your church have trained as or are currently training to become

- (a) local preachers 173
- (b) deaconesses 37
- (c) presbyters 43
- (d) deacons 18

How many women have worked in this church as

- (a) deaconesses 42
- (b) presbyters 79
- (c) deacons 20

### 2.4.2 The Charismatic Movement

Has the Charismatic Movement had any impact on this church in the last thirty years? YES/NO

IF YOUR ANSWER IS NO: 99

- (a) Do you have any regular attenders who are of charismatic orientation? YES 68 NO 31 If yes, how many? 194.....

IF YOUR ANSWER IS YES: 68

- (a) When did this happen? 1960's and 1970's = 22 churches  
1980's = 28 churches No date given 18 churches
- (b) Is the impact still being experienced? Yes 45 No 21 Yes and No 2
- (c) How did or does this affect membership and attendance? (Circle one)  
Membership INCREASE 14 DECREASE 17 NO SIGNIFICANT CHANGE 41  
Attendance INCREASE 17 DECREASE 17 NO SIGNIFICANT CHANGE 33
- (d) Did it cause changes in
- (i) individual members? YES 53 NO 9
  - (ii) in church worship? YES 43 NO 21
  - (iii) in outreach to the community? YES 23 NO 38

For responses to Bi-Cultural and Treaty Issues see Section 14.2.



## APPENDIX 3 - MINISTERIAL ATTRITION SURVEY (MAS)

### 3.1 Criteria for Selection of MAS Candidates

1. The first selection was of all people who had resigned from Baptist pastorates and who resigned from or were not reappointed to Methodist parish ministry from 1980 to June 1990. From these lists were removed names of those holding subsequent pastoral appointments in their denomination.<sup>1253</sup> Data was obtained from the NZ Baptist checked with Year Books,<sup>1254</sup> and from Reports, Minutes and Year Book of the Conference (MOC), published from 1980 onwards.
2. It included those who retained ministerial status while in other church related or secular employment, or who were unemployed, i.e. accredited ministers in List 4 of the Baptist Union, and presbyters listed under Questions 16 or 17b of the Methodist Conference.
3. It excluded those who were known to have retired or died, to be overseas missionaries, in administrative appointments within their denomination and one for whom an address could not be located. It did not include overseas exchange ministers who had served in New Zealand and returned.
4. This selection process yielded names and addresses of 96 Baptists and 54 Methodists.

#### 3.1.1 Development of Survey

The core of the survey was developed around attrition reasons and theories raised in books, articles<sup>1255</sup> and interviews with current and resigned presbyters. Reasons and theories fell into seven categories involving:

- A Church Administration (6)
- B Appointment, Pay and Conditions (6)
- C Health, Family and Personal Relationships (12)
- D Training and Leadership (7)
- E Call (7)

- 
- |      |   |
|------|---|
| 1253 | If however further resignations and reappointments took place, the same selection and removal procedure was followed. With five of seven Baptists being in their current appointments less than five years the procedure was followed for all resignations and appointments listed. |
| 1254 | However not all resignations and appointments are reported in the <u>NZB</u> . Advice received from other sources was also checked out with <u>Year Books</u> .   |
| 1255 | These include, Jud, G. et al, <u>Ex-Pastors, Why Men Leave the Parish Ministry</u> , Ward J.G., <u>Ministry in New Zealand Today - Why do Minister's Move Out?</u> and Blaikie, N.W.H., <u>The Flight of the Australian Clergy</u> .  |

F Faith and Belief (4)

G Handling Conflicting Interests and Balancing Priorities (6)

Eight factors could be assessed in a second category.

Forty eight factors were presented as 'I statements.' Respondents were asked to consider each in the light of their resignation from the last local church served, assessing their response by circling a number on the following scale of 1 to 5.

- [1] This was a major factor
- [2] This was a significant factor
- [3] This factor was present but I did not consider it important
- [4] This was of minor significance
- [5] This had no bearing on my decision to resign.

The I statements were preceded by survey sections covering general information, preparation for ministry and church appointments. A fifth section sought information relating to current involvement in the church, while the final page invited any further comments. The supplementary data was requested to complement interpretation of the I statements. The draft survey was 'fine tuned' after consultation with current and resigned ministers, and copies were provided to each denomination.

The covering letter requested co-operation, allowed for anonymity of responses, and made provision for those who felt they could not complete the survey, or who wished to talk further about it. Denominational endorsement was not sought for the covering letter in order that the survey could be seen to be impartial. A stamped addressed envelope was enclosed.

Surveys were mailed on 15 October 1990, and replies requested by 15 November 1990. Follow up letters were not planned since anonymous responses made it impossible to determine who should receive these. However, an approach was made by a resigned Baptist pastor offering a group endorsement and encouragement to colleagues to complete their survey. This offer was accepted and his approved letter was mailed on 15 December.<sup>1256</sup> A further 11 Baptist replies were received after that date.

3.1.2 Covering Letters

## Victoria University of Wellington

P.O. Box 600 Wellington New Zealand Telephone (04) 721-000 Fax (04) 712-070 Telex NZ (04) 30 882

Department of World Religions

Rev. Paul Tonson,  
645A Remuera Road,  
AUCKLAND 5

Dear Mr Tonson,

I am writing to you to seek your co-operation with part of my Ph.D. research on Baptist and Methodist Churches in New Zealand, as I am interested in the reasons underlying the high loss of trained people from the pastoral ministries of the churches.

Your name has been supplied as one who has served in a local Baptist Church and I would value your co-operation in completing the enclosed survey which seeks to test reasons and theories for ministers resigning from their church appointments. From your experience you may wish to add further comments.

As I understand that a change of vocation is a traumatic event I undertake to handle all responses sensitively and to present material in such a way that individuals cannot be identified. As an indication of my concern for your privacy I would ask that you do not include your name or address on your reply.

Naturally I would like as many replies as possible but if you do not feel that you are able to help in this way, please return the uncompleted survey with an anonymous note to this effect in the enclosed envelope.

If, however, you would like to talk with me about the survey, your resignation, or theories you have relating to ministerial attrition, I would be happy to talk with you. Please feel free to ring me on Wellington 795-352, identifying yourself as "Attrition Survey Respondent."

Thank you for your help. I look forward to receiving your reply by 15 November, 1990.

Yours sincerely,

A handwritten signature in cursive script, appearing to read 'Elaine E. Bolitho'.

(Elaine E. Bolitho)  
Ph.D. Student

15 October 1990

15 December 1990

645A Remuera Road  
Auckland 5.  
Tel. 520 3653

A few weeks ago a survey was sent out seeking information from those who had previously been in pastoral ministry in Baptist churches. We understand that like us you will have received the survey request. Each of us has completed a survey and are keen to see something valuable come from it.

You will appreciate knowing that the researcher, Elaine Bolitho, has family members involved in Baptist churches and in the missionary society and has a sympathetic concern for the ministry. Elaine has received so far 57 out of 95 surveys sent out to Baptists.

In his response to Elaine, Paul Tonson offered to send this further supporting letter from within the Baptist fold hoping to increase the percentage of surveys returned. For this reason we have joined together in sending out this letter. Elaine has welcomed our initiative and agreed to make the statistical results available to us later.

We recognise that these are turbulent times for all in pastoral ministry. Insights from those of us who have moved on to other commitments can do much to help the churches be more responsive to current pastors.

It will be especially helpful to have your comments on aspects of training for ministry as Brian Smith has been commissioned to prepare by April a new plan for College training. Please take the initiative to send your comments directly to him.

Be assured that confidentiality is being preserved in this process. Your right not to complete a survey is accepted. However, as a mark of solidarity we ask you to notify Paul Tonson whether or not you have returned a survey to Elaine or that you do or do not intend to do so. We hope you will send one.

Elaine is most grateful for surveys so far returned. It will be a great help to her if others will cooperate. Paul Tonson has extra copies available if needed. We can assist Elaine if we make our responses within a few days.

Thankyou for your attention to this request at a busy time of the year. May giving and receiving be a real joy for you this Christmas.

Your in Christian fellowship,

Paul Tonson,  
Robin Guy,  
Bob Grinder

Martyn McKessar  
Alistair McKenzie  
John North

Ngairé Brader  
Andrew Pound  
Murray Stuart

## 3.2 Sample Survey

**MINISTERIAL ATTRITION SURVEY****A GENERAL INFORMATION**

Please tick the appropriate boxes or insert details

I WAS A METHODIST PARISH PRESBYTER YES ☐ NO ☐I AM LISTED IN MINUTES OF CONFERENCE AS UNAVAILABLE FOR  
STATIONING Question 16 ☐ or 17 ☐I WAS IN BAPTIST MINISTRY YES ☐ NO ☐I AM LISTED IN THE BAPTIST YEAR BOOK AS AN ACCREDITED MINISTER  
WITHOUT NECESSARY OCCUPATIONAL QUALIFICATIONS YES ☐ NO ☐I WAS BORN IN .....(Year) I AM MALE ☐ FEMALE ☐

I WAS BROUGHT UP IN .....DENOMINATION

**PLEASE TICK TO SHOW YOUR MARITAL STATUS**

In column (a) when you began pastoral ministry

In column (b) to show any changes during service

In column (c) to show any further changes

	(a)	(b)	(c)
De facto Relationship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Divorced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Married	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Never married	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Remarried	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

---

**PREPARATION FOR MINISTRY**WAS YOUR ENTRY INTO CHRISTIAN LIFE (a) THROUGH CONVERSION YES ☐  
NO ☐(b) THROUGH STEADY GROWTH IN A CHRISTIAN SETTING YES ☐ NO ☐HOW MANY OF YOUR CLOSE RELATIVES SERVED AS MINISTERS BEFORE YOU  
COMMENCED? 0 ☐ 1 ☐ 2 ☐ or.....

PLEASE LIST BRIEFLY YOUR OCCUPATIONS BEFORE ENTERING THE MINISTRY

.....  
.....

WAS YOUR PREPARATION FOR MINISTRY SOLELY THROUGH 'LIFE' AND 'ON THE  
JOB' TRAINING? YES [ ] NO [ ]

DID YOU HAVE THEOLOGICAL TRAINING? YES [ ] NO [ ]

If your answer is "yes" -

(i) Please name the institution(s) at which you trained

.....

(ii) What was the length of your training?

.....

PLEASE LIST ANY OTHER TRAINING YOU UNDERTOOK (I.E. TERTIARY,  
REFRESHER COURSES, COUNSELLING TRAINING, INTERNSHIPS, ITIM, ETC)

.....

.....

.....

.....

WHEN YOU ENTERED THE MINISTRY WHICH OF THE FOLLOWING ELEMENTS  
WOULD YOU HAVE INCLUDED IN YOUR THEOLOGICAL ORIENTATION? (Please  
tick as many as appropriate)

charismatic [ ] conservative [ ] ecumenical [ ] evangelical [ ]  
feminist [ ] liberal [ ] middle of the road [ ] radical [ ]  
traditional [ ] other (specify).....

DID THIS ORIENTATION CHANGE

(i) while you were in training? YES [ ] NO [ ]

(ii) while you were working as a minister? YES [ ] NO [ ]

(iii) or since you left pastoral ministry? YES [ ] NO [ ]

IF YOU ANSWERED "YES" TO (i) (ii) OR (iii) PLEASE INDICATE NEW  
ORIENTATION(S) AND BRIEF REASON FOR CHANGE

.....

.....

**C     DETAILS OF YOUR CHURCH APPOINTMENTS**

IN WHAT YEARS DID YOU COMMENCE AND CONCLUDE YOUR MINISTRY IN THE CHURCHES IN WHICH YOU SERVED?

First church commenced.....concluded.....

Second church commenced.....concluded.....

Third church commenced.....concluded.....

Fourth church commenced.....concluded.....

(if you served in more than four churches please add commencement and conclusion dates for these too.)

DO THE APPOINTMENTS LISTED INCLUDE ANY BEYOND NEW ZEALAND?

If so please write "Overseas" beside the appropriate listing

WHAT WAS YOUR ROLE/STATUS IN EACH OF THE APPOINTMENTS?

Please tick all the appropriate boxes

	Probationer	Accredited /Ordained Minister	Youth Pastor	Sole Charge Minister	Ministry Team Member	Senior Pastor	Other Specify
First appointment		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Second appointment		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Third appointment		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fourth appointment		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Please continue for any subsequent appointments)

---

**D REASONS FOR LEAVING THE MINISTRY**

THE STATEMENTS LISTED BELOW RELATE TO REASONS FOR LEAVING THE PASTORAL MINISTRY. PLEASE CONSIDER EACH ONE IN THE LIGHT OF YOUR OWN RESIGNATION FROM THE LAST LOCAL CHURCH IN WHICH YOU SERVED ASSESSING YOUR RESPONSE BY CIRCLING A NUMBER ON THE FOLLOWING SCALE OF 1 TO 5

- [1] This was a major factor
  - [2] This was a significant factor
  - [3] This factor was present but I did not consider it important
  - [4] This was of minor significance
  - [5] This had no bearing on my decision to resign
- 
- 1. My training for the ministry had not prepared me for coping in a parish situation.  
[1] [2] [3] [4] [5]
  - 2. Just as people in the secular world change jobs frequently, I felt it was time for me to have a change.  
[1] [2] [3] [4] [5]
  - 3. The role of parish minister/pastor did not utilise my gifts and talents  
[1] [2] [3] [4] [5]
  - 4. My second church was more demanding than my first appointment  
[1] [2] [3] [4] [5]
  - 5. I lost my faith in God  
[1] [2] [3] [4] [5]
  - 6. I resigned on medical advice  
[1] [2] [3] [4] [5]
  - 7. I felt unable to continue promoting the beliefs of my church  
[1] [2] [3] [4] [5]
  - 8. I did not experience job satisfaction in my last appointment  
[1] [2] [3] [4] [5]



9. I found it difficult to balance pastoral preaching and administrative responsibilities in my church  
[1] [2] [3] [4] [5]
10. I left to work in the secular world to keep in touch with 'ordinary' people and may return to the pastoral ministry later  
[1] [2] [3] [4] [5]
11. I found church members more willing to offer negative than constructive criticism when church problems arose  
[1] [2] [3] [4] [5]
12. Working weekends played havoc with my home and family life  
[1] [2] [3] [4] [5]
13. I resigned believing I would receive another appointment  
[1] [2] [3] [4] [5]
14. A ministerial stipend was not adequate to live on  
[1] [2] [3] [4] [5]
15. I experienced a lack of pastoral support for me as a minister from my denomination  
[1] [2] [3] [4] [5]
16. Pastoral ministry called for gifts and talents which I did not have  
[1] [2] [3] [4] [5]
17. I found leave provisions inadequate  
[1] [2] [3] [4] [5]
18. I was disillusioned with denominational bureaucracy and hierarchy  
[1] [2] [3] [4] [5]
19. I was suffering from burnout  
[1] [2] [3] [4] [5]
20. I felt my preaching had grown stale  
[1] [2] [3] [4] [5]
21. I did not receive help with marriage and/or family problems  
[1] [2] [3] [4] [5]

22. After the impact of the charismatic movement I found it difficult to adjust to being a team leader instead of THE minister
- [1] [2] [3] [4] [5]
23. My role as minister was not clearly defined
- [1] [2] [3] [4] [5]
24. I was involved in financial mismanagement which affected my church/members
- [1] [2] [3] [4] [5]
25. I felt I could not reconcile my expectations of ministry with those of my church members
- [1] [2] [3] [4] [5]
26. I had difficulty coping with tensions between charismatic and non-charismatic church members
- [1] [2] [3] [4] [5]
27. I felt called to serve God in a different sphere of work
- [1] [2] [3] [4] [5]
28. I had an extra marital affair
- [1] [2] [3] [4] [5]
29. I felt it was better for the church employing me to have fresh leadership
- [1] [2] [3] [4] [5]
30. I felt I would serve God better in another denomination
- [1] [2] [3] [4] [5]
31. I left the denomination I was serving to start a new church
- [1] [2] [3] [4] [5]
32. I resigned from paid ministry because I favour self-supporting clergy working as a team with lay ministry
- [1] [2] [3] [4] [5]
33. Tension with elected church officials (Deacons' Court, Elders, Quarterly Meeting, Leaders Meeting, Parish Council) made my ministry difficult
- [1] [2] [3] [4] [5]

34. I found pakeha style ministry unsuitable in a Maori setting  
[1] [2] [3] [4] [5]
35. My marriage broke up  
[1] [2] [3] [4] [5]
36. My children's opposition to the church made my ministry difficult  
[1] [2] [3] [4] [5]
37. I left because I was asked to resign  
[1] [2] [3] [4] [5]
38. I resigned when my church could no longer employ paid staff  
[1] [2] [3] [4] [5]
39. I resigned to spend more time with my family  
[1] [2] [3] [4] [5]
40. There were difficulties in reconciling my homosexuality with the church expectations of ministry  
[1] [2] [3] [4] [5]
41. I wished to work outside New Zealand  
[1] [2] [3] [4] [5]
42. The nature of my spouse's employment precluded me from taking a pastoral appointment  
[1] [2] [3] [4] [5]
43. My spouse's opposition to the church made it difficult to continue in pastoral ministry  
[1] [2] [3] [4] [5]
44. I came to a new faith experience which was not acceptable to my church  
[1] [2] [3] [4] [5]
45. I experienced conflict in reconciling political, social and theological orientations  
[1] [2] [3] [4] [5]
46. I resigned for the sake of my family's health or education.  
[1] [2] [3] [4] [5]

47. No one was prepared to help me wrestle with honest doubts

[1] [2] [3] [4] [5]

48. I resigned when I was offered a para-church role which utilised my ministry gifts

[1] [2] [3] [4] [5]

---

**E CURRENT INVOLVEMENT IN THE CHURCH**

Please tick the appropriate responses

Since leaving my last pastorate -

1. I have worshipped in a church of the same denomination YES [ ] NO [ ]

2. I worship in the church in which I last ministered YES [ ] NO [ ]

3. I worship in another denomination YES [ ] NO [ ]

4. I am still searching for a church to belong to YES [ ] NO [ ]

5. I have cut my ties with the church YES [ ] NO [ ]

6. I consider myself an active church member YES [ ] NO [ ]

7. I am currently seeking another parish/pastoral ministry appointment  
YES [ ] NO [ ]

8. I prefer secular work to church related work YES [ ] NO [ ]

9. I am open to considering another parish/pastoral ministry  
appointment in the future YES [ ] NO [ ]

10. I am undertaking training for future parish/pastoral ministry  
YES [ ] NO [ ]

11. I do full time Christian work other than parish/pastoral ministry  
YES [ ] NO [ ]

12. I am now (i) in no parish/pastorate appointment [ ]

(ii) in a part time parish/pastorate appointment in the  
.....denomination

(iii) in a full time parish/pastorate appointment in the  
.....denomination

13. Briefly, since resigning from pastoral ministry my occupations have  
been

.....  
.....

THANK YOU FOR YOUR TIME AND THOUGHT IN COMPLETING THIS SURVEY

IF YOU WOULD LIKE TO MAKE ANY FURTHER COMMENTS, PLEASE BEGIN ON THIS PAGE, CONTINUING ON ANOTHER SHEET IF NECESSARY.

PLEASE RETURN THE COMPLETED SURVEY IN THE ENCLOSED STAMPED ADDRESSED ENVELOPE TO

Mrs Elaine E. Bolitho,  
33 Kandy Crescent,  
NGAIO, WELLINGTON 4.

### 3.2.1 Replies Received

Replies were received from 78% of those contacted, yielding a 70.7% completed survey rate.

Baptist replies were as follows:

Uncompleted surveys returned	3
Letters regarding non completion	2
Completed surveys	67
Survey without I statements	1
No reply	23
<b>BAPTIST TOTAL</b>	<b>96</b>
Percentage Response =	76.1%
Percentage of Surveys received =	70.8%

Table A3.2.1.a

Methodist replies were in the following categories:

Uncompleted surveys returned	2
Returned to parish ministry	1
Letters regarding non completion	4
Completed surveys	38
No reply	9
<b>METHODIST TOTAL</b>	<b>54</b>
Percentage Response =	83.3%
Percentage of Surveys Received =	70.3%
<b>TOTAL RESPONSES = 118 =</b>	<b>78.1%</b>
<b>TOTAL SURVEYS = 106 =</b>	<b>70.7%</b>

Table A.3.2.1.b

### 3.3 Results of Ministerial Attrition Survey

Results from Sections A, B and C are presented in Chapter 18, and those for Section D follow.

### 3.3.1 Section D - Baptist Responses

This table shows the ratings given to I statements by resigned Baptists. Line one of each statement gives the number and line two the percentage of Baptists making the response. The key to the ratings is as follows:

- 1 This was a major factor
- 2 This was a significant factor
- 3 This factor was present but I did not consider it important
- 4 This was of minor significance
- 5 This had no bearing on my decision to resign
- 1+2 Total, major and significant factors

Letters assigned to each factor indicate the category in which they were assessed. The key is as follows:

- A Church Administration (6)
- B Appointment, Pay and Conditions (6)
- C Health, Family and Personal Relationships (12)
- D Training and Leadership (7)
- E Call (7)
- F Faith and Belief (4)
- G Handling Conflicting Interests and Balancing Priorities (6)

Eight factors could be assessed in a second category.

I statement and classification	1	2	3	4	5	1 + 2
1D Training did not prepare for parish situation	1 1.5%	6 9.0%	0 0.0%	6 9.0%	54 80.6%	7 10.4%
2E Time for change like secular world	1 1.5%	6 9.0%	9 13.4%	6 9.0%	45 67.2%	7 10.4%
3D Gifts not utilised*	3 4.5%	9 13.4%	3 4.5%	11 16.4%	41 61.2%	12 17.9%
4B 2nd Church more demanding than first	2 3.0%	4 6.0%	5 7.5%	3 4.5%	53 79.1%	6 9.0%
5F Lost faith in God	0 0.0%	1 1.5%	0 0.0%	1 1.5%	65 97.0%	1 1.5%
6C Resigned on medical advice	3 4.5%	3 4.5%	2 3.0%	0 0.0%	59 88.1%	6 9.0%
7F Unable to promote church beliefs*	3 4.5%	3 4.5%	1 1.5%	7 10.4%	53 79.1%	6 9.0%
8B No job satisfaction in last appointment	2 3.0%	11 16.4%	6 9.0%	7 10.4%	41 61.2%	13 19.4%
9DG Difficulty balancing admin/pastoral/preaching	0 0.0%	6 9.0%	7 10.4%	6 9.0%	48 71.6%	6 9.0%

10E Keep in touch with world then return	3 4.5%	4 6.0%	1 1.5%	5 7.5%	54 80.6%	7 10.4%
11G Church members negative not constructive critics	4 6.0%	11 16.4%	14 20.9%	6 9.0%	32 47.8%	15 22.4%
12C Working weekends = family havoc	0 0.0%	6 9.0%	6 9.0%	11 16.4%	44 65.7%	6 9.0%
13A Believed would get another appointment*	6 9.0%	2 3.0%	3 4.5%	3 4.5%	53 79.1%	8 11.9%
14B Minister's stipend inadequate	1 1.5%	2 3.0%	8 11.9%	4 6.0%	52 77.6%	3 4.5%
15G lack of pastoral support for minister	6 9.0%	8 11.9%	7 10.4%	7 10.4%	39 58.2%	14 20.9%
16D Did not have needed pastoral gifts	0 0.0%	4 6.0%	3 4.5%	8 11.9%	52 77.6%	4 6.0%
17B Inadequate leave	0 0.0%	0 0.0%	1 1.5%	3 4.5%	63 94.0%	0 0.0%
18A Disillusioned with bureaucracy/hierarchy	5 7.5%	5 7.5%	6 9.0%	10 14.9%	41 61.2%	10 14.9%
19C Suffering from burnout	5 7.5%	5 7.5%	14 20.9%	6 9.0%	37 55.2%	10 14.9%
20D Stale preaching	0 0.0%	2 3.0%	2 3.0%	9 13.4%	54 80.6%	2 3.0%
21G No help marriage/family problems	0 0.0%	2 3.0%	1 1.5%	1 1.5%	63 94.0%	2 3.0%
22GD Difficult to be charismatic team leader	0 0.0%	1 1.5%	4 6.0%	1 1.5%	61 91.0%	1 1.5%
23B Ministerial role not defined	2 3.0%	4 6.0%	2 3.0%	12 17.9%	47 70.1%	6 9.0%
24C Financial mismanagement	0 0.0%	0 0.0%	0 0.0%	0 0.0%	67 100.0%	0 0.0%
25D Different expectations of ministry from members*	4 6.0%	16 23.9%	6 9.0%	10 14.9%	31 46.3%	20 29.9%
26G Charismatic/non-charismatic tensions	1 1.5%	5 7.5%	8 11.9%	14 20.9%	39 58.2%	6 9.0%
27E God called to different sphere	22 32.8%	6 9.0%	3 4.5%	1 1.5%	35 52.2%	28 41.8%
28C Had an extra marital affair	0 0.0%	2 3.0%	2 3.0%	0 0.0%	63 94.0%	2 3.0%
29A Fresh leadership better for church	6 9.0%	12 17.9%	6 9.0%	11 16.4%	32 47.8%	18 26.9%



30E Would serve better in another denomination	4 6.0%	2 3.0%	1 1.5%	0 0.0%	60 89.6%	6 9.0%
31E Left denomination to start new church	3 4.5%	1 1.5%	0 0.0%	0 0.0%	63 94.0%	4 6.0%
32E Favour self- supporting ministry	1 1.5%	1 1.5%	1 1.5%	3 4.5%	61 91.0%	2 3.0%
33G Tension with elected church officers	14 20.9%	9 13.4%	4 6.0%	8 11.9%	32 47.8%	23 34.3%
34A Pakeha min unsuitable Maori situation	0 0.0%	0 0.0%	2 3.0%	1 1.5%	64 95.5%	0 0.0%
35C Marriage breakup	0 0.0%	0 0.0%	0 0.0%	0 0.0%	67 100.0%	0 0.0%
36CG Children's opposition to ministry	0 0.0%	0 0.0%	0 0.0%	2 3.0%	65 97.0%	0 0.0%
37B Asked to resign	5 7.5%	1 1.5%	0 0.0%	0 0.0%	61 91.0%	6 9.0%
38A Church could no longer pay staff	3 4.5%	0 0.0%	2 3.0%	0 0.0%	62 92.5%	3 4.5%
39C Resigned to spend more time with family	2 3.0%	3 4.5%	8 11.9%	3 4.5%	51 76.1%	5 7.5%
40C Homosexuality	0 0.0%	1 1.5%	0 0.0%	0 0.0%	66 98.5%	1 1.5%
41E Wanted to work outside NZ	0 0.0%	0 0.0%	0 0.0%	1 1.5%	66 98.5%	0 0.0%
42C Spouse's employment precluded appointment	0 0.0%	0 0.0%	0 0.0%	0 0.0%	67 100.0%	0 0.0%
43CG Spouse's opposition to church	2 3.0%	1 1.5%	2 3.0%	0 0.0%	62 92.5%	3 4.5%
44F New faith experience not acceptable to church	1 1.5%	2 3.0%	2 3.0%	1 1.5%	61 91.0%	3 4.5%
45DG Conflict reconciling pol/social/theology	3 4.5%	2 3.0%	2 3.0%	2 3.0%	58 86.6%	5 7.5%
46C Resigned for sake of family health/education	2 3.0%	4 6.0%	2 3.0%	5 7.5%	54 80.6%	6 9.0%
47F No help to wrestle with honest doubts	3 4.5%	1 1.5%	5 7.5%	3 4.5%	55 82.1%	4 6.0%
48E Resigned when offered para church role	6 9.0%	2 3.0%	4 6.0%	3 4.5%	52 77.6%	8 11.9%

\* = 1 Value Missing

Table A3.3.1.a

The following table ranks Baptist I statements in order of the number accorded major and significant status. See key for Table A3.3.1.a.

CATEGORIES OF I STATEMENTS - BAPTIST RESPONSES N=67	1+2 %
E27 God called to a different sphere of work	41.8
G33 Tension with elected church officers	34.3
D25 Different expectations of ministry from members*	29.9
A29 Fresh leadership better for church	26.9
G11 Church members negative not constructive criticism	22.4
G15 Lack of pastoral support for minister	20.9
B8 No job satisfaction in last appointment	19.4
D3 Gifts not utilised*	17.9
A18 Disillusioned with bureaucracy/hierarchy	14.9
C19 Suffering from burnout	14.9
A13 Believed would get another appointment*	11.9
E48 Resigned when offered para church role	11.9
E10 Keep in touch with world then return	10.4
D1 Training did not prepare for parish situation	10.4
E2 Time for change like secular world	10.4
B23 Ministerial role not defined	9.0
B4 2nd Church more demanding than first	9.0
D9 Difficulty balancing admin/pastoral/preaching	9.0
C46 Resigned for sake of family health or education	9.0
C12 Working weekends = family havoc	9.0
G26 Charismatic/non charismatic tensions	9.0
F7 Unable to promote church beliefs*	9.0
B37 Asked to resign	9.0
E30 Would serve better in another denomination	9.0
C6 Resigned on medical advice	9.0
C39 Resigned to spend more time with family	7.5
D45 Conflict reconciling political/social/theology	7.5
F47 No help to wrestle with honest doubts	6.0
D16 Did not have needed pastoral gifts	6.0
E31 Left denomination to start new church	6.0
F44 New faith experience not acceptable to church	4.5
C43 Spouse's opposition to church	4.5
B14 Minister's stipend inadequate	4.5
A38 Church could no longer pay staff	4.5
G21 No help with marriage or family problems	3.0
D20 Stale preaching	3.0
C28 Had an extra marital affair	3.0
E32 Favour self-supporting ministry	3.0
F5 Lost faith in God	1.5
C40 Homosexuality	1.5
G22 Difficult to be charismatic team leader	1.5
C36 Children's opposition to ministry	0.0
E41 Wanted to work outside NZ	0.0
C35 Marriage breakup	0.0
C24 Financial mismanagement	0.0
C42 Spouse's employment precluded appointment	0.0
A34 Pakeha ministry unsuitable in Maori situation	0.0
B17 Inadequate leave	0.0

\* = 1 value missing

Table A3.3.1.b

### 3.3.2 Section D - Methodist Responses

This table shows the ratings given to I statements by resigned Methodists. Line one of each statement gives the number and line two the percentage of Methodists making the response. See keys to Table A3.3.1.a.

Factor and Classification	1	2	3	4	5	1+2
D1 Training did not prepare for parish situation	1 2.9%	1 2.9%	3 8.8%	4 11.8%	25 73.5%	2 5.9%
E2 Time for change like secular world	2 5.9%	0 0.0%	8 23.5%	7 20.6%	17 50.0%	2 5.9%
D3 Gifts not utilised	7 20.6%	7 20.6%	7 20.6%	3 8.8%	10 29.4%	14 41.2%
B4 2nd Church more demanding than first	1 2.9%	1 2.9%	4 11.8%	1 2.9%	27 79.4%	2 5.9%
F5 Lost faith in God	1 2.9%	2 5.9%	0 0.0%	3 8.8%	28 82.4%	3 8.8%
C6 Resigned on medical advice	4 11.8%	0 0.0%	3 8.8%	2 5.9%	25 73.5%	4 11.8%
F7 Unable to promote church beliefs	3 8.8%	3 8.8%	6 17.6%	7 20.6%	15 44.1%	6 17.6%
B8 No job satisfaction in last appointment	3 8.8%	12 35.3%	6 17.6%	2 5.9%	11 32.4%	15 44.1%
DG9 Diff balancing admin/ pastoral/preaching	2 5.9%	2 5.9%	5 14.7%	7 20.6%	18 52.9%	4 11.8%
E10 Keep in touch with world then return	4 11.8%	4 11.8%	3 8.8%	1 2.9%	22 64.7%	8 23.5%
G11 Church members negative not constructive critics	3 8.8%	6 17.6%	7 20.6%	5 14.7%	13 38.2%	9 26.5%
C12 Working weekends = family havoc	4 11.8%	2 5.9%	11 32.4%	3 8.8%	14 41.2%	6 17.6%
A13 Believed would get another appointment*	1 2.9%	0 0.0%	0 0.0%	1 2.9%	32 94.1%	1 2.9%
B14 Minister's stipend inadequate	2 5.9%	1 2.9%	1 2.9%	5 14.7%	25 73.5%	3 8.8%
G15 lack of pastoral support for minister	4 11.8%	6 17.6%	12 35.3%	3 8.8%	9 26.5%	10 29.4%
D16 Did not have needed pastoral gifts	1 2.9%	1 2.9%	6 17.6%	1 2.9%	25 73.5%	2 5.9%
B17 Inadequate leave	1 2.9%	1 2.9%	2 5.9%	3 8.8%	27 79.4%	2 5.9%
A18 Disillusioned with bureaucracy/hierarchy	7 20.6%	8 23.5%	11 32.4%	3 8.8%	5 14.7%	15 44.1%
C19 Suffering from burnout	6 17.6%	7 20.6%	2 5.9%	2 5.9%	17 50.0%	13 38.2%
D20 Stale preaching	1 2.9%	3 8.8%	4 11.8%	2 5.9%	24 70.6%	4 11.8%
G21 No help marriage/ family problems	1 2.9%	2 5.9%	5 14.7%	4 11.8%	22 64.7%	3 8.8%
GD22 Difficult to be charismatic team leader	1 2.9%	0 0.0%	1 2.9%	0 0.0%	32 94.1%	1 2.9%

B23 Ministerial role	3	1	6	2	22	4
not defined	8.8%	2.9%	17.6%	5.9%	64.7%	11.8%
C24 Financial	0	1	0	0	33	1
mismanagement	0.0%	2.9%	0.0%	0.0%	97.1%	2.9%
D25 Diff expectations of	5	6	7	8	8	11
ministry from members	14.7%	17.6%	20.6%	23.5%	23.5%	32.4%
G26 Charismatic/non-	2	6	7	2	17	8
charismatic tensions	5.9%	17.6%	20.6%	5.9%	50.0%	23.5%
E27 God called to	10	5	2	5	12	15
different sphere	29.4%	14.7%	5.9%	14.7%	35.3%	44.1%
C28 Had an extra	2	2	2	2	26	4
marital affair	5.9%	5.9%	5.9%	5.9%	76.5%	11.8%
A29 Fresh leadership	1	4	0	4	25	5
better for church	2.9%	11.8%	0.0%	11.8%	73.5%	14.7%
E30 Would serve better	0	2	2	2	28	2
in another denomination	0.0%	5.9%	5.9%	5.9%	82.4%	5.9%
E31 Left denomination	0	0	0	0	34	0
to start new church	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%
E32 Favour self-	4	1	1	5	23	5
supporting ministry	11.8%	2.9%	2.9%	14.7%	67.6%	14.7%
G33 Tension with elected	2	6	2	6	18	8
church officers	5.9%	17.6%	5.9%	17.6%	52.9%	23.5%
A34 Pakeha ministry unsuitable	1	1	1	2	29	2
Maori situation	2.9%	2.9%	2.9%	5.9%	85.3%	5.9%
C35 Marriage breakup	6	2	0	1	25	8
	17.6%	5.9%	0.0%	2.9%	73.5%	23.5%
CG36 Children's opposition	1	0	0	2	31	1
to ministry	2.9%	0.0%	0.0%	5.9%	91.2%	2.9%
B37 Asked to resign	3	1	1	0	29	4
	8.8%	2.9%	2.9%	0.0%	85.3%	11.8%
A38 Church could no	1	0	0	1	32	1
longer pay staff	2.9%	0.0%	0.0%	2.9%	94.1%	2.9%
C39 Resigned to spend more	3	2	6	0	23	5
time with family	8.8%	5.9%	17.6%	0.0%	67.6%	14.7%
C40 Homosexuality	0	0	0	0	34	0
	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%
E41 Wanted to work	2	0	1	1	30	2
outside NZ	5.9%	0.0%	2.9%	2.9%	88.2%	5.9%
C42 Spouse's employment	1	0	1	0	32	1
precluded appointment	2.9%	0.0%	2.9%	0.0%	94.1%	2.9%
CG43 Spouse's opposition	1	2	0	3	28	3
to church	2.9%	5.9%	0.0%	8.8%	82.4%	8.8%
F44 New faith experience	1	2	3	2	26	3
not acceptable to church	2.9%	5.9%	8.8%	5.9%	76.5%	8.8%
DG45 Conflict reconciling	3	2	8	4	17	5
pol/social/theology	8.8%	5.9%	23.5%	11.8%	50.0%	14.7%
C46 Resigned for sake of	2	2	4	1	25	4
family health/education	5.9%	5.9%	11.8%	2.9%	73.5%	11.8%
F47 No help to wrestle	1	3	2	4	24	4
with honest doubts	2.9%	8.8%	5.9%	11.8%	70.6%	11.8%
E48 Resigned when offered	9	1	0	0	24	10
para church role	26.5%	2.9%	0.0%	0.0%	70.6%	29.4%

\* = one value missing

Table A3.3.2.a

The following table ranks Methodist I statements in order of the number accorded major and significant status. See key for Table A3.3.1.a.

CATEGORIES OF I STATEMENTS - METHODIST RESPONSES N = 38	1 + 2 2
A18 Disillusioned with bureaucracy/hierarchy	44.1
B8 No job satisfaction in last appointment	44.1
E27 God called to different sphere of work	44.1
C19 Suffering from burnout	38.2
D3 Gifts not utilised	37.8
D25 Different expectations of ministry from members	32.4
E48 Resigned when offered para church role	29.4
G15 lack of pastoral support for minister	29.4
G11 Church members negative not constructive criticism	26.5
E10 Keep in touch with world then return	23.5
C35 Marriage breakup	23.5
G26 Charismatic/non-charismatic tensions	23.5
G33 Tension with elected church officers	23.5
F7 Unable to promote church beliefs	17.6
C12 Working weekends = family havoc	17.6
C39 Resigned to spend more time with family	14.7
E32 Favour self-supporting ministry	14.7
A29 Fresh leadership better for church	14.7
D45 Conflict reconciling pol/social/theology	14.7
B37 Asked to resign	11.8
C28 Had an extra marital affair	11.8
D9 Difficulty balancing admin/pastoral/preaching	11.8
D20 Stale preaching	11.8
C46 Resigned for sake of family health/education	11.8
C6 Resigned on medical advice	11.8
B23 Ministerial role not defined	11.8
F47 No help to wrestle with honest doubts	11.8
G21 No help for marriage or family problems	8.8
C43 Spouse's opposition to church	8.8
F44 New faith experience not acceptable to church	8.8
B14 Minister's stipend inadequate	8.8
F5 Lost faith in God	8.8
D1 Training did not prepare for parish situation	5.9
B4 2nd Church more demanding than first	5.9
E41 Wanted to work outside NZ	5.9
D16 Did not have needed pastoral gifts	5.9
E2 Time for change as in secular world	5.9
A34 Pakeha ministry unsuitable in Maori situation	5.9
E30 Would serve better in another denomination	5.9
B17 Inadequate leave	5.9
G22 Difficult to be charismatic team leader	2.9
C24 Financial mismanagement	2.9
A13 Believed would get another appointment*	2.9
C36 Children's opposition to ministry	2.9
A38 Church could no longer pay staff	2.9
C42 Spouse's employment precluded appointment	2.9
C40 Homosexuality	0.0
E31 Left denomination to start new church	0.0

Table A3.3.2.b

APPENDIX 44.1 Comparison of Baptist Average Annual Percentage Increase in Membership (AAGR) With Percentage Increase In Membership (PIM) Over 20 Years

As a standard was needed to compare the performance of Baptist churches of different ages, with diverse staff, membership, residential, occupational, cultural, theological and outreach components, the average annual percentage increase (AAGR) in membership over two 20 year periods (1948-1968 and 1968-1988) were calculated for each church using the relationship:

$$AAGR = 100[\sqrt[n]{E/S} - 1]\%$$

Where AAGR = average annual percentage increase in membership  
 S = membership at start of period  
 E = membership at end of period  
 n = period in years

NB: The more familiar form of this formula is that used to calculate compound interest:

$$E = S[1+i]^n$$

Where  $i = \frac{AAGR}{100}$

For example Avondale has the following membership figures:

1948 = 139  
 1968 = 205  
 1988 = 134

Using the above formula gives:

AAGR (1948-1968) = 1.96%  
 AAGR (1968-1988) = -2.10%

Where a church was founded during one of the periods the same formula was used with n, the period in years, being adjusted accordingly. This allows a direct comparison with other churches spanning the full 20 year period.

Figures have been calculated for each church, association, and the Baptist Union as a whole.

The results obtained above have been used to "rank" churches for comparison purposes according to their growth. This gives a broad

overview of each 20 year period. It does not however take into account the block movement of membership from some existing churches to new churches being established.

A different approach was used by S. Thong Ng <sup>1257</sup> who simply calculated the percentage growth in membership over a 10 year period. To allow a ready comparison with this and other studies the percentage increase in membership (PIM) has also been calculated for each 20 year period.

For example the percentage increases for Avondale were calculated as:

$$\text{PIM (1948-1968)} = \frac{205-139}{139} \times 100\% = 47.48\%$$

$$\text{PIM (1968-1988)} = \frac{134-205}{205} \times 100\% = -34.63\%$$

Where a church was founded during one of the periods an equivalent 20 year percentage increase (PIM) was calculated, e.g. for Long Bay founded in 1978 with a membership of 49 growing to 165 by 1988, the equivalent 20 year % increase for the 1968-1988 period was calculated as follows:

$$\text{PIM (1968-1988)} = \frac{(165-49) \times 20}{49 \times (1988-1978)} \times \frac{100\%}{1} = 473.5\%$$

Figures for both the AAGR and PIM methods have been included below. As will be seen there is a good correlation between them.

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<sup>1257</sup> Thong Ng, S., A Focus on the Fastest Growing and Declining Baptist Churches in New Zealand, 1984.

#### 4.2 Baptist Average Annual Percentage Increase In Membership (AAGR) and Percentage Increase In Membership Over 20 Years(PIM):

##### 4.2.1 By Association:

Association	1948-1968		1968-1988	
	20 Year PIM (%)	Average Annual AAGR (%)	20 Year PIM (%)	Average Annual AAGR (%)
Auckland	87.3	3.19	50.1	2.05
Waikato	114.7	3.89	41.1	1.74
Bay Of Plenty	158.4	4.86	134.1	4.34
Central	71.0	2.72	19.8	0.91
Wellington	70.2	2.70	26.7	1.19
Canterbury	46.6	1.93	48.8	2.01
Otago/Southland	20.0	0.91	-29.3	-1.72
New Zealand	70.3	2.70	38.2	1.63

##### 4.2.2 By Church And Ranked In AAGR Order 1948-68:

	Year Founded	20 Year PIM (%)	Av. Annual AAGR (%)
Balmoral#	1964	-166.7	-9.64
Ponsonby	1880	-61.5	-4.67
Auckland Tabernacle	1855	-61.6	-4.67
Brooklyn	1885	-61.4	-4.65
Island Bay@	1915	-40.5	-2.56
Lyall Bay	1921	-33.7	-2.03
Wellington Central	1878	-32.4	-1.94
Royal Oak	1923	-24.0	-1.36
Hanover Street	1863	-21.7	-1.22
Ngaruawahia	1964	-23.8	-1.21
Berhampore@A	1903	-19.5	-1.08
Gisborne	1908	-17.3	-0.95
Kawerau	1958	-15.4	-0.80
Oxford Terrace	1863	-11.0	-0.58
Oxford	1864	-10.7	-0.57
Mornington	1880	-7.4	-0.38
Colombo Street	1881	-4.3	-0.22
Ashburton	1883	-2.3	-0.12
Greymouth/West Coast	1936	-2.0	-0.10
Caversham	1873	-1.4	-0.07
Naenae	1963	0.0	0.00
Glengarry #	1962	0.0	0.00
Avonhead	1963	0.0	0.00
Marsden	1967	0.0	0.00
Nelson	1851	0.9	0.05
Wanganui East	1912	5.1	0.25
Auckland City Mission#	1960	5.0	0.25
North East Valley	1869	5.5	0.27
Grey Lynn	1908	6.1	0.29
Oamaru	1885	5.9	0.29
Wanganui Central	1882	7.5	0.36



Mosgiel	1893	9.3	0.45
Orakei	1943	9.9	0.47
Linwood	1912	9.8	0.47
Lower Hutt	1929	10.2	0.49
One Tree Hill	1939	10.7	0.51
Miramar	1938	11.8	0.56
Hamilton Central	1906	19.0	0.87
Feilding	1905	19.7	0.90
Roslyn	1896	20.3	0.93
Timaru	1914	21.6	0.98
Mangere	1961	20.4	0.99
Thames	1869	22.8	1.03
Valley Road!	1943	23.3	1.05
Lincoln	1876	25.0	1.12
Morrinsville	1910	27.3	1.21
Palmerston North	1894	28.0	1.24
North Invercargill@A	1901	29.1	1.28
South Dunedin	1873	30.2	1.33
Mt. Albert	1916	30.3	1.33
Temuka	1954	29.8	1.36
Hawera	1923	31.6	1.38
Corstorphine*	1959	31.7	1.49
Whangarei	1903	37.6	1.61
Awapuni!	1961	34.3	1.63
Spreydon	1866	43.8	1.83
New Plymouth	1893	44.6	1.86
Putaruru	1934	46.0	1.91
Gore	1903	46.7	1.93
Avondale	1926	47.5	1.96
Sandringham	1923	47.7	1.97
Petone	1903	48.8	2.01
Hastings	1919	49.2	2.02
Remuera	1926	50.5	2.07
Papatoetoe	1933	51.6	2.10
Otahuhu	1913	53.4	2.16
Rimutaka	1966	45.5	2.25
Waihi	1902	64.3	2.51
St. Albans	1926	65.5	2.55
Invercargill Central	1879	67.5	2.61
Fairfield	1955	62.6	2.66
New Lynn	1929	71.1	2.72
Milford	1913	71.5	2.73
Epsom	1905	71.6	2.74
Kaiapoi	1897	75.0	2.84
Green Island	1938	86.7	3.17
Opawa	1914	92.3	3.32
Avalon	1946	93.5	3.36
Karori	1934	93.9	3.37
North Brighton@	1925	95.5	3.41
Georgetown	1938	97.6	3.46
Pt. Chevalier	1939	98.5	3.49
Stoke	1964	78.4	3.71
Rangiora	1862	108.3	3.74
Whakatane	1951	103.4	3.78
Clutha Owaka C2	1966	80.0	3.92
Sunshine *89	1938	117.0	3.95
Chinese (Wellington)	1951	110.1	3.96
Epuni	1950	117.5	4.09
Hillsborough	1952	118.7	4.26
Tauranga	1911	138.1	4.43

Te Awamutu	1938	154.5	4.78
Richmond	1851	160.7	4.91
Upper Hutt	1955	135.1	4.97
Te Hapara	1957	128.3	4.98
Belmont	1949	163.7	5.06
Marchwiell	1956	134.6	5.06
Napier	1887	170.9	5.11
Mt. Roskill	1950	163.7	5.16
Titahi Bay	1959	128.4	5.20
Malvern	1872	185.7	5.39
Masterton	1942	185.7	5.39
Stratford	1956	147.1	5.41
Otorohanga	1956	153.2	5.58
Riccarton	1944	208.3	5.79
Glendowie-St. Heliers	1953	181.8	5.90
Cambridge	1883	228.9	6.13
Kumeu	1946	235.7	6.24
Franklin #	1928	244.4	6.38
Hokowhitu	1958	175.4	6.50
Whangaparoa	1958	182.9	6.71
Rotorua	1943	284.4	6.96
Owairaka	1955	222.7	7.13
Hamilton South	1960	184.0	7.14
Keyte Street@	1958	200.0	7.18
Taita	1949	292.0	7.24
Papanui	1958	205.1	7.31
Kaikohe	1957	214.9	7.35
Dargaville	1963	171.4	7.39
Birkdale	1955	238.5	7.47
Panmure	1955	249.1	7.69
Tokoroa	1954	278.6	8.03
Otumoetai	1953	291.4	8.03
Levin	1950	337.3	8.06
Wainoni	1961	208.8	8.15
Manurewa	1940	384.3	8.21
Tawa-Linden	1952	332.5	8.45
Wellsford	1965	185.2	8.51
Taupo	1956	286.7	8.70
Blenheim	1956	291.7	8.80
Te Atatu	1957	281.0	8.86
Kaitaia	1960	270.0	9.59
Papakura	1952	435.5	9.83
Bryndwr A	1953	429.2	10.07
Huntly	1961	274.7	10.10
Murrays Bay	1951	490.9	10.15
Carterton	1958	326.3	10.16
Wainuiomata	1958	339.1	10.42
Blockhouse Bay	1949	681.3	11.17
Pakuranga	1966	268.3	12.62
East Tamaki-Otara	1963	384.0	14.41
Henderson	1952	1,019.2	14.84
Howick	1952	1,146.7	15.60
Mt. Maunganui	1966	386.4	17.74
Raumati	1959	796.9	18.44
Glen Eden	1962	600.0	18.72
Ranui	1967	500.0	25.00
Northcote	1963	1,777.8	40.34
Matamata	1967	1,615.4	80.77

## 4.2.3 By Church And Ranked In AAGR Order 1968-88:

	Year Founded	20 Year PIM (%)	Av. Annual AAGR (%)
Stokes Valley	1985	-274.5	-16.21
Whitianga	1984	-210.5	-12.77
Flaxmere	1986	-181.8	-9.55
Balclutha	1980	-120.7	-7.91
Taita	1949	-70.1	-5.86
Otahuhu	1913	-67.0	-5.39
Kaikohe	1957	-62.5	-4.79
Pt. Chevalier	1939	-57.3	-4.16
Sunshine *89	1938	-56.9	-4.12
Caversham	1873	-54.6	-3.87
Te Awamutu	1938	-52.4	-3.64
Lyll Bay	1921	-52.3	-3.63
Hokowhitu	1958	-51.4	-3.54
Dallington	1986	-69.0	-3.51
Roslyn	1896	-50.7	-3.47
Nelson	1851	-49.3	-3.34
Orakei	1943	-48.6	-3.27
Brooklyn	1885	-46.9	-3.12
Greymouth/West Coast	1936	-44.9	-2.94
Epsom	1905	-36.0	-2.20
Green Island	1938	-35.7	-2.18
Hanover Street	1863	-35.6	-2.18
Avondale	1926	-34.6	-2.10
Wainoni	1961	-33.3	-2.01
Epuni	1950	-33.3	-2.01
Owairaka	1955	-33.3	-2.01
Helensville	1984	-38.5	-1.98
Hawera	1923	-32.0	-1.91
Carterton	1958	-32.0	-1.91
Auckland Tabernacle	1855	-31.5	-1.88
Blockhouse Bay	1949	-30.9	-1.83
Papakura	1952	-30.9	-1.83
Dannevirke	1956	-31.0	-1.83
South Dunedin	1873	-30.5	-1.80
Gore	1903	-30.0	-1.77
Balmoral#	1964	-29.8	-1.75
Belmont	1949	-28.3	-1.65
Masterton	1942	-28.0	-1.63
Oamaru	1885	-27.8	-1.61
Titahi Bay	1959	-26.8	-1.55
Thames	1869	-26.8	-1.55
Chinese (Wellington)	1951	-25.0	-1.43
Tawa-Linden	1952	-24.6	-1.40
East Tamaki-Otara	1963	-24.5	-1.39
Georgetown	1938	-23.5	-1.33
Grey Lynn	1908	-22.9	-1.29
Hastings	1919	-22.1	-1.24
Marchwiell	1956	-21.3	-1.19
New Plymouth	1893	-21.3	-1.19
Oxford Terrace	1863	-21.0	-1.17
Cambridge	1883	-20.8	-1.16
Mornington	1880	-19.8	-1.10
Auckland City Mission#	1960	-19.6	-1.09

Putaruru	1934	-17.8	-0.98
Onslow	1972	-17.9	-0.96
Napier	1887	-17.3	-0.94
Riccarton	1944	-17.1	-0.93
New Lynn	1929	-15.4	-0.83
North East Valley	1869	-14.9	-0.80
Timaru	1914	-14.3	-0.77
Te Hapara	1957	-13.8	-0.74
St. Albans	1926	-13.9	-0.74
Whangarei	1903	-12.5	-0.66
Huntly	1961	-11.8	-0.62
Hamilton Central	1906	-11.8	-0.62
Linwood	1912	-11.6	-0.61
Raumati	1959	-10.5	-0.55
Malvern	1872	-8.8	-0.46
Invercargill Central	1879	-8.2	-0.42
Sandringham	1923	-6.9	-0.36
Lower Hutt	1929	-6.0	-0.31
Opawa	1914	-5.9	-0.30
Beachlands	1982	-4.3	-0.22
Wellington Central	1878	-4.1	-0.21
Manurewa	1940	-2.0	-0.10
Waimauku	1987	0.0	0.00
Maungaraki	1987	0.0	0.00
Atawhai	1987	0.0	0.00
Manakau Central	1986	0.0	0.00
Whangamata	1987	0.0	0.00
Pigeon Mountain	1984	0.0	0.00
Doubtless Bay	1985	0.0	0.00
Te Kuiti Fellowship	1987	0.0	0.00
Eltham Fellowship	1989	0.0	0.00
Kelson	1986	0.0	0.00
Stoke	1964	1.7	0.08
Gisborne	1908	1.8	0.09
Henderson	1952	2.5	0.12
Remuera	1926	4.7	0.23
Rangiora	1862	6.0	0.29
Milford	1913	6.1	0.30
Feilding	1905	8.2	0.40
Halswell	1983	9.4	0.47
Mt. Albert	1916	10.3	0.49
Wanganui East	1912	10.7	0.51
Wellsford	1965	17.4	0.80
Glengarry #	1962	24.0	1.08
Birkdale	1955	25.5	1.14
Colombo Street	1881	25.6	1.14
Petone	1903	26.6	1.18
Tauranga	1911	28.8	1.27
Palmerston North	1894	30.5	1.34
Chinese (Auckland)	1954	34.8	1.37
Wainuiomata	1958	32.3	1.41
Ponsonby	1880	33.3	1.45
Levin	1950	33.6	1.46
Mangere	1961	35.6	1.53
Howick	1952	35.9	1.55
Upper Hutt	1955	40.9	1.73
Blenheim	1956	41.6	1.75
Waihi	1902	43.5	1.82
Avalon	1946	44.2	1.85
Mosgiel	1893	44.7	1.86

Hamilton South	1960	46.7	1.94
Otorohanga	1956	47.9	1.98
Temuka	1954	48.3	1.99
Taupo	1956	48.5	2.00
Wellington South#	1975	45.6	2.02
Kawerau	1958	50.0	2.05
Naenae	1963	50.0	2.05
Karori	1934	53.7	2.17
Porirua East	1971	53.7	2.24
Rotorua	1943	57.2	2.29
Miramar	1938	61.5	2.43
Kaiapoi	1897	61.9	2.44
One Tree Hill	1939	64.5	2.52
Hillsborough	1952	69.9	2.69
Mt. Roskill	1950	72.3	2.76
Fairfield	1955	76.6	2.88
Kaitaia	1960	76.9	2.89
Ranui	1967	86.0	3.15
Wanganui Central	1882	86.0	3.15
Glen Eden	1962	86.4	3.16
Ashburton	1883	88.2	3.21
Tokoroa	1954	89.8	3.26
Papanui	1958	91.1	3.29
Rimutaka	1966	91.3	3.30
Papatoetoe	1933	92.1	3.32
Morrinsville	1910	94.3	3.38
Franklin #	1928	108.9	3.75
Ngaruawahia	1964	110.0	3.78
Papamoa	1982	83.3	3.79
Oxford	1864	116.0	3.93
Otaki	1972	107.1	3.94
Northcote	1963	118.4	3.98
Victory	1969	122.1	4.14
Pakuranga	1966	125.0	4.14
Alexandra	1968	125.0	4.14
Picton	1986	85.7	4.20
Taumaranui	1976	108.3	4.26
Whakatane	1951	130.6	4.27
Kumeu	1946	131.9	4.30
Murrays Bay	1951	136.7	4.40
Tikipunga#	1971	134.0	4.57
Hillcrest	1972	144.2	4.91
Dargaville	1963	163.3	4.96
Stratford	1956	189.1	5.45
Glendowie-St. Heliers	1953	190.4	5.47
Mt. Maunganui	1966	196.7	5.59
Royal Oak	1923	202.2	5.68
Newlands	1968	224.2	6.06
Panmure	1955	243.6	6.37
Lincoln	1876	266.7	6.71
Waikanae	1976	207.1	6.96
Matamata	1967	289.4	7.03
Paeroa	1974	229.3	7.08
Richmond	1851	300.0	7.18
Te Atatu	1957	302.4	7.21
Whangaparoa	1958	328.4	7.55
Parklands#(1925)	1977	227.3	7.65
Marsden	1967	390.0	8.27
Otumoetai	1953	397.7	8.35
Avonhead	1963	474.2	9.13

Bay of Islands	1983	222.2	9.24
Te Aroha	1984	218.8	9.50
Glenfield	1969	542.8	10.04
Bell Block	1984	237.5	10.20
Roxburgh	1982	282.1	10.76
Katikati	1985	246.9	11.07
Orewa	1978	410.5	11.81
Spreydon	1866	924.6	12.34
Mana	1979	427.4	12.66
Long Bay	1978	473.5	12.91
Northwest	1978	484.2	13.09
Tauranga South	1982	396.1	13.94
Waiheke Island	1981	436.1	14.16
North Avon	1984	393.6	15.62
Te Puke	1974	1,008.4	16.07
Taradale	1984	442.9	17.18
Kerikeri	1984	500.0	18.92
Gleniti	1987	400.0	20.00
Mahurangi	1983	764.7	23.83
Opotiki	1986	666.7	29.10
Brighton	1986	918.9	38.53

#### Code Markings

- \* Church closed
- ! Church left Union
- # This church has been refounded and this is its new name i.e. Balmoral#
- @ This was the name of a # church ie one of two forming it before it was refounded ie Shackleton Road@
- @A When two churches amalgamated to form one new one this one ceased to exist ie Grange Road@A
- C2 This church existed for a short time as one of a co-operating pair of churches which were later reinstated as separate churches again i.e. Timaru Marchwiell which split as Timaru and Marchwiell - their former names, and Clutha Owaka which separated again to be Balclutha and Owaka.
- A This church (Bryndwr) functions with Spreydon as an area congregation and is separate only for Union returns. (There is no separate profile, its statistics are incorporated with Spreydon on the profile for 1988 but are separate earlier.)

### 4.3 Fastest Growing And Declining Churches

#### 4.3.1 Fastest Growing and Declining Churches 1948 - 1968 (AAGR)\*

Church	Year Founded	Total Members 1948	Foundtn Members	Total Members 1968	Incr 1948 1968	Av % p.a. 1948-68 AAGR
Ponsonby	1880	117		45	-72	-4.67
Auckland Tabernacle	1855	874		336	-538	-4.67
Brooklyn	1885	127		49	-78	-4.65
Island Bay@	1915	116		69	-47	-2.56
Lyal Bay	1921	98		65	-33	-2.03
Wellington Central	1878	398		269	-129	-1.94
Royal Oak	1923	121		92	-29	-1.36
Hanover Street	1863	359		281	-78	-1.22
Berhampore@A	1903	77		62	-15	-1.08
Gisborne	1908	202		167	-35	-0.95
Kawerau	1958		26	24	24	-0.80
Oxford Terrace	1863	535		476	-59	-0.58
Oxford	1864	28		25	-3	-0.57
Mornington	1880	136		126	-10	-0.38
Colombo Street	1881	139		133	-6	-0.22
Ashburton	1883	87		85	-2	-0.12
Greymouth and West Coast	1936	50		49	-1	-0.10
Caversham	1873	208		205	-3	-0.07
Glengarry ‡	1962		50	50	50	0.00
Nelson	1851	213		215	2	0.05
Otumoetai	1953		27	86	86	8.03
Levin	1950		28	113	113	8.06
Wainoni	1961		26	45	19	8.15
Manurewa	1940	51		247	196	8.21
Tawa-Linden	1952		50	183	183	8.45
Taupo	1956		25	68	68	8.70
Blenheim	1956		28	77	77	8.80
Te Atatu	1957		33	84	84	8.86
Kaitaia	1960		25	52	27	9.59
Papakura	1952		31	139	139	9.83
Bryndwr A	1953		32	135	135	10.07
Huntly	1961		26	51	25	10.10
Murrays Bay	1951		29	150	150	10.15
Carterton	1958		19	50	50	10.16
Wainuiomata	1958		23	62	62	10.42
Blockhouse Bay	1949		36	269	269	11.17
Henderson	1952		26	238	238	14.84
Howick	1952		23	234	234	15.60
Raumati	1959		29	133	133	18.44
Glen Eden	1962		50	140	140	18.72

\* This list does not include churches under five years of age in 1968.

4.3.2 Fastest Growing and Declining Churches from 1968 - 1988 (AAGR)\*

Church	Year Founded	Total Members 1968	Foundtn. Members	Total Members 1988	Incr 1968 1988	Av % p.a. 1968-88 AAGR
Balclutha	1980		29	15	15	-7.91
Taita	1949	117		35	-82	-5.86
Otahuhu	1913	112		37	-75	-5.39
Kaikohe	1957	72		27	-45	-4.79
Pt. Chevalier	1939	131		56	-75	-4.16
Caversham	1873	205		93	-112	-3.87
Te Awamutu	1938	168		80	-88	-3.64
Lyll Bay	1921	65		31	-34	-3.63
Hokowhitu	1958	107		52	-55	-3.54
Roslyn	1896	148		73	-75	-3.47
Nelson	1851	215		109	-106	-3.34
Orakei	1943	144		74	-70	-3.27
Brooklyn	1885	49		26	-23	-3.12
Greymouth and West Coast	1936	49		27	-22	-2.94
Epsom	1905	139		89	-50	-2.20
Green Island	1938	28		18	-10	-2.18
Hanover Street	1863	281		181	-100	-2.18
Avondale	1926	205		134	-71	-2.10
Epuni	1950	72		48	-24	-2.01
Owairaka	1955	93		62	-31	-2.01
Waikanae	1976		33	74	41	6.96
Matamata	1967	47		183	136	7.03
Paeroa	1974		38	99	99	7.08
Richmond	1851	73		292	219	7.18
Te Atatu	1957	84		338	254	7.21
Whangaparaoa	1958	67		287	220	7.55
Parklands (1925)	1977	43		171	128	7.65
Marsden	1967	20		98	78	8.27
Otumoetai	1953	86		428	342	8.35
Avonhead	1963	31		178	147	9.13
Glenfield	1969		32	197	197	10.04
Roxburgh	1982		26	48	48	10.76
Orewa	1978		57	174	174	11.81
Spreydon	1866	69		707	638	12.34
Mana	1979		39	114	114	12.66
Long Bay	1978		49	165	165	12.91
Northwest	1978		38	130	130	13.09
Tauranga South	1982		69	151	151	13.94
Waiheke Island	1981		19	48	48	14.16
Te Puke	1974		34	274	274	16.07

\* This list does not include churches under five years of age in 1988.



# APPENDIX 5 - EARLY WELLINGTON BAPTIST CHURCHES

After arriving in New Zealand, individual Baptists and their families worshipped with other denominations until sufficient Baptists gathered to form their own churches. For instance, in Wellington, Methodist, Presbyterian and Congregational Churches met from 1839, 1840 and 1842 respectively. However, the Statistical Table for Wellington Churches, circa 1845 set out in J. Dickson's History of the New Zealand Presbyterian Church, lists on page 43 one Baptist Church capable of seating seventy people. This church is listed as having forty members, and being without a clergyman. Dickson's inclusion of this otherwise unrecorded Baptist group, meeting in Wellington earlier than the formation of the first official New Zealand Baptist Church, is reinforced by the presence of "Mr White, a member of the Baptist Church," who participated on 1 January 1844 in the foundation laying ceremony for the Independent Chapel.<sup>1258</sup> The Methodist Rev. James Watkin preached at the Bethel Union on 14 July 1844.<sup>1259</sup> Union "was the term used to describe an English Baptist Church which did not require all members to be baptised as believers."<sup>1260</sup> This was also the stance of the Baptist Church meeting at the Bethel, Herbert Street, under the leadership

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1258 N.Z. Gazette and Wellington Spectator, 6/1/1843, p.2. This ceremony was participated in by Baptist, Methodist, Presbyterian and Congregationalists laying a brick each. Records of the Independent Church, later known as the Terrace Congregational Church continued to include co-operation with Methodists and Presbyterians, but there are no further references to Baptist interaction. This suggests that the latter built their own premises soon after the Independents. However as the Independent Chapel was badly damaged in the 1848 earthquake, a similar fate may have befallen the first Baptist church building, since there is no record of its existence in 1851 when New Zealand Company titles were being regularised, i.e. in Register of The City of Wellington, 1 to 1000 (LS-W 65/12 at National Archives).

The Rev. Samuel Ironside, Wesleyan Minister in Wellington 1843-9 writes in his reminiscences of fraternity in the churches, and early Wellington Christian identities and activities. He did not mention the Bethel Union in these articles, but there is a cryptic comment "But the exclusive excluded themselves," which could be evidence of the separatist nature of the group. N.Z. Methodist, 6/6/1891, p.13.

1259 Watkin, J., Journal, 15/7/1844, Typescript held at Alexander Turnbull Library. See Chapter 1 regarding interdenominational activities in Wellington after the formation of the Evangelical Alliance. The Baptists meeting at the Bethel do not appear to have been involved in this group, presumably because they did not have a pastor to interact with the clergy from Anglican, Congregational, Methodist and Presbyterian clergy. Another possible reason is that they may at that stage have included Brethren who would have found the anti-Plymouth Brethren stand unacceptable.

1260 Tonson, P., A Handful of Grain, Vol. 1, p.41.

of Samuel Costall in 1877.<sup>1261</sup>

The Rev. J. Upton Davis, who arrived in Dunedin in April 1874, described early Baptist ventures, to form churches with Brethren and Christian Disciples. Few came to fruition, and he stated this to have been the case in Wellington prior to 1878.<sup>1262</sup> P.J. Lineham documents the Brethren Assemblies in New Zealand as dating from the arrival of J.G. Deck, circa 1853, with meetings taking place in Motueka after circa 1860, and in Wellington from 1865. He also dates the New Zealand beginnings of the Disciples of Christ group from 1866.<sup>1263</sup> Davis's comments regarding a church including Brethren is given some credence by Lineham's inclusion of the Bethel, (ca 1873-1892) in his list of Assemblies as meeting first in Spiller's Hall, Boulcott Street, and then in the Herbert Street Hall.<sup>1264</sup>

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- 1261 Brief Statement of Doctrines and Practices: For Those Holding and Seeking Fellowship with the Baptist Church Meeting at the Bethel, Herbert Street, Wellington, (adopted 14 June 1877) p.iv

"Provision has been made to meet any conscientious difference of judgment by a mutual appeal to the Word of God. By that we are willing to be judged, and by that we claim to judge: more than this none may ask; less than this we dare not claim. The supremacy of the Scriptures is thus maintained, without unlawful interference with freedom of conscience." This is spelled out thus on p.10:

"3. None but baptized believers shall be received into membership, except under the following circumstances, viz:-

The applicant must make confession to the following effect:-

- (a) A willingness to give every reason that may be considered scriptural for refusing to be immersed.
- (b) A willingness to receive all reasons direct from the Word of God that may be given as to the scripturalness of believers' baptism by immersion.
- (c) And if, after a prayerful appeal to the Word of God, the applicant make acknowledgment of his inability to submit to be immersed, and declare his sincerity and honesty of heart in his decision."

- 1262 Tonson, Chapter 4 gives examples, and the Rev. J. Upton Davis delivered an address in Auckland, Christchurch and Dunedin, circa 1880 which focused on the difficulties of the three denominations working together. The text of this address - The Baptists in New Zealand was printed and distributed in 1881 - see Minutes of Wellington Central Baptist Deacons' Meeting, 6 January 1881.

- 1263 Lineham, P.J., There we Found Brethren, pp. 14-18.

- 1264 Lineham, p.182. This information was expanded further in the interview on 3/3/1992 by information received after publication of the first edition of Here we Found Brethren. A map, drawn prior to 1881, included in Major Patten's diaries to which Dr Lineham had access, indicates that meetings were held at the Bethel and Sunday School in Spiller's Hall. However the Wellington Brethren group was migratory, their presence being documented at Forrester's Hall, 1881; Te Aro Hall, Taranaki or Dixon Street, 1892; the Rechabite Hall; Lower Cuba Street and back to the Bethel, Herbert Street, purchased in 1892 by C.J.A. Haselden from Samuel Costall, a Brethren Conference being held there at Easter 1894; and then to Vivian Street later in 1894.

Furthermore, the claims to Brethren involvement seem to hinge around Samuel Costall,<sup>1265</sup> who first arrived in Wellington in 1862, departed for seven years in Nelson, and returned in 1869. During his Nelson residence and again on his return he had contact with Deck who lived in Wellington from 1865 to 1870. Although Costall is listed as one of the most prominent Brethren leaders and a core member of the Open Brethren fellowship,<sup>1266</sup> by 1872, he was declaring himself Baptist. The title to the site of the Herbert Street Bethel was obtained in 1872, and it appears that the Band of Hope Hall there was soon replaced by a new church building.<sup>1267</sup> The Terrace Congregational Church records in 1872 noted Mr Nun Wilton's resignation, to join the Baptist Church.<sup>1268</sup> Bolton Street Cemetery records from 1872 also record Costall's denomination as Baptist.<sup>1269</sup> His correspondence with the Featherston Street Baptist Church, (later Wellington Baptist Church) shows a relationship amicable regarding the latter using the Bethel baptistry. However the churches' amalgamation failed because of the Bethel's open membership stance and rent charges mooted for using their buildings,<sup>1270</sup> and the Bethel did not join the Baptist Union.<sup>1271</sup>

All Lineham's dates point to Christian Disciples and Brethren being included well after the Richmond and Nelson Baptist Churches formation in 1851. This leaves the way clear to claim the Bethel Union with its forty members holding open membership principles, and its 1845 chapel to seat seventy people, as being the first Baptist Church in New Zealand. Whatever

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1265 See Cyclopedia of New Zealand, Vol. 1, 1897, p.123.

1266 Lineham, pp. 30 and 54.

1267 Wellington City Council rating records for Te Aro District indicate that sometime between 1866-7 and 1869-70 the Band of Hope Hall replaced William Waring Taylor's store. The Church was built with the assistance of a £200 mortgage from W.W. Taylor to Samuel Costall and his niece's husband, Robert Port. (Certificate of Title 1/162 for part of Town Acre 203 in Town of Wellington.)

1268 Minutes of The Terrace Congregational Church, 1859-1881, meeting 6/3/1872. Again, on 1/3/1876, 5/4/1876, 2/8/1876 etc. letters were received from Mr Costall, transferring members from "the Baptist Church, Herbert Street."

1269 Bolton Street Cemetery Records, held at Alexander Turnbull Library.

1270 See Beilby, G., Central Story, and Minutes of the Deacons' Court, Wellington Baptist Church, 1878-9.

1271 Tonson, P.A., unpublished appendices to Vol. 1 of A Handful of Grain.

interdenominational interaction was entered into in the interim,<sup>1272</sup> by 1872 the Bethel was again definitely Baptist in name, and still predated the 1878 formation of the Wellington Baptist Church.<sup>1273</sup>

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1272 According to Dr. P.J. Lineham (interview 3/3/1992) the evidence of Brethren interaction shows in the Doctrines and Practices, particularly "Meetings for mutual exhortation, prayer, or praise when each brother may contribute to profit and instruction according to his ability, may be held as often as convenient." (p.11.) He would describe the Bethel as having a "Baptist pastor with a Brethren notion of ministry, adding that Brethren also had an open communion stance.

1273 The formation was recorded in minutes of the meeting held in the Polytechnic Hall 20/1/1878 - papers held in the Wellington Central Baptist Church Collection at the Alexander Turnbull Library. Correspondence and minutes documenting interaction between this church and the Bethel regarding amalgamation are also included. Some of the interaction is commented on in Beilby, G., Central Story.

## APPENDIX 6 - CASE STUDIES

### 6.1 Introduction

Six case study churches were selected to add depth to the overall perspective of this thesis. They provided valuable insights into the workings of Baptist and Methodist churches at the local level and opportunities to detect the presence and effects of broader trends observed over the forty year period. I am extremely grateful to the many people at Kaiapoi, Rangiora, Papakura, Sandringham and Levin who shared with me their time, their memories, experiences, records and hopes.

The criteria for selecting three Methodist and three Baptist case study churches were:

- (1) Geographic location - one each in the North, Centre and South of New Zealand.
- (2) Age - one each in the categories: established before 1900 established around 1925, and established after 1950. It was not possible to meet this criteria with Methodist churches, where all those chosen were established prior to 1900.
- (3) One to be a metropolitan suburban church, one in a large provincial town and one in a country town.
- (4) One to be in a working class area
- (5) One to be involved in church planting work.
- (6) One to be currently experiencing rapid growth.
- (7) In theological orientation, one to include conservative and one charismatic, with some orientation towards ecumenical and liberal theology if possible.

Kaiapoi Baptist Church with a charismatic evangelical theological orientation was selected as filling the criteria of a South Island church, established before 1900, in a country town undergoing partial transition to a dormitory suburb of Christchurch, in a working class area, and involved in church planting at Woodend. It revealed evidence of grass roots ecumenism.

Rangiora Methodist Church, founded in 1863 is the largest of the few remaining 'country' South Island Methodist churches not involved in a union or co-operating situation. The mix of theological orientation is

predominantly evangelical and ecumenical, with some charismatic and some liberal influence. Rangiora is a North Canterbury town, serving a rural area, and has housing within all except the upper class bracket.

The Levin Baptist Church founded in 1950 with conservative evangelical theology, and the Levin Methodist Church with conservative through to liberal theology and founded in 1890 are in a provincial town in the lower half of the North Island. Both engage in some local ecumenical activity, and the Methodists welcomed the beginnings of a Tongan congregation.

Sandringham Baptist Church is located in metropolitan Auckland, was established in 1924, and is currently experiencing growth and establishing multiple congregations. In theology a balance between evangelical, charismatic and liberal is aimed for. Papakura Methodist Church in the South Auckland area began in 1853, and is a growing charismatic evangelical church establishing community facing ministries.

Research for the case studies was done by personally visiting the churches, attending worship services and outreach activities, interviewing current and earlier ministers and staff, church members and officers with both new and longer standing membership, and studying past annual reports, constitutions, documents and statistics revealing church history. The demography of the areas was also investigated.

## 6.2 Case Study 1 - Kaiapoi Baptist Church

### 6.2.1 The Kaiapoi Area

Kaiapoi, with a population of 4758,<sup>1274</sup> and potential to develop to 15,000 in the next 5 years according to the District Scheme,<sup>1275</sup> is located 19 kilometres north of Christchurch.

The area was settled in the early 1700's by a group of Ngai-Tahu descendants of the Takitimu canoe who, with their chief Turakautahi, built a pa called Kaiapohia which flourished until destruction by Te Rauparaha in 1832.<sup>1276</sup> It is from this pa, in the late 1820's, that some of the earliest Christian converts travelled south and shared their experience with the Maori people at Waikouaiti, prior to the arrival of the first Wesleyan missionaries there.<sup>1277</sup> Both Kaiapohia and the later pa at Tuahiwi are in the vicinity of Woodend where the Kaiapoi Baptist Church was involved in church planting work. However the work in both areas is largely monocultural.

From the 1850's Europeans developed a settlement rivalling that of Christchurch, based on the expanding coastal shipping trade through the port of Kaiapoi. Industries processing local primary produce developed - flour mills, freezing works, woollen mills and wool scouring. The town developed its working class character and a life style largely governed by 'the mill' and 'freezer' whistles. More efficient road and rail links and frequent silting up of the river were factors in the decline in shipping and closure of the port prior to World War II. Attempts were made to re-establish the shipping trade in the 1950's and 60's but in 1991 the restored former coastal trader MV Tuhoe provided only scenic excursions.<sup>1278</sup>

From the 1960's there was a diversification of small industries,

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1274 Census 1986.

1275 Steel, J., interview 3/8/1989.

1276 Hawkins, D.N., Beyond the Waimakariri, p.2. See Rangiora case study for fuller details of Maori history.

1277 Phillipps, D., Wesley Historical Society Lecture, 17/11/1990, and Fairclough, P.W., The Early History of Missions in Otago.

1278 Information known to writer by living in area and from publicity information provided by Steel.



employing local people, and this helped cushion the blow of the Woollen Mills closure on 15/12/1978, almost 100 years to the day from the time it opened.<sup>1279</sup>

At the time of closure it employed about 60 people, mainly women who were second income earners for their families.<sup>1280</sup>

Small shops and businesses served the local community along with three primary schools - Borough, North and Convent - and one secondary school. Most pupils stayed at secondary school until the end of sixth form, and while some found employment locally or in Christchurch,<sup>1281</sup> the freezing works closure announced in August 1991 further increased the already high level of unemployment in the town and led to falling local business turnover.

At the beginning of the period studied there was a stable work force with a new family being the event of the year for pupils at the Kaiapoi Borough School.<sup>1282</sup> Around 1955-6 a new housing subdivision in Kaiapoi South was initiated by the local Methodist minister the Rev. B.H. Riseley.<sup>1283</sup> Increased development on the north side of the town occasioned the opening of Kaiapoi North School in August, 1962, and subsequent growth took the town's population from 1300-1700 in the 1950's to close to 6000 by August 1989. Two kindergartens and one pre-school ensured that all children could attend a preschool facility from the age of 3 years 10 months, but there was no child care facility, until the Baptist Church 'Ark' opened.<sup>1284</sup>

Long term residents of Kaiapoi view the town as remaining very much a distinctive borough in its own right, but newcomers see it as developing

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1279 The Kaiapoi Woollen Mills was taken over by Petone and then Mosgiel and operations closed down by instalments. Information provided 16/1/1990 by I. Monk, caretaker of building after being long term employee. Full details of the Kaiapoi Woollen Mills history are in the Canterbury Museum archives.

1280 Steel interview.

1281 Information in common with many of the 17 interviews conducted at Kaiapoi, and from observation of writer.

1282 Personal recollection - the author attended Kaiapoi Borough School from February 1946 until December 1953.

1283 Kaiapoi Methodist Church Centennial 1856-1956 - Brief Record and Historical Survey, 1956 notes this and the description of the Rev. Riseley in N.Z. Truth, 1956, as "Minister of housing of stockly build".

1284 Scott, L., interview 7/8/1989.



into a dormitory suburb, with commuters to the city changing its original working class character. The local body amalgamation of Kaiapoi into the North Waimakariri District was not popular, with many residents preferring a link with Christchurch. <sup>1285</sup>

#### 6.2.2 Kaiapoi Baptist Church History <sup>1286</sup>

In 1899 the fellowship of Baptist believers at Kaiapoi opened their first church and their first members' meeting was presided over by the Rev. W. Lamb. Prior to this, "Small groups had met in private homes and many had turned out at Perrin's Ford to enjoy the spectacle of their baptisms." <sup>1287</sup> From 1901-1911 Pastors Barry, F. McDonald, W.L. Heaven and A. Agar shared a joint Rangiora and Kaiapoi pastorate. Membership remained low but dedicated. A financial and leadership crisis in 1912, when the church could have been disbanded, was resolved by the Canterbury Auxiliary of the Baptist Union running the church until it could manage its own affairs again in 1915. Transport provision by the church for its pastors changed over the years. A pony was purchased for four pounds for the Rev. McDonald in 1902, a motor cycle for Rev. E.T. Jones in 1917 and a car for the Rev. W.H.A. Vickery in 1925. Some ministers cycled between Kaiapoi and Rangiora in the era of joint pastorates which lasted until 1947. Rev. H.G. Bycroft comments:

"I used to ride a bicycle the 6 miles from Rangiora to Kaiapoi and back on alternate Sundays, on a week-night for prayer meeting and on another night for the Youth Club. On the prayer-meeting night I would come to Kaiapoi early afternoon, visit around the district and then conduct the prayer meeting at night." <sup>1288</sup>

At the annual meeting in September 1947 the Kaiapoi church gave Rangiora three months notice of their intention to leave the circuit system and become a self supporting church, retaining the services of Pastor Nielsen. At this time they had 36 members, 61 Sunday school children and 9 Bible class members, and Pastor Nielsen recalled a sense of happiness and

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1285 Steele interview.

1286 Unless otherwise stated information for activities prior to 1974 is taken from 75 Years a Church, compiled in 1974 by E.I. Bissicker and I. Giles, to celebrate the 75th anniversary of the Kaiapoi Baptist Church. Much of this material was expanded by Mrs Bissicker and her husband at an interview 5/8/1989. (Mr C. Bissicker died in 1991.)

1287 'District Strong in Religious Faiths', in The Christchurch Star Souvenir Supplement 'Kaiapoi's Centenary 1869 - 1968', p.14.

1288 Bycroft, H.G., minister 1938-9 in 75 Years a Church, p.4.

people laughing through "the joy of the Lord." <sup>1289</sup>

Six full time ministers (in addition to Pastor Nielsen who served two terms) pastored the Kaiapoi Baptist Church over the forty years up to 1988, giving an average term of five years, as compared with the average three year term during the time of joint pastorates with Rangiora. <sup>1290</sup> Only two ministers have served longer than eight years - the Rev. W.H.A. Vickery from 1925-1937 and Pastor E.J. Pollard from 1975-1983. The latter half of the Pollard ministry was the time of greatest growth of the church, with membership increasing from 79 (1978) to 146. This was also a time when the congregation had committed prayer, time, finance, talents and labour into voluntarily building their new church, and into outreach activities. The Rev. Charles Craig resigned in September 1990 and was replaced by Pastor Kevin Moran in February 1991.

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1289 Nielsen, J.H., pastor 1947-50 and 1955-60, *Ibid*, p.8.

1290 Ministers of the church have been:

W. Lamb	1899-1900	H. Bycroft	1938-1939
T. Williams	1900-1901	H.R. Puddle	1939-1940
Rev. Barry	1901-1903	A.J. Wakelin	1940-1943
F. McDonald	1903-1905	J.J. Burt	1943-1945
W.L. Heaven	1905-1909	J.H. Nielsen	1947-1950
A. Ager	1909-1912	B.K. Randall	1950-1955
H.G. Goring	1912-1914	H.A. Gardiner	1955
E.T. Jones	1914-1918	J.H. Nielsen	1955-1960
L.A. Day	1918-1920	G.A. Smith	1962-1966
A. Layburn	1921-1922	H.R. Puddle	1967-1971
J.P. Haywood	1922-1923	M.G. Dunk	1972-1974
J. Hiddlestone	1923-1925	E.J. Pollard	1975-1984
W.H.A. Vickery	1925-1937	C.W. Craig	1985-1990

Source - 75 Years a Church, for ministers to 1974, Year Book statistics for subsequent pastors.

### 6.2.3 The Ecumenical Church Scene in Kaiapoi <sup>1291</sup>

Churches in the town in 1989 were:

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Anglican (St. Barnabas)	Average Sunday a.m. attendance 30 No Sunday school or Youth Work
Assemblies of God -	commenced July 1989 No details available.
Baptist	Average Sunday a.m. attendance 136 40 children in Sunday school 43 in youth group Average Sunday p.m. attendance 57
Catholic (St. Patricks)	Average Sunday a.m. attendance 80+
Co-operating (Methodist-Presbyterian)	Average Sunday a.m. attendance 50 10 children in Sunday school Membership 166 <sup>1292</sup>
New Life	Average Sunday a.m. attendance 70 25 children in Sunday school <sup>1293</sup>

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Table A6.2.3.a

While there has been some membership movement between New Life and Baptist churches there was a good co-operative working relationship between the churches in the area. The Assemblies of God were serving members who previously went into Christchurch and were looking for new converts rather than local membership transfers. Combined services were held on Christmas, Pentecost and Anzac Days and the Baptist and New Life churches entered a float in annual Christmas processions.

One key factor leading to good ecumenical relations lay in the Charismatic movement and sharing, from 1975, 'Life in the Spirit' seminars <sup>1294</sup> with Anglicans, Catholics and Methodists.

The following examples contrast early and current inter-church relationships in Kaiapoi. The Rev. A.J. Wakelin (1940-43) commented on

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1291 Information for this section was provided by the Rev. C.W. Craig unless indicated otherwise.

1292 MOC 1989, General Statistical Return for Year Ending 30/6/1989, p.451.

1293 Information provided by New Life Pastor 21/10/1989.

1294 NZB, 6/1975, p.15.

"The time when I distributed a pamphlet with my sermon titles and one was "The Three Men in Kaiapoi who will be in Hell" caused considerable stir. The lack of church tolerance came out when the Methodist Minister asked me if I was referring to the Methodist, Presbyterian and Anglican Ministers. " <sup>1295</sup>

In 1981 the overflowing Baptist Sunday school used Catholic school facilities until the second storey of their Sunday school building was completed. <sup>1296</sup> That year 400 people attended a combined Christmas service in the Catholic church at which Pastor Pollard spoke. <sup>1297</sup>

#### 6.2.4 Children's Work

This church has always placed a high emphasis on children's work, providing staff, resources and facilities to make it effective.

The first Sunday school building was erected in 1903, and annual Sunday school anniversaries were held from 1907. <sup>1298</sup> From 1972 transport has been provided to enable outlying children or those from families without transport to attend. A bus was run by a roster of local members with heavy duty transport licences. Seeing a bus load of eager happy children enthusiastically running up the stairs to Sunday school was a memorable moment.

Since 1963 'Happy Hours' have been held in the May Holidays, sometimes using para-church helpers and sometimes local staff. In 1966 1752 children attended over a one week period. These programmes brought many new families into contact with the church.

Bible in Schools has always had a high profile in this Baptist church. The Revs. Nielsen, Randall and Vickery can be remembered by the author taking classes in the 1940's and 50's. A Baptist worker prepares Bible in School lessons for a team leading sessions at Kaiapoi North, Borough and Clarkville Schools. Liz and Steve Lanini appointed to the Kaiapoi church

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1295 Wakelin, A.J., in 75 Years a Church, p.6, also interview 9/10/1989. A good number of people attended, and 'the place was electric' when he announced that the three could be identified by their not believing in God, finding an alternative way to heaven by works, or postponing deciding for God.

1296 NZB, 12/1981, p.15.

1297 NZB, 3/1982, p.14.

1298 75 Years a Church.

in 1986 as children's workers, were subsequently employed as church planting pastors at Woodend.

Girls' Life Brigade had 36 Juniors enrolled in 1991. Outreach activities led to a high proportion of children in the Sunday school coming from unchurched families. <sup>1299</sup>

There was sacrificial commitment by parents of fifteen Kaiapoi Baptist children to education in the Southbrook New Life school where John Armitage, a Kaiapoi Baptist member taught. Buildings and the principal for this school were provided by New Life, with various denominations represented among the five paid staff, adult volunteers and approximately one hundred pupils from new entrants to 6th form. This non-denominational school provided a Christian interpretation of the New Zealand curriculum, with peer pressure in a positive direction from senior pupils' good examples, and an answer to parents' concern regarding the decline of state school standards and discipline. <sup>1300</sup>

The most recent activity touching the lives of children and their parents was the conversion of the former manse, <sup>1301</sup> at the back of the church into 'The Ark'. This A grade child care centre, to which 143 children came in the year to September 1991 (54 regular and the balance casual registrations) operated five days a week caring for babies up to kindergarten age children. <sup>1302</sup> A survey done before embarking on this venture showed that "Kaiapoi, is an area poorly equipped, across the board, for 6000 people." <sup>1303</sup> Solo mothers lived in a caravan park at Pineacres until they could get other rental accommodation, and eleven children of solo parents were currently enrolled in September 1991.

#### 6.2.5 Other forms of Outreach

##### (a) Evangelism

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1299 NZB, 7/1982, p.2 noted 80% coming from non-church homes in 1982.

1300 Armitage, Mr J., interview 5/8/1989.

1301 A new manse was purchased in Hilton Street.

1302 J. Bissicker advised on 7/8/1989 that there were 83 registrations when the centre operated three days a week. Figures updated by current supervisor on 4/9/1991.

1303 Bissicker, J., interview.

It appears that whatever current form of evangelism was favoured within New Zealand Baptist Churches has been tried at Kaiapoi. In September 1948 it was reported that a mission at Kaiapoi had drawn thirteen 'enquirers,' <sup>1304</sup> and from at least 1951 young people have been attending Youth for Christ rallies in Christchurch. <sup>1305</sup> At the Christian Life Crusade led by Cliff Reay in the church in July 1962 "many felt the call for rededication." <sup>1306</sup> In September 1965 during the Southern Baptist Crusade throughout New Zealand, the Rev. J. Frank Hixon conducted a mission which shared the gospel with many, including some who had never been in a church before. However the local feeling was that while they favoured the Crusade "there were plenty of capable evangelists in our own country who could conduct crusades at considerably less cost." <sup>1307</sup> The church was involved in the Billy Graham Crusade, distributing literature and counselling, and joining Rangiora people at the Rangiora High School land line. A Bible teaching mission with Dr. R.J. Thompson, principal of BTC was held in 1969. <sup>1308</sup>

(b) 'Outreach' not 'In-drag'

May 9 to 17, 1970 was described as one of the mightiest weeks in this church's history with over 1000 people being presented with the gospel by Open Air Campaigners. <sup>1309</sup> Comments on the success of this week attributed it to 'outreach' not 'in drag' as the gospel was heard where the people were - in the 'freezer,' factories, Working Men's Club, Rotary and hotels. This was followed up by setting up a drop in 'Coffee Club' contacting fifty young people on Friday nights. <sup>1310</sup> Later in the year the Rev. Murray Robertson spoke at a camp to forty recently converted Kaiapoi young people. <sup>1311</sup> The Rev. H.R. Puddle who had long prayed for and

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1304 NZB, 8/1951, p.218.

1305 NZB, 8/1951, p.218.

1306 NZB, 8/1962, p.218.

1307 75 Years a Church, p.12.

1308 NZB, 8/1969, p.22.

1309 NZB, 7/1970, pp. 14 and 23.

1310 NZB, 9/1970, p.11.

1311 NZB, 12/1970, p.28. Robertson also wrote regarding the Kaiapoi activities in NZB, 3/1971, p.22.

dreamed of revival died in April 1971. <sup>1312</sup>

The year 1970 can be seen as a key date in starting new strategies of reaching out to the community with the help of Open Air Campaigners and YWAM, using a bus to bring children to Sunday school, and 'Dial a Phone Ministry'. Starting an outreach housegroup at Woodend <sup>1313</sup> was the first step towards church planting plans. Ninety four people attended a community dinner in 1980 at which Miss Patricia Bartlett was the speaker. <sup>1314</sup>

Planned outreaches conducted through church meetings, Bible in Schools, and coffee mornings gave intensive coverage of the Kaiapoi area. <sup>1315</sup>

### (c) Youth Work

Over the period studied youth activities have always been given a reasonably high profile with the highest involvement from 1970. Community Centre Friday night drop-in programmes contacted many youth, and in the early 1980's there were twenty five to thirty young people doing effective outreach in the Kaiapoi High School. In 1982 a hundred teenagers attended games evenings run by the Baptist leaders in the Catholic hall. <sup>1316</sup> It was decided to appoint a full time youth worker and buy a house near the church for a drop-in centre. <sup>1317</sup> Several young people were involved in Christian outreach outside the district. While most of those concerned have now left the district because of employment moves, some returned when married with young families.

After the youth pastor and drop-in centre ceased operating, a youth deacon trained and disciplined leaders, and oversaw studies and social events organised by youth worker teams and helpers. <sup>1318</sup> The 1989 figures of 20

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1312 Puddle, M., interview 6/8/1989. See also NZB, 6/1971, p.7.

1313 NZB, 11/1977, p.15.

1314 NZB, 8/1980, p.15.

1315 For example, the Missionary Convention in June, 1980 provided speakers for Bible in Schools classes, women's coffee groups, youth groups, and deacons and wives meetings. The New Life 80 Mission later that year saw meetings and films in homes, schools and churches. NZB, 8/1980, p.15.

1316 NZB, 7/1982, p.2.

1317 NZB, 2/1983, p.15.

1318 Linton, S., interview 5/8/1989.



out of 43 young people coming from unchurched homes were representative of the longer period. Half came because friends brought them, and five had made recent Christian commitments. <sup>1319</sup>

(d) Other Community Involvement

In addition to the child care centre the church had a Social Deacon whose responsibilities included being a contact person for the Social Welfare Community Worker regarding needy families. Basic foodstuffs and frozen meals were donated and stored ready for distribution when needed. An emergency relief fund met the cost of perishable goods and could provide loans of up to \$500 and gifts of up to \$100. <sup>1320</sup>

The 'Person to Person Help Trust' was a natural outflow from contact with schools, child care, and again Social Welfare. It was felt to be important that the church was not just in its buildings, and the scheme was a back to basics one, utilising church members' talents in providing free labour when needed - the cost of materials for repairs was met by the person helped, thus respecting their dignity. Helpers of the trust were not looking for anything back. People in Kaiapoi have always had and still retain a strong sense of property boundaries, which were respected, but the 'Person to Person Help Trust' worker was often able to enter where professional people were not accepted. <sup>1321</sup>

(e) Missions

Kaiapoi Baptist Church has always had a strong interest in missions and missionary speakers were frequently heard. Great interest was taken in one of their number, E.J. Pollard who spent many years with the then South Seas Evangelical Mission (SSEM) in the Solomon Islands. In 1968 Mr and Mrs B. Bollen became full time Maori Department workers. <sup>1322</sup> In 1979 when Doug and Yvonne Miles also went to SSEM the first of many annual Missionary Conventions saw \$9000 support promised for the Missionary Faith

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1319 Edwards, D., interview 6/8/1989.

1320 Armitage, Mrs J., interview 5/8/1989.

1321 Scott interview.

1322 NZB, 1/1968, p.23.



Promise Scheme. <sup>1323</sup> This giving over and above regular giving to the local church continued to rise (\$11,948 1988-9 <sup>1324</sup>) and represents sacrificial giving in a largely working class area. The money was distributed to support Kaiapoi members serving overseas, to assist those training for missionary work, and for other missionary projects. Other Kaiapoi members to serve overseas included Murray and Joy Cowan, <sup>1325</sup> and Tim and Fiona Edwards who did two year terms in the Solomon Islands with the BMS. <sup>1326</sup> Margaret and Alf Silverlock were commissioned for Solomon Islands work from 1984 to 1990 and Georgina Bishop went with YWAM to Japan in 1985.

Interest has been maintained by pastors with a high interest in missions. After eighteen years in the Solomons E.J. Pollard pastored the Kaiapoi church from 1974-1982, returned to the Solomons and was currently working for Servants Mission in Bangkok. This gave this church a link with a mission pioneered by a former New Zealand Baptist, Viv Grigg. <sup>1327</sup>

Doug and Yvonne Miles were working for the Missionary Aviation Fellowship based at Oenpelli, Northern Territory. <sup>1328</sup> 'Faith Promise Giving' and prayer support in 1991 was given to the Pollards, and Georgina Bishop, and has assisted Tim and Fiona Edwards at Faith Bible College and the Silverlocks. Regular parcels of cotton clothing were sent to the Silverlocks but since postage costs rose, money was given to BMS missionaries for purchasing appropriate local supplies. <sup>1329</sup>

#### 6.2.6 Church planting <sup>1330</sup>

While outreach activities have been attempted at Motonau and Pines

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1323 NZB, 8/1979, p.15.

1324 Faith Promise Support Report, included with Church Newsletter, 19/3/1989.

1325 NZB, 3/1981, p.1 and 12/1989, p.5.

1326 NZB, 3/1983, p.13 and interview 6/8/1989.

1327 See Grigg.

1328 Miles, Y., interview 7/8/1989 - information updated by M. Smith, Missions Secretary, Kaiapoi Baptist Church 4/9/1991.

1329 Mrs Armitage interview.

1330 Lanini, S., interview 6/8/1989 provided the information for this section. His resignation on 16/2/1990 was notified in letter from C.W. Craig, 18/5/1990.

Beach, it was at Woodend that church planting was attempted. Steve Lanini's appointment by the Kaiapoi church to be pastor at Woodend followed many years of housegroups and outreaches in the area and the plan followed Department of Home Mission guidelines.

When the Church Growth School course for which Steve had been accepted was cancelled he and his wife went to Kaiapoi as full time children's workers in 1987, doing alternative training through the BCNZ Internship Scheme. At Woodend they encouraged a home sharing hospitality ministry, and engaged in one to one evangelism with around sixty neighbours and friends.

Surveys showed considerable growth potential in the Woodend area with section development expected to increase population from 750 to 5000 over 5 years. In 1988 75% of the population were aged under 42, 10% over 55, 15% between 42 and 55. An average income of \$30,000 was being earned by skilled tradesmen mainly working on the north side of Christchurch. There were many two income families and no unemployment - a very different makeup from Kaiapoi.

In 1988 one service and one outreach activity per month was held but in 1989 regular morning services and Sunday school were conducted in the Woodend Scout Hall. The congregation comprised 21 adults aged 25 to 42, 8 teenagers and 8 children aged 2 to 11, with on average 35 attending each Sunday. Home groups were also being held.

After the Lanini's resigned the group continued until the end of 1990, and then with many members being relocated to other areas, most of those remaining came back to the parent church.

#### 6.2.7 The Charismatic Movement

Long term members of the congregation pinpoint three influences in the beginning of the charismatic movement in Kaiapoi Baptist Church.

- (1) The presence of youth leader John Steele who led a large youth group during the ministry of Rev. Roy Puddle. He and his wife held Bible study groups in their home, but left in 1972 to join the New Life movement, where John became an Auckland pastor.

- (2) The Rev. M.G. Dunk (1972-4) who came from an Elim church family,<sup>1331</sup> started a more charismatic style of worship with choruses and scripture verses which was popular with the young people. When this was offered as an extra after the regular service a number of the older members would leave, but change was gradually assimilated.
- (3) In 1975 a 'Life in the Spirit' seminar was held in the Anglican church and forty Baptists were part of the group which went through the scriptures on the Holy Spirit - on the final night putting into practice what had been preached.

From then on the following changes are observed within the church.

- (1) Freeing up of worship style -
  - (a) moving from formal to free flowing worship
  - (b) musical accompaniment - piano, drums, guitar and other instruments accompanying chorus singing
  - (c) change from the minister conducting all of worship to having rostered worship leaders with the minister preaching
  - (d) people speaking in tongues, interpreting, expressing words of knowledge and prophecies from time to time, and offering prayers regularly in worship services
  - (e) more women actively involved in worship than earlier, including leading communion services

This greater involvement of congregational members brought into practice the Baptist doctrine of the priesthood of all believers.

- (2) Change in theology -
  - (a) more emphasis on experience, less on reason
  - (b) as the gifts of the spirit are experienced in this world, more emphasis on this world affirming activities
  - (c) Previously there had been little teaching on the doctrine of the Holy Spirit. This was redressed, and although at one stage some members felt this was being overdone, a balance has been achieved.
  - (d) Kingdom theology influenced by John Wimber was favoured by the Rev. Craig, who has attended Wimber Seminars. He described his theological orientation and that of the church as charismatic.
- (3) Changes in structure and constitution -
  - (a) A new constitution introduced in 1984 included reference to the

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<sup>1331</sup> Beliefs and Practices in New Zealand, p.63 notes the Rev. G.T.S. Dunk's arrival from England in 1952 as the catalyst for beginning the Elim Church in New Zealand. M.G. Dunk was his son. See Worsfold Chapter 21 for fuller details.

Holy Spirit in the doctrinal section which acknowledges in Section 3 (e) "the present Ministry of the Holy Spirit, by Whose indwelling, the Christian is enabled to live a godly life." The members pledge section 2 was also amended to include "being willing to help with whatever Spiritual Gift I have."

- (b) The influence of Pentecostal people was cited as being the reason for the change to appointing elders, and although constitutionally there was no reason to not have women elders the expectations were that they will be men.
- (c) Deacons were appointed to specific portfolios according to their gifts and talents. Many were women.
- (4) Greater emphasis on 'body ministry' and sharing gifts and talents flowed through into more community projects and outreach.

#### 6.2.8 Changes over Forty Years

Changes noted by a member who returned in 1987 after twenty five years absence <sup>1332</sup> included a new church building, a lot of new people, a bigger membership, more opportunity to be involved in church work within the community, particularly in 'The Ark', a change from Wednesday night prayer meetings to home groups and care groups, that worshippers were now welcomed at the church door, and that the people were even friendlier than she had remembered. People generally were more supportive of each other and had the back up resources of the social deacon, the minister and 'Person to Person Help Trust' to call on if needed.

Choruses, displayed on an overhead projector, being sung with accompaniment by a music group, contrasted with earlier services which featured hymns from the Baptist or Redemption Hymnals played by an organist. Communion services too had changed - from sitting around the table to passing it along the row, and women were leading communion services as well as men. Generally women were much more active than previously, and craft mornings provided outreach.

In the town she noted a higher mobility - people coming for three to four years and moving on, and houses where once there were fields. There was a tendency for church marriages from the 1960-65 period to have broken up, where earlier there were more stable marriages.

Changes commented on by other long term residents were the impact

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<sup>1332</sup> Butler, S., interview 5/8/1989, provided the information for the first three paragraphs in this section.

of the Charismatic movement, the building of the new church, a greater involvement in the community and emphasis on this world, and a greater ecumenism at grass roots level. The Kaiapoi church has always been opposed to and never agreed to membership in either the National Council of Churches, or the World Council of Churches. <sup>1333</sup> The Rev. Craig saw it as having been a country church under the Baptist umbrella, but trying to relate more to the Canterbury Association and the Baptist Union. <sup>1334</sup>

#### 6.2.9 Comment on the Statistics

##### The Growth Graphs

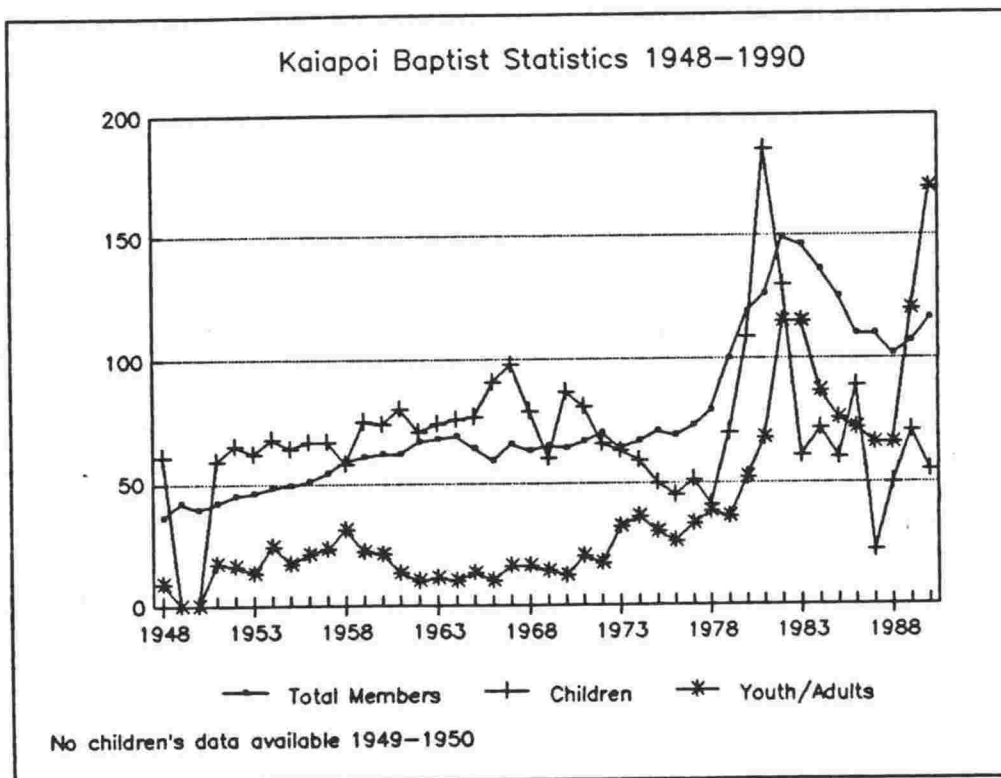


Figure A6.2.9.a

There was slow but steady membership growth through from 36 members in 1948 to 79 in 1978. The most marked period of growth was between 1978 and 1983, when membership increased from 79 to 143 -

- (a) after the impact of the Charismatic movement,
- (b) following high involvement in church building,

<sup>1333</sup> Bissicker interview and Giles, I., interview 6/8/1989.

<sup>1334</sup> Craig, C.W., interview 3/8/1989.

- (c) during the second half of Pastor Pollard's eight year ministry,
- (d) and coincided with the introduction of housegroups.

Almost 43% of all baptisms for membership took place in those five years.

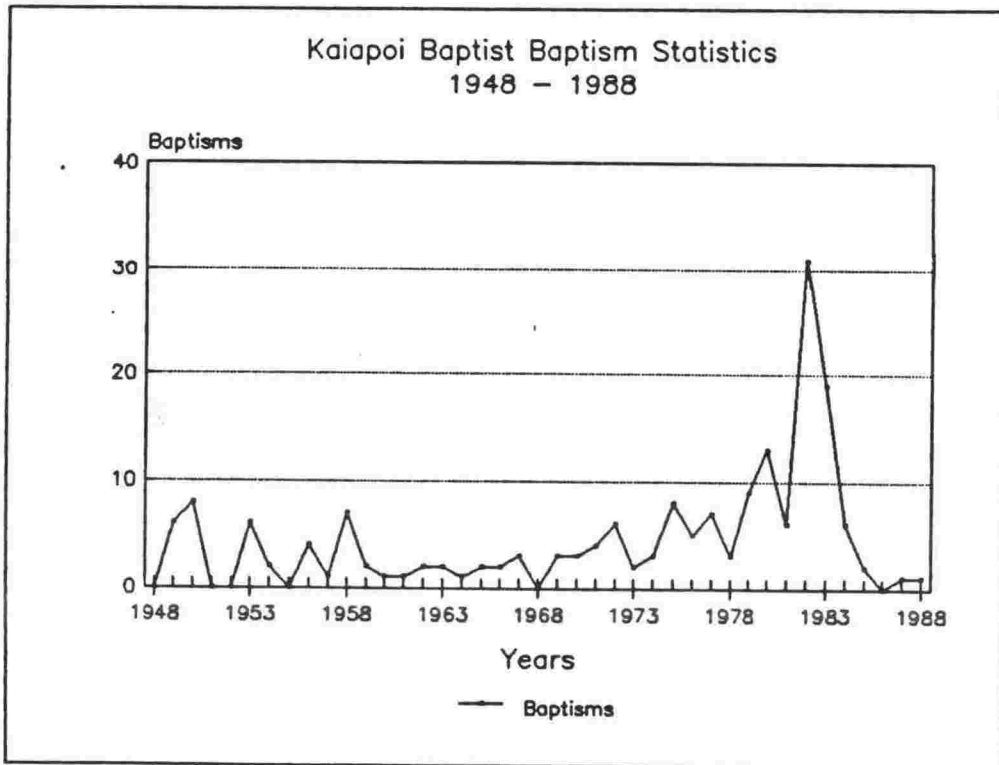


Figure A6.2.9.b

Two features appeared in common with the national graph.

1. The number of youth and adults involved in Christian education rose after the introduction of house groups.
2. Sunday school roll declined in the 1970's.

In almost all other features there is a marked difference from the national pattern.

1. There was no all age Sunday school in the 1960's to boost education figures, and therefore comparison was not possible between the number of youth and adults then with house group involvement in the 1980's.
2. The Sunday school roll peaked not in the baby boom era but in the 1980's, and reflected the high energy input into children's work by this church in this era. In 1981 the number of children in Sunday

school exceeded the number of church members. This was the national pattern right through the baby boom era, and does not appear nationally again. However it needs to be noted that the number of children in Christian education as recorded for statistical purposes is only a small proportion of those contacted each year through Bible In Schools, Girls' Brigade, school holiday programmes, after school clubs and 'The Ark.'

3. The number of children in Sunday school bears a closer relationship to the total number of members than appears in the national graph, the only exception being in the 1970's when it followed the national trend of declining Sunday school rolls.

#### Additions and Losses

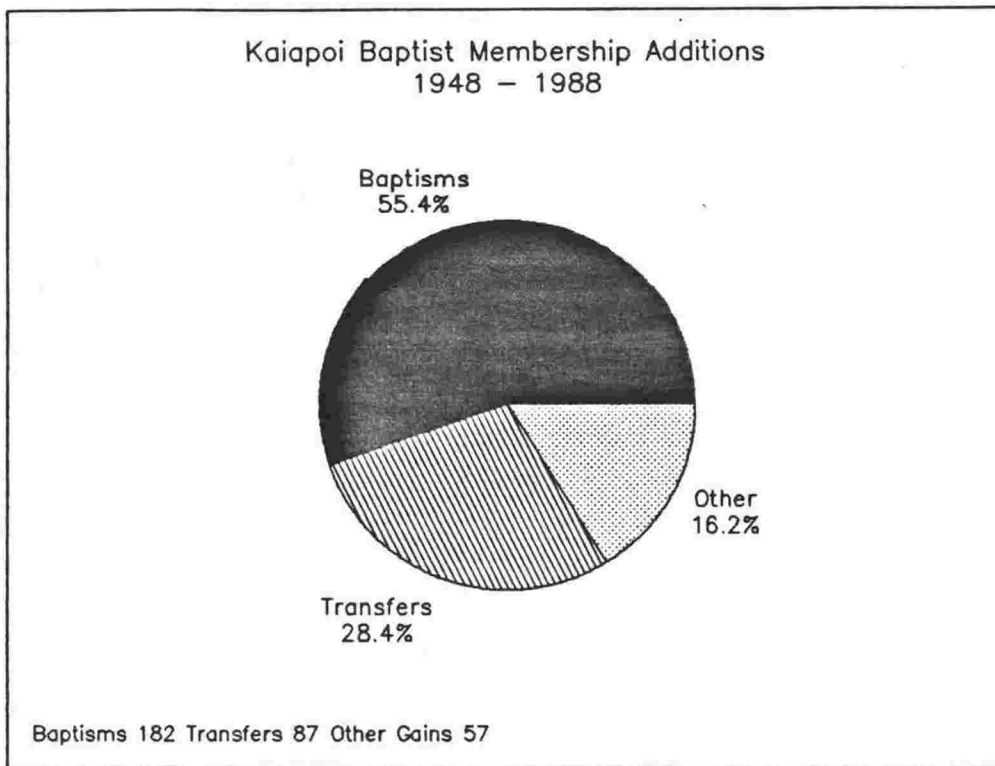


Figure A6.2.9.c

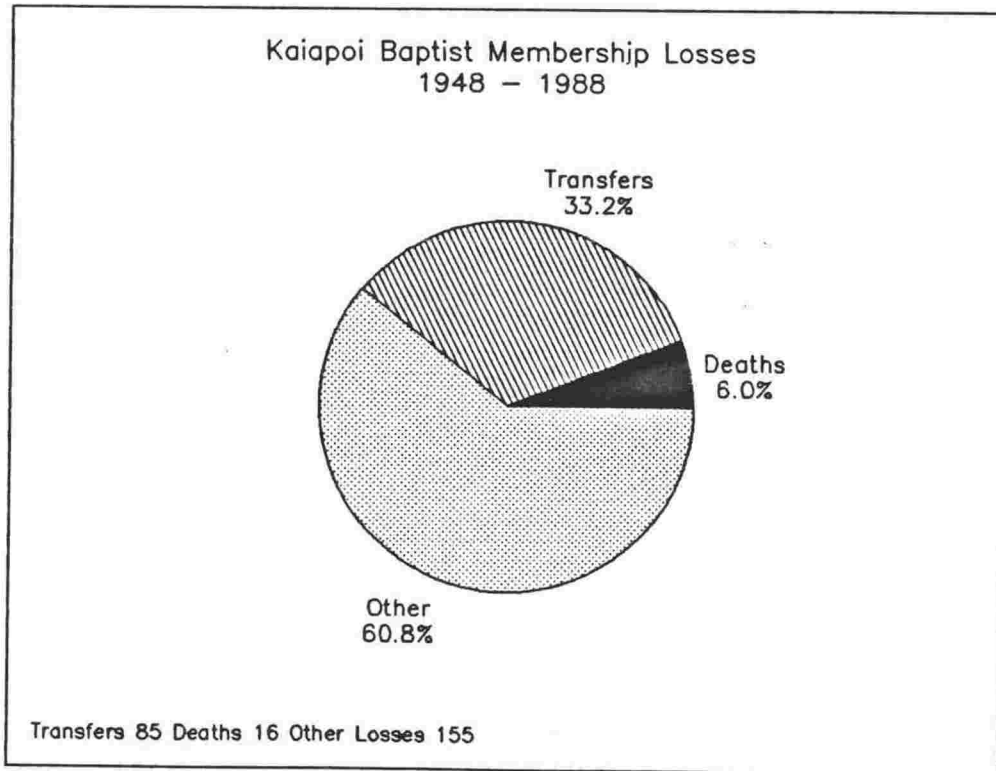


Figure A6.2.9.d

Over the forty year period 326 names were added to the roll and 155 subtracted. In the first fourteen years there was an annual average of 1.6 transfers in and 1.4 transfers out, reflecting the stable work force of the area. In the subsequent twenty six years the annual averages were both 2.5. The town had a current pattern of three to four year residence, and the church membership had mostly resided in the town less than 20 years.

For the period 1967 to 1976 when 59 members were added to the roll, these included 11 baptised members' children, and 24 other newly baptised people. During the same period membership removals included 4 deaths, 15 transfers out and 10 who ceased worshipping. Although in this period 920 are recorded nationally as having been lost track of, Kaiapoi listed no deletions in that manner. <sup>1335</sup>

Membership growth had been more through baptisms (187) and additions from other churches (57) than from Baptists transferring in (87)

<sup>1335</sup> Figures from Year Books, 1967-1976, and Isaac Survey.



except for one period when a number of families came from Rangiora to Kaiapoi. As Kaiapoi has been largely a working class area, and Baptist members nationally are more likely to be from the middle class, Baptist members transferring in would be expected to be fewer than those transferring in to a more middle class area like Levin. Growth over forty years from transfers in was 27% for Kaiapoi and 53% for Levin.

#### 6.2.10 Observations

Over the past forty years this church faithfully maintained its commitment to evangelism, interacting with other local churches and the Kaiapoi community. Members worked hard for their church and gave generously to support its local and overseas outreach activities. Since the impact of the Charismatic movement there has been increased involvement of members in worship and outreach activities and while this showed in growth figures from 1979-1983, it was also evident in the church's higher profile in the community. This church is where the people are at, and in maintaining a friendly, welcoming, worshipping, nurturing, practical community, committed to lifestyle evangelism it has potential for relating to people where they are at, sharing the God news, growing and reaching out together.

Membership gains at Kaiapoi have come more from outreach than from transfers in, and each member is unique and special. It needs to be remembered that there are more unique and special people out in the community, and that they too are people who could be brought into God relationship.

### 6.3 Case Study 2 - The Levin Baptist Church

#### 6.3.1 The Levin Area

Levin with a population of 18,825 <sup>1336</sup> is a thriving provincial centre with a strong base in horticulture, manufacturing and the commercial servicing area, situated 93 kilometres north of Wellington, and 50 kilometres south west of Palmerston North. <sup>1337</sup>

Lake Horowhenua was for centuries a valuable food source for Maori people, and in the 1820's a local Maori tribe, the Mua Upoko, settled in clearings around what is now Levin after fleeing from Te Rauparaha. Some European settlers were involved in farming and trans-Tasman timber trade, but the coming of the west coast railway in 1886 provided the main impact for settler growth and development. Textile industries began in 1939 and after World War II a progressive Borough Council encouraged industrial growth. Textiles, the most prominent industry during the 1960's and 1970's, are still the largest employer. <sup>1338</sup>

Horticulture is an important occupation as Chinese and European growers in the Levin Otaki area provide fruit and vegetables for the Wellington area, and beyond. Development of a horticulture research station assisted this. Until the Post War industrial growth, Kimberley Hospital for handicapped children was the largest employer. Patient and staff numbers reduced under Government policies of returning patients to the community. <sup>1339</sup>

In 1989 two secondary schools catered for approximately 1400 pupils, and 445 children attended Levin Intermediate School. The ten primary schools in Levin and environs had a total roll of 2114. Pre-schoolers were catered for by five kindergartens, three kohanga reo, three playcentres and

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1336 Census 1986, Series B, Report 1.

1337 Levin District Promotion Council, Levin A-Z, p.40.

1338 Levin A-Z.

1339 D. and J. Carey, and others at Levin provided information for this section, 1 and 2/10/1989.

two child care and nursery facilities.<sup>1340</sup> Health, community and government services were present, and clubs and organisations for all ages and tastes.<sup>1341</sup>

The mild climate (summer average temperature 21 degrees, winter 13.3 degrees) makes Levin a popular place to retire. Five retirement homes provide care for residents no longer able to manage their own homes or pensioner cottages.<sup>1342</sup> With 40% of the population retired this was much higher than the national average.<sup>1343</sup>

The period studied is one marked by industrial, horticultural and commercial expansion, population growth of young families in the post-war baby boom, and of the retirement community. Reasonably priced properties also attracted redundant workers from areas such as Wellington, but by 1991 there were fewer transfers in and out of the district than earlier.

Denomination	Roll	Comments
Anglican	600	Includes Ohau Outreach
Apostolic	100	
Assembly of God	150	No full time minister Moved to Levin from Motueka Maori Polynesian Group operates from a home
Church of Christ	30-40	
Closed Brethren	200 plus	
Door of Faith	60-80	
Faith Centre	30	Offshoot of Apostolic Church <sup>1344</sup>
Methodist	144	
Mormon	100	Had a high proportion of Maori and Polynesian members
Open Brethren (East)	200 plus	
Open Brethren (West)	100	Included Waitarere Outreach <sup>1345</sup>
Presbyterian	600	
Roman Catholic	600	
Salvation Army	150	
Seventh Day Adventist	80-100	<sup>1346</sup>

Table 6.3.1.a

<sup>1340</sup> Levin A-Z, p.51.

<sup>1341</sup> Levin A-Z, p.28 and pp. 57-63.

<sup>1342</sup> Levin A-Z, p.40.

<sup>1343</sup> District Council of Social Services Survey, 1989, commissioned by Levin Borough Council. (This Council amalgamated with other councils to form the Horowhenua District Council on 1 November, 1989.)

<sup>1344</sup> MOC 1989, p.451.

<sup>1345</sup> McCabe, M., Parish Priest, St. Joseph's Catholic Church, Levin, telephone interview 12/10/1989.

<sup>1346</sup> D. Carey interview provided information for Levin Churches from involvement with Levin Ministers Fraternal. These churches are also listed in Levin A-Z, p.49.

Other Levin churches in 1989 with approximate roll numbers are shown in the preceding table.

### 6.3.2 Levin Baptist Church History

Levin is the 'youngest' of the three Baptist case study churches. Its history parallels the development and expansion of Levin in the post World War II era, and reflects the area's population growth patterns.

When industries and commercial services began expanding in the late 1940's, a number of the executives and managers who shifted to Levin were members of Wellington and Lower Hutt Baptist churches. They initially worshipped in the Methodist church until numbers were sufficient to commence their own Baptist Fellowship in the Oddfellows Hall. They were joined by other families and pensioners living in the town <sup>1347</sup>. The Levin Baptist Church was inaugurated on 5 February, 1950 with 28 foundation members. <sup>1348</sup> The early leadership was taken successively by Pastors Bruce Stewart, Don Hopkins, Roy Upton, and Charles Craig, all of whom later became accredited Baptist ministers. Charles Craig recalled great church family involvement with adults and children making concrete blocks and building the church with voluntary labour. <sup>1349</sup> However when the keen amateur builders working on a meagre budget ran into problems, the building was completed by a future mayor of Levin, H.N. Sciascia. <sup>1350</sup>

The church was opened on 24 April, 1954 <sup>1351</sup> when the members' roll had grown to 54, and the Rev. H. Nees was in the third of his eight years

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1347 Spence, D., interview, 2/10/1989.

1348 NZE, 3/1950, p.78.

1349 Craig, C., interview, 3/8/1989.

1350 Spence interview.

1351 NZE, 6/1954, p.129.

at Levin. <sup>1352</sup> The Sunday School Roll had more than doubled to be catering for 84 children. <sup>1353</sup> By the end of the Rev. Nees' ministry in 1960 the roll had grown to 77 members (doubling since 1952) and there were 134 children and 24 Bible Class members. The visit of Ivor Powell, 'the man from Wales' made considerable impact on the town in 1956. <sup>1354</sup>

These increasing numbers, combined with the influence of the Rev. J.J. Burt in promoting All Age Sunday schools, and the availability of enthusiastic leadership saw the commencement on 4 May, 1959 of the Levin Baptist All Age Sunday school. <sup>1355</sup> Accommodation for the extra people became 'absolutely necessary,' <sup>1356</sup> and by July, 1961 the contractor was ready to start work on a new nursery block. <sup>1357</sup> Three army huts provided accommodation for the primary department. <sup>1358</sup> Thus along with many other churches throughout New Zealand, the shape of their buildings and programme was altered by AASS, with its emphasis on whole family involvement. At the peak of the programme with over 200 involved, a 64 seater bus was hired each Sunday to bring children and parents to the church. When the hire rose from \$7 per Sunday and fewer people needed transport, a Bedford J2 van was bought with the help of a grant from the Samuel Dennis Memorial Fund, and this was used for many years. <sup>1359</sup>

Evangelism and outreach rhymed well with the AASS. The Billy Graham Crusade (1959), the Christian Life Crusade (1962) and particularly the Trans

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1352 Pastors of the Levin Baptist Church have been:

R.M. Upton, 2/1951-9/1951 C.W. Craig 12/1951 - 12/1952

R.M. Upton 12/1952/2/1953 H. Nees 10/1953 -9/1960

V.W. Johnston 11/1960-9/1964 J.W. McNair 12/1964-6/1969

I.S. McDonald 7/1970-8/1974 G.R. Bellingham 4/1975-12/1979

N.F.S. Thompson 2/1980-4/1985 D.E. Patrick 2/1986-12/1988

R.G.A. Cutforth 3/1989

Student pastors included B. Stewart 5/1950, D. Hopkins, 1950/1; and over summer vacations: D. Comber 1967/8; B. Kenning, 1973/4; G. Duncan, 1974/5 - R. Kerr, Levin Baptist Church, 1990, p.11.

1353 Year Book 1954/5, Statistics.

1354 Spence interview.

1355 NZE, 4/1960, p.88.

1356 NZE, 4/1961, p.51.

1357 NZE, 7/1961, p.191.

Pacific Crusade in 1965 were all promoted and brought new members into the church life. The Rev. George Hern, the Southern Baptist minister who came for the Trans Pacific Crusade made himself well known and liked in the town, visiting Rotary and other organisations. His meetings were so well attended that they were moved to the hall to accommodate numbers. <sup>1360</sup>

Many people who made commitments at these meetings became part of the church, and the minister, the Rev. J. McNair, was invited to America for three months by Hern, who later returned to take two further crusades in Levin. <sup>1361</sup>

From 1951 a group of Baptist people had been meeting at Otaki and they opened their Fellowship Hall in 1969. <sup>1362</sup> It was inaugurated as a church on 8 April, 1972 with 67 children in the Sunday School, 35 members on the roll, and had an average morning attendance of 45-50. <sup>1363</sup> Today Otaki would be termed a daughter church of Levin, as 18 members were transferred at the Otaki inauguration. <sup>1364</sup> Although the towns are only 20 kilometres apart Levin is part of the Central Districts Baptist Association, and Otaki belongs to the Wellington Association.

When the Rev. I.S. McDonald arrived at Levin in 1970 he was very disappointed to see how much maintenance was needed on the buildings. Structural problems and sweating of block walls required urgent attention. As the lounge was also too small for prayer meetings, and kitchen and toilet facilities needed upgrading, <sup>1365</sup> plans drawn up by the architect Mr Lloyd Love were adopted in principle and fundraising began for church extensions. <sup>1366</sup> The estimated costs of \$31,500 were financed by the sale of two sections, loans, and special projects, including low interest rate loans

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1360 NZB, 11/1965, p.298.

1361 D. Spence interview.

1362 NZB, 8/1969, p.23.

1363 Minutes of Deacons Court, Levin Baptist Church, 22/2/1972.

1364 NZB, 5/1972, p.27.

1365 At a special members meeting on 25/8/1971 concerns for the new buildings ranged from "will coffins be able to negotiate the aisle to where will the Baptistry be situated? Concern at acoustics was expressed and toilet facilities for nervous preachers was to be given some urgency."

1366 Grylls, N., interview, 2/10/1989.

from members. <sup>1367</sup> Thousands of dollars were saved in labour costs by members painting and finishing the renovations and extensions, in which, to quote one of the building committee, Mr N. Grylls, "we made a silk purse out of a sow's ear." <sup>1368</sup> With the church reoriented and the addition of folding doors between lounge and church a useful multi-purpose building seating around 200 people was opened on 3 December, 1972. <sup>1369</sup>

During the McDonald ministry as well as the building and inauguration of the Otaki Church, responsibility was undertaken for running an undenominational Sunday School at Fairfield, a school in N.E. Levin. Started in 1963 by Anglican and Salvation Army people, it catered for children from Otaki, and a number of Exclusive Brethren children, whose parents later joined the Open Brethren chapels in Levin. The biggest roll has been 45 and once a year the children and their parents still come to Levin Baptist Church for a special presentation by the children. <sup>1370</sup>

The door to door visitation campaign by Sunday School staff around the time of the Otaki inauguration was successful in recruiting new adults and children <sup>1371</sup> and there was little change in Christian education and membership roll numbers between 1972 and 1973. <sup>1372</sup> The first family camp was held in 1973 <sup>1373</sup> and these have continued with the most recent one being in September, 1989.

The Rev. McDonald visited Memphis for 3 months for a preaching mission in 6 Baptist Churches. On his way home he visited Baptist missions in India, Bangladesh and West Irian. <sup>1374</sup> A Levin couple, Jim and

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1367 Minutes of Levin Baptist Church Business Meeting, 8/12/1971.

1368 Grylls interview.

1369 NZE, 2/1973, p.28.

1370 Carey and Dixon interviews 1/10/1989. These children also sang at the opening of the new church 1/9/1991.

1371 NZE, 5/1972, p.27.

1372 Year Book, 1971-2, 1972-3, 1973-4 show membership figures of 128, 123 and 125, and 125, 118 and 116 Children in Christian Education.

1373 NZE, 4/1973, p.28.

1374 NZE, 10/1973, p.27.



Val Riley worked in West Irian from 1970,<sup>1375</sup> reflecting the church's strong missionary interest. The Church secretary from 1987 to 1989 is a descendent of W. Carey, the first Baptist missionary to India. The BWMU had afternoon and evening groups for many years, but in 1988 these merged in the new Baptist Missionary Fellowship. An annual witness week has been arranged with a focus on missions and when possible a missionary speaker. Children's interest in missions was promoted mainly through Ropeholders which went into recess at the end of 1984. Missionary promotions continue to be done through Sunday school and 'Team Time'.<sup>1376</sup>

The Levin Interchurch Association, formed to organise the first Billy Graham Crusade functioned until 1980 when a Minister's Fraternal was formed.<sup>1377</sup> During the Week of Prayers for Christian Unity churches exchanged ministers. The Levin report in the August, 1973 NZ Baptist states, "Our church hosted Father Murphy, whilst our Minister officiated at the Catholic Church. Both churches enjoyed fellowship."<sup>1378</sup> Five churches combined to open an opportunity shop in 1974,<sup>1379</sup> and this was still operated in 1991 by six churches. Profits of over \$1000 were allocated to each partner church each year.<sup>1380</sup> Churches also combined for a 'Focus on Faith' week in 1986.<sup>1381</sup> In 1988 at the time of a Catholic Renewal Mission, in response to a request from Levin Catholic people visiting the Baptist Church, prayers were offered during Sunday worship by Rev. George Beilby, for the success of this mission, and members were asked in the weekly church bulletin to also pray for the mission.<sup>1382</sup>

After the Rev. McDonald left to work for the Marriage Guidance Council

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1375 NZB, 12/1970, p.28.

1376 J. Carey interview. 'Team Time' is a revamped children's Sunday morning Christian education programme.

1377 Levin Baptist Church 30th Annual Report, 1980, p.3. The Ministers' Fraternal was later renamed the Inter Church Council, and included both lay and clergy representatives.

1378 NZB, 8/1973, p.27.

1379 NZB, 12/1974, p.35.

1380 Levin Baptist Church Annual Reports, 1979-1988.

1381 Levin Baptist Church 36th Annual Report, 1980, p.16.

1382 Beilby, G., interview, 8/8/1991.



in Christchurch <sup>1383</sup> an exciting series of sermons by visiting preachers was shared, with such topics as 'Do evil spirits possess people today?' and 'Is there life beyond the grave?' <sup>1384</sup> The former topic seems to reflect the concern of this church to cope with the impact of the Charismatic movement and the active proselytising of Pentecostal churches in Levin. During the McNair ministry attempts had been made to introduce charismatic elements of worship, but this had not eventuated, <sup>1385</sup> and while there has been a slight membership drift during the succeeding years, the Baptist church did not experience either a major split, or the decimating membership losses of the local Methodist and Church of Christ congregations. <sup>1386</sup>

In 1975 the congregation welcomed the Rev. G.R. Bellingham as their minister. One of his special concerns was involvement in industrial chaplaincy. <sup>1387</sup> By this time the membership roll listed 128 people, but with falling birthrates the Sunday school roll had declined to 59, with 36 young people in the Bible classes. <sup>1388</sup> AASS programmes were dropped, partly because of the lack of technical expertise in adapting American material to New Zealand conditions. However the decline of AASS was a national trend following the 1966 resignation of the Director of Christian Education, J.J. Burt. From 1979-1987 'Living Faith,' children's Christian education material was used, but in 1988 a new style programme called Team Time was introduced with teams of children from Std. 1 to Form 2 having total interaction in a programme rich in music and guest speakers. <sup>1389</sup>

The long time interest of the Levin Baptist Church in the Kimberley

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1383 Rev. McDonald's resignation was noted in the Minutes of the Deacons' Court Meeting, 22/7/1974.

1384 NZE, 8/1974, p.28.

1385 A letter to the Rev. N. Billingham from D. McGregor (in 1991 a South African Bishop) dated 16/5/1968 includes:

"The Rev. Jim McNair and Joy his wife, the Baptist pastor at Levin, were both filled with the Spirit about two months ago...Jim is using great restraint and wisdom."

Kerr, R., Levin Baptist Church 1990, p.12 notes that since leaving Levin, the Rev. McNair "has published two U.S. and one U.K. book on the work of the Holy Spirit." See McNair's article 'Experiencing the Holy Spirit,' in NZE, 8/1974, pp. 16-17.

1386 Grylls interview.

1387 NZE, 4/1976, p.15.

1388 Year Book, 1975-6, p.11.

1389 Levin Baptist Church 38th Annual Report, 1988, p.10.

Home was reflected in its involvement with the other local churches in hosting in 1976 the first open day for eleven years when many church folk took the opportunity to visit and mix with patients.<sup>1390</sup> A scheme was later initiated for people to become foster grandparents to Kimberley patients, and a number of Baptists are involved in this scheme. In co-operation with the other local churches, services were conducted in the Kimberley Chapel each Sunday afternoon. BYM young people took turns at this and their puppet presentations of basic Christian messages were well received. Services were also taken by churches in turn at retirement homes and the Horowhenua Hospital.<sup>1391</sup>

Three other programmes were initiated in 1976.

1. January Children's Safaris were started, and Kimberley children were included in these activities, which have now been taken over by other local churches.<sup>1392</sup>
2. A Chilean family was the first of several refugee families settled into the community by the Baptists with help from other local churches.<sup>1393</sup>
3. A 'Strength for Today' telephone message with a one way answer-phone uses recorded messages which are changed daily. Messages in 1989 were contributed by one distant and five local Baptist members, a local Anglican lady and a retired minister in Thames. Although callers cannot leave a message, feedback indicates that the service is valued. The average calling rate is between 40 and 45 a day.<sup>1394</sup> A visiting Sydney couple were so impressed that they set up a similar scheme in their church.<sup>1395</sup>

Interaction with local churches continued with a combined Levin churches' service in Bible week<sup>1396</sup> and a week of prayer for Christian

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1390 NZE, 4/1976, p.15.

1391 D. Carey, interview. Newsletter 1/9/1991 notes services being taken at Horowhenua, Hospital, Te Whanau, Amara, Reevedon and Homelands.

1392 NZE, 4/1977, p.10 and 4/1978, p.13.

1393 NZE, 12/1976, p.14 and D. Carey interview.

1394 Mr Grylls who initiated this programme contributed every Sunday message for the next 11 years.

1395 Levin Baptist Church, 33rd Annual Report, 1983, p.14.

1396 NZE, 10/1977, p.14.

unity celebrated with combined home groups <sup>1397</sup>. A special combined service was held to celebrate Levin's 75th Jubilee. One combined venture less well supported was the Schaeffer Film Series "How Shall we then live?" sponsored in winter 1979. Minutes of the Deacons' Court show 54 people attended the first one, and the average attendance was 40 people. This lower than anticipated level of support cost the church money. Its lack of appeal was put down to being aimed at people with tertiary education rather than ordinary church members. <sup>1398</sup>

Study groups and home groups received more prominence. The traditional Wednesday night prayer meeting continued but for instance in 1980 four study groups had interchangeable membership and nights as they all studied the same material.

Along with Baptist churches New Zealand wide the Levin church has become more involved in the local community over the past 40 years. This is particularly shown in commencing a 'Kindy and Care' programme in 1978 and an Adult Day Care programme in 1989. Both these programmes have been assisted with Government grants.

'Kindy and Care' was initiated as a result of the wider vision of the Rev. Rob and Mrs Lois Bellingham, combined with the awareness that needs found by community volunteer Wendy Cruse could be met by expanding an existing play group. Approval for the project by the Deacon's Court resulted from the casting vote of the Rev. Bellingham. <sup>1399</sup> 'Kindy and Care' had an open door policy, operated each morning, and parents used it at the level needed. Referrals were made by social workers and District Nurses. Catering for children 0-5 years, it was registered as an "A" Grade facility with the Department of Social Welfare, and recognised by the Education Department which provided mainstay finance for permanent staff running the full private afternoon kindergarten. Two hundred and fifty places a week were available. <sup>1400</sup> A roster of voluntary helpers was never short of names, and a committee of church members and parents gave help and encouragement to the staff. Another group maintained equipment

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1397 NZB, 8/1977, p.14.

1398 C. Dixon interview.

1399 Cruse, W., interview 1/9/1991.

1400 Levin Baptist Church 40th Annual Report, 1990, p.12.

while church members were prepared to give appropriate help to families with special needs. <sup>1401</sup> The objectives adopted for 'Kindy and Care' early in the scheme were:

- "(a) To support families in special need by providing a good pre-school facility at minimal cost.
- (b) To provide a christian pre-school and day care centre for the Levin community.
- (c) By means of a friendly and homely atmosphere create opportunities for christian families to befriend and support others." <sup>1402</sup>

Following Bellingham's resignation to work for HEED (now Interserve) in Bangladesh, <sup>1403</sup> the Rev. N.F.S. Thompson was appointed in 1980. At this time the members roll had 108 names, with 31 children and 12 young people involved in Christian education. Although the BYM group was small it was active and shared the clown musical "The King is Coming Back", with residents and visitors at Kimberley Hospital, at a leadership retreat in Wanganui, at Waikanae Baptist Church and at Levin. <sup>1404</sup> Growth in numbers and vitality was noted in 1984. <sup>1405</sup> In 1986, a demolition project provided funds for an Econovan for BYM outings, and for the use of the church. This was utilised by the Day Care helpers taking elderly people to the programme. <sup>1406</sup> Further inter-generational friendship was demonstrated by the 'adoption' of BYM teenagers by the members of the senior ladies Bible study group. <sup>1407</sup>

Around this time the changing role of women within the church became increasingly apparent. Feelings against having women on the Deacon's Court had gradually been overcome and from Robyn Kerr's appointment on 28 May 1975 <sup>1408</sup> some women were included. The feeling expressed by the

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1401 NZB, 8/1981, p.9.

1402 Kindy and Care Annual Report, p.1. Levin Baptist Church 29th Annual Report, 1979.

1403 NZB, 9/1979, p.14, and Levin Baptist Church, 30th Annual Report, 1980, p.1.

1404 Baptist Youth Ministries Report, Levin Baptist Church 33rd Annual Report, 1983, p.8.

1405 Baptist Youth Ministries Report, Levin Baptist Church 34th Annual Report, 1984, p.6.

1406 C. Dixon interview.

1407 NZB, 4/1987, p.4.

1408 Kerr, R., Levin Baptist Church, 1990, p.6.

men was that there is now no anti-women feeling and where once the Women's Committee was solely responsible for say catering, now there is much more sharing - "It's not perfect but its not too bad." <sup>1409</sup> The view was also expressed that earlier, women had not volunteered, and the low number of votes recorded for those nominated indicated that other women were voting against their contemporaries. It appears that once there were role models, the vote for further women candidates increased. Wendy Cruse played a key role in initiating the two projects which have most changed the local outreach ministries of Levin Baptist Church. <sup>1410</sup> Beryl Turner was accepted in 1983 for training at BTC <sup>1411</sup> and in 1986 Robyn Kerr became the Church secretary. In 1989 she too commenced training for the ministry at BTC. <sup>1412</sup> Levin is fairly conservative in its acceptance of women in the minister's role. The general feeling voiced was that while they have admiration for the candidates, they would not be happy to call a woman minister to their church. They did see it as likely that the number of women in ordained ministry will increase and become more acceptable in the future. <sup>1413</sup>

Increasing numbers of young families reduced the high average age of members (half were over 60 in 1981 <sup>1414</sup>) and attendance figures were steadily rising. These being higher than membership is partly due to fifteen families who left the Presbyterian Church at the time of the Homosexual Law Reform petition staying, without becoming Baptist members. This influx more than compensated for the small number who left to join the Apostolic or Assembly of God churches. <sup>1415</sup>

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1409 Spence interview.

1410 Cruse interview.

1411 NZE, 12/1983, p.13.

1412 Levin also sent forward two male candidates for Baptist Ministry, Reg Hill and Richard Lewis, while Jim Riley attended BCNZ as training for missionary work in West Irian.

1413 This view was expressed personally by all the people I interviewed at Levin. They however did not include any of the younger members.

1414 NZE, 8/1981, p.9.

1415 This view was expressed by both Grylls and the Rev. Cutforth in separate interviews on 2/10/1989.

The next minister, the Rev. D. Patrick was inducted in February, 1986.<sup>1416</sup> Church attendances continued to rise, with numbers sometimes exceeding fire regulations. Plans began to be drawn up and fundraising commenced to finance further extensions to the church. These events included a spring banquet, Christmas cake sales, a shop day, talent scheme, a 'Rejoice with us' book and much more. By October 1989 \$100,000 was in hand. The completed cost of the project was estimated at \$210,000 and building started when there were sufficient funds to cover the cost of completing the shell - \$165,000, while a loan scheme bridged the gap.<sup>1417</sup> The new auditorium opened on 1 September 1991 seats 300. It linked the former church (renamed the lounge), and incorporated one of the original handmade block walls as a wall of the crying room.

Programmes continuing the outreach of the church, were Boys' and Girls' Brigades, neighbourhood morning teas, men's tea meetings and involvement with Kimberley Hospital and other homes in the district, resettling extended families of earlier refugees, and Bible in Schools. These were complemented in 1989 by the introduction of Day Care. This arose from willingness of the Deacons Court to act on Wendy Cruse's research on the needs of the elderly in Horowhenua for Day Care.<sup>1418</sup> A \$12,000 grant established the work, and an \$8000 salary grant established a worker. There were 35 frail elderly on the roll, but 100 were needed to have a minimum of 15 present each day to be financially viable at \$10 per person per day. This cost included a full midday meal, and, with the assistance of volunteers, almost one to one relationships.<sup>1419</sup> When I visited the centre people were happily occupied in playing cards, which is good for short term memory, enjoying their meal and doing Day Care style jazzercise -seated exercises to a video tape.

The church has supported Baptist Union and Missionary Society projects, and the Central Districts Association, but a greater focus on local than on national issues appeared, with no references in reports to, Public Questions or the Baptist Assembly decision to not join the CCANZ.

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1416 NZB, 4/86, p.13.

1417 D. Carey and C. Dixon interview.

1418 Cruse interview - the research was part of an Honours Degree in Social Welfare Administration, from Massey University.

1419 Price, B., interview 2/10/1989.

Following the Rev. Patrick's retirement, the Levin congregation called the Rev. R.G.A. Cutforth from Flaxmere in 1989. His impression on arrival was of a warm, loving, caring church representing all ages. He was impressed with the growing number of young families, and has never seen a church with so many 'good' old people not just faithfully filling pews but actively involved in prayer and mission. A younger minister, his conservative tending towards reformed theology was coupled with radical discipleship which longed to share the gospel message with the unchurched in ways they can understand.<sup>1420</sup> As the theological orientation of the church was conservative evangelical and greatest outreach energy was focused towards community involvement, there was basic unity in belief, worship and action. Both minister and congregation had reservations regarding exorcism, healings and prophecies in the Charismatic movement, but in seeking lively enthusiastic worship showed evidence of charismatic impact on worship through the renewal movement. This showed in the use of choruses, displayed by overhead projector, often in the evening services backed by a music group and led by a worship leader. Generally from the 1980's worship has become freer<sup>1421</sup> and members involvement in leading prayers could be interpreted as reflecting practical implementation of the priesthood of all believers.<sup>1422</sup>

### 6.3.3 Comments on Statistics

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1420 Cutforth, R.G.A., interview, 2/10/1989.

1421 It was noted for instance at the opening of the new church on 1/9/1991 that during chorus singing a small proportion - possibly up to 10% - of those present had hands raised to shoulder level, whereas two years earlier only two people had been noted doing this.

1422 Comments based on morning service 1/10/1989 and Cutforth interview 2/10/1989.



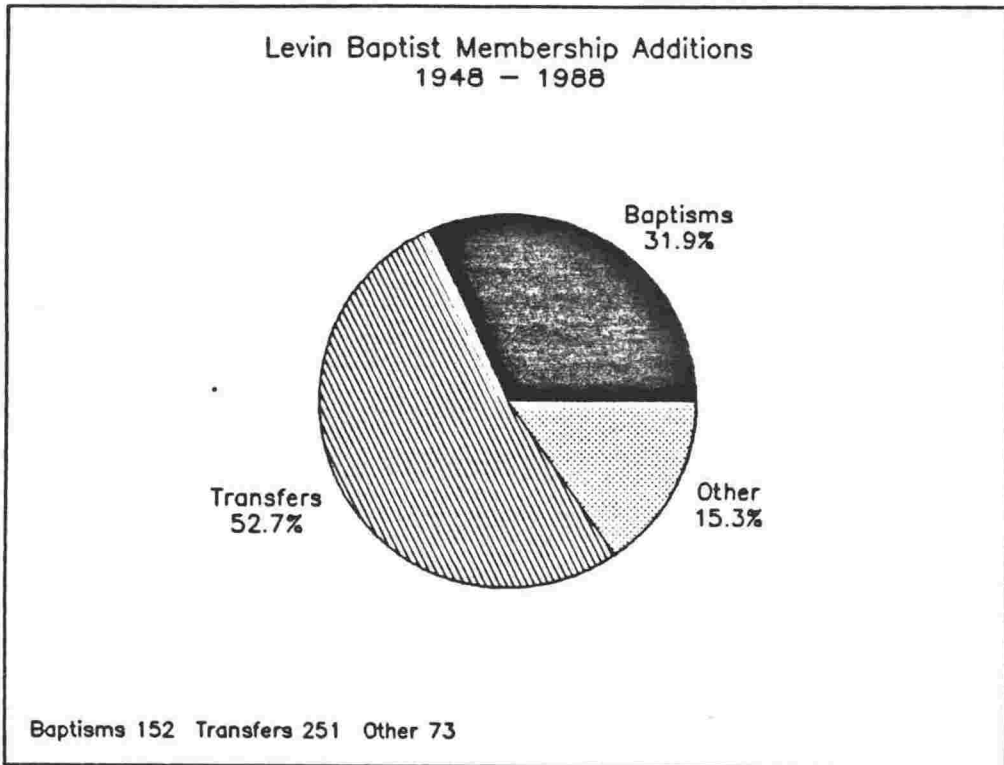


Figure A6.3.3.a

Graphs show steady growth during the church's lifetime. Membership growth was due more to transfers in exceeding transfers out by 88 than to growth through new converts and baptism. Baptisms varied between 0 and 15 per year with an average of 4.



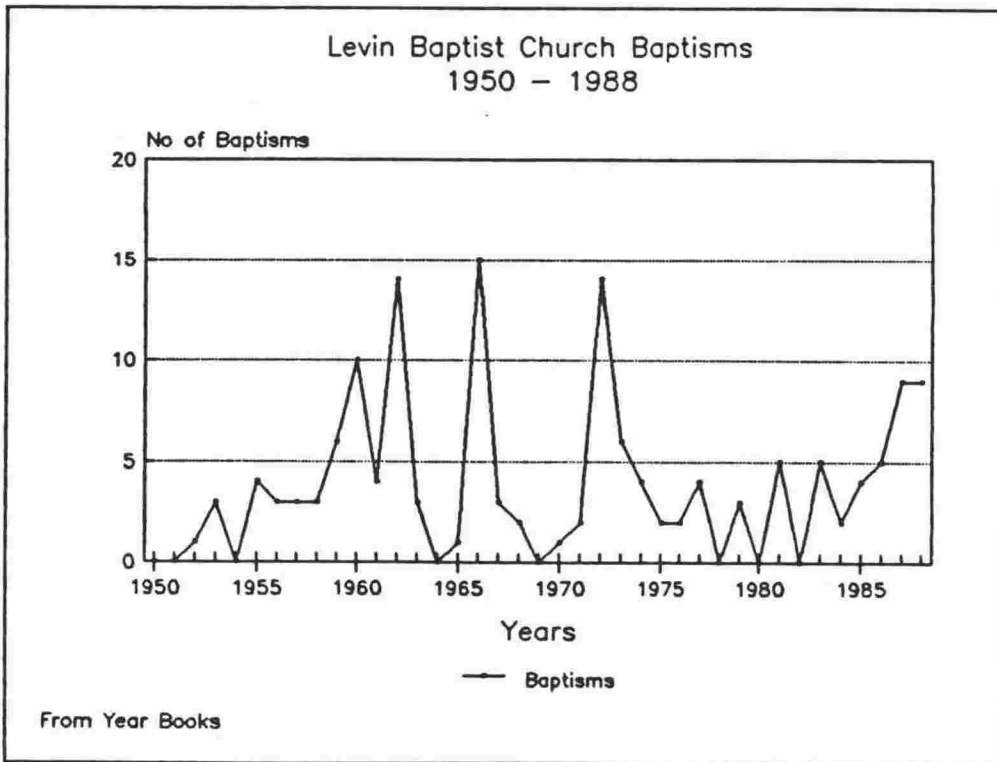


Figure A6.3.3.b

At inauguration church membership was of the open type, and at some stage became closed, reverting to open membership again in March 1990. <sup>1423</sup>

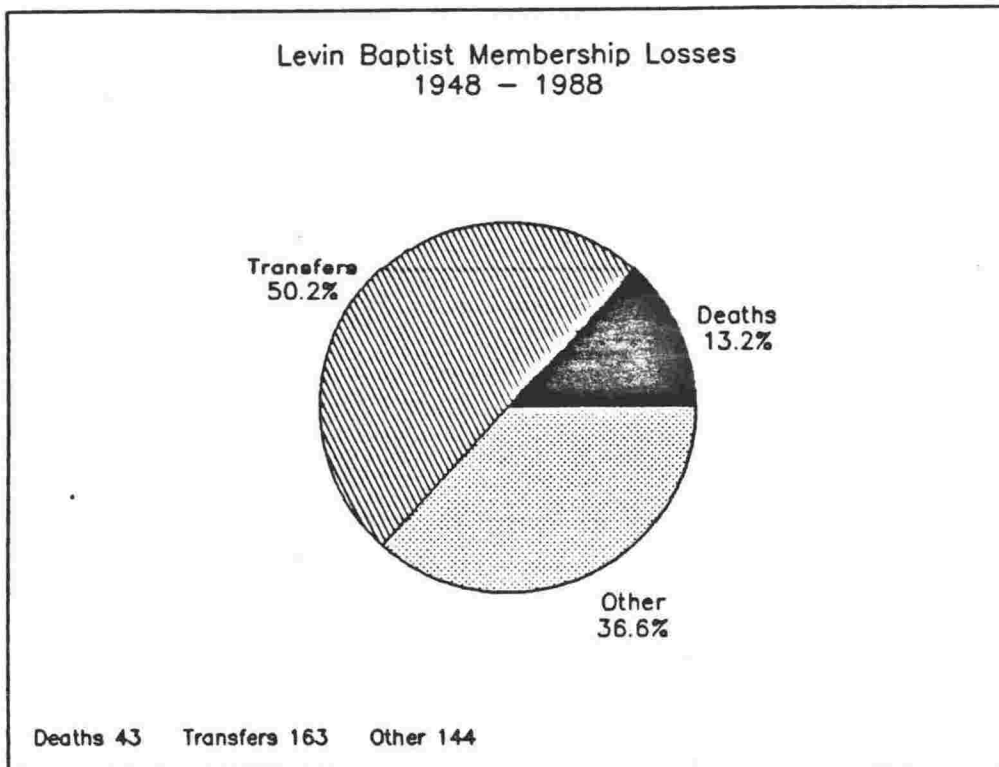


Figure A6.3.3.c

Looking at the question of where membership gains and losses have occurred - between 1967 and 1976, for instance, 8 of the 36 baptisms were of members' children, 7 members were received on profession of faith, and 64 were transferred in.<sup>1424</sup> During the same period at Levin one person is recorded as having ceased worshipping, 11 were lost track of, 9 died, 2 joined Brethren assemblies, 2 joined Pentecostal churches and 1 the Anglican church. Forty five members were transferred out.<sup>1425</sup>

For the year ending 31 August, 1988, 18 members were added to the roll. Five of the 9 baptised were members' children and there were 9 transfers in. Of the 15 deletions, 2 transferred to other Baptist churches, 1 to New Life, 3 ceased worshipping, 5 died and 4 were transferred from the main roll.<sup>1426</sup>

1424 Isaac, T.L., Role Survey - 1967-1976.

1425 Isaac Survey.

1426 Statistical return to the Baptist Union by Levin Baptist Church as at 31/8/1988.

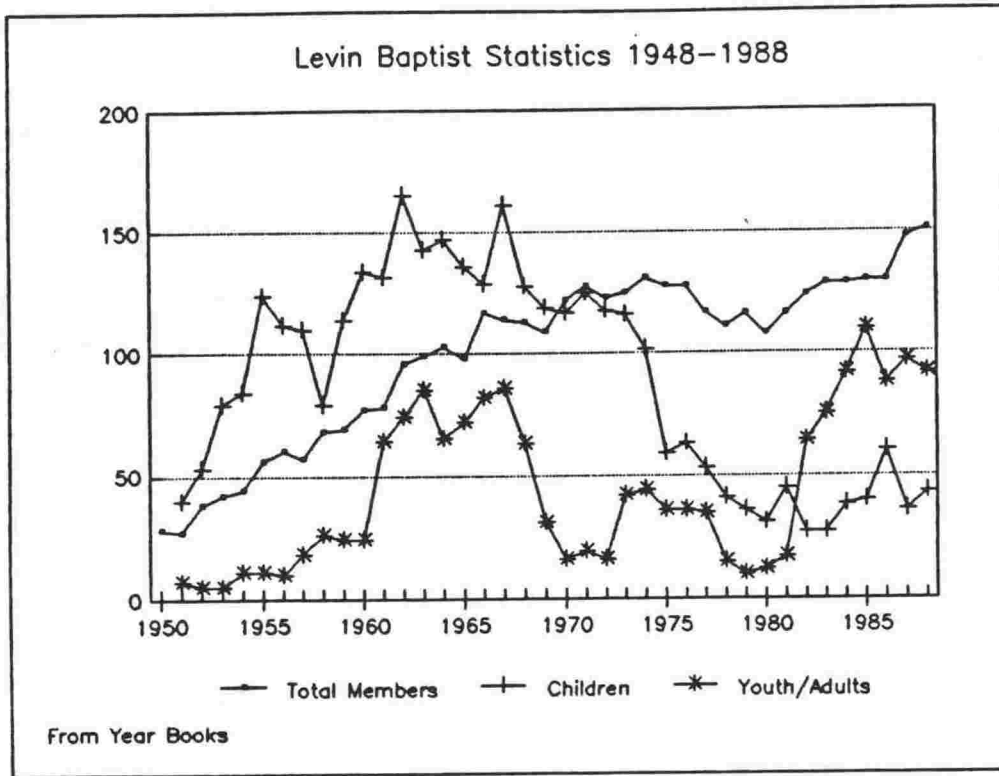


Figure A6.3.3.d

Annual Christian education statistics followed the national pattern fairly closely with the peak during the baby boom coinciding with AASS and declining from 1972 to 1980. The balance shifted from the baby boom years when more children than adults were involved in Christian education to the 1980's when, although the number of children was rising, far more adults and young people were involved through the house group movement than were involved in AASS. At Levin it was observed that mid week meetings were probably more influential in encouraging people into house groups than was involvement with AASS. Figures for past mid-week meeting attendance were not available for comparison with home and study group attendance.

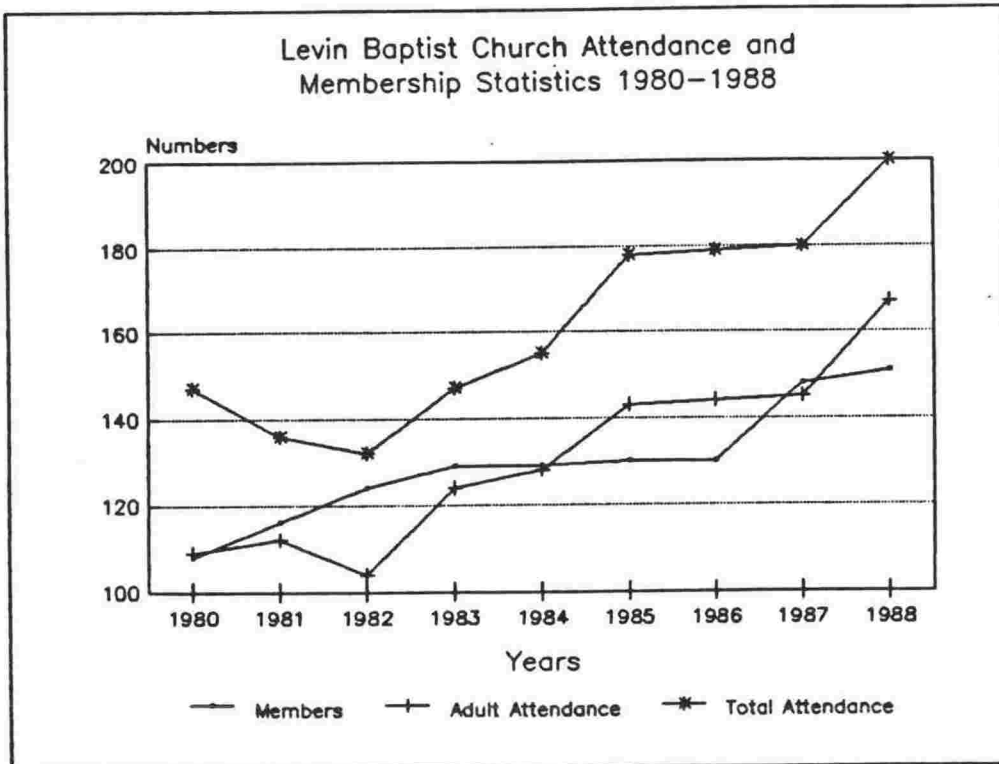


Figure A6.3.3.e

Attendance increased steadily from 1980, the first year attendance figures were available.

### 6.3.5 Observations

In common with other New Zealand Baptist Churches, Levin became increasingly involved in its community over the past 40 years. Changes have been initiated by new members transferring in, and carried through in association with long term members. External ministries to homes, hospitals, schools, involvement in Meals on Wheels and Opportunity Shop gave ample evidence of the degree of practical caring concern. For the church growth it needs to be where the people are at.

In its strong emphasis on evangelism over the years this church emphasised that there is one gospel for all people and all are one in Christ Jesus. This egalitarian emphasis meant that they did not discriminate against any person by way of occupation, income level, race, sex or colour. Although people were not actively discriminated against, they may not have been hearing the gospel in language they understood, in terms relevant to

their context in secular society. The gospel has been presented for taking or leaving only in terms seen as culturally relevant to the presenters, and not necessarily to those hearing it. Thus acceptance of the gospel was more likely to be from white, National voting, middle class people, and, as 'like attracts like,' a compatible, culturally homogenous church developed. The expectation was that any new members not fitting this pattern would be quickly 'upgraded' because of their faith and the sharing received. It is admitted that this church has had small impact on the Levin working class population and practically none on the Maori community.

Throughout the life of this church there has been high emphasis on overseas missions. Support continued to be given in interest, prayer and finance to members and others who went overseas to translate and present their faith in meaningful culturally relevant terms for the people worked with. There is now also a challenge to translate their existing caring and desire to share the gospel into terms and actions meaningful for the unchurched people of Levin. 'Kindy and Care' and Day Care programmes show the ability present to translate care into action, and programmes at Kimberley aimed to translate the gospel simply so that residents could relate to it. The time had come to major on translating faith understandings of the God news for all people, from the community dialect of the church to the dialect of secular society. Any translation work requires first a sound knowledge of the mother tongue and then a knowledge of the second language and culture. Among church members the first already existed. The second could only be gained by greater contact with the unchurched secular people in neighbourhood, clubs, sports, at work, school and so on. With knowledge of both 'dialects,' effective translation of the gospel in terms relevant to the context could take place. This would need to involve not just a superficial reinterpretation of terms but an understanding of what the Bible really says, how it has been interpreted by a white middle class Baptist community and how it can be understood in secular society.

In the gospels Jesus is recorded as living in community with his disciples, and moving among the common people who 'heard him gladly.' His message and actions were in language and terms relevant to them because he knew them. Following this example is the challenge for the 1990's. <sup>1427</sup>

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1427 Observations developed along lines suggested by R.G.A. Cutforth's sermon on 1/10/1989 where he pointed out that at Pentecost each person heard the good news in his own dialect, and in relation to interviews with Levin members and minister.

## 6.4 Case Study 3 - Sandringham Baptist Church

### 6.4.1 The Sandringham Area

Sandringham is one of Auckland's southern suburbs, being made up of two main areas, Sandringham and Sandringham South, and adjacent to Springfield-Owairaka.

In the 1940's the Wesley area of Sandringham South was farmland, and the site of an American military camp during World War II. It then saw rapid post-war housing expansion.<sup>1428</sup>

Sandringham South's 1986 census population was 7418. Half the population was under age 35 and 25% at or near retirement age. It was a rejuvenating area with large tracts of state housing and a significant light industrial area. Young families who moved to this area during the 1950's moved away and younger families were again dominant. Ethnic minorities comprised over 30% of the population there. (Maori 1032, and Polynesians 1311) Labourers formed half the work force, and unemployment was one third higher than the city average, partly due to the lack of labour oriented jobs.<sup>1429</sup>

Pre-schools were lacking in the area, for while there was not a great need for fulltime day care, there was need for short term child care to provide relief for mothers with large families or on the D.P.B. Social Welfare recognised this area as one of high case load per head of population. Owairaka Primary School provided a good community base where thirteen nationalities related well, and in the Wesley area, which previously had no focal centre, the Wesley School Board of Trustees of mainly Pacific Island families, along with the European headmaster worked towards having the school as a community centre.<sup>1430</sup>

Sandringham had a resident population of 8463 in 1986 with the largest age group between ages 20-35. The area began its primary development prior to World War II. Private housing development intermixed with some

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1428 Rankin, L.R., interview, 15/9/1989.

1429 Neighbour R., et al, Auckland Resistant and Neglected, 1989, pp. 350-1.

1430 Russell, C., interview, 7/10/1989.

state housing. Originally a middle class suburb attracting young families, this district again housed a high percentage of young people, over 40% of whom were separated, divorced or living in de facto relationships. Ninety per cent of all households were in the lower income range (below \$25,000) with unemployment 20% higher than the city average. Quarter of Sandringham's population in 1986 were Maori (816) and Polynesian (1227) people. <sup>1431</sup>

Two distinct groups could be seen in this area - a stable group of retired elderly people who had lived in the area for most of their adult life, and a very mobile group of solos or young married people with children. The high mobility was reflected in the roll of the Edendale School which had a turnover of 50-60% of pupils each year. <sup>1432</sup>

Sandringham was an area without a 'heart,' and lacking in pre school facilities. A few people struggled to keep the Sandringham Community Centre going but there were three main difficulties -

- (a) The stable elderly did not feel they needed it.
- (b) The highly mobile were not there long enough to relate to it.
- (c) The sense of community departed with the building of the big St. Luke's shopping mall. This took people away from their Sandringham community shops to the very commercial impersonal mall outside the suburb.

With Sandringham being closely hemmed in by Mt. Albert, Mt. Roskill and Mt. Eden, community identity was difficult to foster. Social Welfare workers based at Royal Oak and Public Health Nurses at St. Luke's were not resident community workers. <sup>1433</sup>

Following amalgamation in 1991, the Owairaka area also came under the umbrella of the Sandringham-Owairaka Baptist Church. Springfield-Owairaka, with 7582 population at 1986, was made up of three distinct groups - the aging beginning to rejuvenate area west of New North Road, the State Housing area with high proportions of both ethnic minorities and people under age 35, and established family groups on the slopes of Mt.

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1431 Neighbour, pp. 352-3.

1432 Russell interview.

1433 Russell interview.

Albert. <sup>1434</sup> Again labouring occupations predominated and unemployment was consequently high.

The nearest secondary schools - Avondale or Mt. Roskill Grammar are a distance away, or pupils went into the city to Auckland Girls' Grammar or Mt. Albert Grammar. The norm for educational expectations would be that to gain School Certificate was good. Some Pacific Island families were education oriented, but while parents tried very hard, not all children achieved highly. A lot of young people were unemployed, and those who were employed worked mainly in the industrial area, or bussed to another adjacent industrial area, such as Avondale. This was the pattern for major breadwinners too. <sup>1435</sup>

#### 6.4.2 Sandringham Baptist Church History

##### 1917-1948

The Sandringham Baptist Church traces its beginnings to Mr and Mrs Russell of the Mt. Albert Baptist Church. A Sunday school began in their home on 30 September 1917, and soon there were 15 children on the roll. <sup>1436</sup> The first church service was conducted in the Russell home on 25 November 1917 by the Rev. A. Anstice. The first pulpit was Mr Russell's carpenter's tool box covered with a table cloth and a vase containing a lily. <sup>1437</sup> Opening services for the first church were conducted on 23 February 1919 and on 16 December 1923 the Rev. H.R. Turner commenced as first minister. The following year the Edendale Baptist Church was constituted, and seven further ministers served there until 1948. <sup>1438</sup> Mrs A. Quigg, a foundation member, who had attended Sunday school, was one of the first people baptised by the Rev. Turner. She recalled a caring warmth and

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1434 Neighbour, pp. 354-5.

1435 Neighbour.

1436 To God Be the Glory, (Sandringham Baptist Church Jubilee Booklet,) 1974, p.4. (Hereafter called Jubilee.)

1437 NZE, 12/1949, p.132.

1438 Ministers of the Sandringham (formerly Edendale) Baptist Church from 1923 to 1948 were:

H.R. Turner	1923-27	A. Fear	1928-31
P.L.A.Crampton	1931-34	J.S. Binnie	1934-39
J. Ings	1939-42	A.V. Brown	1942-46
J.K. Reid	1946-48	J.C.R.Browning	1948-53

Source: Jubilee, pp. 8-11.



great emphasis on the love of God as she was growing up. <sup>1439</sup> Membership increased from 17 to 32 during the Rev. Turner's ministry and stood at 88 in 1948. Preaching was started at White Swan in 1924, and this fellowship became the Mt. Roskill Baptist Church in 1950. The Russell Memorial Hall was added to the church buildings and opened for use in 1926. <sup>1440</sup>

In memories of growing up in Sandringham from 1932 on, the Rev. L.J. Rankin recalled rescheduling afternoon Sunday school in the morning causing controversy. It was seen as 'of the Devil,' freeing people to go for unspeakable Sunday afternoon drives. Relationships with other protestant churches were friendly. At least twice Sandringham Baptist, St. Chad's Anglican and Sandringham Methodist children marched to the Sandringham picture theatre for a combined rally, singing together songs practised separately. <sup>1441</sup>

Highlights of the Sunday school year were the picnics, travelling for an hour in a hired tram to Point Chevalier; and the Sunday school anniversaries. Boys in white shirts, ties and shorts, and girls in new dresses, sat on tiered platforms, singing and presenting a programme for their proud parents. A few days later came the children's tea, concert and prize giving. This was very much the scene within Baptist churches generally at the beginning of the era studied. <sup>1442</sup>

#### 1948-1989

When the Rev. J.R.C. Browning commenced his ministry on 12 September 1948, "there was a spirit of expectancy in the Church. The large opportunity which confronted us in the district demanded a spirit of aggressive faith." <sup>1443</sup> The post-war baby boom showed in the 'Cradle

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1439 Quigg, A., interview, 8/10/1989. Mrs Quigg attended a Catholic Primary School and Baptist Sunday school and commented on the contrast between the Baptist emphasis on the love of God and the Catholic emphasis on purgatory.

1440 Jubilee, p.9.

1441 Rankin interview. He was born in 1932 and entered Baptist Theological College from Sandringham in 1953, having preached his first sermon there at the age of 15.

1442 Rankin interview.

1443 Jubilee, p.11.

Roll' of 122 and Sunday school of 171 children. <sup>1444</sup> Youth hall extensions were opened in 1949 to provide more adequate facilities. <sup>1445</sup> Rolls continued to rise and peaked in 1951 when there were 190 'Cradle Roll' children and 258 enrolled in Sunday school. <sup>1446</sup> The thriving 'Young People's Institute' <sup>1447</sup> invited young people from other churches to share their social activities. On one occasion an evening's square dancing was enjoyed until their Brethren guests found out what it was called and decried it as too worldly! <sup>1448</sup>

The Rev. G.F. Coombs came in 1954 as the first of several ministers to have Sandringham as their first appointment. Membership steadily increased to 104 by the end of his ministry in 1958, with 24 members added that year. While 'Cradle Roll' and Sunday school figures had declined to 15 and 126, <sup>1449</sup> outreach activities were taking place - a children's 'Happy Week' had been attended by 150 children a day. <sup>1450</sup> His theology was fairly traditional for the era - evangelical with a biblical basis. He recalled it as an era of Bible class influence with about 60 young people meeting at 3 p.m. on Sundays, and a lot of these went to morning and evening services. People attended church twice on Sundays and the choir sang at both services. Sandringham even at that stage was noted for its high mobility, and as the youth group grew up and married they moved away from the district. The Rev. Coombs recalled a church of "loyal, faithful people, happy and strong, with good Boys' and Girls' Brigades. It was the day of few working mothers. The Women's Fellowship was strong." <sup>1451</sup>

Sandringham always had to fight for survival as there were five other Baptist churches in a close radius - Owairaka, Mt. Roskill and Mt. Albert while Grange Road and Shackleton Road amalgamated as Balmoral. There was a strong pentecostal Church of Christ which drew 800-900. Sandringham

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1444 Year Book, 1948, Christian Education Statistics.

1445 Jubilee, p.12.

1446 Year Book, 1951, Christian Education Statistics.

1447 Photographs of this group appear on pp. 11, 13 and 14 of the Jubilee booklet.

1448 Rankin interview.

1449 Year Book, 1958, Christian Education and Church Membership statistics.

1450 NZE, 7/1958, p.474.

1451 Coombs, G.F., interview, 17/9/1989.

Baptist enjoyed good relationships with the local Methodist church and St. Chad's Anglican church. After the latter had fire damage they conducted worship at Sandringham Baptist for six weeks until their own premises were restored. There was also good inter communication with the Presbyterian church at Owairaka under the Rev. Milmine. At this time (1953-58) any Baptist minister was welcomed as a preacher in any Baptist church as a common theological orientation and outlook was shared. <sup>1452</sup>

The ministry of the Rev. R.L. Coop (1959-63) coincided with a great deal of evangelistic activity, including the Billy Graham Crusade, the Carter Crusade, young people 'street fishing' and the commencement of All Age Sunday school (AASS). Forty one church folk visited 200 homes prior to the Carter Crusade. <sup>1453</sup> Following the Crusades 32 people were baptised, 24 of whom joined the church membership. During Coop's ministry 61 people joined the church family and 56 were baptised. The years 1962-63 showed the high average attendance of 117 to 120 adults in mornings and 85-89 in the evenings, a figure not equalled until 1988-9. <sup>1454</sup> Inter-church activities included in 1963 "a Borough Church Week featuring combined meetings and interchange of pulpits between denominations." <sup>1455</sup>

A highlight of the Rev. R.J. Browning's ministry was the mutual involvement of the congregation in planning and building the new church on the corner of Mt. Albert Road. This £20,000 project was built with a minimum of paid labour - for instance the architectural plans were paid for by church men paving a concrete driveway for the architect, while time and energy were also voluntarily given on the site. The Governor General, Sir Bernard Fergusson, opened the new church on 13 March 1965. While the church was filled to capacity for the opening, membership and attendances were generally dwindling, along with those in many other churches nationwide. <sup>1456</sup> The Trans Pacific Crusade succeeded in drawing together the congregation and many friends. The meetings were well attended and benefits were expected for some time to come. <sup>1457</sup>

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1452 Coombs interview.

1453 NZB, 10/1959, p. 283.

1454 Jubilee, p.14.

1455 NZB, 6/1963, p.169.

1456 Jubilee, pp. 15-17.

1457 NZB, 11/1965, p.302.

The AASS which commenced with an inclusive roll of 232 people functioned throughout the 1960's but by 1969, had declined to an average attendance of 65 with adult Bible class in recess.<sup>1458</sup>

The Rev. D.A. Arnold came to Sandringham from Baptist Theological College in November 1970. During his ministry the Christian education programme was reshaped to introduce 'Children's Church' - Sunday school meeting at the same time as church (10.30 a.m.) with some integrated worship services. Team teaching was another innovation in the 1970's,<sup>1459</sup> and a 'Boys' Club' brought new members into the Sunday school.<sup>1460</sup>

The ministry of the Rev. A.J. Wakelin from 1978-9 was the time the Charismatic movement came to Sandringham. He described himself as a low key charismatic who encouraged people "to reach out for all God has got." He preached that people should be filled with the Spirit but did not want extreme expressions of this in worship sessions. During his time at Sandringham services were structured, using a mixture of Scripture in Song choruses and hymns. He encouraged a sharing time and for people to greet each other during the service. The low key nature of this introduction would appear to account for the different opinions as to when the Charismatic movement arrived at Sandringham, for the conservative found a traditional service with warmth, and those with a charismatic orientation found sufficient to identify with. People could freely engage in charismatic activities in home groups and this did not unsettle the church in general.<sup>1461</sup> There was a pentecostal type group run by a lady with a personal following of Sandringham Baptist members prior to 1978 but after disagreeing with the Rev. Wakelin over her emphases, particularly on repentance, she and her group left to continue meeting in her house. He says that this was the second of three occasions she did this in N.Z. Baptist churches, and that

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1458 Jubilee, p.26.

1459 Jubilee, pp. 26-7.

1460 NZB, 10/1972, p.27.

1461 Wakelin, A.J., interview 9/10/1989. He clarified earlier interviews with Rev. R.G.A. Cutforth and Mrs M. White who identified the beginning of the charismatic movement in Rev Knox's time, and with Miss E. Eade who identified it with Pastor Jackson's ministry. Pastor B. Hilder indicated that Rev Wakelin's ministry was the beginning. It appears to have become more marked with each minister, but the traditional structure of minister-led worship with the Revs. Wakelin and Knox masked its presence to those seeking traditional worship.

the groups were more like a cult with the leader seeking personal following and power, and not a real manifestation of the Charismatic movement.<sup>1462</sup>

At this time Sandringham Methodist and Baptist churches had combined Christmas services alternating between sites.<sup>1463</sup> The 'Come Together' group started as low key outreach to senior citizens. The monthly social gatherings with musicians, demonstrations, and entertainment proved very popular and members of the other churches came along too.<sup>1464</sup>

After experiencing the low key charismatic influence of Rev. Wakelin's interim ministry, one of the live issues in the choice of the next minister was that he be a charismatic person. The Rev. John Knox was called from Baptist College to fill the position.

The years 1978-1982 were characterised by high mobility with many additions to and subtractions from the church membership roll, but the gradual decline was accentuated by roll revisions and a number of families moving towards the end of the Rev. Knox's time, reducing membership to 47 older people in 1985. The treasurer through these financially difficult years was inspired by the vision that the Sandringham church would be like Lazarus, and would come alive again.<sup>1465</sup> Bible class, youth group and evening services ceased during 1983 and housegroups were established.<sup>1466</sup> "People really prayed at the end of John's ministry and in the interim. The blessings all happened in the next ministry."<sup>1467</sup>

Administrative and doctrinal changes to the church constitution in 1981 appear to indicate the impact of the Charismatic movement at Sandringham.<sup>1468</sup>

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1462 Wakelin interview. The group leader's name is recorded in the interview notes.

1463 Wakelin interview.

1464 White, M. interview, 7/10/1989.

1465 Pastor B. Hilder was Treasurer from 1983-5, interview, 4/9/1989.

1466 Sandringham Baptist Church Annual Report 30/6/1984, pp. 2-3.

1467 Smith, T.D., interview, 25/7/1989.

1468 Hilder in 1989 interview, did not see the constitutional changes as a direct result of the Charismatic movement but rather as a desire for a more flexible constitution to be used as a life jacket not a straight jacket.

Provision was made for an elders court <sup>1469</sup> and the doctrinal basis was extended to include belief "In the Personality and Deity of the Holy Spirit and that He is the renewer and sanctifier of all who believe in Christ." <sup>1470</sup> The deletion of the section calling believers to a life of separation and expectation <sup>1471</sup> indicated an impact of secularisation in the greater involvement in and affirmation of this world.

The secretary, M. Bergerson wrote in the 1985 Annual Report "when new life comes to fellowship, we must make changes to accept that new life and enjoy it, not try to make it conform to the old life or habit life." The appointment of Pastor Mark Jackson in February 1986 saw a year of establishing foundations, principles and priorities. The church, like Lazarus, was coming alive again.

The growth was along lines appropriate to a charismatic renewal. The priesthood of all believers moved from a theory to practice in

- (a) the first principle of ministry - "We believe in a people centred ministry not a pastor centred ministry."
- (b) in decision making - "All (elders, deacons and congregation) have a part to play."
- (c) Three activities considered important in worship:
  1. Ministry of worship to God
  2. Ministry of God to us through exposition of the word and prophecy
  3. Ministry to one another <sup>1472</sup>

Priorities on outreach were also established for 1987 and Pastor Bruce Hilder was appointed to consolidate the overall pastoral work. Until the appointment of Pastor Mark, Sandringham appointments had been of men trained through Baptist College. The appointment of these two pastors reflected the increasing national trend to call Baptist pastors from a wide variety of backgrounds, including the congregation in which they were already serving. More emphasis was placed on home groups and developing their leadership, and the church affiliated itself with the Luis Palau

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1469 Constitution and Rules of the Sandringham Baptist Church, reprinted with amendments July 1981, section V, 14, p.3.

1470 Ibid.

1471 Original Constitution set out in Jubilee, p.5.

1472 Sandringham Baptist Church 62nd Annual Report 30/8/1986, Pastors Report, p.1.



Crusades. Children's work was the fourth outreach priority. <sup>1473</sup>

To facilitate these objectives, short term ministry training schools in pastoral care, evangelism and 'Life in the Spirit' were planned. As a result of the latter 80 people came into a fuller relationship with Christ and the Holy Spirit. <sup>1474</sup>

In 1986 23 new members were added and average morning attendances increased from 51 to 80. This pattern of increase was maintained (see graphs) with membership at its highest ever level in 1989 - over 130.

In 1986 special ministries to particular groups within the church and community began, with the initiation of bi-weekly Wednesday services in traditional style for the 'Super Crowd' or as they are now known, the 'Evergreens'. <sup>1475</sup> This alternative congregation grew out of the 'Come Together' group established in 1978. By 1991 there was a phone list of over 100 and attendances of 60-70, only 12-14 being regular Sunday worshippers. Within a close radius of Sandringham there were 15-16,000 people over 60, and Pastor Bruce's vision of something every day of the week for elderly people was being implemented by stepping up the frequency of services to weekly, and additional social and outreach activities. In 1991 the Sandringham 'Evergreens' established and commenced running an opportunity shop as their own form of community ministry. Pastor Bruce recognised the importance of growing a congregation by relating to people where they are at. While devotions were included in activities he cautioned his team to "not come on heavy."

The success of this pioneering programme earned it credibility with the Auckland City Council and led to involvement with them in visiting council flats in the Mt. Roskill area; the Aging is Living Programme; establishing a community house in the Wesley area, and running four concerts a year for the elderly. The latter worked as an outreach to channel people towards the lively programmes churches were running for retired people. The 'Evergreen' congregation provided a total alternative to usual church programmes, not an addendum. By 1991 the programme was being planted in Blockhouse Bay Baptist Church, and interest was being shown by at least

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1473 *Ibid*, pp. 2-4.

1474 *Ibid*, p.10.

1475 *NZE*, 10/1989, p.1.

four other churches around New Zealand.<sup>1476</sup>

The proportionately higher number of young single adults in the Sandringham church led to the 1988 establishment of the Sunday evening 'Oasis Cafe' as a contemporary alternative outreach group. By 1991 it had developed into a multicultural group with Maori and Polynesian members. Average attendance had risen to between 100 and 120 a week. Pastor Mark saw this as "building the church of the future."<sup>1477</sup>

Valuing a multicultural church character also led to Sandringham buildings being used by the Free Constitutional Church of Tonga on Sunday afternoons. Tongan initiatives were also being taken in proposing the possibility of conducting parallel worship services, with their young people being involved in the Baptist Sunday school.

Bi-cultural relationships were seen as a base from which multi-cultural could grow, and in 1991 a nucleus of Maori former bikies was being ministered to by Graham Robertson, who also had links to the Sandringham 10.30 a.m. service. This group came from the entry point of the 'Surprise Package' ministry to Karangahape Road people supported by Sandringham. This group also had a home group of 15-20 people, including prostitutes and HIV positive people, some of whom joined in the 10.30 a.m. service.

Sandringham, rather than going out to plant new churches in other areas, utilised its facilities (which cover half a block) as a base from which to grow multiple ministries and congregations to serve the area. In this they follow the model pioneered by Frank Tillipaugh at Bear Valley Baptist Church, U.S.A., of "a major ministry with modest facilities."<sup>1478</sup>

This concept was carried a step further in January 1991, when after sixteen months of working together, Sandringham and Owairaka Baptist Churches amalgamated to

"combine their ministries and combine their resources to become a more

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1476 Hilder, B., interviews 4/9/1989 and 4/9/1991.

1477 Jackson, M., interview, 3/9/1991.

1478 Tillipaugh, F.N., Unleashing the Church, and Unleashing Your Potential, Regal, U.S.A., 1982 and 1988. See Chapter 6 of the former for "a major ministry with modest facilities."



effective witness within the Sandringham and Owairaka community."<sup>1479</sup>

One benefit of this coming together was clarifying the direction of Sunday worship, and taking the tension out of intergenerational preferences. The pattern which emerged was for an intimate cross generational worship service at 9.30 a.m. at Owairaka, and a post-war baby boom generation service at 10.30 a.m. at Sandringham.

Potential existed for another alternative congregation in plans for outreach to the working class and the needy in the community. This was under way through Community worker Colleen Russell who saw her role as being a bridge builder between church and community.<sup>1480</sup> Her work focused in four main areas - after school programmes, family support, pastoral support, and making Sandringham Baptist Church known through schools, Public Health, Plunket, and community groups. 'Secret Agent' holiday programmes, which brought contacts with parents, in 1991 linked with Wesley Community. Pastor Bruce saw these kinds of shared activities as 'church' in terms of the New Testament church - breaking bread (or hamburgers) and sharing 'the word'. He would love to have a barn for relational activities rather than rows of 'middle class' pews.<sup>1481</sup> Pastor Mark felt that the church grows fastest outside its own buildings,<sup>1482</sup> but recognised like the Rev. Murray Robertson, with whom he worked for a year at Spreydon, the need for a church based focal point.<sup>1483</sup>

Recognising too, the need for this base to be appropriate for the middle class core needed to support outreach to the poor and needy, church extensions at minimum cost to coincide with needed maintenance were planned for 1991. This would result in a square rather than the existing long 'bus' style church and would incorporate individual seating instead of fixed pews.

Another Sandringham-Owairaka proposal developed in consultation with other church and community groups was for a family support complex in the

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1479 Sandringham-Owairaka Baptist Church Constitution, p.1.

1480 Russell interview.

1481 Hilder, interview 1989.

1482 Jackson interview, 3/5/1989.

1483 Jackson interview and Robertson, M.A., interview 4/8/1989.

former Owairaka Boys' Home, to serve the Maori and Polynesian population in the area. Proposals were before Cabinet in September 1991.

Sandringham's increased activities utilised extra funding from the increasing numbers of members and adherents. In 1984 the weekly budget for running the church with one pastor was \$535.17 <sup>1484</sup> and for 1988/9 \$3155.77 <sup>1485</sup>. Pastor Mark favoured investing money in people rather than buildings, so some property was to be sold to finance extensions, and the church would not go into overdraft.

While the Charismatic movement came gently to Sandringham, and was accepted and assimilated, it was not fully implemented until the transition to a people centred ministry. The vision of the Antioch church presented by Pastor Mark in 1987 of a people centred, missionary minded, multicultural church relating to the poor brought together the charismatic emphasis in combination with traditional Baptist emphasis on evangelism and missions. He saw a balance between the functions of church and aimed to practice them all, to provide a place for everyone in a diversity of fellowship groups providing pastoral support and care. By 1991 this diversity was also reflected in the belief that the 'anointing of God' was not conditional on the style of worship, and that free praise, traditional and liturgical worship all have their place. <sup>1486</sup>

"What we are saying is that we are evangelical - we will preach the word. We are charismatic - we are going to practice the gifts, worship the Lord with free praise - kind of contemporary stuff. And we are liberal - we are going to capture the market in terms of looking after the needy. Somewhere people are going to find their groove within that. And what is the sense of saying one is better than the other - well Jesus went around preaching the word. He also went around doing many mighty miracles and he also went around helping the poor. So if you want to align yourself with any one of those things you are following in the footsteps of Jesus..." <sup>1487</sup>

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1484 Sandringham Baptist Church 60th Annual Treasurer's Report as at 30/6/1985, p.4.

1485 Sandringham Baptist Church 64th Annual Treasurer's Report as at 30/6/1988, p.2.

1486 Jackson 1991 interview. S.Thong Ng commented that a growing church was likely to be one that "is not in conflict over the charismatic issue and which holds a balance - flexible and open in its view on theology and practice - p.42.

1487 Jackson 1989 interview. Comments by the Rev. Bruce Patrick, Baptist Home Mission Director at a later date, picked up these points as a focus for the way ahead for the 1990's church. He emphasised the importance of embracing the full gospel that involved a 3-fold commitment to  
 "An 'evangelical' commitment to the Word and the Gospel  
 A 'pentecostal' commitment to the power and gifts of the Holy Spirit

Following this came the following challenges:

- (a) To serve or be fulfilled - this was close to the third wave theology emphasising that charismatic and other gifts were for a sharing servant style ministry, rather than self fulfilment.
- (b) To choose between becoming more relevant or staying with the status quo.
- (c) To choose between commitment or uninvolvedness. <sup>1488</sup>

It is interesting to compare this focus with the four principles the Sandringham Baptist Church was committed to in 1974

The power of prayer

The proclamation of God's word

The imperative of Christian education

The outreach of missions. <sup>1489</sup>

The mission focus provided continuity with those who went out from the church to serve in full time Christian work. In 1974 at the time of Silver Jubilee two couples and two single women with Sandringham links were serving in Papua New Guinea, Holland and Indonesia and one couple was training in Baptist Theological College. At that time the Rev. Lawrence Rankin was the "one man who did not come to the church to preach, but went out from it to preach. <sup>1490</sup> Subsequently R.G.A. Cutforth, an associate member at Sandringham trained at the BTC and was currently serving in his second pastorate at Levin. <sup>1491</sup>

Sandringham supported the Kruse family in overseas mission for many years. <sup>1492</sup> After Mr K. Harris, helped build a 'Nepali Discipleship and Evangelism School' in North India, prayer and financial support was given

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A 'liberal' commitment to sacrificial ministries to the poor" -  
quoted in Our Book, p.19.

1488 Sandringham Baptist Church, 64th Annual Report to Members 30/6/1988, pp. 2-3 Pastor Mark's Report.

1489 Jubilee, p.19.

1490 Jubilee, p.21.

1491 See Levin Baptist Case Study.

1492 By 1991 they were working in a United States pastorate and no longer needing Sandringham support, but interest was maintained by correspondence with relatives.

through the 'Kiwis for Nepal' group.<sup>1493</sup> This venture, Sandringham's indigenous missionary effort, sponsors Pastor Chandra Sewa who in one 1991 service baptised 50 Nepalis.<sup>1494</sup> Mr C. McKinlay, the Auckland organiser for 'Servants' a ministry to the Asian poor, was a Sandringham member, and his interest was shared by others in the congregation. Started by Viv Grigg this is another indigenous New Zealand response - in this case to the problems of Asian urban slum dwellers.<sup>1495</sup> McKinlay also headed Sandringham's mission and action group which focused world-wide mission, supporting the Lovatt family from Owairaka, Sylvia Yandall in Ethiopia, and John Leman, an APCM lecturer.<sup>1496</sup> Through contributions to the Baptist Union and Missionary Society their missionaries were also supported.

#### 6.4.3 Comments on the Statistics

##### The Growth Graphs

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1493 Sandringham Baptist Church Annual Report, 30/6/1988, pp. 2, 11 and 12 provide data on the inception of this scheme.

1494 Jackson 1991 interview.

1495 See Grigg.

1496 By 1991 the Mission and Action Team was headed by Brian Tracy.

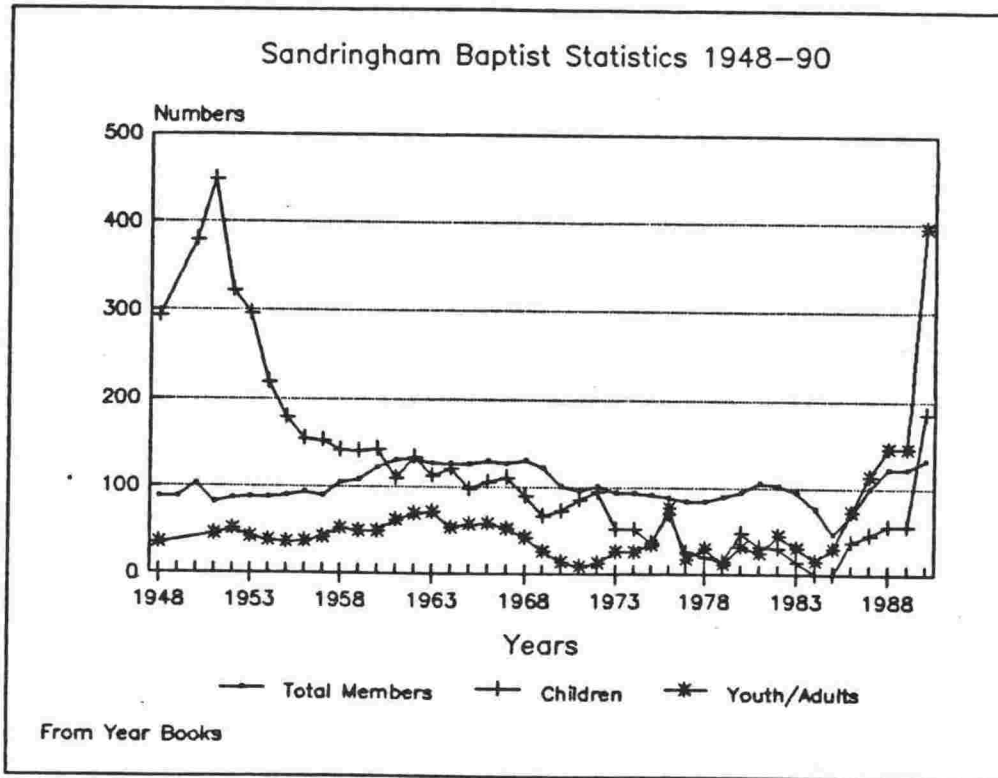


Figure A6.4.3.a

Sandringham's post-war baby boom Sunday school roll peaked at 450 in 1951. By the time AASS was commenced children's numbers had dropped to 133. The new programme did not draw in new families to any great extent as the children's roll had dropped to 67 by 1969. Adult involvement in all age programmes may have helped hold membership levels steady but no significant increase appears while the programme lasted. Comparing the number of youth and adults in Christian education during the all age programmes and after introduction of home groups followed the national pattern of higher involvement in the latter format. Over the forty years the emphasis also shifted from a high number of children in Christian education, through all age involvement, to having from 1985 more adults and young people in home groups than children in Christian education.

Membership peaked at 130 in the years immediately following the Billy Graham Crusade and was maintained during the 1960's but then apart from 1981 and 1982 declined steadily to 47 in 1985. Between 1986 and 1988 there was a dramatic rise - a 273% increase in membership - to 128. In 1986, when nationally Baptist membership increased by only 50, there were 21 new

membership gain of 22, Sandringham had the second highest percentage growth in New Zealand Baptist churches for that year.<sup>1497</sup>

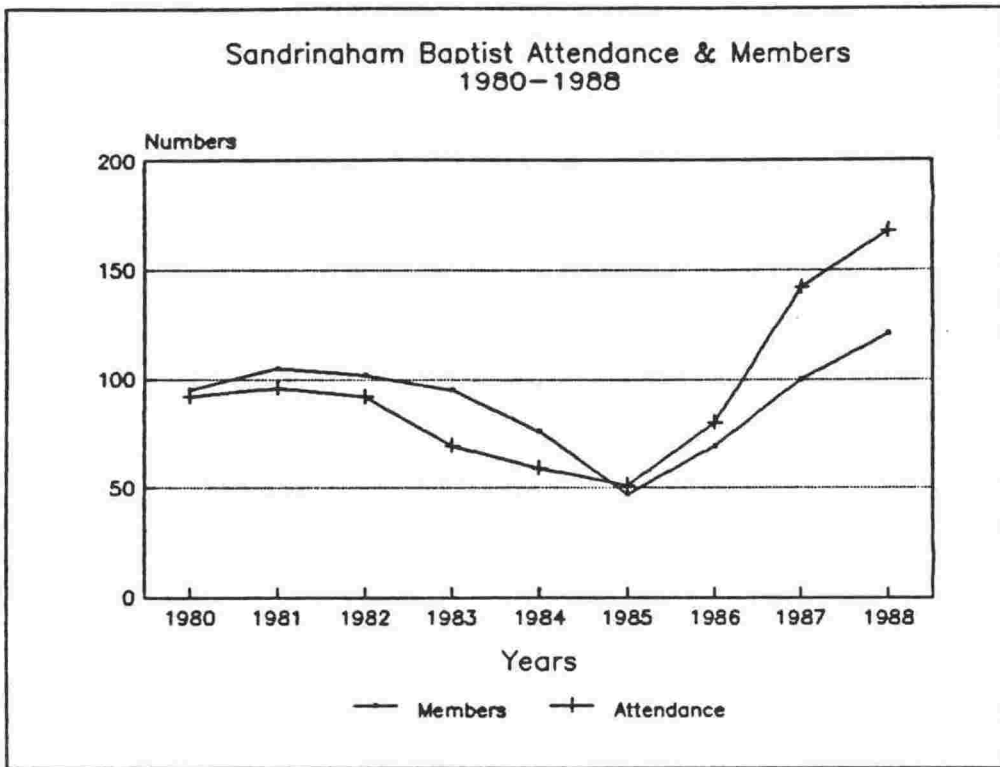


Figure A6.4.3b

Attendance figures at morning and evening services showed two distinct patterns. From 1980-1984 attendance was lower than membership, and from 1985 became increasingly higher than membership. It needs to be noted that these attendance figures did not include 60-70 'Evergreen' worshippers or the 'Oasis Cafe' with 100 to 120 weekly.

#### Membership Gains and Losses

<sup>1497</sup> Sandringham total roll increased by 32% and Mahurangi by 32.25% based on statistics in Year Book, 1986/7, pp. 11-12.

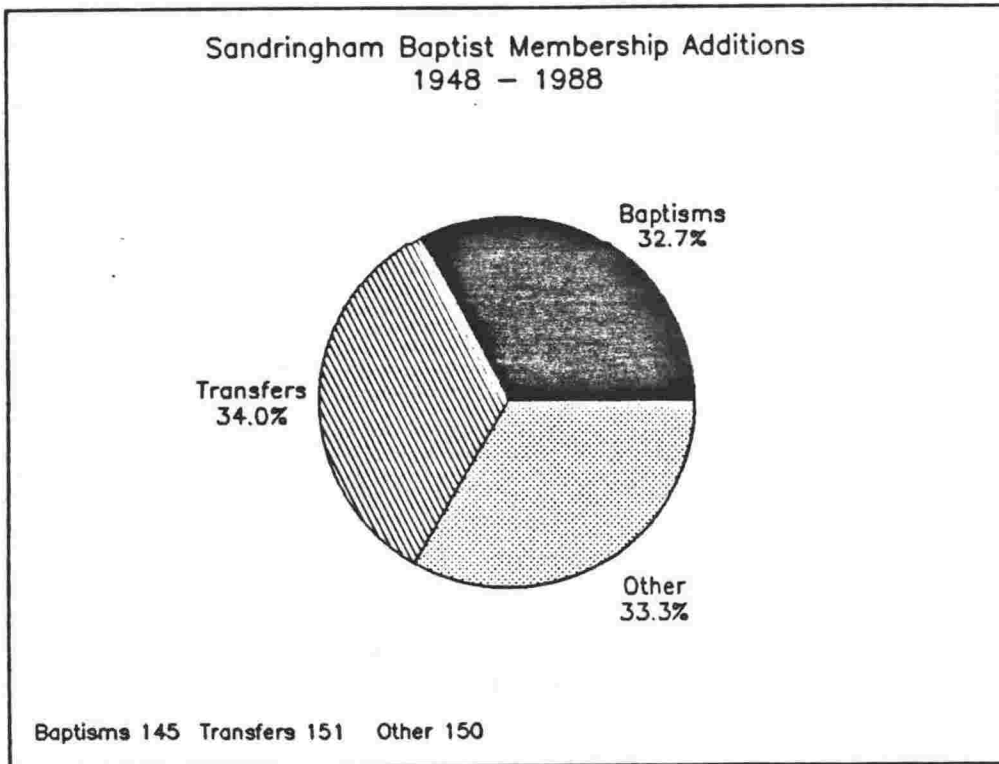


Figure A6.4.3.c

Sandringham has been noted as a high mobility area and one third of membership gains (151) over the forty year period have been from transfers in. Another third (145) have been gained by baptism and the remaining third (150) in this open membership church by other means, including profession of faith.

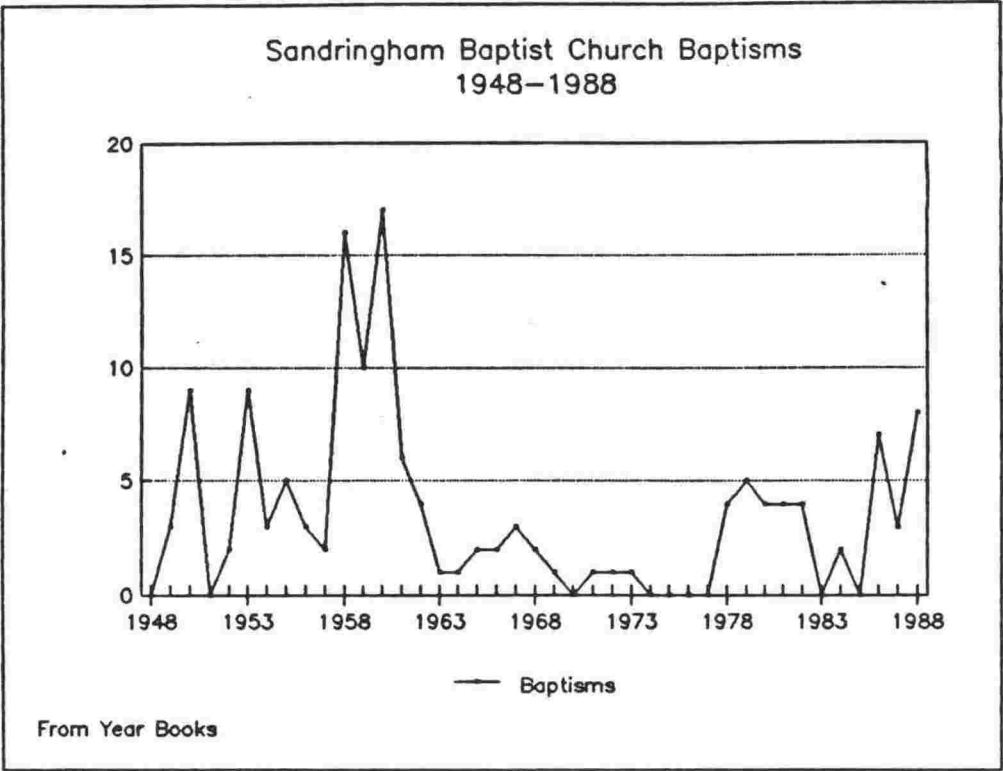


Figure A6.4.3.d

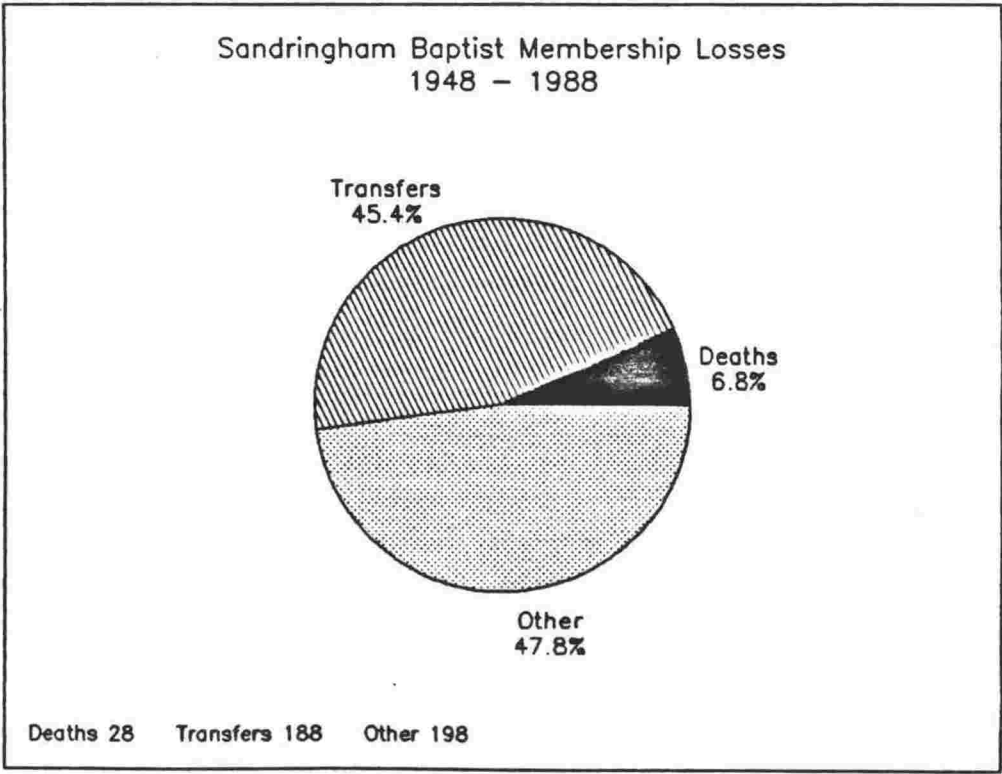


Figure A6.4.3.e



Forty five per cent of membership losses (188) have been from transfers out and the balance from other means, including deaths. In the years 1986-8 there were 104 additions to the roll - almost quarter of the additions over forty years and 30 subtractions or 7% of the forty year total.

#### 6.4.5 Observations

This church, currently experiencing a period of 'resurrection,' demonstrated growth and creative forms of outreach. It had potential for continuing growth through the use of servant theology, and outreach activities to plant multiple congregations to serve young, old, the working class, and multi cultural groups. It had the advantage of a pastor committed to long term involvement with church and community heading a team utilising their gifts in specific areas. S. Thong Ng saw one of the vital signs for church growth as having "a minister who is a leader and a visionary, who is not afraid to delegate responsibility and authority and is able to motivate people." <sup>149</sup> This was an apt description of the senior pastor, who, with the team and members demonstrated the ability to look beyond their own growing church to actively support missions overseas.

With theology more diverse than straight evangelical there was potential for people to grow to Christian maturity, while the evangelical focus of sharing the God news was prominent, making a good 'both and' balance. The church demonstrated being where the people are at, and experiencing God-shared life in this world, having come to terms with the paradoxes involved in secularisation, evangelism and the Charismatic movement, the three factors which influenced Baptist activity over the past forty years.

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1498 Thong Ng, p.42.

## 6.5 Case Study 4 - Trinity Methodist Church Rangiora

### 6.5.1 Profile

"We sit in the middle of the road with good Wesleyan theology, a converted heart and a social conscience."<sup>1499</sup>

Trinity Methodist Church grew from the 1896 national Union of the United Free Methodist Church which began in Rangiora in late 1859 and the Wesleyan Methodist Church founded there in 1863. It is a growing, mono-cultural, local parish, gathering town and rural people from upper middle class, middle class, working class, farming and state housing. The predominant occupations in the church are professional, homemakers, clerical, agriculture, trades, students and retired people who share mainly evangelical and ecumenical theological orientation, with some charismatic and some liberal people. Outreach energy is focused towards the church family, community involvement, social justice and the poor. Two thirds of members, attenders and leaders are female. As at 30 June 1988 there were 140 active members, with morning attendance of 80 adults, 20 teenagers and 20 children. Evening services were attended by 20 people. Thirty two children were in Sunday school, and 28 in youth activities. Trinity is the larger of two churches in the Rangiora parish, the second being at Woodend where there is a covenant between Methodists and Presbyterians, under Methodist oversight.

The current Trinity church building, opened in 1952, and other buildings and properties within the circuit are well maintained.

The current presbyter, the Rev. Kenneth R. Smith came to Rangiora, his second parish, in 1987. He has an evangelical and social theological orientation, specialising in non-boring worship. He places major values on worship, preaching, sacraments, administration, pastoral care, evangelism and social work and action. He is a member of the 'Making Disciples Task Group', and seeks to utilise the insights of Kennon Callahan's church growth principles,<sup>1500</sup> focusing at Rangiora on developing relational strengths under the slogan of "Home, Help and Hope." As a member of the Land

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1499 Smith, Rev. K.R., 21/9/1990.

1500 Callahan, K., Twelve Keys to an Effective Church.

Commission he sees the implications of the bi-cultural journey and the Treaty of Waitangi in terms of a commitment to equal partnership with the Maori people, and working towards ways of amicably resolving Maori grievances. The national church commitment to bi-culturalism is reflected at Rangiora in study of te Tiriti, a bi-cultural bus tour of Christchurch, consensus style meeting procedures, and preaching where appropriate. The land story investigation reveals that the church properties were all part of the Kemp purchase.

The Rev. Smith believes there is a long term future for the Methodist Church in New Zealand and is going to express this:

"By continuing to work for social justice and the care of people. By proclaiming Jesus Christ as Lord. By listening to and working in the power of the Holy Spirit. By encouraging and enabling the congregation to be "Christian" in the town and seeing the local environment as a Mission Field." <sup>1501</sup>

#### 6.5.2 The Rangiora Area

##### (a) History

Maori oral history of the area indicates that the Waitaha, descendants of the Arawa canoe, may have exterminated earlier stone age people. These people may have been moa hunters who left deposits of moa bones in Pyramid Valley, north of Rangiora. The Waitaha people were exterminated by the Ngati-Mamoe, descendants of the Takitimu canoe, who in turn were conquered by Ngai Tahu from Hataitai, Wellington. Shortly after 1700 a group reached the Canterbury plains, and their chief Turautahi established the Kaiapohia fortified pa, using local forest timber.

They grew their kumaras in manuka-sheltered plots between Rangiora and Woodend, and, at Rangiora, a forest five miles from the pa, they built a big military storehouse which was always filled with preserved food in case a war-party should be suddenly called out...[At] the Tuahiwi Pa...the favour of their gods was ceremoniously invoked for a successful kumara crop." <sup>1502</sup>

Expeditions to the West Coast via the Wilberforce River and Browning's Pass yielded greenstone which added to Ngai Tahu's reputation

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1501 Trinity profile, p.7.

1502 Hawkins, D.N., Beyond the Waimakariri, pp. 3-4. (Hereafter the volume is referred to as Hawkins, 1957.)

in trade and war. Forays by Te Rauparaha and Ngati Toa culminated in the sacking of the Kaiapohia pa in 1832, and the Onawe pa near Akaroa. The Canterbury Ngai Tahu were almost completely destroyed by these raids, but as Te Rauparaha feared they would form an alliance with Ngati Awa he made a peace offer which was accepted. Although several captive chiefs were returned to the site of Kaiapohia, they preferred to settle at Port Levy, and were joined by other captives liberated after the Ngati Toa embraced Christianity. The Maori population at Kaiapohia around 1850 was noted as ten people,<sup>1503</sup> but other North Canterbury settlements were formed.

In 1848 the New Zealand Company began negotiations with Canterbury Maoris for the purchase of the whole central portion of the South Island. Henry Kemp was commissioned to pay out two thousand pounds,<sup>1504</sup> and arrange for the survey of native reserves, but he did not complete his task. The later survey by Walter Mantell was protested by the Maori population.<sup>1505</sup> The block between the Waimakariri and Waipara Rivers was surveyed for the Canterbury Association by C.O. Torlesse and J.C. Boys in early 1850. They met resistance from the Ngai Tahu objecting to having had their land sold by the Ngati Toa.<sup>1506</sup>

Torlesse settled on the edge of the Rangiora Bush and ran the Fernside Sheep station, Run 2 of 20,000 acres from August, 1851, giving generously to church and school.<sup>1507</sup> Fernside and another block originally purchased by Edward Ward, were gradually sold off into smaller holdings which support and are serviced by the township of Rangiora.

Settlers trickled in, settling along the bush edge on sections bought from Torlesse, and using the timber for building and fuel. In 1858 an

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1503 Hawkins, 1957, pp. 4-8.

1504 "'Kemp's Deed'.. was signed by forty leading Maoris and arranged for the transfer of an area of land extending right across the island, between the Ashley in the north and the Waitaki in the south, but excluding Banks Peninsula. For this area of some twenty million acres (8 million hectares) £2000 was to be paid in four half-yearly instalments. Although the deed guaranteed the existing pa and cultivation sites, no other reserves were actually surveyed." Peninsula and Plain, p.58.

1505 Peninsula and Plain, p.58. Mantell's survey and investigation of Maori reserves were the first extensive and official British exploration of Canterbury.

1506 Hawkins 1957, pp. 10-11.

1507 See Hawkins 1957, Chapter 4 for more detail of early Rangiora settlement.

accommodation house, 'The Red Lion,' and shops appeared, and by 1859 Baptists, Anglicans and Methodists were meeting weekly. The Anglicans had a combined church and schoolroom in Victoria Street built by Torlesse in 1856, and the Anglican Church of St. John the Baptist was opened in 1860.<sup>1508</sup> The first United Free Methodist chapel in New Zealand also doubled as a schoolroom around this time.<sup>1509</sup> The first Baptist chapel was built in 1863 followed by the Roman Catholic church in 1870 and the Wesleyan church in 1868. The two hundred Presbyterians opened their church in 1872.<sup>1510</sup> The Salvation Army, Gospel Hall, Plymouth Brethren and Seventh Day Adventists were also established.

"[In] 1870 the *Lyttelton Times* noted that with Christchurch excepted, Rangiora, although only a 'wayside village', was possessed of more religious denominations than any other town in Canterbury."<sup>1511</sup>

In 1859 the Provincial Council considered Rangiora to be a private speculation, so declined 1861 and 1866 petitions for recognition as a township.<sup>1512</sup> Even without official recognition, Rangiora became a market town, with stock sales taking place from 1858 providing business for the town after the last millable timber was felled.<sup>1513</sup> Other industries included making rope, cider and starch, but industry has never been the base of the Rangiora economy. Coach services were supplemented by the Christchurch-Rangiora Railway in 1872, and the town was officially gazetted as a borough in 1878.<sup>1514</sup>

Church schools were converted to district schools in 1873, and a new

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1508 Hawkins, D.N., *Rangiora*, pp. 370-1. (This volume hereafter referred to as Hawkins, 1983.)

1509 Lane, P.A., *Light in the Clearing*, p.10 states this was built in 1860 and predated the Anglican church.  
Hawkins, 1959 puts the date as "about 1860-1" (p.339) and in *Rangiora* (1983) notes that the Anglican church was under construction when the U.F.M. Founder, George Booth arrived in Lyttelton in November 1859. He places the U.F.M. Chapel construction in 1863-4 before Booth left for Christchurch. (p.378). Lane (p.11) notes that George Booth purchased the land on which the chapel was built on 21 April 1860, making his claim of an 1860 construction date feasible.

1510 Hawkins, 1957, pp. 336-40.

1511 Hawkins 1957, p.346.

1512 Hawkins 1957, p.43.

1513 Hawkins, 1983, notes that stock sales continued until 27 August 1954. (p.448)

1514 Hawkins, 1957, pp. 227-250.

co-educational Rangiora District School opened in 1874. The Rangiora School Committee "petitioned Parliament for a return to daily religious instruction and scripture readings" continuing to advocate this for many years.<sup>1515</sup> These school buildings lasted until 1928 when new 'open-air' classrooms were built. In 1884 the Rangiora High School opened with a roll of fifteen boys and four girls. Farming, technical and academic courses were offered and in 1938 the school was the first in New Zealand to offer child-care training at an attached nursery school.<sup>1516</sup>

The population of Rangiora grew more rapidly from 1936, tripling its population in the next thirty years.

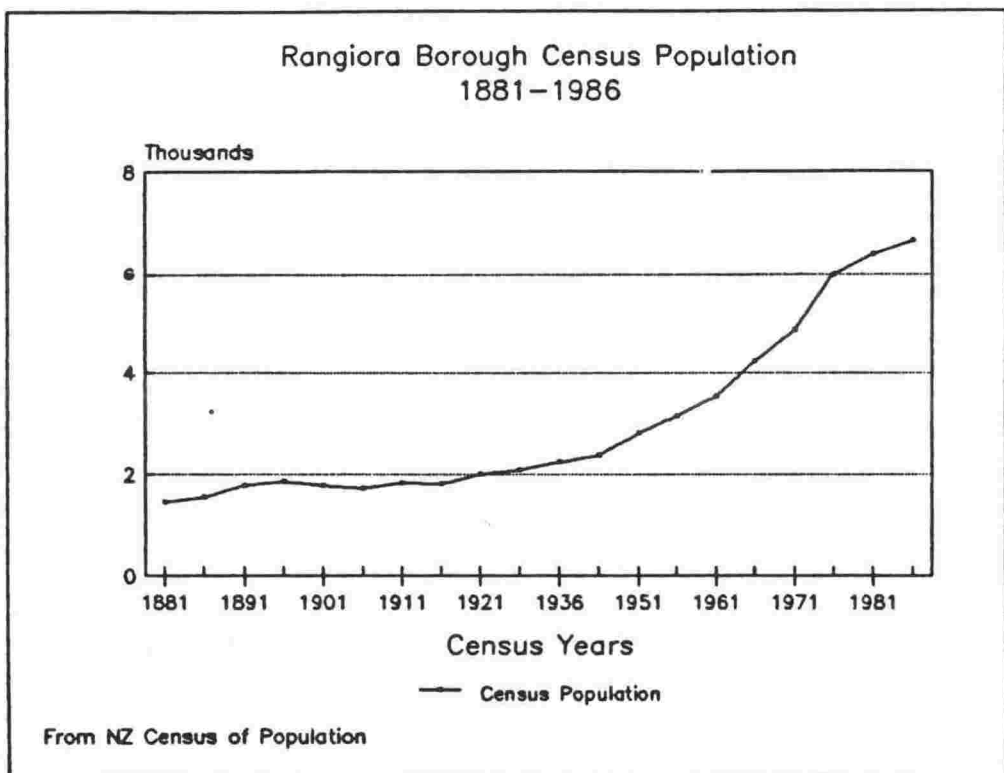


Figure A6.5.2.a

The end of stock being sold in the Rangiora sale yards did not detract from the other farming services offered by the town, and there was growth both in forestry and horticulture on the outskirts of Rangiora. Following the building of the motorway, new housing subdivisions developed, and retired people "invested a considerable amount of capital in good

<sup>1515</sup> Hawkins, 1957, p.365. Thirty Rangiora school classes received Bible in Schools teaching in 1990, and another church school has been opened.

<sup>1516</sup> Hawkins, 1957, p.370.

quality housing." <sup>1517</sup> Again with retired people in mind, the community raised nearly \$100,000 for furnishing the Holmwood Home for the Aged.

(b) Rangiora in 1991

Rangiora, a North Canterbury town of 8,500 people <sup>1518</sup> is located twenty miles, or a half-hour motorway drive, north of Christchurch. It serviced an agricultural, horticultural, forestry and fruit growing area, including racing stables, but over recent years became more a Christchurch dormitory suburb for people seeking country living coupled with city employment.

The residents were well cared for with ten local doctors, a hospital and two retirement homes, while parents of 'under-fives' had the choice of five pre-school facilities. <sup>1519</sup> Three State primary schools - Rangiora, Ashgrove and Southbrook - and St. Joseph's Catholic school (149 on roll) fed pupils to Rangiora High School's roll of 1100 and to some Christchurch secondary schools. The New Life school at Southbrook took 85 children from Rangiora, Kaiapoi, and northern Christchurch right through primary and secondary education. <sup>1520</sup> Indoor sports were well catered for by the Rangiora Recreation Centre. Outdoor recreational facilities included sports grounds, a golf course, public swimming pool, BMX track, indoor cricket pavilion and a country horse racing track. Other cultural groups such as the North Canterbury Musical Society, and the Rangiora and Districts Early Records Society provided for a variety of tastes. At Matawhai Park, from 1970, the Rangiora Borough Council attempted to recreate the native bush originally covering 550 acres of the area.

At the 1986 census 97% of the Rangiora Borough population was European, with 165 Maori residents. Of the 5067 people over the age of 15, 46% were in the full time labour force, 11% were working part time, and 43% were not working. Twice as many men as women were working full time, and twice as many women as men were not working, reflecting the retirement community of Rangiora, with 1326 people listed as National

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1517 Hawkins, 1983, p.449.

1518 Estimate by Rangiora Citizens Advice Bureau prior to release of 1991 census figures.

1519 Rangiora Child Care, Rangiora High School Nursery, King Street kindergarten, Bush Street kindergarten, and the Rangiora playcentre and toddlers group.

1520 Information from G. Bottomley, New Life School, 8/10/1991.



Superannuitants. Of those in the full time labour force 57% travelled to work by private car, truck or van, and, in a town with residents noted as commuting to Christchurch, only 27 travelled to work by public bus. The largest sector of the work force - 27% - were employed in manufacturing, but there are no large industries in Rangiora. The next largest employment areas were wholesale, retail and restaurant 19%, community, social and personal 17%, and agriculture and forestry 10%. Almost 2000 or 29% of the population were aged 17 or younger. <sup>1521</sup>



Rangiora Churches 1990/91

Denomination	Members	Parish Roll	Average Sunday Attendance	Children	Youth	Footnote No.
Anglican		2500	280	53	50	1522
Baptist	48		105	59	50	1523
Brethren		130	130	47	25	1524
Catholic		1400	300+	200	80	1525
Gospel Hall	60		60	36	12	1526
Methodist	143		120	32	28	1527
New Life		250	150	45	(	1528
Southbrook-					(	
Rangiora					(45	
Upper Room		90	70	40	(	1529
Presbyterian	100		108	20	8	1530
Salvation Army	34		35	60	15	1531
Seventh Day Adventist						
TOTAL	385	4370	1358	592	313	

Table A6.5.2.a

6.5.3 Methodist Church History to 1948

Two separate branches of Methodism, the United Free Methodist

- 1522 Information from Mrs Elizabeth Smith, Parish Secretary 15/10/1991. Roll Estimated from 914 families.
- 1523 Year Book 1990, Statistics at 31/8/1990, p.29.
- 1524 Information from Mrs Dartnall, 8/10/1991. Note that every three weeks visiting Christchurch members raise attendance to 350.
- 1525 Father O'Reilly, 8/10/1991.
- 1526 Information from W. Wilson, 8/10/1991.
- 1527 Parish statistics provided for Case Study.
- 1528 Information from G. Bottomley 8/10/1991.
- 1529 Information from T. Bartle, 9/10/1991.
- 1530 PCNZ Statistics 1990, p.47 and Presbyterian Minister 6/12/1991.
- 1531 Information from Salvation Army Officer, 20/10/1991.

Church from late 1859, and the Wesleyan Methodist Church from 1863 contributed to Trinity history. Nationally, together with the Bible Christians, these two denominations formed in 1896 a Methodist Union completed in 1913 by uniting with Primitive Methodists to become the Methodist Church of New Zealand.

(a) United Free Methodists

The class meetings at Rangiora, led by Cornishmen George Booth and J.B. Thompson in a lean to cottage in late 1859 were the first United Free Methodist meetings in New Zealand, and the chapel built the following year was also the first for this denomination in the country. The chapel was built on a one acre site purchased for £32 by George Booth from George Lott, on 21 April 1860. The first chapel service was conducted by the Baptist T.S. Mannering and the work was sustained by a team of Methodist lay preachers.<sup>1532</sup> People walked from Woodend, Flaxton, Ashley and Fernside to attend services, and Christchurch United Free Methodists also gave assistance. Sunday services, class meetings, Sunday school and day school all took place in the little chapel.

"The voluntary services of the literate few in Day School teaching, restricted as it must have been to the elements of "the 3 R's," indicates a high degree of devotion and helped to make the Free Methodist establishment at Rangiora Bush such a strong one."<sup>1533</sup>

A new and larger church capable of seating 200 adults was built on the same site in 1875, and an ordained minister, the Rev. S. Macfarlane was appointed. At this time there were only ten ordained itinerant U.F.M. preachers in N.Z. and eight circuits with 482 members. The Rev. H.R. Wilkinson became the first resident minister in 1876.<sup>1534</sup> In 1878 Rangiora was one of only three New Zealand U.F.M. Churches to have its own Sunday school hall and was part of the Christchurch circuit. A Social Institute begun in 1892 featured dramatics, literature, music and debating and at its closure in 1895 planned a Christmas Festival.<sup>1535</sup>

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1532 Lane, p.10.

1533 Lane, p.11.

1534 Lane, p.11. The ministers of the United Free Methodist Church were the Revs:  
 S. Macfarlane 1875-76                      H.R. Wilkinson 1876-77  
 W. Lockwood 1877-79                      T. Hodgson 1879-83  
 J. Parkin 1883-84                          H.B. Redstone 1884-92  
 A. Peters 1892-96 (from Lane, p.75).

1535 Lane, pp. 15-18.

(b) Wesleyan Methodists

The first mention of Rangiora Bush in the Wesleyan Quarterly Schedule Book for Canterbury shows that by September 30 1862 the Wesleyan Church Society at Rangiora Bush had two members on trial and two in Society. Numbers grew from eleven members in June 1866 to eighteen by March 1868 under Brother David Graham's leadership. Rangiora and surrounding areas were incorporated into the Kaiapoi circuit, formed in 1868 from the Durham Street circuit.<sup>1536</sup> Durham Street circuit had also sent local preachers to Rangiora and fostered the building a church at Southbrook in 1865.<sup>1537</sup> The first Wesleyan Chapel in Rangiora Bush (only a mile and a half away) was built in 1868, and another at Ashley Downs in 1869.

Once a church was built the Rangiora congregation wanted a minister of their own. At the second Kaiapoi Quarterly Meeting in 1868

"a resolution was passed to appoint a second preacher, and the Rev.R. Bavin was to be the minister at Rangiora, and the Quarterly Meeting was to pay him £160 per annum. However the Rev. Bavin was not appointed and eventually William Keall was appointed to this position."<sup>1538</sup>

In 1870 the second Kaiapoi minister the Rev. W. Beck had "pastoral duties and preaching appointments at Rangiora Bush," and in 1871, in order to cut circuit costs the "young man" the Rev. H.C.C. Gilbert was paid £120 p.a. and boarded with church families.<sup>1539</sup>

Rangiora numbers were small - only five members in 1872, while Southbrook had 16, Woodend 32, Raithby 9, Ashley Downs 7, Cust Valley 10 and Leithfield 7. In 1873 these churches plus Waikuku, Mandeville Plains and West Eyreton were formed into a separate Rangiora circuit, a parsonage

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1536 Riseley, B.H., Kaiapoi Methodist Church Centennial 1856-1956, p.11.

1537 Blight, W.T., Durham Street Centennial Booklet, quoted by Riseley.

1538 Riseley, p.11. Keall was the first candidate from Kaiapoi to enter the Wesleyan ministry.

1539 Ministers of the Rangiora Wesleyan Church when part of the Kaiapoi circuit were the Revs:

W. Keall	1868	W. Beck	1869
H.G.C. Gilbert	1870-71	T.F. Reeves	1872

was built, <sup>1540</sup> and land acquired for a Methodist Cemetery. <sup>1541</sup> The Rangiora church was shifted to Southbrook. A new church, dedicated to the Holy Trinity, was erected in King Street in 1875, a Sunday school being added in 1886. In 1880 a separate Woodend circuit comprising Woodend, Sefton and Waikuku was formed.

Special functions, such as love-feasts, and meetings of the Wesleyan Mutual Improvement Society were arranged to coincide with a full moon to allow members to walk home by moonlight. <sup>1542</sup>

(c) Trinity Methodist Church

Following the 1896 Union the Rev. T.G. Carr integrated the two Methodist congregations with tact and care. The King Street church was enlarged and a neighbouring section purchased, and the Free Church building was removed to Southbrook. A pipe organ was purchased in 1906, this being 'blown' by boys until electricity was installed.

Completion of Methodist Union in 1913 and separation from the Australian Conference does not appear to have had any great effect on the Rangiora church. The visit of the Church evangelist, the Rev. Val Trigge in 1916 picked up on the national interest in revival and was attended by a growing audience who enjoyed lively hymns with jaunty rhythms. <sup>1543</sup>

Other activities of the church at this time included junior and senior 'Christian Endeavour' societies, the 'Ladies Guild', and the choir. Following World War I a Roll of Honour listed fourteen men killed and thirty three who returned to New Zealand.

New activities commenced at the time of the ministry of the Rev.

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1540 Ministers of the Rangiora Wesleyan circuit were the Revs:

H. Bull	1874-75	J.A. Taylor	1875-77
W. Cannell	1877-79	J. Smith	1881-83
W. Rowse	1883-86	J.H. Gray	1886-89
W.B. Martin	1889-91	S.J. Garlick	1891-95

From Hawkins, 1983, p.458.

1541 Riseley, p.13. This was still in use in 1990, with plots being advertised for sale, \$50 single, or \$100 double - Parish Bulletin, 11/2/1990.

1542 Lane, p.27. Hawkins, 1957, p.245 notes that the town lamplighter had only twelve kerosene lamps to light from 1882. As late as 1927 anniversaries were timed to coincide with full moon - Lane, p.50.

1543 Lane, pp. 43-4.

Adolphus Scotter, (the first Rangiora minister with a car and a telephone,) included the 'Band of Hope', Bible classes (for whom rooms were built in 1929), and a secretary for Home and Foreign Missionary appeals. Mission interest grew at this time because of a 1919 furlough visit of Miss Mabel (May) Graham, a missionary sister who worked in Fiji from 1910.<sup>1544</sup> A new parsonage was built in 1926 and at this time the circuit had four preaching places - Rangiora, Southbrook, Okuku and Raithby.

By 1936 church members owning cars were able to attend church services and week night functions more easily than in the days of horses and traps, but when Sunday afternoon 'runs' in the family car gained popularity, Sunday school programmes were shifted to a morning slot.

The church Diamond Jubilee was celebrated in 1935 sixty years after the opening of the Wesleyan Methodist church in King Street. The final Flower Show, luncheon and bazaar - an annual event since 1921 - raised £57 to be included in the £500 on hand to build a new church. The Rev. Allon Carr conducted a successful mission with particular appeal to men in the church in 1938.

World War II brought divided opinions into the church, and while some members served in the armed forces, and others were brought into the church orbit by a military camp in the Rangiora Racecourse grounds, others favoured a pacifist view point. Mr Ken Ayers, in the Bible class at that time, was imprisoned as a Conscientious Objector, along with a number of other young men belonging to the Young Men's Methodist Bible classes.<sup>1545</sup> Church windows were "blackened out," no outside lighting was allowed, and the church building deteriorated to the point of making replacement urgent.

#### 6.5.4 The Case Study Period

Plans were prepared by the Rev. L.T. Norwell and the new church was opened on June 7 1952. Memorial furniture from the old church provided continuity and the "interior of the church induced feelings of reverence

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1544 The Missionary Auxiliary was founded in 1935 and Miss Graham spoke to the members in 1958 - *NZMT*, 31/1/1959, p.526, and was visited by a member of the congregation at Dilkusha Home, Fiji in 1978, aged 88 years. (*Messenger*, 10/1978, p.5.) She died there in 1983. (*Messenger*, 8/1983, p.2.)

1545 Ayers, K., interview 22/9/1990.

and beauty as the lighter colourings blended with the fine woodwork" of the older fittings. A week of celebrations followed,<sup>1546</sup> and the dedication of the pipe organ, gifted by Mr and Mrs David Robinson, completed the new church scheme.

Although they celebrated their 79th anniversary in 1951<sup>1547</sup> most Southbrook Methodists worshipped at Rangiora, so the Southbrook church was sold in 1953 following the opening of the new Trinity church.<sup>1548</sup>

Typical events on the church calendar at the beginning of the case study period were Spring Flower Services and Harvest Festivals, which still continued in 1990,<sup>1549</sup> a flower show at Ohoka, anniversaries, garden parties, picnics and social events with "ladies a plate," and at Ohoka and Horrelville, egg days for the South Island Methodist Children's Home.<sup>1550</sup> Church parades took place regularly, and long term faithful service was valued, along with links to the historic church founders.

Three years later (1955) the growth of new activities, including Boys' Brigade, 'Fretsaw Club' and 'Busy Bees' for children, the 'Ladies Guild' and MWMU, necessitated kitchen additions to the Sunday school and renovation of flooring and lighting. Growth in primary Sunday school rolls occasioned the building of a new primary block. The President of Conference, the Rev. M.A. MacDowell commented after opening this that he felt that :

"the Rangiora church is not resting on the glories of the past nor slipping into "senile decay" but rather is in a state of good health under the leadership of the Rev. C.E. Dickens and a team of keen lay leaders."<sup>1551</sup>

Growing youth rolls were reflected in the Youth Week held in 1958, when, combined with Ohoka Bible classes, they provided a programme to

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1546 NZMT, 12/7/1952, pp. 186 and 188.

1547 North Canterbury Methodist News, 5/1951, p.5. This publication hereafter referred to as NCMN.

1548 Lane, p.63, and NCMN, 8/1953, p.3.

1549 For most of the case study period the produce donated to the Harvest Festival was sold, but from 1989 part was given to needy families in the district and the balance to the Central Mission.

1550 These items all appeared in the October and November 1952 NCMN.

1551 NZMT, 17/3/1956, p.680.

raise funds for Leigh Camp, <sup>1552</sup> had a communion breakfast and conducted worship. <sup>1553</sup> Rangiora hosted a number of leadership training sessions, for instance in 1960 the 'North Canterbury Methodist Sunday School Union' rally for 80 teachers, <sup>1554</sup> and in 1967, a seminar on the church's ministry with youth. The latter stressed John Bodycomb's three operative words, of flexibility, variety and risk. <sup>1555</sup> Six Rangiora young people attended the ecumenical youth conference at Lower Hutt (1960-1) sharing the challenges at a special service. <sup>1556</sup>

Woodend and Rangiora circuits were reunited again in 1956, and the 38 Quarterly Meeting representatives expressed "pleasure in amalgamation" and in being "part of a larger interested group." <sup>1557</sup>

Stewardship programmes, first used in the form of envelope giving in the Rangiora Wesleyan Society in 1891 <sup>1558</sup> were considered from 1957 <sup>1559</sup> and in line with national trends were revived in 1959, when 490 people attended the stewardship dinner. The survey brought 82 new families into the church and increased membership was reported in many sections of church life. <sup>1560</sup>

Stewardship emphases appear to have been somewhat uneven, for in 1982, it was noted that Rangiora was one of only two North Canterbury circuits unable to pay any of their connexional budget. A campaign led by Stuart Collis remedied this. <sup>1561</sup>

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1552 Leigh was the North Canterbury Methodist youth camp. It was within the boundaries of the Rangiora circuit, and was used until its sale was authorised by Synod in August 1990.

1553 NZMT, 8/11/1958, p.387.

1554 Ibid, 17/12/1960, p.474. This Union was founded circa 1883. Lane, p.26.

1555 NZM, 25/5/67, p.11.

1556 NZMT, 8/4/1961, p.667.

1557 NCMN, 3/1956, p.3.

1558 Lane, p.29.

1559 The 5/1957 issue of NCMN was devoted entirely to Stewardship issues.

1560 NZMT, 12/9/1959, p.974. The envelope system of giving had been revived prior to the campaign, being referred to on p.3 of NCMN, 7/1958.

1561 Messenger, 2/1982, p.4.



Rangiora's place as a retirement town was noted in 1963 with

"the high proportion of elderly and infirm associated with our Rangiora congregation. This gives the Circuit a distinctive feature."<sup>1562</sup>

The Trinity Centennial in 1965 started appropriately with a Choir concert, for music had been a characteristic feature of Rangiora Methodism, with the senior choir dating to before the turn of the century. The Junior choir initiated by the Rev. Costain also achieved very high standards, and on several occasions broadcast over 3YA.<sup>1563</sup> The quartet of Ayers, spanning three generations, sang at the centennial service, exemplifying that

"a characteristic of the Rangiora Church is the loyal and devoted service rendered for long years, by whole families, over a succession of generations."<sup>1564</sup>

The new century commenced with fifteen young people being received into full membership of the church,<sup>1565</sup> and plans for a new youth hall. This was finally opened on 7th September, 1971,<sup>1566</sup> being well utilised by church and community but the peak roll of young people in the parish had passed with the end of the baby boom generation.

After traumatic events towards the end of the Rev. Keightley's ministry the youth rolls decreased as families moved to other churches, and concern for those left led to appointing an Order of St. Stephen worker. He is now the Rev. Andrew Donaldson. While he was there the newly appointed Rev. Burt was on study leave, and the circuit ministry was supplied by the Rev. Anke Bouchier. At the end of 1982 the leaders, thinking about the life of the circuit said,

"How can we really express the good news that is Jesus Christ in the life of our congregation? To do this we sometimes need to first ask 'What is the Good News?' for what we believe directs what we do and how we do it."<sup>1567</sup>

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1562 Methodist Messenger, 10/1963, p.1.

1563 NZMT, 6/10/1951, p.375.

1564 The Messenger, 10/1965, p.1. Note also in July 1975 fifth and sixth generation members of Methodist families were being confirmed.

1565 NZMT, 1/1966, p.315.

1566 The Messenger, 7/1971, p.3.

1567 The Messenger, 11/1982, p.1.



And the new minister wrote,

"In particular may I ask every church member to be present, even if it means starting afresh. God will always honour our new beginnings." <sup>1568</sup>

Part of the new beginnings included the work of the first two South Island deacons, Rachel Tregurtha and Margaret Harris. Margaret was involved with young families through a Family Support Unit at the Rangiora Hospital, and also visited patients on behalf of all Rangiora churches. Rachel covenanted "to be available to aged people for personal support and assistance" and worked with Holmwood residents. <sup>1569</sup> The Men's Fellowship, operative since 1951, also took a service for Holmwood patients, and the Women's Fellowship continued their sponsorship of Herbie, a handicapped patient at Templeton. These ministries all show growing involvement in the community, and parallel adopting the term parish rather than circuit.

With the parish in a sound financial position in 1984 a discipleship mission - a faith sharing experience - was led by the Rev. Jim Cropp, and two years later housegroups where people got to know one another, and shared their vision for the church, were followed by taking part in "Vision '86" groups, and "In the Spirit of Love" studies. These prepared for "Mission Christchurch," with Leighton Ford in February 1987. <sup>1570</sup>

February 1987 was also the time for inducting the new minister, the Rev. Kenneth Smith, who was able to pick up on the beginnings of community service and awareness of the need for deeper spiritual life. The role of all the people as ministers was stressed and team ministry proposed. He emphasised coming to worship God, rather than going to church - "we are the church." Entering a church float in the Rangiora Businessmen's Association 1988 Christmas procession was seen as "a good advertisement for our Church, in the town, and in the Press." <sup>1571</sup> The float entered the

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1568 The Messenger, p.2.

1569 After three years home setting training the deacons were ordained to "the ministry of the towel and the basin" at Conference, 1984. Their work is described in the 8/1984 Messenger.

1570 Messenger, 4/1986, pp. 1-4.

1571 Messenger, 1/1988, p.1.

following year was awarded third place.<sup>1572</sup> Church bulletins and the notice board began to display the message "There is a place for you in our Church," and from 1987 a prayer chain was in action.

Attendances of 92 to 102 at Sunday worship in 1988 placed Trinity in the category of a large parish by western standards. People were encouraged to fulfil the task of a large parish.<sup>1573</sup>

The 250th Anniversary of Methodist outdoor preaching was celebrated at Rangiora by a hymn singing event at the Gables Arcade on 31 March 1989. This was seen as

"an opportunity to STAND IN PUBLIC FOR JESUS, with your Methodist Spiritual Family, and sing about your HOPE and HELP and HOME in Christ your Saviour."<sup>1574</sup>

#### 6.5.5 The Changing Role of Women

The comments of A.K. Davidson regarding the leadership of women in the church fairly aptly describe the situation at Rangiora:

"While women have played a significant role in areas such as voluntary, charitable, missionary and domestic work, the progress towards equality in ministry and leadership has been slow...Evolving attitudes in society, as well as forces within the church, have worked together in promoting changes in the place of women in the church."<sup>1575</sup>

Early history of the church notes named women in the U.F.M. Church catering for tea and a bazaar selling ornamental and useful items from their "Sewing Meetings."<sup>1576</sup> In accordance with the custom of the time however, they were named by their husband's initials, rather than their own. The Social Institute (1892-1895) included two single and three married ladies as part of the committee of ten.<sup>1577</sup> This equality of

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1572 Parish Bulletin, 3/12/1989.

1573 Parish Bulletin, 17/8/1988.

1574 Parish Bulletin, 12/3/1989.

1575 Davidson, A.K., Christianity in Aotearoa, p.141.

1576 Lane, p.76.

1577 Lane, pp. 16-18.

representation also extended to national representation.

"The report of the annual meeting of the United Methodist Free Churches of New Zealand held at Woodville on 12 January 1883, showed that both Mr and Mrs Withers represented Rangiora, and that Mrs Dalley was among the representatives for Oxford. 'The election of Mesdames Dalley and Withers', the report noted, 'was a novelty, but the Connexional Representative ruled that there was nothing in the constitution to prohibit it.'" <sup>1578</sup>

In the same year Mrs Ellis, widow of a former Trust secretary, was appointed Wesleyan church caretaker at £5 per annum, with Miss L. Hunnibell being their organist. <sup>1579</sup> The ladies of this denomination also catered for tea meetings, but in 1894 they suggested that

"in place of the customary Anniversary Tea Meeting, the congregation should be invited to make direct giving a trial, through special envelopes in the collection plate on the Sunday, and to this the Trust agreed, the funds benefitting by £11/18/1." <sup>1580</sup>

The Rangiora Wesleyan Mutual Improvement Society, (formed in 1884) could, like the U.F.M. Social Institute, be viewed as a forerunner of the W.E.A., and also had female participation in its programmes.

"On the occasion of a debate on *"Should the Franchise be Extended to Women?"* the ladies present declined to give their views and when the President took a vote the result was a tie." <sup>1581</sup>

Once the President spoke on *"Why Ladies Wear their Hats during Divine Services."* His points are not recorded, but the ladies certainly continued wearing hats for many years into the twentieth century. The Rev. Jean Waugh, while still a lay member, set the precedent of coming to church hatless, and others gradually followed her example. No scriptural injunctions are recalled as being cited to stop the practice. <sup>1582</sup>

Over the years catering for Rotary Teas was a fund raising venture for church building and furnishing projects, and, as in most churches, the women were involved in whatever fundraising activities were being

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1578 Fry, R., Out of the Silence, p.201.

1579 Lane, p.27.

1580 Lane, p.29. Again, in 1942 the Annual Fair arranged by the Ladies Guild was dispensed with "in favour of direct money gifts by members", thus following the earlier precedent. (p.77.)

1581 Lane, p.34.

1582 Thwaites, M., interview 21/9/1990.

undertaken.<sup>1583</sup> They were for instance convenors of the sub-committees and stalls for the flower show bazaar and luncheon events from 1921-1937 which helped raise funds for a new parsonage, and the church building fund. These functions are remembered as highlights in the church social calendar.<sup>1584</sup>

The profile indicates that women are significantly involved in leading worship, music, finance, property, pastoral care, Christian education, home group, youth work, Brigades, M.W.F., Leaders/Quarterly Meeting, community outreach and social service and action. With approximately 25% of the women in the church in paid employment, women at home can be involved in the activities indicated above. Also with a significant group of retired people, the afternoon 'Women's Fellowship' group continues with around thirty members, and the recently instituted senior citizen's lunch is popular.<sup>1585</sup> Again, there do not appear to have been any scriptural objections raised to women's leadership roles in the church.

A 'Ladies Guild' functioned from at least 1903, providing support for parish fundraising and fellowship for the members, and a 'Fireside Group', generally of younger women had similar aims, but appeared to support more projects outside the parish, such as, in 1961 sponsoring a child in Hong Kong. They also conducted an evening service once a year, forming a choir, and arranging a speaker to give the address.<sup>1586</sup> The 'Ladies Guild', 'Fireside Group' and MWMU combined in 1963 as the Methodist Women's Fellowship (MWF) in line with the national structures. With the new organisation, and pledged giving freeing members from so many fundraising activities, members ventured into helping with "Meals on Wheels." It was commented that

"If pledged giving did nothing else than free our ladies from money raising efforts to do this sort of thing, it would be justification enough for this form of giving."<sup>1587</sup>

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1583 In the 17 years to 1960, £797/8/3 was raised from Rotary Tea catering - Methodist Messenger, 10/1960, p.4. This activity resumed again in 1964.

1584 Thwaites interview.

1585 When this was visited on 21/9/1991 a happy chatty atmosphere was enjoyed along with lunch.

1586 Lane, p.86.

1587 The Messenger, 8/1964, p.8.

Interest in home and overseas missions was a focus of the MWMU from 1925 and then of the MWF from 1963. Having their own missionary, Miss Mabel (May) Graham, gave continuing insights into mission life, and these were extended when the Rev. C.E. and Mrs Dickens came to Rangiora in 1951. Mrs Dickens had given missionary service in the Solomon Islands when married to the Rev. D. Alley before he died as a World War II Japanese prisoner of war. In 1957 she arranged for two Solomon Islands catechists to speak at Rangiora.<sup>1588</sup> Funds were being raised for the New Guinea Highlands Mission. Workers from this field, the Rev. Cliff and Mrs Keightley provided another mission link.

Both Rangiora and Woodend-Sefton had strong MWMU groups around 1960, when Miss Vivienne Gash, the Girls' Brigade Captain was farewelled for missionary teaching service in Fiji, under the Australian Methodist Board of Missions.<sup>1589</sup> More recently Miss Colleen Church, another Girls' Brigade Captain, worked as a nurse with the Leprosy Mission at the Richardson Leprosy Hospital, Miraj, India, from 1981 to 1987.<sup>1590</sup> In 1969 the widow of Mr Cecil Ayers provided funding for a new classroom block at Goldie College at Banga in the Solomon Islands, as a memorial to her late husband.<sup>1591</sup> Support for missionaries continues, despite the depersonalising of these through connexional budget support.

One woman minister the Rev. Johanna (Anke) Bouchier worked in the church in a supply position and her ministry was highly spoken of by those there at the time. Two Rangiora members trained as both local preachers and deacons, with one, Rachel Tregurtha, still working in the parish, particularly with the residents of Holmwood. She also takes one service a quarter at Rangiora. Deacon Margaret Harris (now Hames) moved to Paparoa, Northland.

With two thirds of members, attenders and leaders being women in this church, women are seen to be proportionately represented on parish

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1588 NCMN, 3/1957, p.1.

1589 NZMT, 8/4/1961, p.667.

1590 Church, C., testimony in The Messenger, 4/1981, pp. 3-4. She was commissioned by the Vice-President of Conference, Sister Rona Collins in July, 1981, and was also partly supported by the Spreydon Baptist Church - see Missionary List, p.36 in The Journey - 125 Years Spreydon Baptist Church.

1591 NZM, 5/6/1969, p.8.

committees and in leadership positions. The first woman to be a parish steward, Mrs Willard Rae, filled the role capably from 1985-1990, with enthusiasm for being part of the team caring for current members and welcoming and integrating new people into the parish. From attending a national Women's Fellowship convention she was aware of the vitality of women in leadership and of other women who were also parish stewards. She also uses her pastoral gifts as a volunteer with the Cancer Society, providing support for families and also encouraging others to undertake community work. Her work has been recognised by a Community Service Award from the Rangiora Borough Council, <sup>1592</sup> and she personifies "the church where the people are at".

#### 6.5.6 Ecumenical Events

The Rangiora Council of Churches which has been in existence for many years, meets regularly. World Day of Prayer services are shared annually. Other ecumenical activity at Rangiora included, from 1958, half yearly combined services under the auspices of the Rangiora Church Council. In 1953 religious films were screened on Sunday evenings in the local picture theatre at 8.15 p.m, this being noted as a monthly event in 1956. <sup>1593</sup> Other combined functions have included "one great public act of worship in Victoria Park" attended by over a thousand people, at the time of the Borough 75th Jubilee, <sup>1594</sup>, and in Victoria Park in 1989, prayers for rain. <sup>1595</sup>

Trinity and John Knox Presbyterian church have shared services at Easter, <sup>1596</sup> Christmas, January and on Sunday evenings. A combined Christmas service in 1967 at the Methodist church included Baptists, Presbyterians and Salvation Army people. <sup>1597</sup> A more unusual combination, at the Woodend end of the circuit was the use by the Roman Catholic congregation of the Methodist church for Mass and catechism

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1592 Rae, W., interview 21/9/1990.

1593 NCMN, 11/1953, p.1, and 7/1956, p.6.

1594 NCMN, 2/1954, p.5, and 3/1954, p.5.

1595 Parish Bulletin, 29/1/1989. The 'Prayer Suggestions' in the 5/2/1989 Bulletin included "Thanks for the rain."

1596 NCMN, 4/1951, p.5 notes a shared Good Friday service.

1597 The Messenger, 2/1968, p.3.

classes, from 1976 (when the Methodist minister was present, by invitation, at the first Mass) <sup>1598</sup> to 1984. In 1970 Rangiora Roman Catholics joined Methodists, Presbyterians and Salvation Army for a series of four study groups, <sup>1599</sup> and in 1988 an inter-church day was held at the Anglican church. <sup>1600</sup> The New Life pastor extended an invitation to people of other denominations to feel welcome to join in running their 'Coffee Bar' outreach. <sup>1601</sup>

A combined 1990 celebration on October 5 featured a festival of praise and thanksgiving, commencing with a street march. <sup>1602</sup> This followed church participation in the Rise-Up campaign from 16 to 24 June, 1990, when visiting all Rangiora homes was aimed for, but it appears that the Methodists were the only group to complete their allocated block. The campaign culminated in a combined churches service at the High School on 24 June. <sup>1603</sup>

### Church Union

To this circuit with a large number of outlying small causes, church union appeared as one possibility for stronger witness in these areas. However there was concern that any union should be "a marriage of love and not of convenience." <sup>1604</sup> With a positive eye to union, reciprocal membership agreements were entered into at Amberley and Woodend, and combined services with Presbyterians and/or Anglicans took place in Sefton, Woodend, and Hawarden, in 1967 and 1968. <sup>1605</sup>

Rangiora circuit voting on church union over the years was as follows:

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1598 The Messenger, 4/1976, p.3 and 7/1976, p.2.

1599 The Messenger, 7/1970, p.2.

1600 Parish Bulletin, 10/4/1988.

1601 Parish Bulletin, 13/3/1988.

1602 Parish Bulletin, 5/8/1990.

1603 Parish Bulletin, 3/6/1990.

1604 The Messenger, 4/1972, p.1.

1605 The Messenger, 8/1967, p.4 and 11/1968, p.2.



In 1948 60 members voted for and 57 against the proposed basis for union, while the quarterly meeting votes were 13 to 9 in favour. Nationally 71.1% of members and 68.8% of quarterly meetings were in favour. <sup>1606</sup>

By 1957 the voting pattern was significantly different, with 270 voting for and 12 against the principle of Church Union. This vote represented 88.5% of membership, close to the district average, and 10% higher than the percentage of members voting nationally. The vote in favour - 95.7% was close to the North Canterbury figure of 94.2% which was higher than the national figure of 92.7%. <sup>1607</sup>

In 1972, voting on the 1971 'Plan for Union' was less favourable, with 136 voting for (68.6%) and 62 against the plan, compared with 86% of Methodists nationally and 85.2% of North Canterbury district in favour of the plan. <sup>1608</sup>

In 1976, after the Anglican vote failed to reach the required level in favour of the 1971 'Plan for Union', it was recognised that "Church Union will only come as Christians see the need for it. But let the sense of need have the most worthy foundation." <sup>1609</sup> Despite good experiences of co-operation with Anglicans at both Woodend and Rangiora, <sup>1610</sup> the option of closing down smaller causes and centralising appeared preferable to union to the Rangiora people, and with a viable growing parish of over 100 members, in a town with strong Presbyterian and Anglican churches, the likelihood of forming a co-operating venture appears remote. Working through the Rangiora Council of Churches enables co-operation to take place when this is considered appropriate.

#### 6.5.7 The Charismatic Movement

##### (a) Factors Influencing the Introduction of the Charismatic Movement

Some of the features leading to the beginning of the Charismatic movement can be seen in the Rangiora circuit. The interest in revival and evangelism followed connexional lines, such as support for the Crusade for

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1606 NZMT, 28/8/1948, pp. 254-5.

1607 NZMT, 3/8/1957, pp. 184-7.

1608 NZM, 24/9/1972, p.4 and 5/10/1972, p.4.

1609 The Messenger, 4/1974, p.2.

1610 The possibility of union taking place at the grass roots was considered after Anglican/Methodist co-operation around 1972 - "perhaps this is how union will come" - The Messenger, 4/1972, p.1.



Christ and his Kingdom. <sup>1611</sup> The Crusade Director, the Rev. G.I. Laurensen visited Rangiora in early 1951, pointing out the need for "individual spiritual contact with our adherents to bring them to Christ."

<sup>1612</sup> Visitation in pairs was the method used to facilitate this. <sup>1613</sup> In Church Membership year, when disciple making was encouraged, people were made aware that "a church which does not evangelise is hardly a church at all", <sup>1614</sup> and that "revival should have priority in our thinking and prayer". <sup>1615</sup> Both teaching missions and evangelistic missions were seen as necessary for people to have knowledge of their own salvation, and to be able to save others. <sup>1616</sup> The need to make disciples rather than build institutions was reiterated in 1955. <sup>1617</sup> A united mission with Frederic Lovett and Trevor Morris <sup>1618</sup> and a children's mission led by Stephen Clark, attended by over 400 children, <sup>1619</sup> were 1957 highlights.

The Billy Graham Crusade gave greater impetus to the life of the circuit at the same time as their 1959 stewardship campaign.

"The Circuit provided eight counsellors, and 19 decisions for Christ were recorded. Several inspiring follow-up services were held, when several testified to spiritual benefits received through the Crusade."  
<sup>1620</sup>

Members were involved again in counselling for the Preston Christchurch Methodist Mission in 1961 when 138 decisions were recorded.  
<sup>1621</sup>

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1611 NCMN, 4/1951, p.1.

1612 NCMN, 6/51, p.5.

1613 NCMN, 9/1951, p.3.

1614 Dr Sangster, quoted in NCMN, 3/1952, p.1.

1615 NCMN, 2/1952, p.3.

1616 NCMN, 3/1953, p.5.

1617 NCMN, 8/1955, p.1.

1618 NCMN, 2/1957, p.3.

1619 NCMN, 7/1957, p.6.

1620 NZMT, 12/9/1959, p.974. At the time of the 1969 Crusade four landline meetings were held in Rangiora.

1621 Methodist Messenger, 7/1961, pp. 5 and 7, and 11/1961, p.3.

A regular outreach programme for many years was the Woodend Beach Mission in the January school holidays, and another at Waikuku in 1962 included teenage outreach. <sup>1622</sup>

A more direct lead into the Charismatic movement came when a teaching mission on 'The Church's Teaching on the Holy Spirit' was proposed as part of the church Centennial programme. <sup>1623</sup>

The factor of interest in revival and evangelism was stronger at Rangiora than that of interest in spiritual healing which came later, through the channel of the Order of St. Luke in the Rev. Burt's ministry. <sup>1624</sup> The other two factors usually observed at charismatic beginnings, namely interdenominational study groups and/or a 'Life in the Spirit Seminar'; and a key person from either a pentecostal church, or one who has already experienced the Charismatic movement also appear, but in a confused context.

Although there was awareness of an extra dimension of "incredible warmth and spirituality" in Mrs Eileen Witheford, the former deaconess married to the Rev. Arthur Witheford, it was not until after she left Rangiora that people linked this to charismatic experience. Her husband had commented to a small group that "she was a bit further down the track," and the people concerned were not aware until then that anything like that existed. <sup>1625</sup>

During the ministry of the next presbyter, the Rev. Len Shapcott, one lad who challenged him regarding the congregation being spiritually dead joined a Christchurch pentecostal or charismatic group.

When the Rev. and Mrs Cliff Keightley arrived to minister to the "happy and staid congregation," their "different" spiritual dimensions and

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1622 Methodist Messenger, 10/1962, p.4.

1623 The Messenger, 6/1965, p.7. This was the year in which the first meeting of charismatic ministers took place informally at Methodist Conference.

1624 A Rangiora Chapter is not listed in Physician Heal, the record of 25 years of the Order of St. Luke, compiled by the Rev. D. Burt. The Rev. Kenneth Smith and Mrs Ena Galbraith were admitted as Lone and Associate Members of the Order respectively on 25 May, 1989. On this occasion Rev Canon David Thorpe preached and exercised a healing ministry.

1625 Rae interview.

ways of acting were attributed to their time on the mission field.

Writing in the Messenger in July 1978, the Rev Keightley said,

"Personal testimony to experience of JESUS CHRIST and to the power of the HOLY SPIRIT in life are tremendously important...A personal experience of Jesus Christ is what we all need so much today. It's important that we begin sharing some of these experiences with each other now, and also with other people, and whenever we are given the opportunity. I cannot urge you too strongly to begin this kind of sharing, sharing of experiences you've had of the Living Christ and of the Holy Spirit in your life." <sup>1626</sup>

However, confusion arose from two different agendas. Mrs Keightley was active in the feminist movement, while her husband was trying to introduce some aspects of the Charismatic movement, as well as some feminist insights. He encouraged the passing of the peace, greeting people, prayers for special needs, sharing testimonies, <sup>1627</sup> and 'happy-clappy' songs, as well as addressing prayers to "Mother God". (There was no emphasis on speaking in tongues.) The congregation were confused as to what was charismatic, and no definitions were offered. <sup>1628</sup>

The seven sessions of a 'Life in the Spirit Seminar' held in October and November 1979, were attended by seventeen people, two of whom commented afterwards,

"The purpose of this seminar was an "in depth" study of the wonderful promises and glorious Truths contained in the Bible... Because we have been spiritually invigorated by a stronger and more vital faith, it is our warmest hope that in the near future a similar opportunity will be granted to all those sincerely seeking a fuller and richer life...Be faithful to the church and to meeting with the Christians who have helped you find new Life in the Spirit." <sup>1629</sup>

A few of those who attended "really caught on", but the church leaders felt threatened and were not prepared to change. Those people who were looking for more than Trinity was offering moved away. At this time the New Life church was being established in Rangiora, and the Anglicans had a charismatic vicar, the Rev. David Harper. Those moving away moved

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1626 The Messenger, 7/1978, pp. 1-2.

1627 For example, the testimony of Colleen Church was included in The Messenger, 4/1981, pp. 3-4.

1628 Rae interview.

1629 R&J in The Messenger, 2/1979, p.1.

around between New Life, the Baptists and the Anglicans or into the city. In mid 1980 Mrs Keightley made a dramatic announcement in church that she was leaving her husband and the church. The effect and confusion among the congregation was devastating and numbers attending worship halved in a very short time. The Chairman of the District counselled the Rev. Keightley to continue in his appointment, but the quarterly meeting passed the following resolution on 15 July 1980:

"That this meeting inform our Minister that the Leaders of this Circuit intend to raise the question of a ministerial change of appointment in March, 1982." <sup>1630</sup>

With hindsight it can be seen that the lack of clarity regarding what was charismatic, and what was feminist, when added to the trauma of Mrs Keightley's departure led a large proportion of the congregation to blame personal tragedy on the Charismatic movement. Subsequently they have been very wary of any pentecostal or charismatic influences. <sup>1631</sup> The positive and gentle modelling of those members who have charismatic experience is helping others see the positive values of the movement. At Pentecost 1984 the Rev. Burt gently encouraged awareness of the Holy spirit

"This is a good time for others to take a new step too. As we celebrate Pentecost, let the Holy Spirit take control and together we will find new dimensions of these human qualities which have their root in God himself: of love, joy and peace, and not forgetting long-suffering (or tolerance!) and self control." <sup>1632</sup>

The utilising of people's gifts and talents came through the sensitive encouragement of the Rev. Smith, rather than through the charismatic channel of freeing up the priesthood of all believers, but his encouragement into team ministry had the same effect for the few charismatic Christians at Trinity. This was also facilitated by a 'Lay Witness Weekend' led by Opawa Methodists in 1988, <sup>1633</sup> and in turn four Trinity members joined a lay witness team to the Waimea parish. <sup>1634</sup>

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1630 The Messenger, 8/1980 insert. This meant that the Rev. Keightley would have stayed until January 1983 when the 1982 stationing moves took effect, but he was actually replaced by the Rev. D. Burt a year earlier.

1631 Rae interview.

1632 Burt, D., in the Messenger, 5/1984, pp. 1-2.

1633 Messenger, 4/1988, p.8.

1634 Parish Bulletin, 6/11/1988.

#### 6.4.8 Membership, Growth and Decline

Church planting was a major occupation of early North Canterbury Methodists, with nineteen churches being formed between the Waimakariri and Waipara Rivers prior to 1900.<sup>1635</sup> Local schools were also used as meeting and preaching places in days when transport was difficult.<sup>1636</sup>

The Rangiora church, located as it is at the hub of an area with small towns like the radiating spokes of a wheel, has been the subject of many circuit rearrangements. This strategic location, rather than the strength of the congregation alone made Rangiora the logical choice for the centre of a circuit in 1873.

In the case study period, with the parallel impact of secularisation, improved transport and rural moves to larger towns, one of two countrywide trends is demonstrated - in this case the closing of small preaching places, and focusing on the central church.<sup>1637</sup> The second trend towards union and co-operating ventures is demonstrated to a lesser extent with reciprocal membership at Amberley from 1963. The June 1969 quarterly meeting looked at rising costs of repairs, connexional budget, stipends and allowances "in the light of trends towards inter church action in rural areas, and centralisation of worship where churches are close."<sup>1638</sup>

It is tempting to suggest that the trend towards retention of a strong Methodist central church relates to the earlier strength of Methodism in the district. Between 1874 and 1911, when census returns showed between 8 and 11% of area populations declaring a Methodist affiliation, 13 to 15% living between the Waimakariri and Waipara Rivers made this link. With new counties formed from 1912, in 1916 the Eyre County had almost 26% of Methodists - a higher percentage than any other New Zealand local body. The next highest were Rangiora Borough and Rangiora County, both with

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1635 These were at Rangiora, Woodend, Southbrook, Amberley, Hawarden, Waikari, Ashley, Sefton, Waikuku, Ohoka, Horrelville, Swannanoa, Clarkville, Kaiapoi, Raithby (North Loburn), Leithfield, Oxford, Eyreton, Mandeville Plains and briefly at Cust.

1636 See Hawkins, 1957, pp. 338-342 for more details concerning these churches and preaching places.

1637 Note the move from seven churches and two preaching places in September, 1963 to three churches (Rangiora, Woodend and Waikuku) and occasional services in reciprocal membership churches by 1972. This reduced further in 1990 with the closure of Waikuku.

1638 The Messenger, 8/1969, p.1.

14%. <sup>1639</sup> In 1986 the figures were 5.8% for Rangiora District and 6.9% for Rangiora Borough, and 8.6% for the Eyre County <sup>1640</sup> - all higher than the national percentage of 4.6%, possibly indicating a continuing link with Methodism.

In 1951 growth objectives were outlined by the Rev. Wes Chambers at Woodend of 5% increase in membership in all churches, 20% increase in attendance at public worship, 20% increase in Sunday school and Bible class rolls, and 20% increase in giving to orphanages, missions, etc. <sup>1641</sup> In 1957 a 7.3% increase in membership was achieved for the circuit, with half from transfers and half from new members. <sup>1642</sup> The move from rural areas to the town is reflected in eight people shifting into Rangiora from other parts of the circuit in 1961. <sup>1643</sup> The membership decline common to Methodist churches country-wide at this time shows in the concern voiced regarding 51 members lost from the circuit between 1969 and 1971. <sup>1644</sup> This was the time of entering into reciprocal membership agreements, closing down services at Sefton and transferring the Sefton hall to Woodend. The decline continued the following year with eighteen members from Glenmark and Hawarden being transferred to the Waikari Presbyterian roll under the reciprocal membership agreements.

Constantly fluctuating circuit boundaries and collective statistics make assessment of Rangiora membership growth and decline a difficult task. Statistics for gains and losses are set out for circuit and Trinity separately, for the periods for which statistics were available. No distinction is made for Southbrook members as by 1952 most of these were coming to Rangiora with a common ministry linking the two churches.

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1639 NZMT 31/1/1959, p.522 - information supplied by Mr J.E. Horrell, Methodist local preacher, historian and Chairman of the Eyre County Council.

1640 Unpublished Census Table 13.

1641 NCMN, 5/1951, p.1.

1642 NCMN, 8/1957, p.3. The church papers reported births, deaths, marriages and sickness of members, but little evidence of reaching out beyond the church. Folk new to the district appear to have been linking up on their own initiative, and it is not known how many of the new members were the children of current members. Waikuku provided one of the few indications of outreach by "hoping to encourage more to attend" Bible class. Methodist Messenger, 4/1961, p.2.

1643 Methodist Messenger, 3/1961, p.7.

1644 The Messenger, 7/1971, p.3

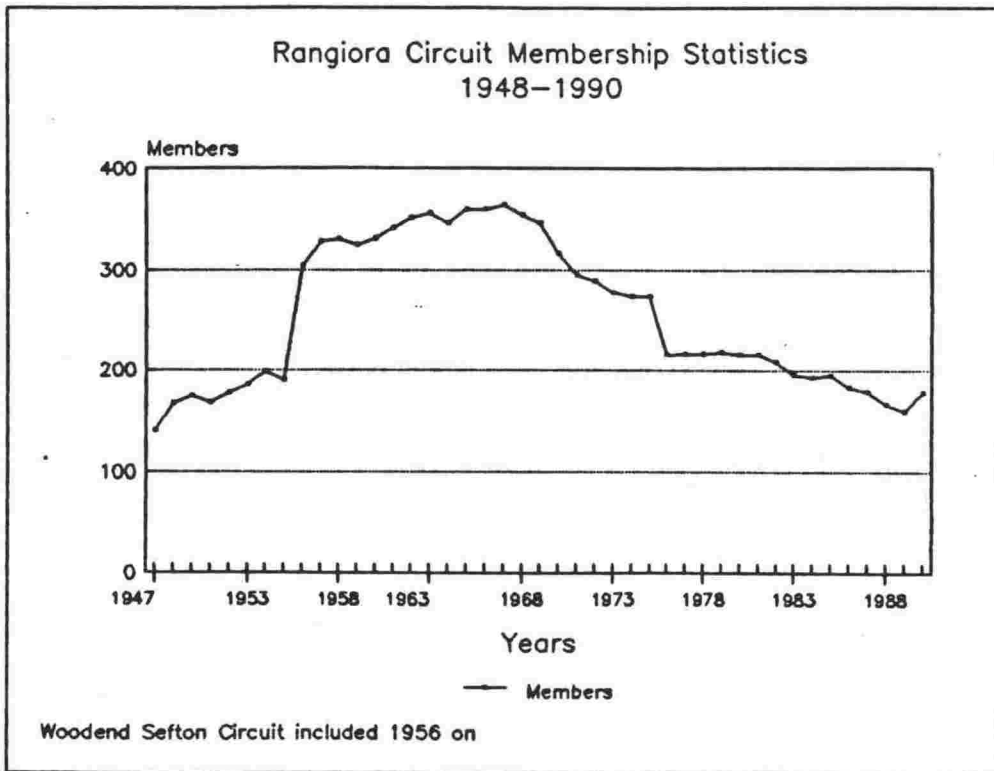


Figure A6.5.8.a

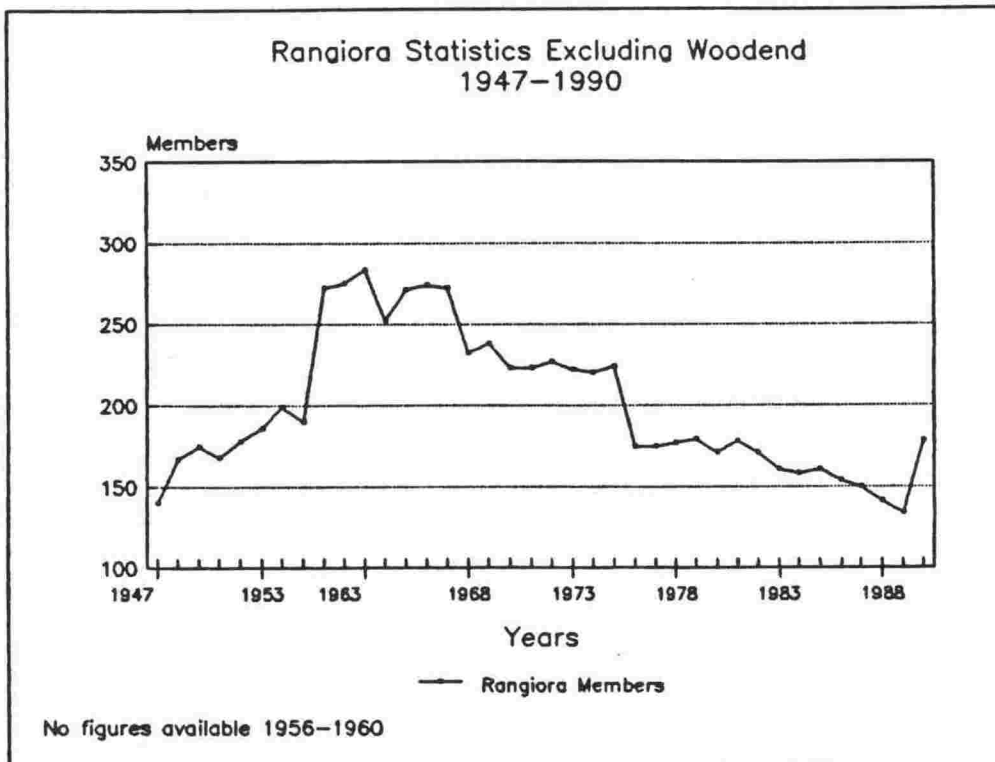
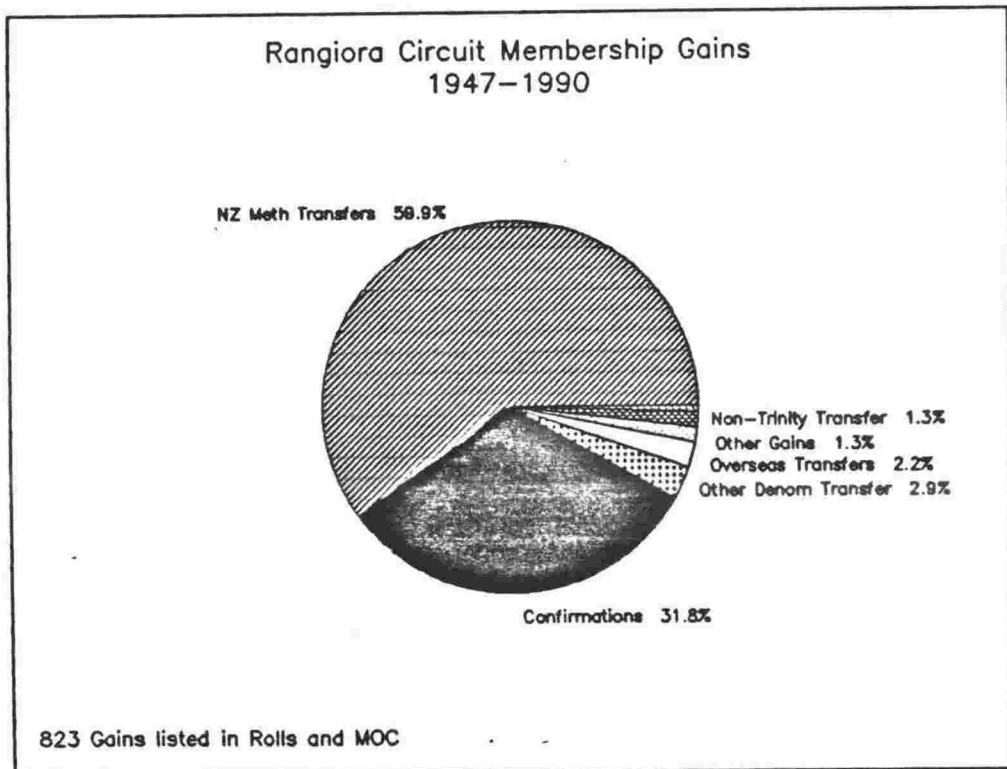


Figure A6.5.8.b



Circuit membership graphs show that even with the injection of Woodend membership, by 1988 there were almost the same number of members as at the beginning, and the pattern is similar when Woodend figures are excluded. However there was a rise in 1990 when the membership of around twenty regularly attending Rangiora people was formalised. As there has also been a steady decline in the number of members belonging to the churches of the former Woodend Sefton circuit, by the time Sefton and Waikuku and Hawarden were closed the difference made by their transfer onto the Trinity roll was negligible.



**Figure A6.5.8.c**



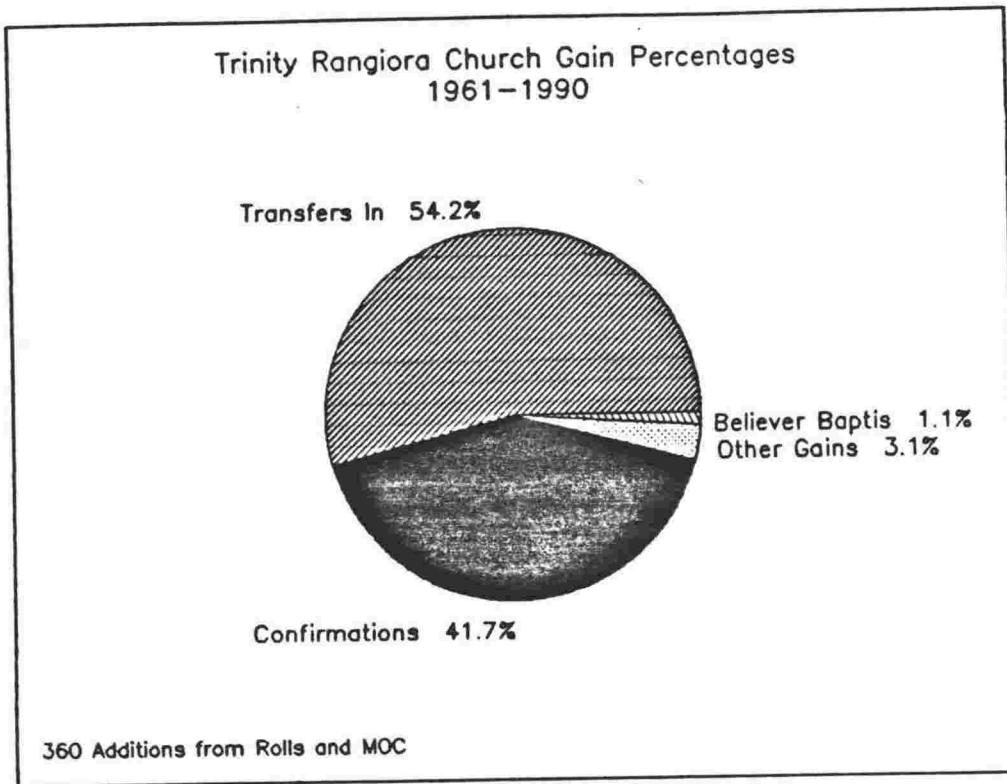


Figure A6.5.8.d

The rise in circuit membership in 1956 was due to the inclusion of the Woodend Sefton circuit with 136 members, and this is also reflected in the 66.6% of membership gained from transfers into the circuit from 1947 to 1990.<sup>1645</sup> Even without including this Trinity gained 54.2% of its new members between 1961 and 1990<sup>1646</sup> from transfers in, while 41.7% - 150 members came in through confirmation.

<sup>1645</sup> Due to a change in Conference Date, no 1948 statistics are recorded, the nearest to the case study period commencement being those at 30/9/1947.

<sup>1646</sup> It was not possible to present figures for Rangiora alone prior to 1961.

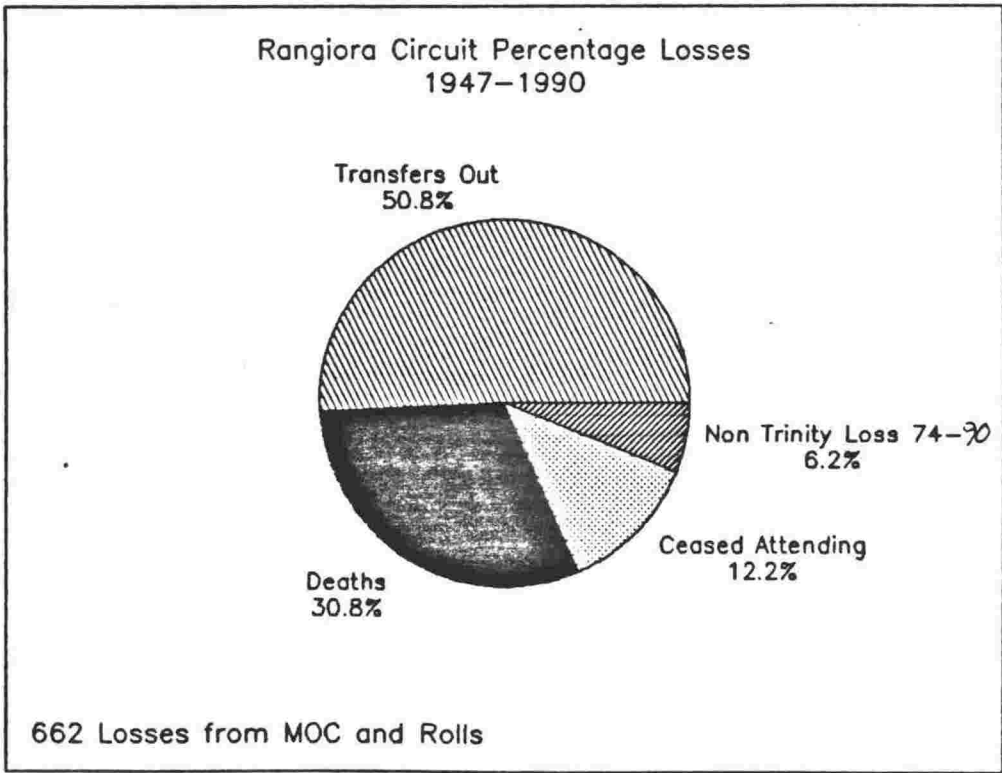


Figure A6.5.8.e

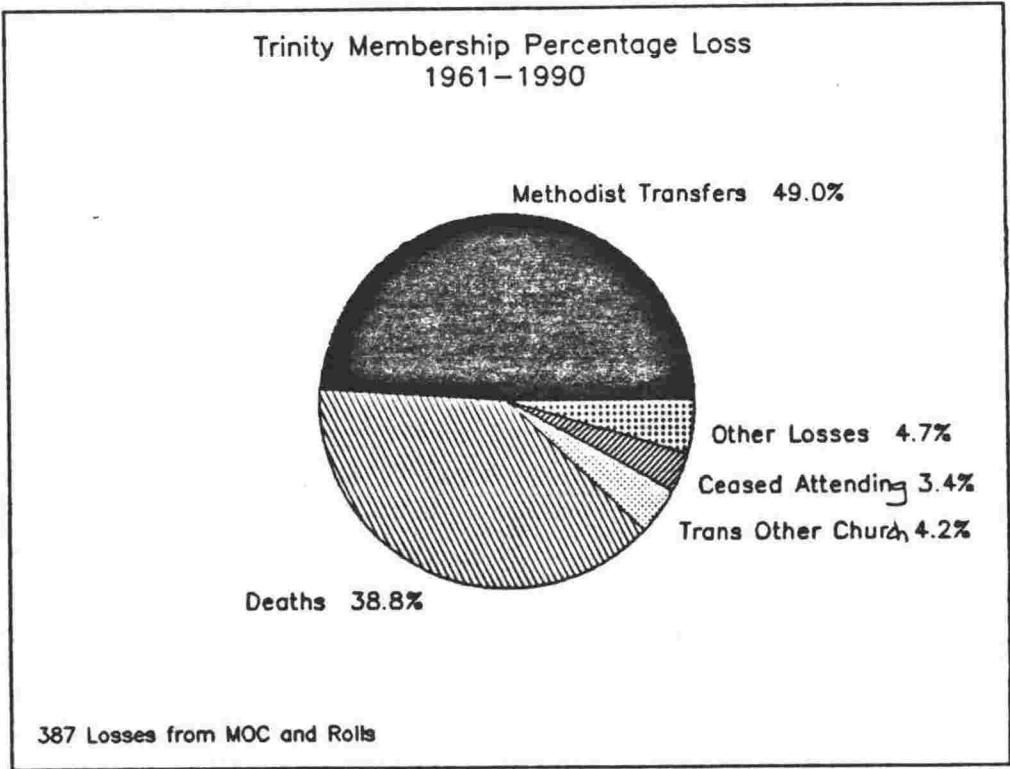


Figure A6.5.8.f

Losses from the circuit from 1947 and from Trinity from 1961 through transfers out both show that close to half the members leaving were transferred out, although the destination or reason for 74 members leaving Woodend, Waikuku, Sefton and Hawarden is not known and shown separately. Eighty one people are known to have been removed from the rolls because they ceased attending, but again the non-Trinity Loss figure may include some removed for this reason, or some deaths in addition to the 204 shown. Sixteen Trinity people joined other denominations after 1961, and 18 left for other reasons.

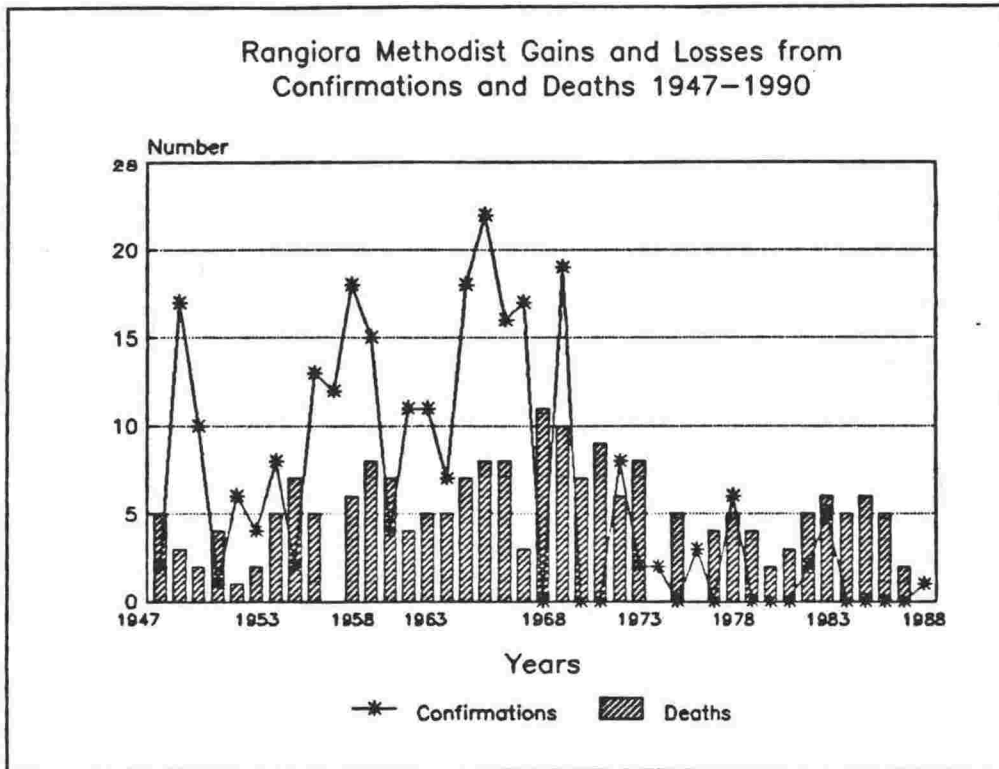


Figure A6.5.8.g

The national trend for deaths to exceed confirmations from the 1970's was repeated in the Rangiora statistics.

#### 6.4.9 Plans for the Future

From 1987 change began. From setting up long term institutional structures and properties where "the convinced are caring for the convinced" in a church society model, there was recognition of the need to move towards also building up membership by working with a mission, "get up and go" model. Thus the focus on both mission and maintenance was

balanced.<sup>1647</sup> The church became oriented towards growth, praying for new members and attracting many people new to the town, not just "dyed in the wool" Methodists. People new to the church indicated that genuine friendliness and caring were shown towards them as people by the minister, parish stewards<sup>1648</sup> and other members. They also appreciated the "non-boring" worship.<sup>1649</sup> Community growth and involvement was developing new patterns through involvement with the I.H.C. homes, senior citizens lunches, 'Kids' Club', food parcels when needed, and members working with the Cancer Society. A church community event was planned each month - events such as a 'Mad Hatter's dinner party'. In 1954 the emphasis at Rangiora had been on serving God rather than evangelising.<sup>1650</sup> In 1990 both were being addressed, with working towards conversion growth being seen as the next step, so that the community could come to experience the God expressed through offering 'Home, Help and Hope'.

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1647 Smith, K.R., 19/11/1991.

1648 Parish stewards have a key role in integrating new people into the parish - Rae interview.

1649 Expressed in interviews with the Dunbar and Fraser families, 21/9/1990 and 22/9/1990 respectively.

1650 See, for instance, NCMN, 6/1954, p.5.

## 6.6 Case Study 5 - St. John's Methodist Church Levin

For Details relating to the History, Development and Demography of Levin see Levin Baptist Church Case Study.

### 6.6.1 Profile Details

St. John's Methodist Church is a local parish, serving a middle class and working class housing area. The predominant occupations in the church are homemaking, factory employment and labouring, while there are also significant groups of retired, intellectually handicapped and unemployed people giving the church a great diversity. It is a largely mono-cultural church, (apart from the small Tongan congregation which ceased functioning in 1991), with conservative to liberal theology, and focuses its outreach energy towards the church family, community involvement, the poor, and established Methodist missions. In 1988 the membership was 137 and Sunday morning attendances ranged between 85 and 135.<sup>1651</sup> It has good relationships with other Levin churches, with whom outreach activities are shared.

### 6.6.2 Early History

In terms of age, the Levin Methodist Church, founded in 1890 is the youngest of the three Methodist Case study churches. It was originally part of the Otaki circuit of the Australasian Wesleyan Methodist Connexion, and grew from the time the pioneering Methodists Richard and James Prouse came north from Wainuiomata and Whiteman's Valley to start timber felling and the Methodist cause in the Levin area.

"The population was predominantly Maori, with the nucleus of the township developing alongside the recently completed railway. Into this quiet little bush settlement came the spark of Methodism."<sup>1652</sup>

The Prouse brothers and their wives were key figures in the district

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<sup>1651</sup> Profile, pp. 1 and 2.

<sup>1652</sup> Bolitho, D., The St. John's Journal - A Journey of Faith, p.3. Unless otherwise stated this publication is the source of information in this case study.

and in the formation of the church, giving land, timber, time and service to its growth. <sup>1651</sup> Services were held in homes and the Temperance Hall prior to the opening of the first Wesleyan Methodist church in Levin on 14 July 1895. This was built on land donated by Mr J. Prouse. Membership grew from twenty seven in June 1895, to forty five in December. The Methodist Sunday school was the first one in Levin, and from its formal establishment around 1895 Mr R. Prouse was Superintendent for the next twenty years. The Prouse brothers and Mr J. Gower as lay preachers, working with ministers from Otaki and enthusiastic members kept the church

representative James Prouse to Australia by sea. The 1915 Conference divided Otaki and Levin into separate circuits.

The annual highlights typical of Methodist churches in the twentieth century soon emerged. The key events were the church anniversary, picnic and harvest festival involving singing, socialising and sales respectively. A 1912 photograph showed over a hundred people in their best clothes and floral hats at the annual picnic held in the grounds of R. Prouse. The major fundraising effort for the year around the turn of the century was the sale of the produce from the harvest festival displayed in Century Hall the preceding Sunday.

#### 6.6.3 Music

It has been said that Methodism was born in song, and Levin Methodists have always given high priority given to their music, from the early anniversaries, right through to the present when the senior choir (robed since 1963) leads the Sunday singing. This choir, which belongs to the Royal School of Church Music celebrated ninety years of continuous service at a reunion in 1988.<sup>1656</sup>

In 1895 the first cantata presented in Levin funded the first organ for the Wesleyans, and the first pipe organ in Levin was installed in St. John's in 1955. Music for services in the 1990's is drawn from the interdenominational hymn book 'With One Voice.' With the installation of an overhead projector, screen and piano, chorus singing has been introduced at the beginning of services.

#### 6.6.4 Property

Another priority has been the siting, care and construction of buildings appropriate to the church activities. In 1926 the first church was resited next to Century Hall to allow the present parsonage to be built on the site. Ten years later, after a great deal of energetic fundraising particularly by the fifty Bible class members, the present St. John's church was opened. Photographs show what appears to be a stone church, but this impression was given by painting the concrete exterior to represent masonry, with blocks varying in tonal colour. Building a church costing

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<sup>1656</sup> Olsson, pp. 113-4.

£2190 was a major achievement in Depression times, and as well as the church, new wooden Bible class rooms were also opened the following weekend. Two additional blocks built in 1963 and 1970 provided spacious accommodation for youth and other activities, and were upgraded in 1975 and 1990.

The feature of St. John's church most likely to be known nationally and internationally to philatelists is the stained window.<sup>1657</sup> This was portrayed on a Christmas stamp in 1972, the year New Zealand Methodism celebrated its sesqui-centenary. The modern design is a symbolic representation of

"the risen Christ who offers himself to the world, and whose grace is continually shown through the sacramental elements of bread and wine, faithfully received in the unbroken fellowship of the church."<sup>1658</sup>

More recent artistic additions to the church are banners designed by the present minister, the Rev. Robert Allan, and produced by members of the congregation.

#### 6.6.5 Youth Work

Priority has always been given to youth work and the first Bible class for both young men and young women appears to have been formed around 1915 when a 'Young Women's Guild' and 'Christian Endeavour Society' also operated. During the ministry of Rev. J Wrigley (1903-8) a 'Mutual Improvement Society' and branch of the Y.M.C.A. were formed, and social activities were further catered for in the 'Whakatane Club' through the Depression years. From the mid 1920's to 1963 there was also a thriving tennis club. Dancing was permitted in the Century Hall from 1955. From 1953 Boys' and Girls' Brigades were commenced.<sup>1659</sup> The 3rd Levin Company of the Girls' Brigade continued on in 1991, when Judith Eagle became the first member to be presented with her Queens' Award.<sup>1660</sup>

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1657 The design was first engraved etched and stained on glass. When the new technique did not last over ten years, it was replaced in 1978 by Hampton's Art Studios Christchurch with an identical design in laminated plastic - Bolitho, p.29.

1658 NZM, 30/1/1969, p.1.

1659 The separate Methodist Boys' Brigade Company formed in 1960 linked in 1962 with the 3rd Levin Company at the Presbyterian church - Olsson, p.113.

1660 The writer was present at this ceremony on 6 April, 1991.



The functioning of a 'Young Worshippers' League' encouraged a hundred children to be at church each Sunday in 1957 to receive the sticker of the day, featuring an illustration of their Sunday school lesson. Prizes were awarded for the highest attendance over the year, with recognition of all children who attended more than 30 services.

The young people of Levin were provided over the years with opportunities for four-square development in mental, physical, spiritual and social dimensions.

A pattern gradually developed of more and more teenagers leaving Levin for tertiary study and careers, this being first commented on in 1962.<sup>1661</sup> This has had two main effects. Older teenagers and young adults are missing from membership, leadership and worship. The lack of their role modelling for younger teenagers also contributes to the recruitment and retention problems in any youth groups commenced. From 1967 to 1973 total Bible class rolls declined from 70 to 16, rising to 23 in 1981 and in 1990 numbered about eight. This effect has also been compounded by the lower birth rate following the baby boom years of 1945-1960. Thus there were fewer teenagers growing up and fewer of those staying in Levin.

But if the effect of the end of the baby boom was marked in the Bible classes, it was even more so in the Sunday school. Complete statistics are not available, but it appears that the roll peaked in 1964 with 326 children and then declined by 20 to 30 a year to reach 143 by 1973 and 59 by 1981. Thirty children were enrolled in 1989 and 1990. Nationally, Methodist Sunday school rolls declined by 50% between 1958 and 1973, and this is mirrored at Levin with a decline from 300 to 143. That Levin rolls peaked six years after the national rolls could be due to the local demography.

The 1961 plans for youth facilities for four hundred young people, to replace the Century Hall and original church were carried through. The new blocks opened in 1964 and 1970<sup>1662</sup> ensured that the church is spaciouly endowed for "Christian Education, fellowship, recreation, and useful community pursuits" - the vision of the builders.

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1661 NZMT, 10/3/1962, p.610.

1662 The Century Hall and original church were sold for \$25,000 in 1969, the former being demolished, and the latter relocated at Waitarere as a scout hall.

From the innovation of sand table and blackboards in 1910, to the use of a donated film projector in 1951,<sup>1663</sup> through to Team Teaching after 1970 the newest techniques of presenting the gospel to young people have been utilised. On Youth Sunday 1951 "fourteen of our young people made public the great decision,"<sup>1664</sup> and in the following years many young people were included in the large numbers received into full church membership. The years 1962 and 1963 with 37 (including 21 young people)<sup>1665</sup> and 41 new members showed an all time high for this church.

#### 6.6.6 The Changing Role of Women

Mesdames Christina and Clara Prouse who worked alongside their husbands in the church and community from the time they arrived in Levin, generously allowed the use of their properties for church picnics, provided leadership in Women's groups, and laid the foundation stone of the new church in 1936. Christina (1860-1951) was 'nurse, doctor and midwife' to the settlers, a choir leader and member, and for fifty years grew and provided the flowers for the church. At a time when property and finance matters were considered a male domain, Christina was senior trustee of the Levin Methodist Church.<sup>1666</sup>

In August 1908 the Levin 'Ladies Guild' was launched. The group's concern for people, particularly sick people, was shown by a delegation to 'wait upon the doctor' to ask him to reduce fees for a recently widowed member suffering hardship. Garden parties and church fairs were popular ways of providing entertainment and fundraising. The annual fairs on themes such as Victory, Rainbow, Silver Shower and Coronation each with appropriate decor were real community events.<sup>1667</sup> "An enormous amount of money has been raised over the years, most of which has been donated for Circuit and Trust purposes."

While the 'Guild' also included a focus on missions in New Zealand and the Solomon Islands, from 1947 to 1963 a separate Missionary Auxiliary

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1663 NZMT, 25/8/1951, p.285.

1664 NZMT, 25/8/1951, p.285.

1665 NZMT, 10/3/62, p.610.

1666 See NZMT, 21/4/1951, p.797 for obituary.

1667 Prouse interview.

supported the missionary sisters through parcels, letters, donations and prayers. Sister Janice Palmer, who grew up in Levin, was dedicated there on 24 October 1962, for nursing service at Buka. <sup>166</sup>

Seventy three members of the Guild, MWMU and Fireside Groups amalgamated in 1963, at the time of national amalgamation. In 1990 between thirty and forty women were involved in a group appealing most to the pre-baby boom generation. A number of single income women had shifted from Wellington on retirement. The group continued playing a major part in running annual fairs. Manufacturing in Levin reduced the demand for clothing and craft at fairs, while plants and home-made food prepared by the older ladies sold well. <sup>169</sup>

In 1990 approximately 75% of the membership and 50% of the leadership was female. Over the past forty years women "have moved from the status of housewives and spinsters to people directly involved in policy and action," while over the past ten years there has been "involvement in assisting in sacraments and worship, involvement in financial matters and direct administration of the church." <sup>170</sup> The women in the Levin church are noted as being significantly involved in leading worship, music, finance, pastoral care, Christian education, Brigades, M.W.F., Leaders/Quarterly meetings, community outreach, Bible in Schools, Bible study groups, Synod and social service and action. <sup>171</sup>

To date there have been no full time female presbyters at Levin, but an interim term by the Rev. Mary Caygill was appreciated. From 1981 the three successive Sunday school superintendents have been women, and there have been three female circuit stewards - Miss A. Johnston, 1967-8, Mrs Jessie Prouse, 1978-80 and Mrs Susan Strookappe from 1989. Three of the fifteen choir leaders and two of the twenty nine lay preachers were female. A number of women work in the interdenominational opportunity shop started in 1974 and this work is co-ordinated by Mrs. P. Hirtzel.

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1668 NZMT, 3/11/62, p.231.

1669 Prouse interview.

1670 Profile comments, p.4.

1671 Profile data.

### 6.6.7 Men's Fellowship

A very lively Men's Fellowship was initiated in 1954 during the ministry of Rev. Campbell Lucas. Lay Preachers led the opening devotions and the meetings, which included exchanges with the Anglican men's group,<sup>1672</sup> deepened fellowship and service among the men. They also worked together on church working bees.<sup>1673</sup>

From the 1940's to 1961 the Levin minister was associate editor of the Methodist Times,<sup>1674</sup> which was printed by the Levin 'Chronicle'. This no doubt facilitated on the spot reporting of Levin events.<sup>1675</sup>

### 6.6.8 Church Planting Efforts

Levin Methodist Church began at the time when Methodists established circuits with a number of preaching places where the local people would gather. Ohau, Manukau, Otaki and Levin formed one large circuit. To these places were added services and Sunday school at Koputaroa and Heatherlea, in 1906 and 1907, while an interdenominational Sunday school at Ihakara in 1914 became a solely Methodist work in 1915. All of these had ceased by 1920. The Primitive Methodists were active in Shannon, and suggestions for work at Hokio Beach and Waitarere did not eventuate, although a section was owned at Waitarere for 35 years. Interdenominational services ran at Kimberley for a couple of years from 1936, while Koputaroa and Ihakara each had brief second lives. Bringing the boys from Weraroa training farm into Levin church each Sunday was more successful than endeavouring to run services there, but when the school was used as an Air Force base during the war years, the minister was involved in chaplaincy work. Later when this became Kimberley Psychopaedic Hospital it was a Methodist minister, the Rev. Lew Bowen, who was appointed as the first chaplain.

The Meadowvale new housing development in South East Levin was the site of the main church planting operation. It began with a Sunday school run in a shop by Mrs. B. Heal from 1963 and then in the East School.

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1672 NZMT, 22/10/1960, p.359.

1673 NZMT, 18/11/1961, p.416.

1674 NZMT, 22/4/1961, p.688.

1675 H.S. Kings was the last to hold those post, resigning in 1961 when W.T. Blight concluded as Editor. NZMT 22/4/1961, p.687 gives some details.

Services were held in 1964, with 24 baptisms. By 1965 the Sunday school roll had risen from 32 to 70 and construction of the Meadowvale Methodist Church Centre began. This multi purpose wooden building, designed for worship, educational and social purposes was opened the following year. Morning services were held at Meadowvale at 9.30 a.m. and Levin at 10.30 a.m., and the Sunday school rapidly outgrew its accommodation.

Plans to build a new parsonage were deferred when Conference 1969 appointed a second minister to the circuit which again included Otaki. The Rev. J.H. Thompson lived at Otaki and spent part of his time visiting at Levin, particularly at Meadowvale.

It was recognised at the beginning of the Meadowvale effort that:

"In a day when transport from one place to another is so quick and easy, there is not the need that once there was for a multiplicity of small causes separated by only short distances." <sup>1676</sup>

The view of the need for area churches rather than a multiplicity of local causes was challenged in the NZ Methodist Times as area churches

"fail to take into account that the church is not just for those "already in the swim." Our task is to bring those on the fringe to committed life and then our outreach should be to those who own no church connection...

"Meeting people on their own level means meeting them where their interests are centred. If we have a true sense of "mission" our opening is in every local community...our task is to be concerned with people and, if we accept this as our primary call, financial considerations must take second place." <sup>1677</sup>

The hopes for ecumenical co-operation in the area began with Roman Catholic services at the Centre in 1970, and Anglicans and Presbyterians joined in taking monthly services in 1972. A joint campaign was planned for the area, but Presbyterian support was withdrawn, numbers were falling, and with hindsight it was seen that "social change seemed to dictate a downward trend; population growth was falling off, and increasing transport mobility removed the obstacle for many desiring to travel to the central churches." <sup>1678</sup>

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1676 NZMT, 4/7/1964, p.81.

1677 NZMT, 'How many Churches?' 11/1964, p.227.

1678 Bolitho, p.31. Another Levin member felt that Meadowvale could have continued to flourish if a full time minister with counselling skills had been appointed. 1970 was  
(continued...)

The Assembly of God began using the centre, Methodist attendance declined to three or four local people, and consequently Methodist services were discontinued at the end of 1973. Sunday school members were transported to St. John's and the following year the Assembly of God offer of \$25,000 for the land, building and chattels was accepted.

The last venture, during the forty years studied was the Sunday afternoon Tongan Fellowship. This functioned between 1987 and 1991 in the St. John's buildings, with the oversight of both the Levin Presbyter and the Tongan Presbyter at Petone, the Rev. Sione Saafi. The small group, initiated by the members, enriched the lives of the palangi congregation, and met the members' needs while they were living in Levin. The hangi pit at the bottom of the parsonage garden was well used. However when most members moved on or back to Tonga the group ceased to function in 1991.

#### 6.6.9 Ecumenical Activities

Levin is an area with a great many churches, and even in the 1960's this was a marked feature of the town's life.<sup>1679</sup> Co-operation between the churches is also marked in the period studied. For instance in 1954 it was noted that -

"During the past year monthly Sunday evening Fellowships in co-operation with sister churches have been held, and also a united prayer meeting held monthly in seven co-operating churches in turn. Both the Boys' Brigade and the Girls' Life Brigade have been initiated in our community as co-operative ventures, several churches joining in this move."<sup>1680</sup>

A number of inter church activities are also noted in the Levin Baptist Study, and an extra focus in the Methodist church has been the moves toward church union. In 1948 59 members were in favour of the basis of union proposed, 32 were opposed, and in the quarterly meeting the vote was 11 for and 8 against. The 1957 vote on the principle of union revealed 76.1% of members voting - 168 for and 10 against the principle. On the 1971 Plan for Union 162 voted "Yes" and 16 voted "No". Levin responses in percentage terms, with national percentages in favour in brackets were 1948

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1678(...continued)

a crisis time for many families, with at one time thirteen marriage breakups in one Meadowvale Street.

1679 NZMT, 4/7/1964, p.81.

1680 NZMT, 17/4/1954, p.794.



62% (60%); 1957 94% (92%); 1971 91% (82%).<sup>1681</sup> Levin does not show any indications of wishing to proceed from grassroots with union. Like most of the remaining 'pure' Methodist churches they are financially viable and located in an area where the other negotiating churches are in a similar position. Rather from their positions of strength they choose to work together as a council on outreach activities for the good of the whole community.

In 1959 carols were sung with the community on the Sunday before Christmas<sup>1682</sup> and around two years later a pulpit exchange with the Rev. J. Chambers of the Church of Christ prompted the comment, "This interchange of pulpits occasionally could we feel sure, do much to hasten church union."<sup>1683</sup>

The presence of the Rev. Chambers had another ecumenical influence, in that after regular visits to Levin in 1964 he returned to found the Levin Chapter of the Order of St. Luke on 13 December 1965. This was the third of the Chapters formed in New Zealand. The Rev. Norman Larsen was one of the first officers, and in more recent years the Rev Lew Bowen, chaplain of Kimberley Psychopaedic Hospital has also served in the Order of St. Luke. "Time has brought acceptance and co-operation with the clergy which was not present in the early years."<sup>1684</sup>

Missions have been held on more than one occasion. In November 1956 a week's mission helped by the J. Edwin Orr team, was held in the Methodist church. All the protestant churches co-operated in prayer, committee meetings and the mission.<sup>1685</sup> A New Life Crusade mission was held in co-operation with the Church of Christ in June, 1964. Each church arranged visitation of everyone on their roll and provided a missionary for half of the sessions. The Methodist Missioner was the Rev. Frank Rigg, and the mission combined "teaching elements and evangelistic zeal and purpose." Fifty people indicated either first time decisions for Christ or rededication. The hope was expressed "that the breath of new life that has come to St.

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1681 NZMT, 28/8/1948, pp. 254-5; 3/8/1957, pp. 184-6; NZM, 24/9/1972 p.4 and 5/10/1972, p.4.

1682 NZMT, 14/3/1959, p.610.

1683 NZMT, 18/11/1961, p.416.

1684 Burt, D., Physician Heal, p.64.

1685 NZMT, 24/11/56, p.475.

John's as a result of the Mission will bear fruit in the years to come."<sup>1686</sup>

The Church of Christ Minister involved in the New Life Crusade, the Rev. J.H. Vickery, became in 1967 the first Church of Christ clergyman to minister in a Methodist church without leaving his own denomination.<sup>1687</sup> He also shared in the formation of the 'Levin Council for Christian Union', a group continuing in 1991 as an Inter-Church Association with both lay and clergy representatives.

This group has had oversight of a food bank, based at St. John's since 1983 and an opportunity shop since 1974. The shop was upmarketed in 1990 in appearance, price and displays but still provided good cheap clothing. If necessary, the presbyter could go down and kit out a family free. Methodists also make their premises available to a variety of other community organisations in which their members are active, and are rostered with other Levin churches to take services at the local hospitals and retirement homes.<sup>1688</sup>

#### 6.6.10 The Impact of the Charismatic Movement

It is noted in the body of this thesis that two predisposing factors towards the Charismatic movement are interest in revival and spiritual healing. In 1964 and 1965 a mission and the foundation of the Order of St. Luke Chapter channelled these interests for a time at least.

The first impact of the Charismatic movement on Levin Methodists appears to have been during the ministry of the Rev. Gordon Thomas, between 1971 and 1977. The Rev. Robert Allan sees it as coinciding with a time when there was

"strong dissatisfaction with the Methodist Church, its hierarchy and ministry. This dissatisfaction arose mainly from people in positions of authority within the local church, e.g. Sunday School teachers, circuit stewards, youth leaders."<sup>1689</sup>

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1686 NZMT, 1/8/1964, p.122.

1687 NZM, 2/2/1967, p.11. The Rev. Vickery was appointed to Te Atatu Methodist Church.

1688 Bolitho, p.33 and Allan, R.A., interview, 20/7/1990.

1689 Allan R.A., supplementary Profile answers Page 5 (e).



This also coincides with the rise of the Apostolic and Assembly of God churches in the town, the latter being associated with taking over the Meadowvale Methodist Centre. Methodists who visited the Pentecostal evening services and came into a charismatic experience tried to convince the Rev. Thomas that he should become a charismatic minister. Neither his attendance with them at Assembly of God services nor his offer to allow them to have their own charismatic style evening worship was acceptable, and about half a dozen families left. His assessment of the situation is that they were folk who were seeking something extra, and found it in the Pentecostal churches. They found the experience of speaking in tongues very moving, and in another case the healing of a back injury was the catalyst precipitating the move out of St. John's. There was no 'Life in the Spirit' seminar. It was a gradual movement, rather than a sudden impact, and the people concerned did actually stay in and try to make their view point heard for around two years.<sup>1690</sup> They were in what the writer terms the 'glory for me,' first stage of the Charismatic movement which is the divisive one, majoring on fundamental beliefs, based on experience without outreach ministry. Because the people concerned left, a positive charismatic modelling was not worked through to within the congregation.

Those who departed were considered a disruptive element, there was initially a lot of sniping between Pentecostal and historic churches, there was a strong emotional reaction, and there was still a feeling against the movement (but not against the people concerned) in 1990. Few in 1990 were still within the churches they went to around 1973-4.<sup>1691</sup> Another small group left when the Rev. Hendry's ministry ended. Some had been attracted by his warm open ministry, while others left because they felt "the focus was on Richard, rather than on God." They moved on to the Apostolic and Assembly of God churches and into Women's Aglow and FGBMFI.<sup>1692</sup>

The Rev. Robert Allan's assessment of the situation at Levin was that it related to the phenomenon of macro social change throughout the country. One part of this was

"the loss of identity as a result of lowering the denominational barriers

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1690 Thomas, Rev. G.V., interview 20/7/1990.

1691 Interview with the Revs Allan and Thomas, 20/7/1990.

1692 Strookappe, S., interview, 20/7/1990.

between the churches, which created a climate of insecurity, especially among those who held office (those whose personal identity was more deeply involved with their church than more casual members.)

"One of the features of the charismatic movement was their strong sense of identity - They were different. That made them attractive.

"The sniping that occurred between charismatic churches and mainline created barriers, walls,...and the loss of identity was minimised....

"Notwithstanding...there is also a spiritual dimension to the charismatic movement, a balance that has been needed in the mainline churches for a long time." <sup>1693</sup>

#### 6.6.11 The Bi-Cultural Journey and Multi-culturalism

At the time of establishing the Wesleyan Church in Levin there was a considerable Maori population, and the great uncle of the 1991 presbyter belonged to the local Maori tribe. However, the church has been almost solely a settler one, with pakeha values, systems, and ways of presenting the gospel. <sup>1694</sup>

One exception to this was in 1981 when a good beginning was made to the national church's commitment to a bi-cultural journey. Services were closed at Levin, and members spent a weekend on the Marae at Shannon with the Rev. Hana Hauraki. On this occasion she baptised five babies. <sup>1695</sup> This weekend, valued as part of the St. John's journey, has not resulted in initiatives leading to welcoming Maori members. The church's understanding of the spiritual significance of the Treaty of Waitangi is tied to the centrality of justice to the faith. <sup>1696</sup>

Much of the \$20,000 worth of food aid distributed annually through the Levin churches' food bank is received by Maori and Polynesian families and there has been an increase in Maori and Polynesian customers since the inception of the opportunity shop. <sup>1697</sup>

As mentioned in the church planting section there has been a Tongan congregation at St. John's, and Catholic Tongans also come to use the hangi pit in the parsonage garden. More recently Samoan people attend, so that

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1693 Allan, supplementary Profile answers Page 5 (e).

1694 Allan interview.

1695 Hauraki, Rev. H., interview, 21/11/1990.

1696 Profile, pages 5 and 6.

1697 Allan interview and visit to the Opportunity Shop on the same date.

multiculturalism is the way the church is seen to be journeying. Relating to the Pacific Island members of their congregation, it was decided to donate \$5000 of the Prince Albert Trust grant to 'Rise Up' for schools in the Pacific Islands. <sup>1698</sup>

#### 6.6.12 Comment on Membership Gains and Losses

The membership graph bears similarities to that for New Zealand Methodism as a whole, rising to a peak in the 1960's and then declining again from 1968.

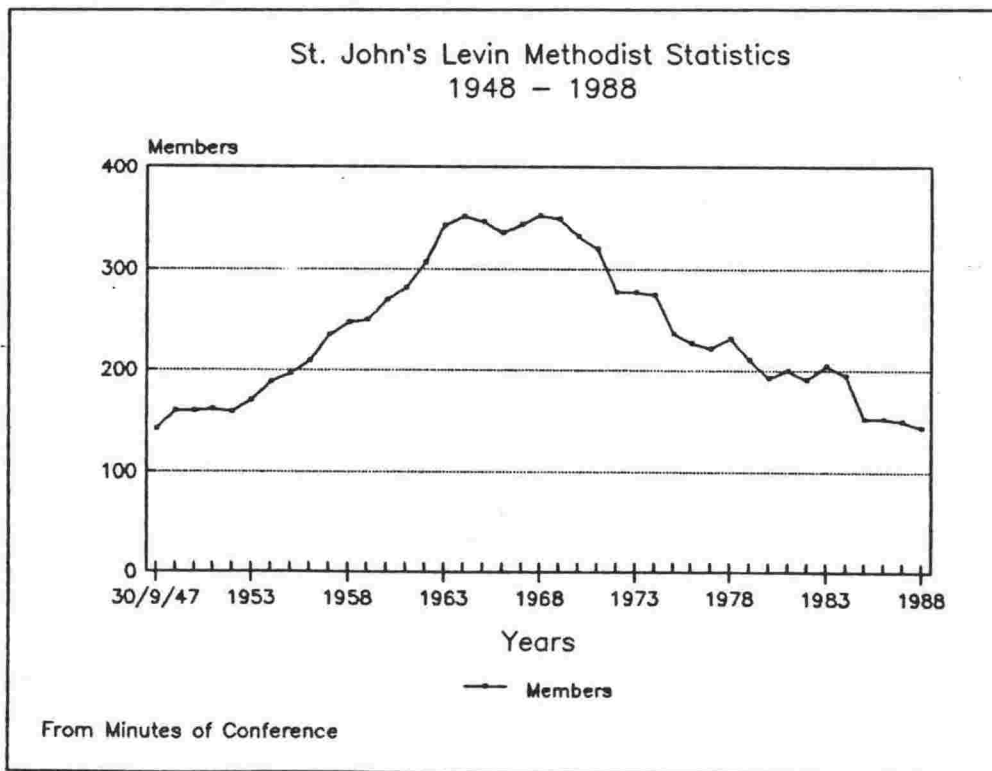


Figure A6.6.12.a

The rising membership in the first half of the period also corresponds with the growth of Levin and the introduction of stewardship giving. In 1964 it was reported that

"Homes are being built and occupied almost daily. There are about 40 building firms in the town. It is the considered opinion of some authorities that Levin, at its present rate of development will reach

<sup>1698</sup> Strookappe, interview. The Prince Albert Trust returned to parishes in 1989 a sum proportionate to their annual giving to the Methodist Connexional Budget in 1988.

city status in from 10 to 15 years." <sup>1699</sup>

Emphasis on stewardship giving increased weekly income from £35 in 1959 to £70 and following a successful 1962 canvass to £186 per week. The canvass changed people as well as financial priorities -

"These figures..do not tell the story of the change in so many lives, of whole families with entirely new attitudes, of those outside brought in and of estranged folk returned..of men who had never uttered a word of public prayer or witness in their lives, now eager and glad to tell of the great change which has come to them as a result of facing up to the matter of sacrificial giving...when an appeal was made for folk to witness to a completely new dedication to God, twenty nine responded." <sup>1700</sup>

It was from this position of numerical, financial and spiritual strength that the members embarked on the Meadowvale expansion, building plans for extended youth and church facilities, and "a careful follow-up and pastoral visitation programme." <sup>1701</sup>

The reduction from 317 to 214 during 1971 to 1977 is attributed by the Rev. Gordon Thomas, the minister at that time, to roll pruning. The Connexional Budget introduced in 1961 saw the circuit levied per head of membership, and it did not wish to pay for non-active adherents. Members' children who had left the district were placed on a supplementary roll, or had their membership transferred to churches where they had joined up.

Graph A6.6.12.b reflects both the national pattern of peak confirmations among the baby boom generation in the 1960's and the reduced numbers of transfers in as the town's development slowed.

The slowing down of development in the town, the exodus of many young members for careers and tertiary education, and the general downward trend of Methodist membership country wide was added to in Levin by the impact of the Charismatic movement. The Baptist view that this 'decimated' the Methodist church <sup>1702</sup> appears to be an over statement, but a number of families did leave for the Apostolic and Assembly of God

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1699 NZMT, 'A good place to live in,' 4/7/1964, p.81.

1700 NZMT, 'Stewardship in Levin', 4/8/1962, p.122.

1701 NZMT, 4/8/1962, p.122.

1702 See Levin Baptist Case Study.

churches.

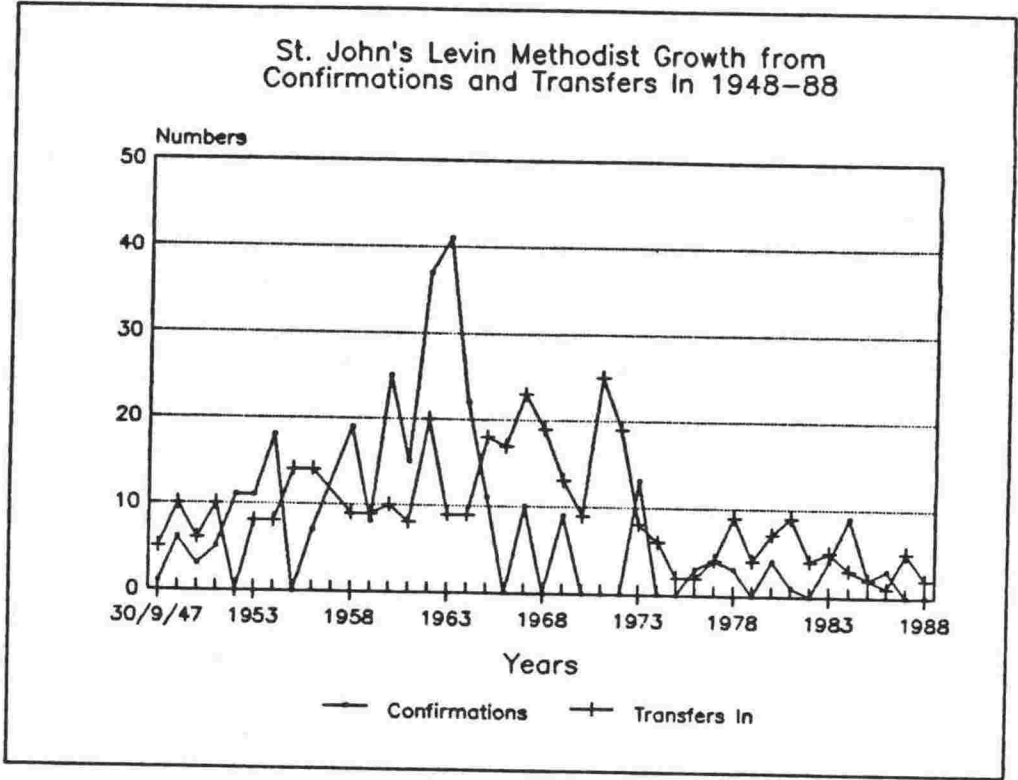


Figure A6.6.12.b

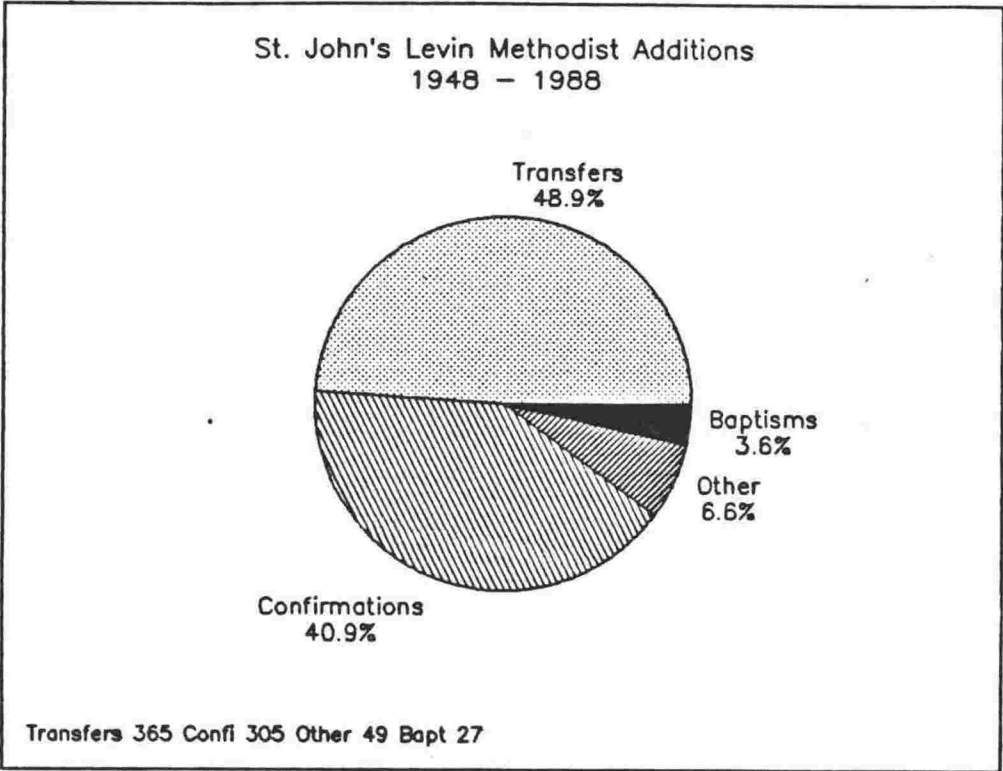


Figure A6.6.12c

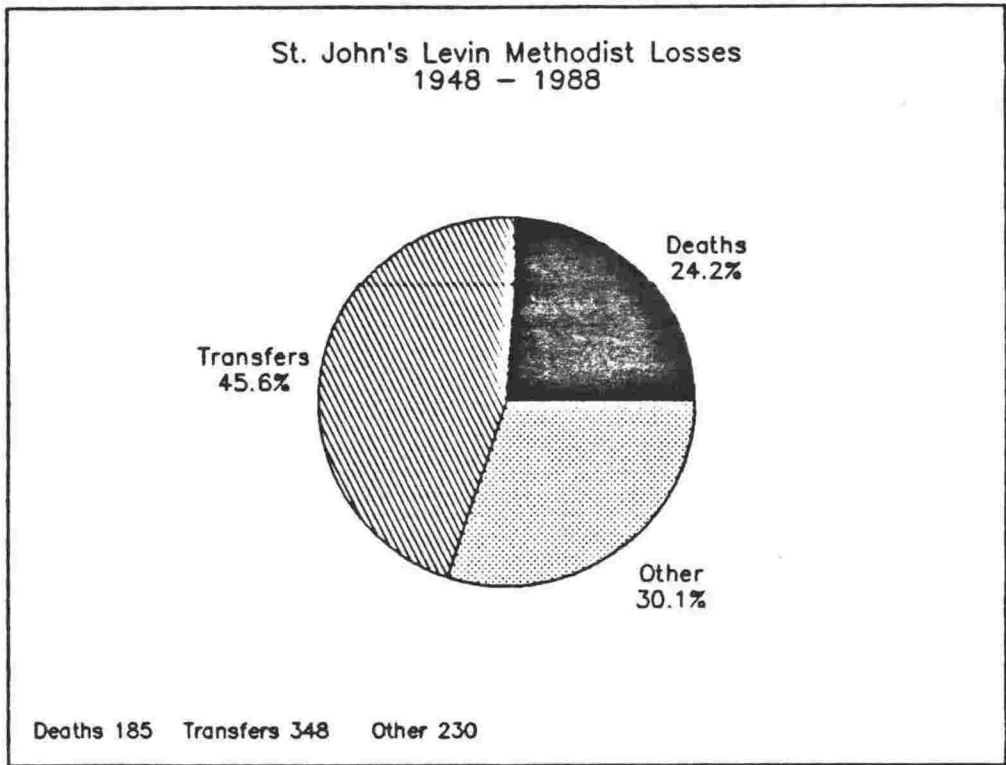


Figure A6.6.12.d

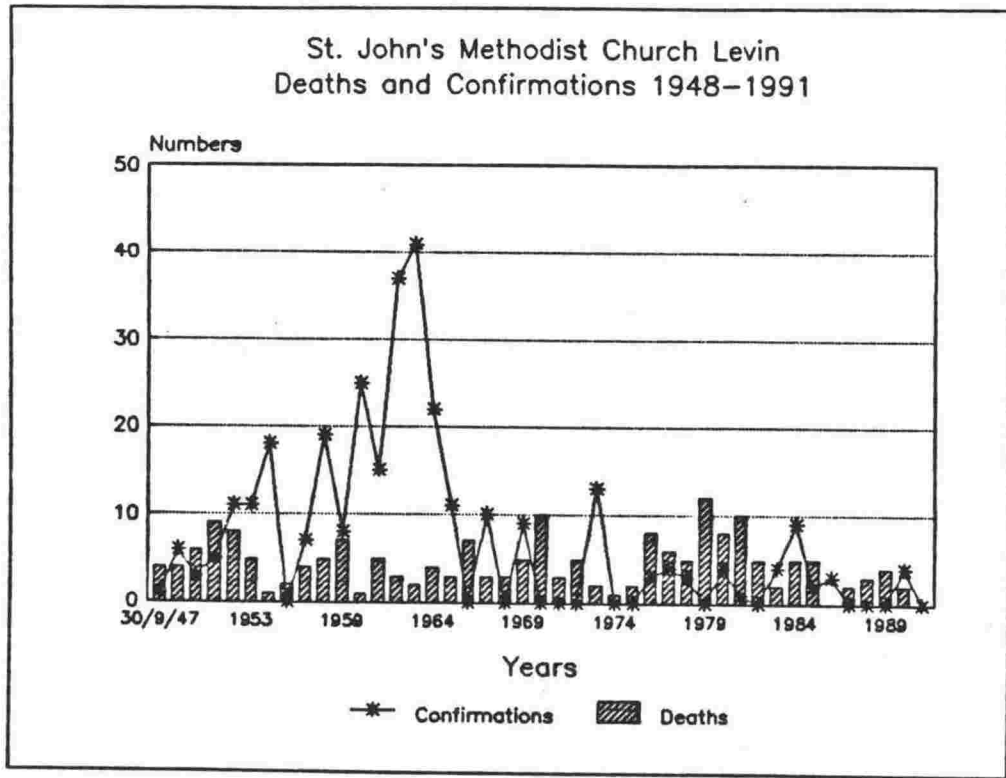


Figure A6.6.12.e

Over the forty year period almost half of all gains and losses have been from transfers in and out of the church. Three hundred and twelve confirmations have accounted for 41% of additions, more than compensating for losses by death of 193 members. But as only 54 new members (37 confirmations, 17 adult baptisms) were added from 1974, and 84 deaths were experienced in the same period, the pattern again mirrors that of the national church.

Almost 30% of membership losses have been from causes other than death or transfer, and at the end of the 40 year period the membership was almost identical with what it was at the beginning - a stronger position than that seen nationally. Membership was viewed as static rather than declining and 35% of members were estimated to be aged 45 or younger.

Church growth studies by Beasley-Murray indicated that greatest growth was most likely to take place in a church between the fifth and fifteenth years of a pastorate. At Levin only the Revs Kings and Thomas served a sixth year, and the average length of appointment, between 1946 and 1988 (including supply and exchange appointments) was 3.37 years. The following chart shows the percentage change in membership during the terms of the eleven appointments:

Membership Changes in St. John's Methodist Church, Levin\*

Minister's Name	Years Served	Membership Change	%age Change
Kings	6	+13	+9%
Lucas	5	+76	+48%
Kings	1	+12	+5%
Parker	2	+22	+9%
Larsen	5	+77	+29%
Russell	5	-14	-4%
Thomas	6	-110	-33%
Hendry/McCreary	6	-17	-8%
Andrews	5	-61	-30%
Allan	2	+2	+1%

\* Radical roll revision took place in years 1975, 1980, 1985, during the ministries of the Revs Thomas, Hendry/McCreary, and Andrews.

Table A6.6.12.a

From this table it appears that factors other than the incumbent ministers' length of service were affecting the changes in membership, and



I would suggest that these were threefold.

1. The town's growth with Methodists transferring in during the 1950's and 1960's, and the slowing of growth from the 1970's. The greatest growth in the 1990's appears to be in welcoming retired people. This group to whom the church has more significance, contributes to Levin's membership decline being less than the national one.
2. The patterns with relation to young people - Methodists encouraged teenage confirmation, but when these young people transferred out the effect of their absence as role models mitigated against retention or recruitment of even the smaller existing population of young people prior to their reaching employment age.
3. This church shows the same pattern of membership growth and decline as Methodism nationally, with
  - (a) the negative impact of secularisation
  - (b) the effects of evangelism's lowered priority
  - (c) the slow acceptance of change through the Charismatic movement
  - (d) effects of liberal theology - it does not have grandchildren

#### 6.6.13 Outlook for the Future

St. John's Levin has a ministry to the people retiring in the town. It offers a style of worship which appeals to them, and as this older population is a feature of the town, St. John's is likely to continue to attract them, at least until the baby boomers start to retire.

However it is important that the church moves from caring so well for those on its roll to reaching out with the gospel to those who do not come to the church. This has started with outreach through the food bank and opportunity shop, and counselling by the presbyter, including pre- and post-marriage counselling and conducting weddings that other churches do not want to do. This is seen as this church's gift to the community.

The addition of a session of chorus singing at the beginning of services, and the Rev. Allan's creative approaches to presenting faith show an effort being made to communicate effectively with those born after World War II. Imaginative use of the church resources to present a lively gospel for the present and future for employed and unemployed people is an ongoing challenge. Without this kind of outreach the church is likely to remain locked in maintenance ministries. One distinctive role which the churches alone have is to share the God news. To say that the town is no longer growing is not an excuse for the church to not be growing. There are still thousands more people in Levin than are at present experiencing God-shared life in any of the churches.



## 6.7 Case Study 6 - Cross Roads Methodist Church Papakura

### 6.7.1 The Papakura Area

Around 1847, an ancient Maori settlement of the Ngati Tamaoho section of the Waiohua tribe, at Pehiakura (on the western side of the Awhitu Peninsula) was moved by the Wesleyan chief Te Rangitahura Ngamuka to Ihumatao (North Mangere), because of land disputes with neighbouring tribes. A large spacious raupo chapel decorated with some fine Maori art had earlier been erected at Pehiakura in response to the work of the Rev. H.H. Lawry and Maori local preachers. Land around the Ihumatao Mission station was farmed extensively by the Maori people. They owned a threshing mill which processed the wheat and oats cultivated there, before sending it to Onehunga for sale.<sup>1703</sup> European settlement by farmers also supplying the Auckland area began in the early 1850's, closely following the Wesleyan missionary Lawry.<sup>1704</sup>

George Cole<sup>1705</sup> a pioneer of ecumenical spirit had the first Wesleyan chapel built in 1855 of pit sawn timber from the Hunua bush. Situated on the corner of Broadway and Great South Road it was used by Presbyterians as the school which was the forerunner of the Papakura Central School.<sup>1706</sup>

Strategically sited with few buildings or trees obscuring the view south, the church and the knoll on which it stood was commandeered by the British militia under Governor Grey, in July 1863, at the outbreak of Land Wars in the Waikato. The church was used for stores and ordinance and its surrounding land for a stockaded redoubt, stabling 120 horses, and accommodating Rifle Volunteers under Major Campbell's command. When handed back the chapel had been desecrated and was unfit for occupation.<sup>1707</sup>

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1703 Tonson, A.E., Old Manukau, pp. 47-8.

1704 See Hames, E.W., Out of the Common Way, pp. 36-7 for references to Lawry. (Hereafter referred to as Hames, 1972.)

1705 Cole was one of the first three settlers in Papakura, and established flour and flax mills - Tonson, p.211.

1706 Clarke, E., Methodism in Papakura - The Three Churches, 1981, p.1.

1707 Clarke, pp. 1-2.

"In the conflict of loyalties between their responsibilities to their Maori and their Pakeha flocks, the interests of the pakeha won out. This was to be reflected in subsequent years." <sup>1708</sup>

Following the Land Wars the European settlement continued to grow, as the Auckland-Waikato Railway was extended to become the North Island Main Trunk Railway and the Great South Road provided better access than that used by the early coaches and horses. Later the Auckland-Hamilton Motorway further improved road access. In the 1890's a large quantity of kauri gum was dug in the Papakura area. <sup>1709</sup> Two establishments drawing specialised populations to Papakura have been Ardmore Teachers College (founded in 1948 but now closed <sup>1710</sup>) and Papakura Military Camp. Closing this camp will take 60 servicemen and their families south from the city. <sup>1711</sup>

Papakura became a town district in 1882, a borough in 1938 <sup>1712</sup> and a city in 1975. It has a great many sports, arts, educational and community facilities, services and organisations for the benefit of its citizens. <sup>1713</sup> These include three child care facilities, four playcentres, five kindergartens, five kohanga reo (in the district), twelve primary schools, two intermediate and two secondary schools. Most of these have been built or extended since 1950, although Papakura Central Primary School grew from the 1850's schoolroom. In addition to the doctors there are a wide variety of health and social support services available in the city.

At the 1986 census the population of 23,259 included 17,148 (73.7%) European, 3,591 (15.4%) Maori and 651 (2.8%) Polynesian residents. Travelling anti-clockwise around the eight census areas reveals the following information. <sup>1714</sup>

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1708 Vince, M., A Church Growth Perspective on Crossroads Methodist Church, Papakura, p.7.

1709 Tonson, pp. 80 ff.

1710 Tonson, pp. 228 ff. This used part of the facilities of the World War II RNZAF base at Ardmore.

1711 Closure announced on TV1 News, 29/7/1991.

1712 Tonson, p.297.

1713 These are listed in 1991 Community Directory, Papakura District Council.

1714 Information for the following sections is drawn from Neighbour, R.W. et al, Auckland..Resistant and Neglected, pp. 298-312.

1. Papakura North is an older neighbourhood with an overwhelming majority of residents aged over 65, and 12% of people in this area were widows and widowers in 1986. Almost half the residents earned less than \$10,000 annually. The predominant occupation of those employed is labouring.
2. Massey Park is an aging low to middle income area in north west Papakura. There is an even distribution of all age groups, although residents aged 65 and older are predominant. Many of these are in one person households. Working residents are mainly labourers.
3. Pahurere is a newly developed upper income neighbourhood on the southern shore of the Pahurere inlet. The vast majority of the residents are of European descent. Older people as well as middle-aged couples buying second or third homes live near the Great South Road. As this is a high status area with homes selling in 1989 for up to \$400,000 there are many professional people. There was also a large number of 10-17 year olds in 1986.
4. Papakura South is an area where light industry predominates, and most of the families are low to middle income couples with small children. Thirty percent of the population is Maori and about half the residents earned less than \$10,000 in 1986.
5. Opaheke is a maturing suburb of predominantly one-family homes in a formerly rural area. Most of these are fifteen to twenty-five years old and there were a large number of 10 to 14 year olds in 1986. There were also fewer than average people in divorced or de facto relationships. About 10% of the residents were Maori or Polynesian, and labouring again the predominant occupation.
6. Papakura East is similar to Papakura South with 26% Maori population, labouring occupations and many Ratana and Mormon followers. It is a maturing low to middle income neighbourhood, and includes new low-cost housing where many young couples with young children live.
7. North East Papakura is a maturing neighbourhood including housing for the Papakura Military Camp. There are also a large number of families with children and teenagers, and a number of retired older people. Fourteen percent of the population were Maori in 1986.
8. Papakura Central as well as housing the business and commercial heart of the city has a predominant 65 years and over age group, of whom a high proportion (11.4%) are widowed and living in a retired housing area with two to three unit sections. Like other areas with a high proportion of retired people, approximately half the residents were earning less than \$10,000 in 1986.

### Churches

The main churches in Papakura are set out in Table A6.7.1.a. The 6577 people who are members or on the parish roll of the fifteen churches listed would represent 28.3% of the Papakura population at the 1986 census. As the city has subsequently grown the proportion of people in membership or on parish rolls may have changed. Average Sunday attendance of 3364 people of all ages would represent 14.5% of 1986 Papakura residents. The

churches' Christian education programmes reached 1584 children and youth.

Papakura Churches 1990/1 - Table A6.7.1a

Name of Church	Number of Members	Parish Roll	Average Attendance	Number of Children	Number of Youth	Footnote Number
Anglican		1500	280	91	52	1715
Assembly of God		400	320	40	25	1716
Baptist	96		89	32	16	1717
Brethren Assembly		70	60	25	18	1718
Church of Christ L&A	40		40	100	5	1719
Crossroads Methodist	246		347	90	52	
Maori Evang. Fshp			60	9	14	1720
Mormons		650	230	70	30	1721
New Life		220	200	40	60	1722
Presbyterian East	110		116	10	15	1723
Presbyterian First	371		696	104	60	"
Presbyterian Rosehill	110		173	30	30	"
Presbyterian PIC	52		93	21	8	"
Roman Catholic		2500	550	450	20	1724
Salvation Army	40		50	20	15	1725
Seventh Day Adventist	136		60	12	20	1726
TOTALS	1,237	5,340	3,364	1,144	440	

1715 Rev. J. Leitch, 10/10/1991. Note Parish Roll estimated from 500 families.

1716 Pastor Harrison, 26/9/1991.

1717 Baptist Union and Missionary Society of N.Z. Annual Report, 1990, p.22.

1718 Information from Alex Rae, Box 429 Papakura, 15/11/1991.

1719 Mrs Carter, Secretary, 26/9/1991.

1720 Information from M.E.F. Pastor, 26/9/1991.

1721 Mrs Haeata, wife of Bishop Haeata, 27/9/1991.

1722 Pastor Harrison, 24/9/1991.

1723 Presbyterian Church of N.Z. Statistics, 1990, p.15, and Pastor Steve Millward 27/9/91.

1724 Father Rider, 24/9/1991.

1725 Officer Mrs. D. Walker, 26/9/1991.

1726 Mrs I. Rankin, 24/9/1991.

## 6.7.2 Crossroads History 1850 to 1948

Papakura is the oldest of the Methodist case study churches, beginning in the era of the first visits by the Rev. Henry H. Lawry, from 1844. He held English services at Papakura from 1850, as an adjunct to his main work from Onehunga among the Maori people.<sup>1727</sup> He was assisted by Maori lay preachers, and the missionary activity around the Manukau area was influenced by a Wesleyan Maori chief Te Rangitahura Ngamuka of Pehiakura. Papakura was part of the Wesleyan Mission's Manukau Circuit from 1855 and at least until 1862 an organised Maori circuit held regular services. After the 1863 outbreak of war the Ihumatao circuit was broken up and became deserted. Maori mission work around the Manukau was practically all destroyed, and local Maori people joined their kinsfolk at Ngaruawahia.<sup>1728</sup> After Conference 1874 Papakura and the Manukau Circuit were part of the Wesleyan Methodist Church - the settler's church.<sup>1729</sup> It appears that it was lay people who did the bulk of the preaching, as for instance, the 1902 plan of preacher's appointments shows the Rev. C. Griffin (the Manukau minister) listed only once, among the lay preachers G. Bycroft of Woodside, F. and S. Evans of Papakura, G.D. Smith and Jas Martin of Manurewa, J. Saunders of Otahuhu, and H. Farnsworth of East Tamaki. Papakura collections for the September quarter 1902 were £1/4/7d. with 7s.6d. added from the class meeting.<sup>1730</sup>

There are few references to Papakura in the minutes of the Quarterly Meetings of the Manukau Circuit from 1899 to 1915. At the New Zealand Conference 1914, a year after the union of Primitive and Wesleyan Methodists, a separate Papakura circuit was formed. This still covered the area extending from Drury to Wiri (formerly called Woodside) and east to the

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1727 The Wesleyan work was first established on the Manukau at Orua Bay in 1836 by the Rev. William Woon, but abandoned in favour of Pehiakura - Rev. Lawry made periodic visits to this site from 1844 - undated Brief History of Papakura Methodism.

1728 Tonson, p.48.

1729 Information supplied by Auckland Methodist Archives.

1730 Ibid.

Hauraki Gulf. <sup>1731</sup>

For thirty eight of the forty years following the Land Wars the Wesleyans conducted their Sunday evening worship in the Presbyterian church, meanwhile retaining and leasing the site of their earlier chapel, and the land granted as compensation for war damage. Although the Trustees had been very angry when this land grant rather than financial restitution was made, <sup>1732</sup> it is now a valuable commercial property in the heart of the city. <sup>1733</sup>

When the Presbyterians wished to use their church for their own evening worship the second Wesleyan Methodist church on the site was built, being opened on 19 September 1909. This cost £500 "with seats, lamp, organ, etc." Ten years later a Sunday school was opened, and, with alterations in 1960, still stood in 1991. This too was shared by the community in ecumenical and altruistic ways. At the same time the church-owned commercial property has been developed over the years, with much of the income donated to the community. <sup>1734</sup>

### 6.7.3 Profile Description of Crossroads in 1990/1

1731 Ministers who served the whole circuit, and from 1951 the Papakura church only are the Revs:

1914-1916	Wm. S. Potter	1946-1948	R.B. Tinsley
1917-1918	Thos. F. Jones	1949-1951	F.H. Parker
1919	Geo. Frost	1952-1955	J.F. Jack
1920-1921	Geo. B. Hinton	1956-1960	H.W. Payne
1922-1924	J.W. Griffin	1961-1969	H.W. Toothill
1925	G.H. Finlay	1970-1976	R.G. Bell
1926	F.T. Read	1976-1985	P.G. Taylor
1927-1929	W.J. Elliott	1986 -	E.L. Hornblow
1930-1932	F.J. Martin		
1933-1934	Walter Parker		
1936-1939	Ivo. M. Raynor		
1940-1945	W.S. Neal		

Information from Pinfold, J.T., Methodist Centenary Index, 1922, p. 71; Blight, W.T., Alphabetical Methodist Ministers' Appointments in N.Z. 1920-1960, p.45, and from Auckland Methodist Archives. Only the last three named were still alive at the time the case study was prepared and the Rev. Bell was too ill to be interviewed.

1732 Hames 1972, p.35.

1733 By 1990 this property was worth \$4M, and annual lease income of \$30,000 is mainly given away, after meeting maintenance costs.

1734 Clark, E. Methodism in Papakura - The Three Churches, 1981, pp. 2-4. Triennial Visitation Report 8/7/1985 notes that the Commercial Property Trust made donations to the parish meeting for its distribution outside the immediate parish with approximately one third going to Papakura city, within the region, and overseas.



"The key reason for the Church is - to worship God, teach and train people to be filled with the Spirit of Jesus so they can Build the Kingdom of God in the neighbourhood." 1735

The Crossroads profile reveals a growing metropolitan suburban church, with multi-cultural congregations representing thirteen ethnic groups, drawn from both Papakura city and beyond. The parish serves middle class and working class socio-economic areas, and diverse occupational groups are present - home-makers, clerical workers, trades people, factory employees, students, drop-outs and unemployed people, labourers and retired folk.

The European presbyter, Rev. Edgar Hornblow commenced his ministry at Crossroads in 1986, has an evangelical charismatic theological orientation and is a president of the Aldersgate Fellowship. His major priorities are evangelism and housegroups, with considerable value also being put on worship, preaching, pastoral care, and social work and action. The Samoan presbyter is the Rev. Tanielu Sa'o, appointed in 1989 and he works with a congregation gathered from the surrounding district. He and his people are open to the Charismatic movement as modelled by the Crossroads people. These presbyters previously worked together in Hastings.

The theological orientation of the parish is predominantly charismatic evangelical, although liberal and traditional views exist among older members present before the Charismatic movement was experienced in the early 1980's, and most of the Samoan congregation hold to traditional Methodist theology. Outreach energy is focused towards the church family, by training disciple makers through English, Samoan and Chinese language house-groups, and towards the community, social justice and the poor with outreach through Christian Medical Centre and 'Street Kids' ministry. The commitment to a bi-cultural journey has led to a painful awakening to racial needs, recognising cultural differences and uniqueness in the demanding South Auckland area. It is expressed through partnership with the local Maori whanau in Kokiri ki Papakura, and Nga Pekanga Whanui as well as in 24 hours a day commitment to work with Maori 'street kids'.

The Treaty of Waitangi is seen as a covenant and as such "a basis for a shared society in which we can offer the model of the Jesus model of "one body" where members all work together, where there is neither Jew nor

Greek, bond nor free."

As at 30 June 1988 there were 228 adult members, 50% of whom belonged to the baby boom generation, and 68% were women. Average Sunday morning attendances were 200 adults, 35 teenagers and 90 children, and for the adults this was largely a gathering of the members of housegroups. Samoan language services were held at mid-day. New arrivals are invited to join a housegroup as a way of integrating them into the congregation.

Half of the women are in paid employment, and generally, women are involved in pastoral care, Christian education, home groups, youth work, M.W.F., Leaders and Quarterly meetings, community outreach, Bible in Schools, and social service and action. Over the past ten years they have been included as parish stewards, in the property, administration and finance areas, and in leading worship and home groups.

Crossroads also focuses outreach energy on interdenominational missions such as YWAM, and on world issues, particularly refugee problems. A 1990 project raised \$6000 to help rebuild a church in Hungary. A strong church in a city with strong denominational churches, it has focused its energy on making disciples and outreach rather than on church union.<sup>1736</sup> Yet good relationships exist with the other churches, working together well through the 'Ministers' Fraternal' on community projects such as the Christian Medical Centre, presentations at Easter and Christmas and combined Christmas services.

For the future the Rev. Hornblow sees the need for the church to have more community involvement, modelling Christian alternatives of kingdom

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1736 Church union voting for Papakura circuit (including Manurewa and Homai) was as follows: 1948 - Members for union 19, against, 41, Quarterly Meeting, 5 for union, 11 against. Nationally, 60.14% for union, 30.86% against, Q.M.'s 61.1% for union, 38.9% against. NZMT, 28/8/1948, pp. 254-5.

1957 - 61.3% of eligible Papakura members voted - 137 (91.9%) for union, 10 against, 2 invalid. Nationally 78% of all members voted, with 92.7% for union and 6.8% against. NZMT, 3/8/1957, pp. 184-6.

1972 - 215 said "Yes" to the 'Plan for Union', 55 said "No". Nationally 86% of all Methodist votes cast were in favour of the plan. NZM, 21/9/1972, p.4 and 5/10/1972, p.4. Only in 1957 was the Papakura vote close to the national figure.

The Triennial Visitation Report 1975 indicates that the Anglican and Presbyterian churches showed "little positive initiative towards union," and that "The Methodist Circuit cannot afford to await the convenience of the other denominations but must pursue the well-being of its life and activity in its local setting." (p.2.) This view was also expressed by Mr R. Buchan in an interview on 1/9/1990.



living. He sees the need for local congregations to choose to follow "either the death of traditionalism or new life in the power of the Holy Spirit."  
1737

#### 6.7.4 The Case Study Period

By September 1947 other circuits had been formed in the area, and Papakura included only Papakura, Manurewa, Homai, Weymouth and Wiri. There were three churches, two other preaching places, two schoolrooms and one parsonage. One minister, based in Papakura, and three local preachers took services for 138 members, of whom 97 were communicants and 70 were members of the Papakura church. In that year 12 circuit members had transferred out and 12 babies had been baptised. The Rev. R.B. Tinsley, at Papakura, was serving his last appointment (1946 to 1949). He had entered the ministry in 1908, and his retirement in 1949 marked 121 years of continuous ministry in his family.<sup>1738</sup> From 1946 until 1960 the average tenure of ministry was four years, and from 1961 four longer term presbyters were employed, with an average term of 7.75 years.

The churches in the circuit were very aware of the challenge of the growth in population, and expanded their facilities to accommodate the baby boom generation. New halls were built at Homai in 1956,<sup>1739</sup> at Manurewa in 1960, adding also an additional primary block and other extensions and alterations at Papakura in 1960.<sup>1740</sup> An extra minister was provided for with a parsonage at Manurewa,<sup>1741</sup> and in 1976 Papakura became a separate one church circuit, with two congregations, European and Samoan. An extra parsonage was purchased for the Samoan presbyter.

In 1972, after the demolition of the second church, the knoll on which it stood was levelled and the third church, named Crossroads was erected, being opened on 29 April, 1972. This has seating capacity for 350 people, including an upstairs balcony. There is also choir seating at the front, behind which there is a choir room, commonly used for prayer, and along

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1737 Profile.

1738 MOC 1968, p.49.

1739 NZMT, 23/11/1957, p.414.

1740 NZMT, 8/10/1960, p.332.

1741 Ibid.

the hall a small kitchen and minister's office, while the reception foyer is located below the balcony. <sup>1742</sup>

The dedication, in the name of the Father, the Son and the Holy Spirit, foreshadowed the direction the Crossroads was to follow over the coming years, for as well as including worship, preaching, and celebration of the sacraments, it included -

"For the wellbeing of this Community and District;  
For the cultural enrichment of people;  
For bringing truth, healing and peace to those in distress, and for encouraging personal and cultural values." <sup>1743</sup>

The church auditorium with individual seating is a flexible space used for many purposes. At the time of a 1975 inter-church mission it was stated by the Catholic priest that "everyone wished it was their building". <sup>1744</sup> Concerts by the South Auckland Choral Society and the Civic Orchestra also take place there, and the multicultural congregation goes out to community facing ministries which do bring truth, healing and peace to those in distress. The church hall provides space for people to come to with their needs during the week, and plans are being drawn up for these ministries to be extended through building additions on the same site in 1992. A coffee lounge is also planned to take the church right to the street frontage to be closer to the people.

#### 6.7.5 Christian Education

Incomplete figures are available for Christian education, but it appears that like other churches New Zealand wide, the roll peaked in the mid 1960's when 226 Papakura children were enrolled for 1965. In 1966 788 children took part in Christian education programmes in the circuit. These figures steadily reduced as the proportion of children in the population declined. From 1986 the Papakura Sunday school roll began to rise again with 90 children involved in 1988. There were frequent comments regarding the need for more teachers for the children during the 1960's. <sup>1745</sup> In the 1980's

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<sup>1742</sup> Vince, p.13.

<sup>1743</sup> From Order of Service for the Opening and Dedication of Crossroads Methodist Church, Papakura, 29/4/1972.

<sup>1744</sup> NewC, 30/10/1975, p.6.

<sup>1745</sup> See for example, NZMT 20/5/1961, p.50; 12/8/1961, p.219; 2/6/1962, p.64.

the children's and youth programmes were restructured into 'Crossfire' and 'Power Pack' with evening social, recreational and spiritual programmes aiming to make young disciples.

In co-operation with the other churches in the district, two major productions have presented the Christmas and Easter stories to the children of the district. The first of these was "Easter-Alive" 1990, with 3500 children bussed in from their schools, to move through half-hour presentations of the Easter story, act by act, presented by different churches. As one group of children came to the end and were given a cookie and Bible Society pamphlet with the Easter story, another group were beginning. The presentation included a Palm Sunday scene with Crossroads members taking turns in the role of Jesus riding a donkey. After filling this role one adherent became a Christian and in 1991 entered BCNZ for training.<sup>1746</sup> More Papakura people were aware of the significance of Easter in 1990 than probably in any previous year in the city's history.

Following the Easter success, another production was put on for Christmas - a 'Time Tunnel' at Crossroads which portrayed key biblical events, and again the children moved through the tableau by bus loads.

Occasionally members of Crossroads have been involved in Bible in Schools programmes, but the main focus for the future is in the area of providing a Christian pre-school on the Crossroads site, and with planning for this end in view, visits were paid in 1990 to the Red Beach Methodist pre-school at Whangaparoa. It was proposed that Crossroads would provide free facilities in their building extensions, as part of their Christian outreach to the community, with the kindergarten otherwise being self-funding from parents' contributions. The aim was to provide a Christian education programme for up to 20 3-4 year old children in each morning or afternoon session. It was to be administered by a committee of the parish meeting, and employ one trained teacher and two assistants.<sup>1747</sup>

#### 6.7.6 Stewardship and Mission

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1746 Williams, J. interview, 2/9/1990 confirmed that this was what happened to her husband Ken.

1747 Crossroads Outreach and Social Service Programme, 1990, p.1.

The 1957 introduction of a stewardship programme was timely, as it increased income to cover extra building activity and staffing costs.

"This Circuit has recently weathered successfully a Wells Organisation Stewardship Campaign, almost reaching its increased goal of £12,000 over the next three years, and we feel that this sum will enable us to go ahead and accomplish to the Glory of God those things which we have on our hearts to do if a live Church is to be maintained in this rapidly growing area." <sup>1748</sup>

The Wells Organisation too, must have been pleased with the results of the Papakura Circuit canvass, as their advertisement in the NZ Methodist Times of 7 December 1957 noted a rise in circuit giving from £24 to £74 per week. <sup>1749</sup> While it is noted that "Many who were privileged to take part in the campaign now find a new meaning and joy in Stewardship as a result of their pledges and decision to further God's Kingdom," <sup>1750</sup> the focus was not on giving money alone, but total commitment of people, including time and talents. <sup>1751</sup> Nor was evangelism overlooked, for in the same period as the stewardship canvass a film mission was held in a local picture theatre. The Papakura Ministers' Association, (Anglican, Presbyterian, Methodist, Salvation Army, Church of Christ and Baptist) encouraged their people to work together and the mission was preceded by twelve well attended Saturday morning prayer meetings and four counsellor training sessions. An average of 500 people attended the sessions, with 800 on the final night. Fifty seven people who decided to become Christians, and many others with diverse needs for help and guidance were counselled. <sup>1752</sup> Some Papakura members attended a Synod 'Deeper Life Convention', and a teaching mission at Manurewa in 1961. <sup>1753</sup> This focus on evangelism and co-operation with the other churches in the area continued with for example, a home-grown mission, 'The Way Together 75', involving Protestant and Roman Catholic churches in Papakura.

"With all the local churches joining in, the week of mission featured

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1748 NZMT, 23/11/57, p.414.

1749 NZMT, 7/12/1957, p.446.

1750 NZMT, 23/11/1957, p.414.

1751 This total stewardship emphasis was continued by a circuit rally on 10/7/1960 - NZMT, 8/10/1960, p.332. The offerings of the people, profit from the fair (\$4300) and other donations enabled a budget of \$105,000 for the 1990/91 year.

1752 NZMT, 23/11/1957, p.414.

1753 NZMT, 20/5/1961, p.51.

evening gatherings when the local ministers were the speakers...

"Rather than being an attempt to make converts, the mission addressed itself to the local congregations and the gathering together of the different congregations was one of the richest things about the mission, according to the Methodist Minister, the Rev. Dr Graham Bell."  
1754

Membership movements included student teachers transferring in and out of the Papakura church. At the time of the 1957 mission, with the agreement of their principal, special bus arrangements enabled students to attend. The next year 260 young Methodists attended the CYMM Conference at Ardmore Teachers' College from 27 December 1958 to 5 January 1959. As part of their programme included visitation evangelism training, they visited every Papakura home, with a survey prepared by the Ministers' Association. Results gave the clergy a picture of church affiliation right across the community, and responses to the question of how the churches could help the household, elicited sufficient short term projects for Conference members' work parties over the next two days. Longer term needs were referred to the Ministers' Association. 1755 A further pastoral visitation and survey of 120 new houses in December 1962 by the Rev. H.W. Toothill and Mr Michael Maguire, a Trinity College Student revealed:

Church of England homes:	25
Roman Catholic homes:	20
Presbyterian homes:	27
Methodist homes:	7
Baptist homes:	4
Ratana home:	1
Salvation Army home:	1
Unattached homes:	7
Not at home:	28 1756

Good use continued to be made of lay preachers at this time, and a team trained at Papakura formed a 'mission band', something already working well at Manurewa in 1962. Another 'mission band' of youth group members was functioning in 1984. 1757

#### 6.7.7 Fellowship and Community Facing Ministries

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1754 NewC, 30/10/1975, p.6.

1755 NZMT, 31/1/1959, p.514. The writer was present at this conference and clearly recalls visiting door to door, and cleaning windows for an elderly Brethren gentleman who showed us his collection of kauri gum.

1756 NZMT, 7/4/1962, p.666.

1757 Triennial Visitation Report, Papakura Methodist Parish, 8/7/1984, p.2.

Other activities in the early 1960's included for the women, 'Fireside Groups', 'Ladies' Guilds' and Missionary Auxiliaries, while 'Men's Fellowship' and bowls' evenings were also well supported and enjoyed. The 'Men's Fellowship' were active in redecorating the Papakura church in 1954, in terms both of work and fundraising, by growing potato crops. They also instituted a Dahlia Show which was an annual event for some years. However, like Methodist Men's Fellowships New Zealand wide, the group ceased functioning around 1975. An active MWF continued from the time the groups amalgamated in 1963 through to 1991, when membership was around 35. At a women's camp in September 1991, forty women attending valued their experiences of shared spirituality. <sup>1758</sup>

In 1990 Crossroads had very active community facing ministries. While these programmes have mainly been developed over the previous ten years, particularly since the ministry of the Rev. P.G. Taylor, there has been an ongoing care for people within the community throughout the life of the church. This is in line with the social gospel of Methodism, and as one member put it, "John Wesley set the example, let us follow it." <sup>1759</sup> The oldest member, Mr George Buchan, aged 90 when interviewed in 1990 recalled the caring given during the 1930's Depression when he was circuit steward. Hospitality was provided for soldiers from Papakura Military Camp during and after World War II. When the Rev. Everill Orr worked with the Auckland Central Mission, and his sister was part of the Papakura congregation, Central Mission programmes were initiated in Papakura, with the support of the local people. <sup>1760</sup> These joint efforts continued with workskills programmes (since 1982) and an opportunity shop.

Social service outreach took a new more focused direction in 1974 with the formation of a 'Social Services and Public Questions Committee'. They recognised that "this area of our church work could grow enormously but would require all church members' full support when each new phase is opened up." <sup>1761</sup> The challenge to make the church 'relevant' was to be implemented in the future by:

- "1. Set[ting] up activities during the week which will full utilise

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1758 Poharama, C., interview 1/10/1991.

1759 Upsom, Roger, in Reporting on Methodist Workskills in Crossroads Methodist Church, Papakura, Annual Report, 1986, p.5.

1760 Interviews with G., L. and R. Buchan, 2/9/1990.

1761 Crossroads Methodist Church Papakura Annual Reports, 1974, p.3.



Crossroads, e.g. cultural activities, bowls and social, group activities etc.

- "2. Extend[ing] them quietly into the wider community:-
- i Budgeting service in conjunction with Community Advice Bureau.
  - ii Men's Fellowship and social groups.
  - iii Young marrieds and unmarried mothers groups.
  - iv Marriage guidance counselling etc. etc." <sup>1762</sup>

One of the activities extended into the community around this time was taking a short service of song and story fortnightly at the local I.H.C. Hostel. These services continued in 1991. <sup>1763</sup>

With the appointment of the Rev. Phil Taylor social concern had an even higher profile, based on mission relationships not to people but with people. He said that he

"would like to believe that this last year has seen us discovering more of what it means to be with people in a community where Christ is in the midst." <sup>1764</sup>

This approach is in line with the Methodist Church of New Zealand statement that "the Church's true life is the Church's true evangelism." <sup>1765</sup> This was affirmed by the parish council and Taylor as "the life of the congregation is the means of evangelism." <sup>1766</sup> It also links people with diverse theological orientations for "there is a common interest in reaching out to the community in different ways." <sup>1767</sup>

The groundwork laid during Taylor's ministry came to fruition in the Rev. Hornblow's term with burgeoning social work outreach through community facing ministries.

In 1990 when the church was visited these were as follows:

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1762 Ibid, p.4.

1763 Crossroads Methodist Church Papakura, Annual Report, 1986, p.5, and interview C. Poharama 1/10/1991.

1764 Crossroads Methodist Church, Papakura, Annual Report, 1985, Minister's Report.

1765 Jones, Rev. B, interview, 3/1990, and expounded in Development Division Reports.

1766 Triennial Visitation Report, Papakura Methodist Parish, 8/7/1984, p.2.

1767 Poharama, C., interview 1/10/1991.

1. Kokiri Ki Papakura

This Access and Maccess (Maori Access) programme to teach living and work skills, was located on two sites, Vernon Street, and the marae in Hunua Road. Originally established as a partnership between Crossroads parish and Auckland Methodist Central Mission it is now administered by local Papakura people as a registered charitable trust. The two Crossroads trustees visit the project weekly, being involved in staff appointment and policy decisions. Trainees come with problems in literacy and numeracy, and may have a background of second or third generation unemployment. Often coupled with these problems are alcohol, drug solvent and sexual abuse. At a visit on November 1990 the writer met staff and some of the twenty trainees involved in catering, handyman/outdoor activities, sewing, weaving, screen printing and Maori carving in bone and wood. I was privileged to enter the meeting house to see the *tuku tuku* panels and carvings prior to their official blessing. The marae is a place to stand tall and the Kokiri encourages this. A Christian perspective is provided by the leaders. Bernie Hawkins said, "Jesus changed my life, he can change theirs... Nothing can overcome love. Aroha is the thing that will overcome...Other groups can effect outside change, but with Christ it is inside change." <sup>1768</sup>

2. Food Bank

One convenor appointed by the parish meeting collected and bought food to be distributed personally or through volunteers to needy families and persons in emergency situations. Food was donated to a box in the church foyer, or purchased from the "Minister's Fund" which is granted \$200-\$300 every six months from parish funds. Other churches also ran food banks, but by 1991 the need was seen to run these jointly under a charitable trust. <sup>1769</sup>

3. Nga Pekanga Whanui

Nga Pekanga provides help for families and individuals with budgeting, counselling, and parent support particularly among Maori and Samoan families and young people. Rooms adjoining the Crossroads Hall are used free of charge, and the supervisor Charlotte was appointed by, paid by and accountable to the Community Social Services Division of the Auckland Central Mission. A health worker was funded by the Health Department and other appointments funded by other Government schemes. Some provide training opportunities to progress to more permanent jobs. Workers go out to visit their clients, who would come into the office only for a health referral. The space from which they operate is small, and does not have facilities for private counselling. Lynne, the Pacific Island health worker who liaised with schools, found 'glue ear' the major problem affecting children's learning ability. Workers met with Crossroads staff occasionally to identify guidelines for parish involvement and areas of partnership and accountability. <sup>1770</sup>

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1768 Information from Crossroads Outreach and Social Service Programme and visit to Kokiri 31/10/1990, including interviews with Bernie Hawkins and Robert Wharenui.

1769 Crossroads Outreach and Social Service Programme, p.2 and interview C. Poharama, 1/10/1991.

1770 Crossroads Outreach and Social Service Programme, p.2, and interviews with Nga Pekanga Staff 31/10/1990.



#### 4. Street Kids - 'The Shelter'

This ministry to 'street kids' is the successor to an Upper Room club which operated for young Maori teenagers in Papakura on Friday nights for a number of years. 'The Shelter' offers Christian friendship to "at risk" and deprived young people. Caring and counselling are available 24 hours a day, and emergency overnight accommodation in a family situation is offered, along with sessions teaching cooking, living skills, finance and budgeting guidance, shopping guidance, counselling, parenting skills, pregnancy help, hygiene, raising self esteem, and recreation.

'The Shelter' is located at the home of Ria and Rudi Heymen where extra basement residential and recreational facilities costing over \$24,000 were added. Funding was assisted by grants from the Development Division of the Methodist Church, and from Crossroads.

Ria's work involves travelling at least 3,500 kilometres per year. The first challenge was to get the trust of the young people, most of whom come from broken homes and had been abused and rejected for years. They now see Ria as one of them and do not hide anything. The next challenge was seen as getting them to know God and have a related life changing experience. She does not preach, but models Christianity by being there for them, walking the streets with them, and going where they go. They ask for prayer and know it works. Some - six or seven - come to church and enjoy it because they feel loved and accepted. It took some of the congregation a while to reach this point, but now Ria feels her work and the young people are fully accepted, with the congregation being supportive in many ways including giving boxes of food, and volunteering to help. There is also a need for somewhere to refer the 'street kids' on to and another church member has built a flat onto her house to provide accommodation for a solo mother - people are encouraged to do what they can to help. A local doctor sees the 'street kids' for free, talks with them and provides the use of a holiday house at the beach. Although the neighbours protested to the Council about the plans earlier, they are now also 'good' about the Shelter, backing Ria like the police and the City Council. Ria and Rudi and their daughters model normal family life and how to resolve disagreements.

The work is under the oversight of and accountable to the Crossroads parish meeting which aims to help it to be self supporting. <sup>1771</sup>

#### 5. Papakura Christian Medical Centre

This Medical Centre provides quality medical care and other help in a lower income housing area, at prices the residents can afford. It is registered as a charitable trust with eight participating churches who are open to working together rather than building their own little kingdoms. It was initiated after Pastor Steve Millward of the Rosehill Presbyterian church had been to Manila to the Lausanne Conference and saw that the evangelical churches needed to address the health ministries question. "It needs to be faith and works - but sharing

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1771 Crossroads Outreach and Social Service Programme, p.2, and interview with Ria Heymen at The Shelter, 30/10/1991.

faith while doing works." <sup>1772</sup> The participating churches appoint one representative each as a trustee and the trust owns the medical practice and offers assistance with voluntary trained "care givers" and professional people giving a variety of care in the Rosehill area. The medical practice is self funding, after the initial capital outlay of about \$25,000 was raised locally. Crossroads contributed over \$1000.

Dr Rob Round is employed by the trust after responding to their advertisement in the 'Christian Medical Fellowship' newsletter. There had been at October 1990 a steady flow of around seventy patients a week since the July opening. Many without cars or phones drop in to make appointments rather than trying to see the busy doctors in town. He also tries to pinpoint the needs of the neighbourhood and work through preventative medicine such as running a seminar on smoking dangers. <sup>1773</sup> Assistance with budgeting skills was also offered from 1991, <sup>1774</sup> when a Lovelink network was also initiated by Papakura churches. <sup>1775</sup>

#### 6.7.8 The Charismatic Movement

At least one of the ministers during the forty year study period was opposed to the Charismatic movement. The late Rev. H.W. Toothill wrote from 1954 against the need for a second experience after conversion, from the perspective that tongues and gifts ceased with the apostolic age. <sup>1776</sup> After his appointment at Papakura from 1961 to 1969 he was appointed to Ngaio, where before 1973 he presented this view to members of the youth group who had experienced speaking in tongues. <sup>1777</sup> He was aware of the divisive nature of the Charismatic movement at that time, when, as is pointed out in the main body of this thesis, it was experienced mainly in the initial phase without moving through to channel the energy out to

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1772 Round, Dr. R., interview, 31/10/1991.

1773 Ibid.

1774 Poharama, C., interview 1/10/1991.

1775 Crossroads Annual Report, Oct, 1991, p.2.

1776 Toothill, H.W., 'Baptism By the Holy Spirit', in NZMT, 9/6/1956, p.82. He referenced Ranston, pp. 56-59. Part II of the article, 23/6/1956, pp. 106-7 noted however that cases of speaking in tongues did take place (Luther, Bernard of Clairvaux, Protestants of Languedoc in 17th Century) but argued that they were "analogies to the type of experience that occurred at Pentecost".

1777 Hosking, T., interview, 6/8/1991. Mr Hosking and a number of other young people left the Ngaio Methodist church for the Charisma Chapel, but the writer is aware of at least two other people who stayed in the church and privately spoke in tongues.

community facing ministries. <sup>1778</sup>

At Papakura however there were events happening which although apparently unrelated to the Charismatic movement laid a foundation which would fit with the movement when it did arrive. These were the emphasis on stewardship of time and talents, the involvement in community facing ministries, and the faithful prayers of a group of older members who regularly prayed from at least 1974 <sup>1779</sup> for the church young people.

The movement began among a few of the members of the Crossroads youth group in a small interdenominational housegroup from early 1984. <sup>1780</sup> This was led by the Rev. Taylor's daughter Karen, who had asked for spirit baptism on a visit to the lively 'Upper Room' charismatic group at her father's previous parish, Onehunga-Mangere. <sup>1781</sup> However it was her experiences in university small groups meeting for prayer and Bible study, rather than her limited visits to the 'Upper Room' which influenced her in setting up a similar group at Crossroads. Initially, although the group had the approval of the Rev. Taylor, it was not officially part of the church or youth group, and for the first twelve to eighteen months there were only three to five members. <sup>1782</sup> Gradually the group, who would attend charismatic evening worship at First Church Papakura when there was no service at Crossroads, grew to have six to eight members by mid 1985, expanded after the 1986 Easter Camp, and increased between April and September 1987 to have between 35 and 40 members. At this stage it divided into two groups. The members were mainly from church families, but also included "kids who'd gone through Sunday school and were beginning to

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1778 See Toothill's 15 page paper, The Church and Pentecostalism (22/5/1974), which "traces briefly the historical background of Pentecostalism leading to Baptism in the Spirit and Speaking with Tongues," and attempts to overcome "a neglect of the doctrine of the Holy Spirit."

1779 Annual Report Methodist Church Papakura, 1975 noted,  
"The weekly Prayer Group continues faithfully, and there is no doubt about the contribution this makes to the spiritual life of our congregation." (p.3.)

1780 This included 3 Methodists, 2 Presbyterians and 1 Assembly of God member initially.

1781 See NewC, 21/8/1975, p.6, 'Charismatic Movement produces "spring tide" for local church,' in which Rev. P.G. Taylor describes his experiences at Onehunga-Mangere and the factors leading him to accept the Charismatic movement. It also includes "the Onehunga Youth Centre, known as the Upper Room, asked to be accepted within the full life of the church. Now that operates within the structure of the church with a status similar to that of a Leaders' Meeting." Karen Taylor (15/10/1991) advised that her older brother and sister, David and Jan were involved in this group.

1782 Taylor, K., letter, 15/10/1991.

drop out of youth group." <sup>1783</sup>

While this growth was happening, there was also a small group of about six seventy to eighty year old people who were faithfully praying that the young people in the church would have real Christian experience. Initially the lively charismatic activity was tolerated by the Papakura people because it was the young people's 'thing,' and it was certainly not discouraged by the Rev. Taylor. <sup>1784</sup> As there were a number of musical young people, a group participated in the worship, bringing the change which so often accompanies the Charismatic movement, <sup>1785</sup> and by 1984 an overhead projector and screen were used to provide clearly visible words for singing. <sup>1786</sup>

Acceptance of charismatic emphases grew during an exchange visit from an American minister, the Rev. Ralph Smith, and then with the appointment of the Rev. Edgar Hornblow. Three of the four factors common to churches experiencing charismatic impact were present - an interdenominational prayer and study group, a person from a charismatic or pentecostal church, and prayer for revival. The Rev. Taylor worked seven years to bring about a home-grown revival. <sup>1787</sup> The fourth factor - interest in divine healing was not so readily apparent, <sup>1788</sup> but was a factor in the Rev. Taylor's experience "both personally and through attending as an observer, a meeting 15 years ago with a Stratford congregation." <sup>1789</sup> He was also involved in the Order of St. Luke, prior to and during his time at Crossroads. <sup>1790</sup>

A 'Life in the Spirit' seminar in 1987 formed a bridge of shared experience between the young and older members of the congregation. "The

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1783 Taylor, K., 15/10/1991.

1784 Thompson, T. (nee Taylor), interview 3/10/1991.

1785 Taylor, P.G., interview 2/10/1991.

1786 Triennial Visitation Report, 8/7/1984, p.1.

1787 Taylor, P.G., The Papakura Experience, A personal statement, p.4 states:  
"There is a way forward which is homegrown; it speaks to the needs of the 1980's and is true to Wesley's social salvation. It is a revival I am very comfortable with."

1788 Poharama, C. interview, 1/10/1991.

1789 NewC, 21/9/1975, p.6.

1790 Taylor, P.G., interview 2/10/1991.

older people who came were mostly people who related well to youth and vice versa." <sup>1791</sup> The energy this brought into the church was channelled into training a lay pastorate, into setting up house groups and into community facing ministries, causing a tremendous rise in the quality and quantity of relationships and programmes undertaken. Thus, the life of the congregation was channelled outwards as their means of evangelism, and avoided the danger of the congregation becoming introverted, and of the new energy and power imploding and causing splinter groups.

The Rev. Hornblow and the congregation encourage new members to come to Crossroads. Those who come are not usually disaffected members of other churches, but local people, the friends and neighbours of Papakura members, and people without significant Christian background. Newcomers are encouraged into housegroups, where there is good teaching and support. <sup>1792</sup> In three years these multiplied from one group of about eight to become 12 groups of over 100 people. <sup>1793</sup> A large influx of 30 to 40 year olds, and young marrieds has been a source of new life in the church. The Sunday services are gatherings of housegroups, in much the same way as John Wesley's early services were gatherings of class meetings. The aim is

"To develop an inclusive style of worship - offering a warm friendly, family atmosphere - including charismatic, evangelical and traditional elements..

" There is little obvious antagonism, but there is still a considerable way to go to encourage people to exercise charismatic gifts freely in worship. People are encouraged more in the evening service than the more traditional service in the morning." <sup>1794</sup>

The pattern laid down for community facing ministries was a key to the successful integration of the Charismatic movement and the existing liberal and traditional trends, and this has been taken a step further through the housegroups, as was envisaged as a future object at the end of Rev. Taylor's ministry. <sup>1795</sup> The aim was:

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1791 Taylor, K., 15/10/1991.

1792 A new member, Jenny Williams, spoke warmly of the welcome and involvement in housegroups which had been her introduction to Crossroads - interview 1/9/1990.

1793 Vince, M., p.11.

1794 *Ibid*, p.12.

1795 Taylor, P.G., The Papakura Experience, A personal statement, p.4. includes in Future Objects:

"To give permission for more of the congregation to take their faith in their hands and

"to change people's attitudes from a FORTRESS MENTALITY (where people treat the church like a castle for safety) and UNLEASHING the church to offer "Kingdom style activities" individually and through small action groups in the community, (e.g. working with street kids...)" <sup>1796</sup>

The effect of the Charismatic movement in bringing the priesthood of all believers from theory to practice is also paralleled here in freeing and enabling members to use their time, gifts and talents - for example as the Heymens have done with 'street kids'. This can also be seen as an extension of stewardship emphases which had been in effect at Papakura from the 1950's.

"The work of the church is outside the establishment. Outside the Church. In the world. And it takes every member to do it! Nowhere in the Bible is the world exhorted to 'come to church.' But the church's mandate is clear: she must go to the world." <sup>1797</sup>

#### 6.7.9 Samoan Congregation

In 1961 a Manurewa member, Mr. T. McCarthy was received as a lay preacher, and it was noted that he was active in the circuit and among Samoan folk in Auckland. <sup>1798</sup> In 1975 a Samoan congregation was commenced with services on the first and third Sunday afternoons of each month. <sup>1799</sup> The first Samoan minister, the Rev. Sialoga appointed in 1987 now works for the Samoan Conference, and the Rev. Tanielu S'ao was appointed by the New Zealand Methodist Conference in 1989. The latter had trained as a minister in Samoa, but on coming to New Zealand worked from 1966 to 1978 as a boiler maker, then as a taxi-driver until re-entering the ministry again via the Trinity St. John's 'home-setting' programme. He had worked with the Rev. Edgar Hornblow in Hastings, prior to his Papakura appointment. The Samoan congregation raised most of the money needed to provide a parsonage for their minister.

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fly solo. The presbyter is becoming less of a hub around which all things revolve. We never screen anyone who is willing to give it a go. We are there if they crash."

<sup>1796</sup> Vince, p.12.

<sup>1797</sup> Tillipaugh, F., quoted in Methodist Monthly News, August 1989. See also Sandringham Baptist Church Case Study for the way that church has used the model of unleashing the church.

<sup>1798</sup> NZMT, 12/8/1961, p.219.

<sup>1799</sup> Annual Reports, Methodist Church Papakura, 1975, p.1.



The group is unique in that they are open to the Charismatic movement, as they see it modelled by the Rev. Hornblow and the European congregation. The Rev. S'ao advised that many Samoan congregations do not recognise charismatic worship as worship, saying that worship should be holy and quiet. He believes it should be happy, and is open to the Charismatic movement, particularly as a way of relating with the young people who he really wants to have Christian experience and commitment.

There were more members under the age of 40 than over, and members were not first generation migrants. With only seven families resident in Papakura, and the others gathered from surrounding areas, pastoral care was difficult, even under the extended family network on the 'Fa'a Samoa' principle. Rev. Sa'o was looking at the alternative of moving into the housegroup programme as a support programme for his people, and to this end divided the existing prayer group into two to encourage new members to join.

Samoan language services are held at 11.30 a.m. each Sunday with an average attendance of around sixty adults, ten teenagers and sixty children. The Rev. S'ao is keen that the children be involved in worship and on the Sunday the writer was present the children formed a choir and sang in English and Samoan, "Oh, how I love Jesus" and "It keeps on coming back". This was Fathers' Day and the sermon related to the need for fathers to provide good role models of Christian commitment and action so their children could continue to be good models for the next generation, and so on. This was related to the fatherhood of God.<sup>1801</sup> A Samoan language Sunday school is held, and cultural competitions involving singing, Bible stories, and 'fia fia' take place, while White Sunday continues as one of the highlights of the parish year.

Some interaction takes place between the two congregations, with a highlight being church family camps. Both congregations meet together on the first Sunday in the month for a combined communion service attended by an average of 140 adults, 25 teenagers and 30 children. Keys to further interaction were seen by both ministers as developing closer friendships between people, and developing a form of decision making acceptable to both

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1800 S'ao, Rev. T., interview 1/11/1990.

1801 Samoan Language Service, Crossroads, noon, 2/9/1990, translator, Mrs Pa'auu Fono.

groups. Traditionally, Samoan decisions are made by the Matai, and New Zealand Methodist ones by the Quarterly Meeting, Parish Council or Leaders' meeting. The Crossroads Samoan congregation prefers to do its decision making in a full congregational meeting after church. With two congregations Crossroads facilities are often taxed to the limit, and plans were under way to extend the auditorium and add other facilities. However before this could happen the need was seen to clear all existing debts, including that on the Samoan minister's parsonage. In 1991 the parish was debt free. The two ministers worked together well as a team.

The transfer in of 87 Methodists from overseas contributed 8.3% of additions to Crossroads membership over the past forty years, and a large proportion of these people have come to join the Samoan congregation. There are also a considerable number included in the 549 New Zealand Methodist transfers in. This congregation must be viewed as an important reason for the growth of Crossroads membership, since 1974.

#### 6.7.10 Overseas Missions

As Methodist overseas mission work is institutionalised there is very little knowledge at Crossroads or any other New Zealand Methodist church about the workers. Only the Methodist Women's Fellowship, the successor of the M.W.M.U. would be aware of the personnel. Yet in 1989 approximately \$5000 of Crossroads contribution to the 'Connexional Budget' would have been spent on overseas missions. <sup>1802</sup>

To overcome this impersonal situation a Crossroads 'Mission Team' was formed to pray for and publicise missions, to process information and make recommendations to the parish meeting regarding support, prayer and finance for Crossroads people in training for full time work, for example though BCNZ, and keep the parish informed of their progress. Specific projects were:

1. To publicise and personalise interest in N.Z. Methodist Missions.
2. To raise \$3000 to \$4000 for support of an Hungarian church. <sup>1803</sup>
3. For a housegroup to support Roger and Margie Upson and family, working in Nigeria, and arrange for two way flow of information

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1802 Vince, p.12.

1803 \$6000 was actually raised.



between them and Crossroads.

4. Similar support for Jackie Pullinger's Hong Kong team.
5. Refugee support and resettlement.
6. Supporting Crossroads full time Christian workers in training.
7. A project offering support to Nepalese children. <sup>1804</sup>

Crossroads members demonstrate support for Christian outreach work both in and beyond their own city.

#### 6.7.11 Length of Pastorates

Until 1960 the pattern of ministry was very much the same as that of other New Zealand Methodist Circuits with three to five year appointments being the norm. The Revs Tinsley, Parker, Jack and Payne averaged 4 year appointments from 1946 to 1960 and there was almost 100% growth in membership, compared with 23.9% national growth.

From 1961 the Revs Toothill, Bell, Taylor and Hornblow averaged appointments of 7.75 years. This period shows membership growth of 66% (to 1990) when the parallel national figures show a 42% decline. Rev. Taylor's comments at the end of his term endorse the value of longer term ministries:

"Jacob worked for seven years and had Leah palmed off on him. It was another seven years before Rachel was his... Seven years was the time it took to see the miracle of change take place at Papakura."  
<sup>1805</sup>

Becoming a single church parish has also been important for Papakura, enabling it to focus on being the church where the people are at. This is reflected in membership growth of 23% from 1976 to 1990 - growth continuing when there was a national decline of 29%.

#### 6.7.12 Membership Growth and the Graphs

Papakura Methodist growth has paralleled that of its environs. When Papakura's population reached the 20,000 mark and became a city in 1975,

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1804 Crossroads Mission Team information sheet, 1990.

1805 Taylor, P.G., The Papakura Experience A personal statement, p.4.

there were 189 members, and the following year it became a one church circuit. Except for two major roll revisions when the Revs. Taylor and Hornblow first arrived, steady membership growth took place and by 1991 there were 246 members in a city whose population had continued to rise since the 1986 figure of 23,259.

From 1972 to 1991, when separate Crossroads statistics are available, deaths and confirmations exactly balanced at 57 each. This contrasts with the earlier period of higher confirmations. While it follows the national trend of lower confirmations, Crossroads has not repeated the national pattern of having these exceeded by deaths. Adding the 28 adult believer baptisms between 1972 and 1991 to confirmations, a growth position showed.

From 1948-1988 there were 1048 membership additions. Of these 326 (31%) have been added by confirmation or adult baptism, some of whom represent "the procreation of the saints," and others conversion growth. Sixty five percent - 685 people transferred in from New Zealand and overseas Methodist churches and from other denominations - "the circulation of the saints."<sup>106</sup> Only 4% arrived in the church by means other than

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1806 R.W. Bibby in Fragmented Gods talks of church growth being mainly from "the circulation and procreation of the saints". See also the earlier article with M.B. Brinkerhoff, 'The Circulation of the Saints: A Study of People who Join Conservative Churches', in JSSR, 1973, Vol. 12, pp. 273-283.

confirmation, baptism, or transfer.

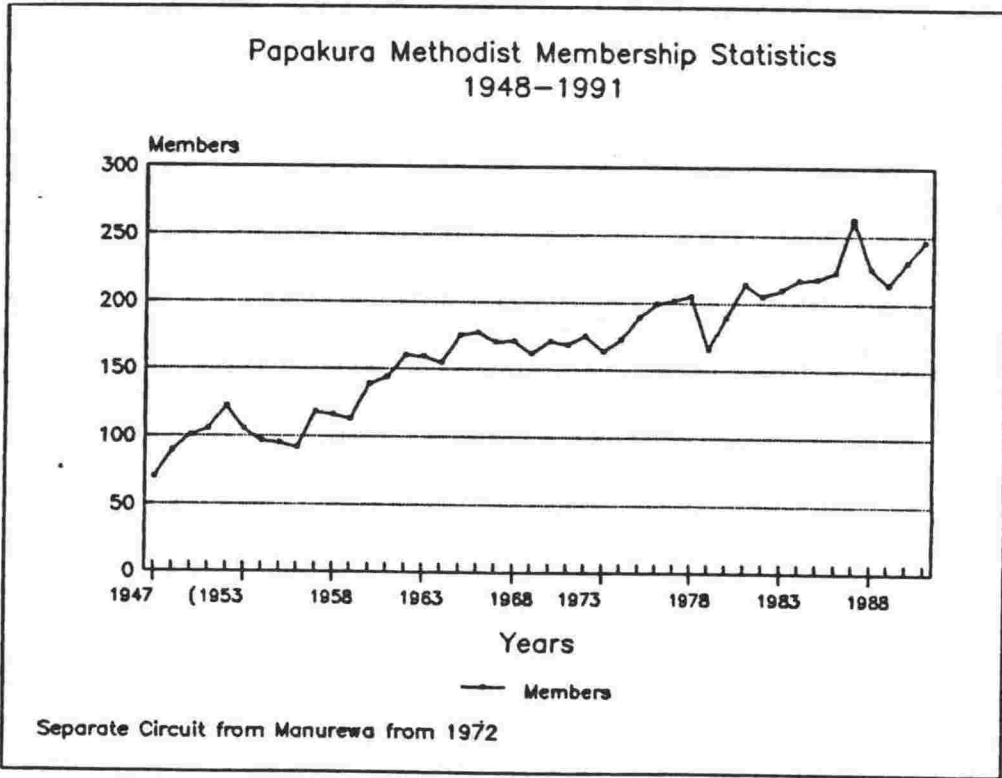


Figure A6.7.12.a

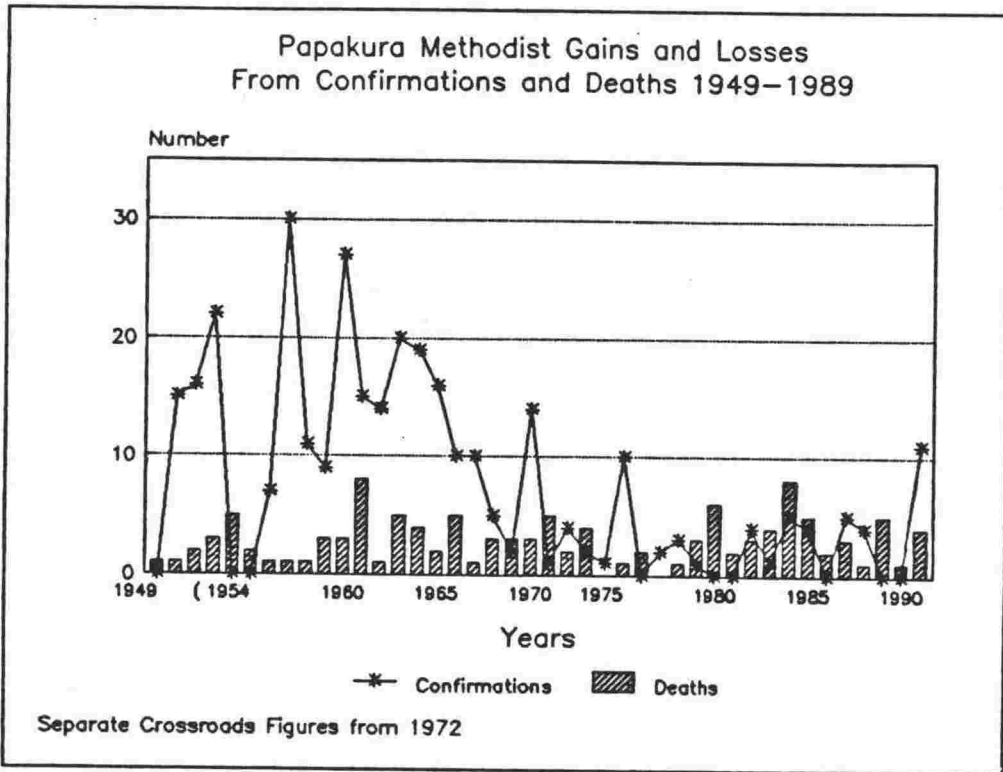


Figure A6.7.12.b

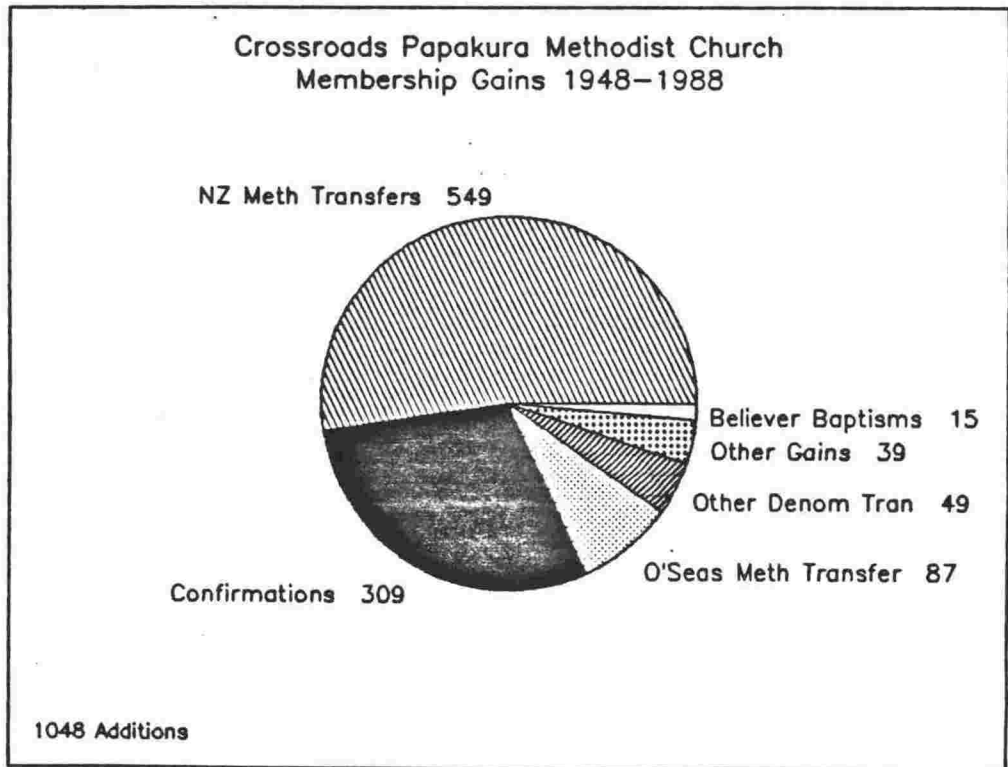


Figure A6.7.12.c

Looking at membership losses - 805 movements are recorded, and the 421 transfers out of New Zealand Methodists is at the same percentage rate as their transfers in (52%), with a smaller proportion transferring overseas or to other denominations. Fourteen percent of losses were caused by the deaths of 113 members. The losses which give cause for concern lie in the area of folk who ceased to attend, or who were lost track of - this accounts for 212 people, or 26.3% of all losses.

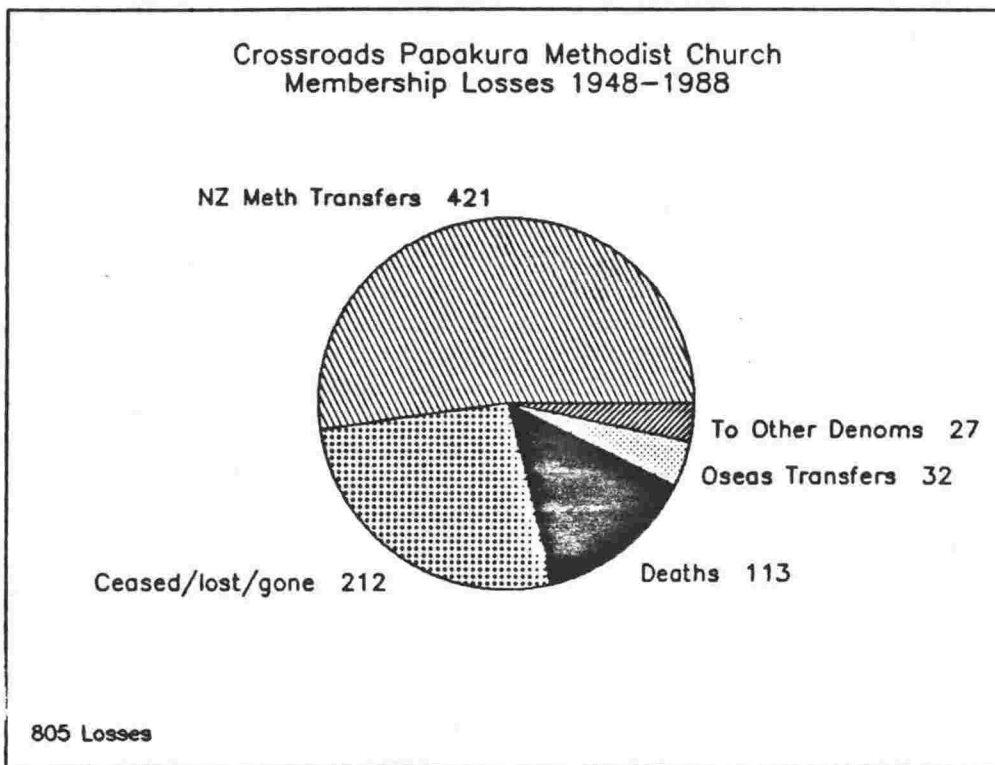


Figure A6.7.12.d

Analysis of 217 current members in October 1985 showed that 170 had joined since 1976, as follows:

1976	16 joined	1981	21 joined
1977	18 joined	1982	12 joined
1978	4 joined	1983	15 joined
1979	27 joined	1984	16 joined
1980	21 joined	1985	20 joined

Church growth experts say that new people are more likely to join new groups than ones which have been established for a long time, and the constant appearance of new people at Crossroads may therefore be a factor continuing to attract others, particularly since the introduction of outward looking evangelistic house groups to help these people become integrated into the church.

### 6.7.13 Conclusion

Growth took place when nationally Methodist rolls were declining. Five main factors appear to have influenced the growth.

- (a) The growth of the population from which members could be recruited as well as transferred in.

- (b) The longer term pastorates - average term to 1960 was 4 years and from 1961 to 1991, 7.75 years with the present minister continuing in his seventh year.
- (c) Acceptance of the growth potential within the Charismatic movement and channelling this into relevant community facing ministries.
- (d) The presence of the Samoan congregation which gathers members from the surrounding areas.
- (e) Successful integration of new comers into the church, more recently as the result of housegroup programmes.

With members committed to God, to mission, to evangelism and to integration of future disciple makers; with future plans for more community facing ministries, and people prepared to use their gifts in these; with plans for an even larger auditorium and extended base for outreach; with the long term commitment of presbyters with vision and enthusiasm, and the continuation of the factors listed above; there are sound indications for believing the growth and efficacy of this church-where-the-people-are-at will continue into the future.