

BOARD OF MINISTRY

Organisational Restructuring *Dr John Hinchcliff - Commissioner*

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1. SYNOPSIS

Establishing a structure of governance and management for the Divisions of Mission Resourcing and also Ministry Education and Formation could have been a simple task with a recommendation to establish separate governance boards.

However, I endeavour to accomplish two things:

- a. Provide an integrated church-wide administrative structure to maximise synergistic opportunities between mutually supportive Divisions; and
- b. Clarify administrative arrangements by distinguishing between governance and management.

I suggest a Council be established to support the Conference and President during the year by meeting about four or five times or as the need arises to focus on governance issues.

Also, I propose an Executive Management Committee which resolves Church-wide management issues and services the governance structure.

I have recommended there be Advisory rather than governance oriented Boards assisting the leadership of the Divisions of Mission Resourcing and Ministry Education and Formation.

There is no recommendation to downsize or retreat as is commonplace at this time. With closer relationships between Divisions, with more clarity about administrative responsibilities, and with more integrated decision-making, the Church should be capable of achieving more with its limited resource base.

I have attempted to liberate all administrators to be empowered to manage within clearly defined parameters of their responsibility.

A variety of recommendations are offered for discussion purposes.

2. RECOMMENDATIONS

- a. That this report be received.
- b. That Conference establishes a Council of Conference to represent its interests while not in session.
- c. That Conference establishes a Treaty of Waitangi Development Standing Committee of Conference.
- d. That governance be limited to Conference, the Council of Conference, President, and the Standing Committee on Treaty Development.
- e. That the title of General Secretary be renamed 'Connexional Director' and the role be changed as recommended.
- f. That a Management Executive Committee comprising the Connexional Director and Directors of the Divisions as outlined be established to coordinate, integrate and oversee the development of inter-divisional management activities.
- g. That the practice of establishing advisory committees and team meetings to promote collective responsibility be endorsed and strengthened wherever possible.
- h. That the Diploma of Ministry be the required credential for those proceeding to ordination.
- i. That Mission and Ecumenical be added to the Division of Mission.
- j. That, if at all possible, resources be found to provide the following new positions:
 - i. Two new teaching positions for Trinity College;
 - ii. Administrator for the Division of Mission; and
 - iii. Part-time Communications Officer for the Administration Division.
- k. That Directors of divisions provide the Council of Conference with a set of annual Key Performance Indicators with which to assess progress.
- l. That an Advisory Committee and a Board of Studies be established to assist Trinity College.
- m. That closer relations with Ecumenical Institute of Distance Theological Studies be explored.
- n. That the other suggestions of the Commissioner be considered within the appropriate divisions followed by reports and recommendations to the Executive Management Committee in the first instance, and then to the Council of Conference.

3. INTRODUCTION

I accepted the role of Commissioner because of my admiration for the focus and legacy of Methodism. This admiration has been enhanced by meeting dedicated and competent people doing so much with so few resources.

Also, my years of research concerning trends in our society leave me troubled about the legacy we are leaving for future generations. We need a strong Christian presence in so many ways to counter the challenges of materialism, violence, crime, poverty, injustice, arms race, the obsession with the

technical fix, the de-humanising trends such as robotology, the challenging socio-ethical issues being presented by bio-technology and nanotechnology, globalisation, pollution, shortages for so many of food and water, personal loneliness, boredom, confusion about values, depression, and so on. There is still work to be done with our quest to respect biculturalism and multi-ethnicity in our society.

The message of the Christian faith needs to be understood, respected and followed if our future is to be reasonably hopeful. In particular, the emphases of Methodism with the strong focus on both spirituality and the concern for social justice are particularly pertinent to the future well being of our community.

The Church's mission is "to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures." Gospel inspired transformation in our lives does mean change. And change is never easy. There are always risks in our lives when we make such a commitment.

The challenges for the institutional Church are extraordinarily difficult. If the Church is to make a difference it must be effective in enabling those with the necessary talents and spiritual leadership to focus on the crucial challenges and be freed from institutional impediments. So, the organisational structure must be effective and efficient to enable the primary responsibilities of its people to be manifested.

My intention is to suggest changes that will enable the leaders in the administration to be imaginative and empowered, liberated from uncertainty in the lines of responsibility, and willing to work with the wider Church to ensure processes are widely understood and any necessary changes are introduced effectively.

Discussions and feedback have re-enforced my perception that change is necessary if the Church is to move forward in a cohesive and talent maximising way. However, the proposed changes connect with only a few dimensions of the Church and will probably not make any impact on the church activities of parishioners.

I seek to meet your expectations as Commissioner. I hope the recommendations constitute reasonable proposals for change. But, as always, your active assistance through further comments, advice and correction is welcomed. The final paper to go to Conference must be as appropriate as possible if we are to enhance the church going into the future.

4. SCOPE

Please note: I am not employed to comment on every corner of the institution. Those parts not dealt with are not less important. Nor are they being neglected. Simply, I have interpreted that:

- They do not pertain to my brief; or
- I have nothing of value to contribute at present; or
- I perceive them to be entirely appropriate as they are; or
- They will depend on decisions made about other matters; or
- They should be the decisions of competent managers.

Some of the issues are very complex given the ways the church has developed in the past. Unfortunately, time and space limitations require brevity. This can be both an asset and a hindrance.

My brief was focused on the activities of the old Board of Ministry. But, as I began working through the exercise, I found that some issues interconnected with the entire Church. De-contextualising the issues would have resulted in a less constructive document and would have perpetuated some of the difficulties that have arisen. So, although there is a significant focus on Trinity College and Mission Resourcing, I have approached the challenge as holistically as possible. I did this with the approval of the President and I hope readers will perceive the reasons for this.

Those who prefer to focus only upon the issues dictated by the original terms of reference should go to section 34 (Division of Mission), and then sections 40 and following, and omitting sections 36 – 39.

I have not been able to include significant theological or philosophical justifications or explanations for my suggestions. I regret this. However I would be most surprised and interested to learn if any of my proposals are inconsistent with Methodism.

Restructuring should focus on the long term needs of the church rather than personal positional preferences or personality conflicts of the present.

5. PROCESS

Organisational change is seldom an easy process. When we consider transforming the structure of any institution the changes suggested inevitably will be uncomfortable for someone. As a consequence, some organisations attempt to make the changes surreptitiously and without consultation. We have determined that opinions within the wider Church will be heard and respected.

Sometimes, organizations feel they must change for the sake of change, and the change has detrimental effects not anticipated. We will ensure we do not make this mistake. Self-evidently, any change we consider must be a change for the better and for the long term benefit of the Church and community.

Some consultants, in my experience, find out precisely what the people (often just a few leaders) want, and then serve it back to them. I determined that this would not be the case.

Sometimes, people in a situation of decline struggle to maintain the known status quo in order to protect what remains rather than taking the leap of faith that could possibly enhance the situation. Some are very comfortable within their own power structure. So, the process of suggesting change at this time is a challenge.

Rightly or wrongly, I circulated a very preliminary discussion starter with which to begin the debate. I invited comment asking for honest reaction, reiterating that it was absolutely critical that robust dialogue occur as a consequence of my suggested tentative propositions. I have appreciated the efforts made by many to contribute their views.

It has been a little disappointing that, with all the effort we made to invite dialogue and discussion, some corners of the Church either did not respond to the invitation to dialogue or left it until near the end of the process. By then constructive dialogue was very difficult.

I have attended to the responses and have found significant differences of opinion. Because of the diversity within the Church I had to expect such a wide variety of reactions. These have ranged from being acceptable, rejected as totally inappropriate, considered as too different, and even deemed insufficiently radical.

All responses received have been considered. This latest version takes as much advice from these submissions as possible. Obviously, it is not possible because of the wide variety of reactions to accept all the recommendations.

In this process, made difficult by the wide variety of experiences of people within the Church, the diffuse nature of the Church and the geographical distances between people, statements and recommendations can easily be misinterpreted and discussions go awry. Words can send wrong signals. I trust this draft more adequately presents suggestions for creative and engaging dialogue.

I will not seek to describe the deficits of the present organization. Rather, I will concentrate on making a positive attempt to improve the processes.

6. CONCERNS

In the responses received a number of concerns were expressed:

- Costs;
- Work place issues;
- The place of legally established boards and trusts.

A further concern was that this document introduced a business model that conflicts with Church culture. I find this difficult to understand. The model proposed is commonly used within parts of the not-for-profit sector such as tertiary education. The term 'business model' may suggest to some a hard line approach to making a profit or an infatuation with the 'bottom line'. Certainly, this motivation is entirely absent. The purpose of the organisational Church is to promote the wisdom and actions enjoined by the Gospel. But the commitment to being effective with limited resources is the essence of good stewardship. Some describe this as being 'business-like'. Whatever label is given, this acumen is surely crucial and socially responsible in an institution that depends on voluntary gifts to sustain its existence.

My proposed reform is to clarify lines of accountability and suggest clarity in the distinction between governance and management.

7. INDEPENDENCE

I must emphasise that what follows are my judgements. Certainly, I have tested out my observations with some people. But, I take full responsibility for them all. They are my judgements. I am not beholden to any individual or group of people. I was employed to be Commissioner on the basis of my many years in leadership roles within not-for-profit organisations. Hence, in this exercise, I share my impressions which I hope might be helpful in building an improved organisational structure.

8. CONTINUING REFORM

In a progressive organization, geared to meeting the changing challenges, there should not be a completion to this process of reform. In a sense, the final statement to be presented to Conference will still function like a draft. If some of my suggested changes are implemented other perceptions and insights will arise. There will be more changes as a consequence, with each change building on earlier developments as the institution develops and the leadership grows in understanding. So, this document should not be a blueprint to be slavishly followed. Perfection is not feasible in our human-all-too-human experience. But we do need a vital and creative organization to facilitate opportunities of service.

9. FINANCIAL CONSTRAINTS

It must be realised that, to survive, a Church must balance the financials and be good stewards of the available scarce resources. It seems that Methodism in New Zealand is well served by its central administration and responsible budget centres. I assure you that I fully recognise the urgent imperative to respect the financial limitations of the Church and not encourage fiscal irresponsibility.

In planning for the future I have always believed that we should first set our priorities. Secondly, we should explore the preferred organisational imperatives. And, thirdly, we explore how far we can get with our plans in terms of the available finances, which is a decision to be guided by the managers of the Budget. This is the format with this process of suggested reform.

It is difficult to provide an accurate set of preliminary costings because there are so many unknowns. It all depends on which ideas are embraced by the Conference. Trinity College is forced to face a similar problem every year because they cannot know how many students will be candidating until well into the previous year.

However, I will include some possible guidelines to assist the budgeting process for your consideration, if my suggestions are accepted. I hope these will provide some basis for estimating additional costs. These are as follows:

- a. There should not be the need for any more senior level administrators if the Church cannot afford them. Some of the designated responsibilities depicted by two positions can be carried by one person. For example, one of the Directors in the Mission Resourcing Division will represent colleagues as the Divisional Director performing the tasks of:
 - i. Communicating within the Church and, when necessary, chairing meetings with colleagues.
 - ii. Attending Management Executive Meetings and being accountable to the Connexional Director (formerly General Secretary) for the overall management of the Division.
 - iii. I have recommended that two more staff be added to Trinity College because, at present, it is extremely minimal and barely capable of enabling the College to meet Church expectations. The number proposed replicates the number employed by the Church for education as on the books at the beginning of 2008. However, if a decision is made to offer the first two years of the Dip.Min through EIDTS (Ecumenical Institute for Distance Theological education), then perhaps only one additional full time position might be required.
- b. I have suggested, in addition, the following additional new position, if funding is at all possible: a part-time communications person for the General Secretary/Connexional Director's office. Also, the position of Secretary should be upgraded to Administrator in the Mission Resourcing Division.
- c. Hopefully, the costs relating to expenses for meetings of new committees can be met by

savings from the committees they replace or deemed surplus to requirements.

It is to be lamented that such a crucial dimension of our community like the Church, which offers so much to so many people, is so strapped for money.

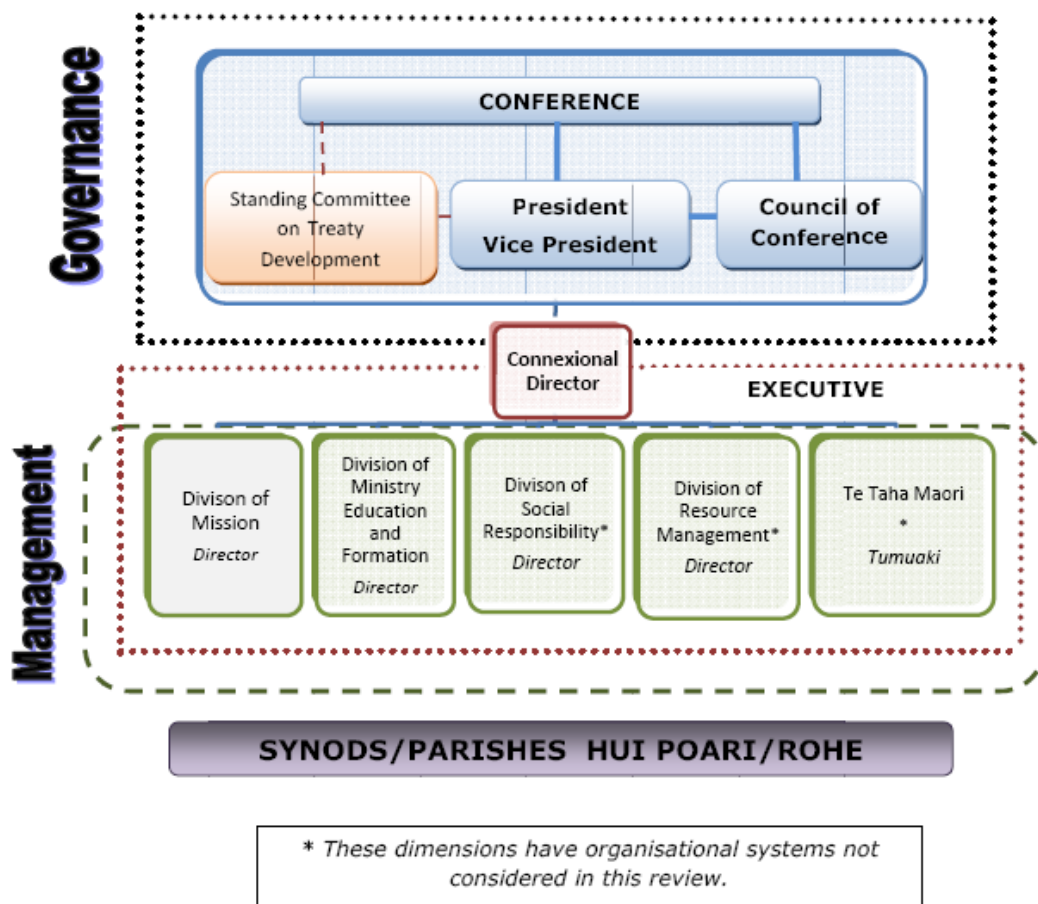
The Gospel based transformative imperative of the Church can only be enabled by a service oriented, people respecting, and ecologically minded administration. So, we should affirm a Quadruple Bottom Line in annual reporting including Spiritual, Economic, Social and Ecological Dimensions. It is crucial that these component parts of an institution interrelate meaningfully, regularly and easily. The values of synergy nurtured by an interconnecting, trusting, and understanding collegiality can be of enormous benefit.

10. DIAGRAM OF THE PROPOSED ORGANISATIONAL STRUCTURE

In preliminary discussions it has become apparent that some confusion might be eased if a clear diagrammatical representation of the suggested structure could be provided.

Diagrams are both helpful and a nuisance. They are helpful in a limited way of illustrating relationships in terms of one particular emphasis. They can be a nuisance in that they *ARE* one-dimensional and leave some people feeling neglected. And, inevitably, they will distort some crucial aspects. For example, the following diagram does not represent what is most important in the Church. This must include factors such as the local parish community, the service outreach, the theological student, and the Synods, etc. To feature this emphasis, I should turn the diagram upside down and flesh it out in a long map. Or, preferably, I would have produced an entirely different diagram, perhaps like an alternative diagram offered to me, by a Church leader that effectively represented the significance of all of the dimensions of the Church. However, this is not my task.

In this diagram I seek to focus solely on the attempt to clarify the lines of accountability between governance and management. This, I hope, will have the advantage of demonstrating clearly and simply the distinction between the two dimensions. Because the purpose of the diagram is to portray only the recommended structure as related to these lines of accountability for senior management, only a limited number of positions are indicated. There is absolutely no need to panic if a particular dimension or position is not in evidence.



PLEASE NOTE:

- I emphasise that a diagram is only a partial representation and a one dimensional depiction of a dynamic institution that needs to be understood holistically.
- This diagram illustrates only lines of accountability as related specifically, and only to the functioning of the senior levels of governance and management. It does not indicate such matters as structures of management within the divisions or anything else.

11. METHODIST EMPHASES

The spirit of ecumenism no longer burns brightly like it did with such zeal and hope in the 1950s and 1960s. Methodism supported and invested heavily in this dream that was not to become a reality. So, now the Church must decide whether it genuinely wishes to, and how it could promote a strong Methodist presence in our society.

Of course, Methodism is not to be equated with the organisational structure. The commitment to the Gospel, with the particular emphases, establishes and confirms the future for Methodism.

So, of paramount importance is a program of continuing education for laity and presbyters about the theological, social, missional, and pastoral emphases of Methodism. And the preparation for ordination must include an educational programme and curriculum which give due emphasis to the spirit and traditional strengths of Methodism.

To facilitate this aspiration to promote Methodism through the mission resourcing and education of the Church, it is important to ensure resources are geared to this task of developing the strongest possible Methodist institutional structure.

12. GOVERNANCE AND MANAGEMENT

In this communication, I am mindful of a “Core Objective” of my contract which is “To restore organisational requirements and values to full self-governance and full self-management status.”

Any organisational structure must carefully respect the differences between governance and management. But it is a relationship that is complicated. Difficulties in this area plague many institutions, especially those in the not-for-profit sector.

Essentially, it is the fundamental responsibility of Council to focus on policy level issues and leave the machinery matters to management – even if Council members feel more comfortable with the latter.

It is the responsibility of all Council members to check each other to ensure they do not step over the line and focus on management issues. They should reject items on the agenda that are management matters. And it is the responsibility of management to ensure issues with a governance dimension are given to Council. If in doubt, my advice is to err on the side of sharing.

Sometimes a difficult decision concerns the amount of information that management should give to Council. Some Councillors will want a brief analysis of the essential points together with particularly relevant information. Others may be tempted to judge the merits of a proposal by its length (Auckland City Council agendas have reached a thousand pages). I prefer the former practice with a clearly stated analysis. A set of references to other information could be attached to meet the needs of a member who might be particularly curious about some points.

However, there is no definitively right answer. It is too simplistic to state that there is always and forever a clear divide. Mostly, if an effort is made, leaders will determine that there is an obvious division of labour. But sometimes there can be a difficult interface that must be approached sensibly and responsibly. This will depend on how much respect for, and trust there is in the Management.

There are some major issues (such as the building of a new Church or the development of a new credential) that require a close association between the governance and management teams. Management would early in the process present to Council an analysis of the facts, features, needs, opportunities, problems and costs for their consideration. As the process develops, Council would expect to receive progress reports, perhaps with Performance Indicators that clarify the progress, or lack of it.

There are developments of secondary importance such as the proposal to increase the budget for the Diaconate and decrease it for some other area. This would require an assessment by Council of the

final management recommendation at Budget time.

Neither Conference nor Council would expect to be involved at all in the development of basic standard operating policies and procedures. These should be included in the agendas for interest only. Some institutions have the practice of what is called a "consent agenda", where only the items marked with a star are discussed. Those items not starred are included for information purposes only. Then there are those basic management decisions such as including a student representative on Trinity College's Board of Studies or appointing one or two extra people to an Advisory Committee. These would not need to go to Council at all, although they might be noted in a report for information purposes only.

Management will draft most, if not all of the items on Council agendas. Councillors should be invited to contribute wherever they can but they will not have the responsibility for devising, consulting and presenting major policy initiatives or developing details of strategic plans. Crucially, they will challenge the administrators by asking pertinent questions to ensure both that the proposals are as well developed as possible, and that they fully understand the proposals before voting. Also, items on agendas should be prioritised so that important strategic issues are given the best meeting time.

Personal attributes as usual are essential to effective governance and include the following:

- A clear vision about the meaning and future of Christianity in general and Methodism in particular;
- A recognition that their appointment is to serve Conference and the wider membership of the Church;
- An ethical approach to governance that includes values such as respect for people (including a personal loyalty to colleagues in both governance and management), respect for the whole (both the Church and community), respect for Nature, respect for the past and future as well as the present, and respect for stewardship of the scarce resources;
- A commitment to the Strategic plan and Mission Objectives of the Church;
- A willingness to empower the management to be as creative, constructive, and effective as possible and avoid bureaucratic slowdown;
- A willingness to refrain from engaging in management issues;
- A willingness to avoid being dysfunctionally polite or excessively deferential, and ask probing questions in a caring but direct way about the processes and purposes of management, and especially to ensure the precious financial resources are wisely and responsibly spent;
- An ability to weigh up, be aware of, and adjudicate between competing claims when there appears to be a management difficulty in allocating resources in the preparation of Budgets;
- A willingness to challenge organisational tunnel vision and stimulate expansive visionary thinking about the future; and
- An ability to foresee or imagine alternative possibilities.

Co-operation between governance and management is essential. On the one hand, Council must empower the management to operate responsibly. It must not impede or disempower the leaders of management. On the other hand, Council has the crucial governance role. One example. A key governance role is to monitor the overall financial health of the organization. The Church is not a business in the sense of seeking to make a profit. But because the financial resources are so scarce it is crucial that management prioritises and spends wisely. The best financial manager can miss seeing a crucial signal that a more objective Council member may notice. So, it is important that the person responsible for Finance in the management structure establish a close and effective relationship with any finance experts on Council. Together, they could both devise a set of early warning signals that might signal an impending problem. But the Finance Manager will organise the occasional and random spot check.

A new Council member from some corners (but not all) of the business world may experience a culture shock when encountering what might seem to be an alien approach to governance. The values and idealism of the Church take precedence over the bottom line. Time consuming participative management is preferred to efficiency. And, experiences such as worship or caring for the deprived are embraced with far more enthusiasm than the auditor's reverence for a correctly documented statement of accounts.

However, it is good stewardship to respect the quest for efficiency and financial acuity. A mismanaged or bankrupt Church will scarcely succeed in its mission. So, a key responsibility of governance is to respect both the idealism and altruism of the Church as well as the business dimensions of management.

I would emphasise the necessity for Council to delegate responsibility for the planning, preparation, organisation and oversight of activities including the maintenance of targeted bequests, gifts, etc., to

the Connexional Director who would then empower the most appropriate agency, such as a Divisional Director, to take responsibility. However, before any major new development takes place, an item should be recorded in the agenda of Council for their final imprimatur. It might be included in the agenda as a non-starred item, to be discussed only if there is a question.

A vexed issue to confront is the nature of the membership of Council. Some experts affirm that Council should be a small, elite, and expert group who can function as a “strategic think tank”. I agree that such talent is a requirement. But I would add that there should be some representation of the dimensions of the Church. There is no perfect number although many organizations seem to follow the wisdom of Jesus Christ and choose about twelve. These would include, in my opinion, the President, Vice President, Tumuaki, Connexional Director, representatives both from the Education, Mission, and Administration Divisions, from WesleyCom and from the Pacific Island Community, together with three people chosen because of their wide experience within business or accountancy or politics or some significant not-for-profit institution. Having a variety of dimensions represented should provide a greater breadth of experience and a more comprehensive visioning in the strategic thinking at governance level. But, more important than anything else, is the quality of values individual members are able to bring to the table.

In sum, like most issues of leadership, the key factor is the quality of personal respect and trust that can be engendered between the two dimensions. This mutual respect is nurtured by a willingness to encourage people to perform their different responsibilities.

13. TITLES

Many discussions fail to progress very far because of linguistic confusion about titles. Unless we share an understanding of the meaning of key terms and agree on a preferred nomenclature, we will talk past each other and not communicate.

Getting the terminology “right” is very difficult with so many people in the Church having different background experiences. And the labels developed in one context can gradually develop a meaning that is foreign to people without experience in a particular context. But it is worthwhile to seek to get the best possible label even if there must be some compromise. I would recommend that we seek to suit the tastes and requirements of the wider community as much as, if not more than, the inner sanctum of the convinced.

I have no strong attachment to any of the names or titles of positions I am suggesting. But, clearly, it is imperative that I make some suggestions to stimulate the debate.

In my experience, changing titles can add new understanding and an innovative freshness. And, it is useful to have titles that resonate easily with common practice in society.

Sometimes changing terminology brings some initial confusion. Initially, this may seem to negate or challenge any benefit. However, from considerable personal experience, we soon acclimatise to changes.

Some titles are inappropriate. Although a term may be common parlance without the negative overtones among some people, others have such an ingrained dislike for it that they reject the statements containing the term. I discovered this by introducing the label ‘CEO’ in my first draft. Having been one for twenty years, somewhat expectedly, I do not share the antipathy to this term indicated by some respondents. But, as a consequence, it was appropriate that I looked for a more preferred title.

The term ‘General Secretary’ is alive and well within Methodism. But it could be regarded as being outdated in that most secretaries evade this label and are now called ‘Administrative Assistants’. Perhaps there is the possibility of confusion with the General Secretary of the United Nations! Some prefer to affirm continuity with the past and revert to ‘Connexional Secretary’. My preference is to endorse the preference for ‘Connexional Director’, which unites the old (‘Connexional’) and the new (‘Director’).

The use of ‘Principal’ for the Theological College is comfortably traditional. But in these days, some heads of Secondary and Primary Schools use this title. ‘Director’ would be a better understood title within the wider community.

I have indicated a preference for the title ‘Director’ for the heads of Divisions. However one persuasive correspondent with wide experience in a respected profession would prefer a term such as ‘Manager’. In his experience a ‘Director’ represents governance. I have an entirely different experience. This title

is commonly used at the management level in the City Council and educational institutions where I worked for many years.

There is a difficult problem with the variety of different agencies within the Church called Trusts, Boards and Councils that have been established, and legally constituted to perform important tasks. The functions of these bodies should not be altered, as I will emphasise several times. But the labels, especially 'Board' and 'Council' do tend to signify a governance role. However, in practice, members of these agencies ordinarily do defer to, and respect the role of governance assumed by Conference. Since this is common practice, and since staff both have a role in the operations of these agencies and cannot serve two governance authorities, I would recommend that these agencies be clearly stated to have an advisory role to the Executive Management Division through the Director of the Division. Any significant strategic or policy changes pertaining to these bodies would be channelled through to Council.

It would be much easier if labels could be given which would avoid the implication of governance. However, I reluctantly accept that it would be such a legally expensive and lengthy process that changing these particular titles should be parked at this time.

The following is a list of existing positions and, in some instances, my suggested new titles:

Conference	>>>>	Conference
President	>>>>	President
Vice President	>>>>	Vice President
Council	>>>>	Standing Committee on Treaty Development
General Secretary	>>>>	Connexional Director
Principal	>>>>	Director

The following are new or newly defined positions:

- Council of Conference
- Management Executive Committee
- Advisory Committees
- Curriculum Committee

Another issue relating to titles that established Methodists would not view as a problem, but which would challenge, if not confuse outsiders, is the common use of 'mission' in three separate areas of the church. These are WesleyCom's Missions, the Division of Mission Resourcing, and the unit called Mission and Ecumenical Development. An outsider would wonder what the connection is between the three agencies. Perhaps there needs to be a clarification of this overloaded term.

14. DEMOCRACY

Democracy is essential in our community. Clearly, the Church is committed to democratic processes. However, democracy can survive only if people respect some effective and respected organisational constraints.

All-too-often, especially in volunteer intentional organisations like a church that depend on personal goodwill, there is a fear about giving away decision making to others. This fear arises because there is the possibility that a significant mistake will be made and people will be "hurt". But, democracy is about sharing power, and the more that power is shared the more powerful will be the organisation.

An organisation can become paralysed by democratic processes, with too many leaders spending too much time servicing the democratic processes and making work for the committee structure. It must be emphasised that both governance and management must serve the interests of the organizational imperatives rather than merely serving the maintenance of the organisation. A key instrument for such a focused leadership in a democracy that works is the Key Performance Indicators (KPIs) device where designed or chosen commitments are projected, measured and then seen to be achieved. Such accountability will give the democratic processes purpose and vitality.

For democracy to succeed in a not for profit organization, members must respect the will of constitutionally elected leadership e.g., Conference, President, and Council of Conference for governance and the Connexional Director and Executive Management Team for management issues.

15. POWER SHARING

As mentioned earlier, an institution becomes more powerful when as much administrative power as possible is given away to those entrusted by the institution to be managers. When empowered they are more likely to be committed to, and value both the opportunities to make things happen, and the

mechanisms of accountability. They will be more respectful of the operational terms of reference. They will be keener to implement the managerial implications of the policies determined by governing authority. They will respect, and in turn empower their colleagues. As a consequence, they will anticipate more readily personal and organisational performance reviews because they know they have been able to give their best service. This restores the “missional” approach to administration of former “power sharing” days, and is crucial in these times of limited human and financial resources.

We do not want to have our leaders buried, bedevilled or beguiled by the sometimes frustrating, and occasionally destructive processes that result from confusion over our responsibilities for management and governance. This, I perceive to be a problem at present. Of course, we will never do without the occasional personal annoyances that inevitably challenge our human efforts. But, getting the balance right between governance and management as discussed above, having a simple and clear structure with carefully stated lines of accountability, having a holistic understanding of the institution and its primary purposes, respecting each other personally, and empowering colleagues to make effective decisions within their sphere of influence, will more likely yield an engaging and vital organization that thrives.

But power sharing is only possible when there is a clearly recognised and respected structure of management. A leader cannot give away power that he or she does not know for sure that they really have. Chaos results when this is attempted. And, to be effective, leaders must retain their authority in terms of the stated lines of accountability – without being authoritarian. Hence, the clear and simple proposed structure should be a liberating device.

To empower the managers, position descriptions must be action oriented, encourage creativity, respect the well-being of the administrative structure, and inspire loyalty to the Church.

16. INTEGRATION

The Methodist Church cannot afford many administrators and cannot afford to waste opportunities to maximise shared wisdom and expertise. So, we should integrate the various dimensions wherever possible to ensure:

- a. All the key responsibilities are covered;
- b. Expertise is shared;
- c. There is a fair allocation of resources;
- d. There is a creative engagement among colleagues on the basis of a developed unity of purpose, and a clear understanding of, and respect for each other’s roles, strengths, and challenges.

One very good example of a vexed multi-dimensional challenge that demands an integrated and collegial approach is the following. Various criticisms have been levelled at the process of “candidating” or selecting students for theological training. Clearly, this must be a careful if not rigorous exercise both to ensure a good leadership in the future, and because of the high costs of educating future presbyters. Church involvement, educational background including the willingness to continue learning throughout their career, demonstrated abilities, personal suitability, theological commitment, respect for Methodism, and evidence of a call to ministry would self-evidently comprise a basic list of attributes to be considered by the selection authority. But I hear vexed questions which need resolution such as the following: Where should the responsibilities for each stage lie? Who should do the selection? Who would be responsible for integrating the activities of a student’s progress? What role should the local parish play? To what extent should the Divisions of Education and Mission Resourcing assume responsibility? Should there be a college of ministers involved in the selection and progress?

A senior management team involving all those with a role in this process should initially consider such questions. Then the Management Executive Committee should deliberate and decide upon an appropriate mechanism to determine a recommendation for consideration by the Council of Conference. It might be a recommendation from the senior management team or it might require a wider comment. As always, it is crucial that the best possible recommendation be forwarded to the Council of Conference.

Inter-Divisional co-operation with staffing appointments could be of benefit. Position descriptions usually state the expectations of the roles indicating the degree of authority, the line of accountability, and level of decision-making expected. However, they should be sufficiently flexible to allow staff to engage, from time to time, at an appropriate level in other parts of the organization. For example, the Divisional Directors of the Ministry Education and Mission Resourcing could negotiate arrangements whereby the position description of the new lecturer (who happens to be of Pacific Island heritage) being appointed to Trinity College to teach Biblical Theology could include provision for the person to

assist in the Division of Mission. This suggestion may not be acceptable to either or both of the Directors but it illustrates what might be accomplished.

Inevitably, boundary disputes will arise. But there will be a significant enhancement in the resolution of the conflict if there is a structure facilitating collegial discussion. Similarly, administrators who travel and experience different ideas and challenges should be as keen to share them with other Divisions as well as their own, for the enhancement of the wider Church. The more the mindset of leaders is focused towards service to the whole Church rather than to a narrow silo the easier it will become to sort out problems.

If the Church seeks a constructive unity of purpose – a possibility more likely with a Management Executive Committee representing all divisions of the Church, care will be taken to ensure that there are no parts left isolated or neglected on the margins.

17. THE “TOP DOWN - BOTTOM UP” PHENOMENON

Some have wrongly interpreted my circulated draft paper as seeking to impose a top down, authoritarian, and leadership dominated model.

The brief to which I was entrusted meant I should focus on the governance/management interface. Therefore, inevitably, most of my analysis is required to be related to the top level.

In a very small group, where everyone knows and respects each other, you might be able to exist without a hierarchical structure. It must be remembered that the Methodist Church is a large organization with many constituent parts. Many complex decisions must be made, for example, with a respect for justice in the allocation of resources. Being human, each part will want, and probably compete to maximise their budget allowance. There must be a process allowing and facilitating the adjudication of such disputes administered by those with appointer leadership responsibilities.

In the diagram in Section 10, I have stated lines of accountability, which, as we all know, must be clearly recognised and respected for a democracy to work. These lines of accountability, I repeat, are particularly crucial when there are crises. People are liberated when they know to whom, and for what they are accountable. When there are no problems there will be conversations across all the structures and the hierarchical structure less essential.

I would emphasise again, *if* I had been drafting a diagram to describe importance within the church, I would have had an entirely different model. In fact, I would have turned the diagram upside down or presented a model with interrelating circles.

As mentioned earlier, it should be recognised that the model with clear lines of accountability can more easily provide the possibility of empowerment. It is up to individual people to capture and utilise the spirit of empowerment.

I am convinced that the model I have projected will facilitate, but not guarantee, the empowerment of everyone in the organisation.

18. STRUCTURES AND CREATIVITY

Staff, as colleagues, will welcome clarity in their position descriptions but it does not have to mean being tied down into narrowly defined roles. Creativity so often occurs at the interface of activities when people connect with, and integrate their different perceptions, various experiences and unique talents. Such shared responsibility should enable an economy of activity and resources so essential at this time.

The encouragement to take risks and the willingness to forgive mistakes should be stated in word and deed throughout the governance and management structures, and be respected throughout all dimensions of the Church. Obviously, everyone must respect that the limited resource base could mean more mistakes or more things left undone. But an encouraging empowerment by the administration, that excites employees to be more involved and active, will enhance significantly the engagement of staff within the operations of the Church.

19. PERSONAL FACTORS

Again, a collegial and empowered organization cannot absolutely guarantee to provide the best possible results. But, without this approach, an organization can suffer confusion and time-wasting frustration. Nor can a good organisational structure prevent an incompetent or misguided leader

taking wrong directions. But, with the checks and balances of the model proposed, it is easier to notice the problems earlier and deal with them appropriately before too much damage is done.

The organisation is not a machine. It is an organism that depends upon people who, although fallible and limited by human partiality, are responsible for making some difficult decisions especially at a time of diminished resources. They need to be encouraged, empowered, respected and trusted as colleagues serving the same mission. The personal dimension makes a huge difference to the success of every human endeavour.

Sometimes aspirations, cultural backgrounds, and even values clash in organisational decisions. Sometimes difficult and painful decisions must be made which appear to compromise the imperative to respect people, especially when there is a debilitating shortage of essential resources. This seems inevitable in any organisation with a limited resource base.

Always hopefully, we expect more from a Church which affirms the principle of Love.

20. THE TREATY OF WAITANGI

The Treaty of Waitangi based partnership within the Methodist Church between Te Taha Maori and Tauwi has been extensively discussed within the Church over many years. It seems to operate reasonably satisfactorily. I am not in a position to add much that would be of use. So, it seems to me, the intent of the Church's commitment to biculturalism need not be compromised.

In the above diagrammatic depiction of the model I am promoting, I seek to include the partnership ideal as sought by the Church both at the governance and management levels. At the governance level I am suggesting a Standing Committee on Treaty Development, and at the management level a place for the Tumuaki on the Management Executive Committee.

21. WESLEYCOM

At the last moment, before circulating my first draft document, I determined that it would make sense to include the WesleyCom activities more directly within the organisational structure to achieve a unity and coherence for Methodist Church activities. Clearly, in succumbing to the desire to get discussions underway as soon as possible, I erred in doing this too quickly. I did not refer to the fact that there are different legal, structural, and operational imperatives that must be respected. So, I wrong-footed the quest to promote a greater engagement by implying some unintended and unacceptable implications.

However, I am strongly of the opinion that WesleyCom should integrate as much as is possible within the structures of the Methodist Church of New Zealand. This would serve the purpose of sharing wisdom, knowledge and information throughout the Church and WesleyCom. This can only help all dimensions to become more unified and stronger in the capacity to reach out to the community.

My suggestion is to invite WesleyCom to provide both a member for the Council of Conference and a representative from the management of their four Mission Centres to participate in the Management Executive Committee.

The representative serving on the Management Executive Committee could be one of the established Directors, perhaps rotated, or volunteered, or the one who resides in the city where meetings are held. This would enable both another crucially relevant voice to be heard and a sense of integration and unity nurtured.

There is absolutely no intention to suggest alterations to their existing management and governance structure, except in this crucial dimension of WesleyCom participating and being represented at the tables of both the Council of Conference and the Management Executive Committee.

22. STRUCTURES OF GOVERNANCE

This section describes a preferred approach to the governance of the Church. It elaborates upon the discussion in Section 12.

In addition to accepting that Conference provides the ultimate governance level leadership, I am proposing that there be:

- A Council of Conference;
- A Council Standing Committee on Treaty Development; and that
- The Connexional Director, Tauwi Executive Officer and Tumuaki participate in the Council.

Descriptions of these dimensions and the rationale for proposing these developments follow.

23. CONFERENCE

There must be only one ultimate agency of governance. This is Conference, responsible for the overall visioning of the Church. When in session Conference provides the governance level leadership. When not in session Conference is represented by the President. It is my view that there should also be a governing Council to support and work with the President between Conferences.

Conference is responsible for the policy and direction setting of the Church. The emphases are on exploring ways:

- to focus attention on the major strategic issues and the significant theological, organisational and socio-political challenges facing the Church;
- to creatively imagine future opportunities for enhancing the mission and direction of the Church;
- to offer insight, expertise, and wisdom to the Divisions;
- To challenge the Church agencies to live up to its declared values as well as its Mission Statement, with the achievement of Goals and Objectives, Key Performance Indicators, etc;
- to encourage members to be courageous in expressing their faith, hope and love;
- to be responsible for the process of appointing the Council of Conference, and the Connexional Director;
- to empower Management, through the Council and Connexional Director, to implement their vision and aspirations; and
- To hold to account, through the Council, the Connexional Director for the good management of the administration.

Conference will continue to function in the same way as at present except that the issues on the agendas will have been presented as governance rather than management items, prioritised in terms of strategic importance, and organised in terms of recommended resolutions, background reading, etc. Crucial reports will be circulated prior to the meeting for discussion purposes and time at conference will be reserved for final discussions of resolutions.

It is important that significant parts of agendas continue to pertain to discussions about the theoretical and practical dimensions of theological, pastoral, prophetic and mission issues. The Christian faith is the reason for the Church's existence and the crucial motivating and unifying factor. Always this must take precedence.

Conference bears the responsibility of appointing members to the Council. It needs to determine precisely what should be the most effective combination of people constituting the membership.

Initially, if this concept is approved, Conference should act to appoint a search committee of six to eight people including the President, Vice President, Connexional Director, and one outsider (perhaps a skilled Human Resource expert) to consider the membership. This group would select and recommend to Conference a team of about twelve Councillors as discussed above.

The selected members of the Council of Conference would be invited to serve the future of the Church (I would suggest in a voluntary capacity) initially for four year terms. I recommend that they could be re-appointed for a second term. Members of the first Council would be invited to serve a second term but this would be divided (drawn by lots) as follows: one third of the membership to be members for two years; one third for three years; and the other third for four years. This will provide the rotation required for experienced leadership.

24. COUNCIL OF CONFERENCE

Considerable thought and care must be exercised in determining the role and membership of this governing Council of Conference. People chosen for this role must be:

- Committed to the Gospel;
- Competent in leadership;
- Strategically minded;
- Wise in their understanding of the role and challenges of the Church;
- Fully aware of the difference between governance and management (see Section 12);
- Able to represent the Church to the wider society;
- Competent in bringing to the table of governance important talents and expertise;
- Respectful of the implications of the Treaty;
- Committed to supporting a multi-ethnic community; and
- Experienced in the nature, challenges and role of the Methodist Church.

Crucially, the Council is accountable to Conference, has Conference's explicit authority for governance, and is constituted as a permanent fixture.

I am aware that there exists, at present, a Council of Conference dedicated to ensuring the Treaty focussed obligations of a meaningful partnership are followed. The term 'Council' is most appropriate to refer to the agency which has overall executive powers for the Methodist Church. So, I suggest the existing Council, which focuses on biculturalism become the Standing Committee on Treaty Development and remain an arm of Conference (See Section 25).

Normally, the chair of the Council of Conference would be elected by Council membership. Members would be expected to seek a competent and experienced Chair who could serve for several years and thereby establish some continuity. However, the Church might prefer to offer it in the first instance to the President, especially if this becomes a three year appointment.

This governance agency cannot expect to bring expertise to cover all the dimensions of the Church. It should have the ability and willingness to use experts or set up ad hoc working parties to deal with extraordinarily complex issues or highly technical details. I affirm the recommendation of one of the submissions that Council members be given the opportunity to participate in a programme outlining the distinctions between governance and management in the not-for-profit sector. For example, the Institute of Directors offer a course on this subject.

I would like to see the Conference and Council develop and adopt a Charter or Code of Values that makes clear the difference between governance and management. Conference delegates, Councillors and senior managers would be expected to be fully conversant with this distinction before commencing their responsibilities. Expectations of progressive, dynamic, empowering and creative leadership at this senior level should be spelled out. And, in their turn, managers throughout the system would be expected to offer similar learning opportunities to the people they employ. It is especially important that managers do not confuse their management role with the governance role of Conference and its Council.

Council will determine the agenda of the annual Conference ensuring that there are well developed strategic presentations on essential and priority governance issues.

It is impossible, in some instances, to specify precisely the boundary line between strategic issues of note to be determined by Council/Conference and those important management issues which the Connexional Director and Management Executive Committee should resolve. Self-evidently, it will be crucial for Council to consider and approve recommendations on major strategic issues, such as re-considering the composition and structure of the Stationing Committee, affirming the preferred process for selecting new candidates, changing the manual of disciplinary procedures, the introducing new educational programs, and establishing significant formal relationships with other Churches, etc.

Matters that need not be referred to Council include basic management issues such as salary levels for administrators, routine personnel disputes, book allowances for teaching staff, etc. Obviously, the salary and performance reviews of the Connexional Director would be organised and assessed by the Council of Conference.

When in doubt, the Council should be consulted. This will invariably occur with boundary type issues such as, for example, changing the date of the financial year to correspond with the calendar year (which makes sense for Trinity College budgeting), providing special financial assistance for a new initiative, etc.

A case study might clarify the process. The Administrator of the Ministry Education and Formation Division is justifiably worried about issues relating to the equitability of support for students in terms of how housing allocations are made. She concludes that the option of establishing a fund against which students could apply for housing support as distinct from actual physical housing could be explored. She presents this to the Divisional Director's team.

If there is support then the Director might discuss it with the Advisory Committee before taking a fleshed out proposal with recommended resolutions to the Executive Management Committee.

If endorsed after discussions, this would move on to the Council of Conference for resolution. If, and only if approved, this matter would be sent as an information item to Conference and the Standing Committee for interest. It does not seem to be such a high level strategic issue for debate on the floor of Conference, and it would not seem to have any Treaty implications. However, if the matter is not urgent in terms of time available, and a significant proportion of Council, say three or four members,

or a similarly significant number of a Standing Committee, determine that it is such a strategically significant issue, then it should be included in the agenda as an item for the next Conference meeting.

The Conference, through the Council, employs only one person, that is, the Connexional Director, who will be held responsible for administering the management of the organisation. Having other lines of accountability and reporting is a recipe for confusion and can lead to a breakdown in trust. The Connexional Director is at liberty to establish short or long term advisory or consultative committees but they should have no governance authority. And the Connexional Director has no governance authority other than as a member of the Council. It must be self-evidently clear that governance belongs to Conference, its Council and the President.

The only other position that spans both the governance and management spheres is the Tumuaki. This is because of the special relation the Church has devised for Treaty development.

It must be emphasised that people in leadership positions should be either in governance or management. Confusion and unnecessary complexities can arise when people attempt to have a foot in both camps - except when formally declared in management procedures.

The Council has the responsibility to require from the Connexional Director, annually and on time, clear, coherent, comprehensive and competent draft budgets and annual reports. Also, it is expected that Council will challenge the Connexional Director both to bring papers on strategic matters and to encourage colleagues in management to prepare innovative strategic presentations for the consideration of Council.

The nature and function of Synods need not change one iota as a consequence of this focus. The Council of Conference will have to make sure that Synods have been consulted appropriately if they hope to succeed in passing a proposal through Conference. This would be a crucial responsibility of the Connexional Director.

25. STANDING COMMITTEE ON TREATY DEVELOPMENT

There will be one Standing Committees of Conference. This should be The Standing Committee on Treaty Development which would ensure both that the strategic partnership with Te Taha Maori will continue to be carefully respected and that the wairua and protocols of Maori are heeded.

The Methodist Church has determined that it has the responsibility to respond to the challenge of educating the Church membership and our New Zealand society about the relevance of the Treaty.

There might be some concern that by replacing the present Council (Kaitiaki focused) with a governance focused Council the Church's strong bi-cultural focus will be diminished. This is not the case. The advisory and monitoring functions of the existing Council will continue unimpeded and become the responsibility of The Standing Committee of Council on Treaty Development. So, there should be no diminution of authority or responsibility. The quest of the Church to honour its professed bicultural commitment and achieve a genuine partnership is safeguarded, if not strengthened, because this Committee will:

- be the only standing committee of the Conference;
- have a carefully appointed membership established explicitly to focus on Treaty issues; and
- be empowered to advise on, and monitor the bicultural pulse and ethos of the Church.

There will be a clear line of communication, accountability and policy recommendation directly from the Tumuaki and Te Taha Maori Division through to the governance structure. So, this high level Standing Committee of Conference, led by the Tumuaki and supported by the President and Connexional Director, will be able to influence directly the governance of the Church as, and when required.

The issues that do not have Treaty implications coming before Council and Conference will not need to be considered by this Committee. It would be time consuming, administratively ponderous and unnecessary for every issue to be considered by this standing committee. However, with at least one Maori on both the Council of Conference and Management Executive Committee there will be someone responsible for double-checking which issues need to be considered from the partnership point of view.

This Committee should be convened at the discretion of the Tumuaki or President or at the behest of Council members.

I would suggest the membership of this standing committee be the Tumuaki, three Maori, three

Pakeha, and one Pasifika representative for reasons of communication and inclusiveness. It should include the President and Connexional Director. The place of the Tauwiwi Executive Officer on this committee should be considered.

26. THE PRESIDENT AND VICE PRESIDENT

The position of President, supported by the Vice President is pivotal, being the ultimate voice of authority when Conference and Council are not in session. My inclination is to recommend that the President should hold the power of veto in the Council of Conference, but this deserves a full debate.

The current annual turnover of these two crucial positions undoubtedly serves such needs as giving more people the opportunity to serve this role, ensuring no one becomes overly enamoured by the power and the glory, and protecting office holders' traction in their normal positions.

On the other hand, there are reasons for extending it to three years. The primary reason is that the challenges are becoming increasingly complex. A three-year term is barely sufficient to:

- Gain sufficient depth of understanding;
- Network with key stakeholders;
- Find time to sort through and resolve contentious issues of major significance; and
- Build up a trusting collegial spirit within the Council.

A one-year tenure facilitates any desire or inclination to avoid the trauma of making a difficult decision by deferring it to the next presidency, which is never far away.

If the position were primarily ceremonial, the one-year term would suffice. But, in fact, the President has significant and constant governance demands as well as the more crucial pastoral and prophetic responsibilities on behalf of the Church.

The Vice President could remain as a one-year term. This would enable those who could only afford one year of service to participate at this level. Also, it would enable more people to play a role in this top echelon. But there are bound to be good arguments for establishing a stronger team with a three-year term for the Vice President as well.

27. MANAGEMENT

This section describes a preferred approach to the management of the Church. Key features of this area include:

- A Connexional Director;
- A Management Executive Committee;
- Divisional Directors;
- Team Meetings and;
- Advisory Committees.

28. CONNEXIONAL DIRECTOR

It is proposed that the Council of Conference, acting for the Conference, would appoint the Connexional Director to serve on its Committee and be responsible for the management and administration of the Church.

Being both the appointment of Council on the Council of Conference and the convenor of the Management Executive Committee, this position has to liaise between, and integrate both dimensions. This is not an easy task but fundamentally crucial to the activities of a well functioning Church.

Some of the roles of the Connexional Director include the following:

- Liaising effectively with Conference, President and Vice President, Council, Directors, Synods and Parishes, etc., and with various agencies within the wider community when necessary;
- Requiring accountability for the accomplishment of all negotiated administrative responsibilities of Divisional Directors;
- Ensuring people are respected throughout the organization and there is effective communication;
- Organising reports and recommendations for Council and Conference;
- Being like a lightning rod receiving, then channelling in and through the organization all the troubles of the firmament and, finally, responding through appropriate colleagues;
- Ensuring the Directors of Divisions successfully implement and monitor required activities,

perhaps with the aid of carefully devised KPIs (Key Performance Indicators) that demonstrate that all management responsibilities are being covered;

- Fostering collegiality and creativity at the interface of different dimensions;
- Ensuring all divisions have fair and just access to financial and human resources;
- Actively affirming the theology, philosophy and socio-political practices of the Church;
- Nurturing an integrating coherence within the organization like the conductor of an orchestra.

Perhaps the analogy of the conductor of an orchestra might be usefully unpacked. In a perfect orchestra, with perfectly capable players, the conductor would not be necessary. In a team of mere humans we need someone in whom the orchestra has invested the authority of leadership to ensure the music is delivered in the best possible way. Having this authority is not the same as being authoritarian.

Some have expressed the concern that this new structure will invest too much power in the Connexional Director. This has been one of the more common concerns in the responses. By initially using the label 'CEO' I may well have inadvertently enflamed a wrong perception.

Four comments in response. First, because we are seeking to develop both a Council of Conference, of which the Connexional Director is but one member, and a Management Executive Committee of which the Connexional Director is the chair, there will be a system of checks and balances. It will be difficult to engage in solo performances.

Secondly, more people will have a close engagement with the crucial decisions of the Church. Minutes, with the exception of "in committee minutes", will be circulated widely to close the disillusioning communications gap.

Thirdly, with a clear structure, everyone, including the Connexional Director can have a clear idea about the limits and opportunities of power. This defined structure should be liberating for the Connexional Director as well as empowering more people to manage the Church. Trust and collegiality should follow, unless a wrong appointment is made.

Fourthly, and obviously, no one person can cope with all the demands listed above for the Connexional Director. In fact, the competence and talents required to fulfil some of the requirements may mean that the Connexional Director will find it difficult to cope with other responsibilities. So, as mentioned elsewhere, the person holding this office must be willing to engage with colleagues, delegating wherever possible in sharing the responsibilities of office.

So, in one sense, the position of Connexional Director will be less powerful than it is now with these checks and balances, with the obvious necessity to delegate to succeed, and with the clear lines of communication. However, because of the clearly delineated roles, the position will be so much more pleasant, and more easily satisfied.

Even the most ethical, most efficient and most effective administration will wrestle and fail in allocating the scarce resources in a strategically perfect way. With our limiting human subjectivity, invariably, this is a very difficult part of management. But, with good teamwork and respect for the wisdom of colleagues, a top management team can usually provide an acceptable compromise. And, because a team is involved, usually the recipients will be reasonably accepting of the final decision.

Good stewardship means a commitment to business-like processes that ensure time is not wasted on expensive bureaucratic hassles and administrivia. It means minutes demonstrating achievement and detailing items of significance are prepared for general circulation. And, being as economical as possible with the structural processes should enable the essential purposes of the Church to flourish.

I am recommending, in essence, a servant style of leadership that should facilitate and free the people within the church to develop their special ministries.

Procedures to deal with staff dissatisfaction will need to be carefully structured. Employees ordinarily would follow the hierarchical line of accountability in seeking satisfaction with difficulties. However, in a most rare and unusual situation, it might be considered necessary for the employee to have direct access and the right to negotiate with either the Connexional Director or the President. The employee should have this rare privilege as a right. Normally, if an approach is made to the President, this should be in conjunction with the Connexional Director and relevant Divisional Director.

Performance Reviews should be conducted biennially, perhaps based on the 360 degrees model. An outside facilitator should conduct the evaluations of the Council, the Standing Committee on Treaty Development and the General Secretary. It must be a process that is robust, caring and have

integrity. And, although not always appropriate, it should be results focussed, with caring advice given. The Connexional Director would organise the reviews of the Directors, and the Directors their teams.

29. MANAGEMENT EXECUTIVE COMMITTEE

To integrate the administrative responsibilities of the Church, to organise the delegation of challenges, to share in dialogue about, and make decisions concerning the administrative challenges of the Church, to do the planning, to ensure communication takes place effectively, and to establish an appropriate system of checks and balances expected in a democratic organization, there should be a Management Executive Committee convened by the Connexional Director.

In my earlier draft diagram I indicated the members of this Committee would be Directors of Divisions. However, given the financial constraints and the lack of people power, it will be necessary that these positions be, in effect, Divisional Representatives. Normally, if there is one clear leader such as the Tumuaki or Director of Trinity College, that person would assume the position. But, if there are several leaders in a Division, one person could assume the responsibility by volunteering, or by rotation, or by election at the discretion of the Management Executive Committee, or, at a last resort, through an appointment by the Connexional Director. This person would have the responsibility of ensuring that resolutions of the Management Executive are shared with colleagues within their division.

30. ADMINISTRATIVE DIVISIONS

There should be six divisions represented in the Management Executive Committee to cohere with the six areas of the church.

These are:

- Division of Mission
- Division of Ministry Education and Formation
- Division of Social Responsibility
- Division of Resource Management
- Te Taha Maori
- Taiwi

Divisional Directors

References have been made to these key positions. As is apparent from the above these positions would be as follows:

- One of the Directors in the Division of Mission
- The Director of the Division of Education and Ministry Formation
- One of the four Directors in the area of Social Responsibility or delegate
- The senior person in the Resources Division who is not the Connexional Director
- The Tumuaki
- The Taiwi Director/Executive Officer

31. SOME COMMENTS ABOUT THE DIVISIONS

- a. As mentioned, the scope of my initial brief referred only to the Divisions of Mission Resourcing and Ministry Education and Formation. As a consequence of contemplating some changes to the structure, I came to believe it is entirely appropriate to connect and integrate with all other divisions. However, as will be seen, I am not implying that the organizational processes of the other divisions should be altered in any significant way. There should be no need for alarm. The suggestions are minor.
- b. Four of the Divisions, i.e., Resource Management, WesleyCom, Te Taha Maori, and Taiwi already have well established and effectively functioning administrative structures meeting their different internal needs. So, very little will be said about them. And, because the Divisions of Mission Resourcing and Ministry Education are different in kind, there will need to be a differentiation in the discussion of their management structures.
- c. There should not be anything that limits the operational effectiveness of any unit as a consequence of my recommendations to integrate. Rather, there might be a sharing of administrative overheads enabling staff to accomplish much more by being able to focus more on their fundamental responsibilities. Fantasies circulating such that this structure is but a precursor to staff retrenchments or that key administrators will be disempowered must be rejected. A prime purpose of this reform is to empower and encourage greater focus on

meeting the important challenges. My philosophy of administration, as stated earlier, connects with the advantages of synergy, integration, and holistic thinking.

- d. Because the challenges facing the church in society are complex and multi-dimensional, significant advantages result when expertise, wisdom, knowledge and information, are shared around a table in the search for solutions. Having isolated fiefdoms restricts mutual understanding, institutional vitality, as well as the possibilities of economies of scale.
- e. The Divisions will be represented at Management Executive Committee meetings where, under the leadership of the Connexional Director, issues relating to the management and well-being of the Church's operational structure will be debated and resolved. These Divisional leaders, including the Directors, Tumuaki, Taiwi Director and representatives from the Administrative Division and WesleyCom, will have the crucial responsibilities for bringing issues of Church-wide significance to the Management Executive Committee for resolution, and for the development of strategic policies. The Connexional Director, in association with the author of the recommendation for a policy development, would take the issue to the Council of Conference.
- f. I have observed a disaffection among some church employees because of the lack of communication about Church activities. I should note that I cannot recall being in any organization where the rank and file were very satisfied with the communication achievements of their administration. Often, of course the fault lies with both sides. One recent example relates to the headline in the Auckland newspaper on 1st July, 2008. This announcement declared the Methodist Church had sold the huge block of buildings in Queen Street. Those who are frustrated with a lack of resources and yet are responsible for key dimensions of the Church would wonder whether the substantial income from this sale could be shared with them. Such perceptions should be discussed collegially and openly around the table at a Management Executive Committee meeting where the Director from the Division of Resource Management would spell out clearly the causes, implications and outcomes of the sale.
- g. The Directors will be responsible for ensuring all the responsibilities of their Position Descriptions are accomplished effectively and efficiently. This includes liaison, planning, drafting the Budget, negotiating for resources, collegial relationships, establishing a staffing base (including volunteers), and all that needs to be done to ensure the Division is functioning to the best of its abilities.
- h. A review of the administrative workloads in each Division is a high priority. The Connexional Director should ensure no Division is woefully under-resourced in administrative support.

32. ADVISORY COMMITTEES

Directors have the responsibility for ensuring the operation and contributions of their teams are appropriate in terms of the wider Church. One effective way to meet this challenge is to appoint teams of people who would volunteer to serve as advisors. Meetings would be scheduled at the behest of the Director and the Chair of the Committee. Preferably a team of about eight to twelve people, from a cross section of those who have appropriate skills and wisdom, would be appointed to make this important voluntary contribution. In some places like Mission and Ecumenical there is already in place a well functioning Committee.

If these Committees are involved with legal obligations, such as Trusts operating in the name of the Church, there will have to be some carefully devised protocols to ensure that the responsibilities of Church governance are acknowledged and clearly delegated, that the authority of the people entrusted legally to bear responsibility is not compromised, and that stipulations regarding specific Trusts are safeguarded.

Some criteria guiding the selection of members might include the following:

- Theological wisdom;
- Connexional vision;
- Understanding of, and respect for socio-cultural, ethnic and theological diversity;
- Respect for the Treaty;
- Understanding the challenges facing the Church in our contemporary society;
- Ability to both respect the traditions of Methodism and apply these to the new challenges of the day;
- Recognise the needs and challenges of change management;
- Ability to think creatively;
- Willingness to supportively challenge the Director and team to reach further with their

- aspirations while being mindful of the financial constraints;
- Respect the difference between governance and management;
- Empower the Director and team;
- Someone with an ability to organise fundraising would be an asset to an Advisory Committee.

33. TEAM MEETINGS

In normal practice each leader/manager/director with a team of colleagues would have regular meetings with all members in their area, including administrators and secretaries, to ensure lines of communication are open and the area is operating effectively.

34. DIVISION OF MISSION

This Division is responsible for the development and guidance of the mission and ministry of the Church. This unit incorporates those areas listed below, thereby integrating global and local as well as ecumenical and denominational activities. In addition, this Division is responsible for other initiatives such as Asian, African and other ethnic ministries, the Diaconate, matters relating to the development of lay ministry, lay preaching, shared ministry, parish mission, candidating, recruiting, placements for ministers (including supply) and some aspects of chaplaincy work.

The key positions are proposed are:

- Divisional Director (see Comment a. below. This position will be designated as team leader representing the Division and co-ordinating team meetings)
- Director – Ministries (Pakeha)
- Director – Ministries (Pasifika)
- Director - Mission and Ecumenical
- Co-ordinator - Taiwi Youth and Children's Ministries
- Co-ordinator - Diaconate
- Administrator

Some Comments:

- a. Because of the shortage of resources, The Divisional Director, in all likelihood could not be a separate person, and so would also be one of the Directors. Given the span of responsibilities a key attribute of the Divisional Director would be the ability to delegate – assuming there is sufficient capacity to do this.
- b. The responsibility of managing all these developments is heavy. An internal management review is recommended to assess how these various commitments can be kept, how they might be serviced, or, indeed, whether the Church can fund the continued existence of every one of them. If resources can be found for additional funding, the appointment of an Administrator to assist the Divisional Director and fellow Directors would meet what seems to be a self-evident need. A senior level administrator to free up the team to concentrate on their tasks in mission – for which they were appointed, would be strategically advantageous.
- c. A key issue to be resolved is the structure of an Advisory Committee, noting both that issues relating to Church Governance are reserved for the Council, and that inter-divisional activities will be managed by the Executive Management Committee, of which this Divisional Director will be member. My recommendation is that the Divisional Director convene a Mission Advisory Committee bi-monthly, or more often if needed, comprising key staff, three Presbyters or Deacons and three appropriate lay people. This would bring insightful wisdom and strategic insight, as well as offering caring and creative support to the leader and colleagues in the Division. Resolutions of this Committee should be dealt with by the Divisional Director and team, and, as a courtesy, forwarded on to both the Management Executive Committee and Council of Conference. Directors in this Division may well desire to establish Advisory Committees of Presbyters and lay people to extend their abilities to connect more widely within the Church. One such example is the well functioning team associated with Mission and Ecumenical Development.
- d. As mentioned earlier, one of the administrative challenges of the Church is to sort out the appropriate sharing of responsibilities for candidating, probation periods, and the ordination of presbyters. The Divisional Director and the Director of the Ministry Education and Formation Division will need to dialogue seeking formal arrangements whereby this vexed process can be organised more effectively. The development of both lay education and lay ministry needs to be integrated, clearly stated and appropriately managed.

- e. One of the two Directors has had the responsibility of convening the Tauivi meetings. Questions about the timing, relevance, costing, membership, purpose and need of these meetings should be considered by the Divisional Director, perhaps with the assistance of colleagues within the Management Executive committee. I have encountered some minimal questioning of the need and functioning of this body as it now operates. Ultimately, a recommendation for any change would have to be made to Conference through the Council of Conference by the Management Executive Committee, and guided by the Pasifika and Pakeha Directors.
- f. If the Methodist Church is to grow in the future, considerable effort needs to be given to educating and communicating with the wider Church about the fundamental significance of this Division. The future of the Church depends on this division. Prima facie, it needs greater support.
- g. If Conference agrees, one of the key responsibilities of the Divisional Director of this Division will be to promote, through the structures of management and governance, the future of the Diaconate.
- h. Korean ministries are currently established in New Zealand through the Seoul South Annual Conference of the Korean Methodist Church. While good relations have been established with this group, it is becoming clear that the MCNZ will need to create its own space for Korean ministries to flourish. This would probably include the establishment of Korean congregations, and ministry with 'next generation' Korean young people - many of whom prefer to participate in an English language church environment. The MCNZ currently has one ordained Korean working in English language ministry, and one further student in Theological College. The Division of Mission should be encouraged to continue investigation of this as it is a crucial area of growth.
- i. With their planning well documented and underway, this Division, albeit struggling with limited personnel, seems to be in good shape.

35. MISSION AND ECUMENICAL

It is crucial that the Mission and Ecumenical portfolio be integrated into the Church management activities through the agency of the Division of Mission. There is no reason to operate in isolation and every reason for the leadership of this area to integrate, share and plan with competent colleagues responsible for the overall mission and development of ministry in the Church. The wisdom and knowledge accumulated by those leading in this area would benefit other areas of the Church with a collegial sharing of experiences and challenges. The benefits of integration would make a difference as the Church works together to meet the challenges of the future. When there is an integrated system, collegial respect and trust in the system can be developed and the system can offer so much more.

The Board serving this area would continue to operate in much the same way, except its status would be as an 'Advisory Committee'. But this should not mean changes except that significant new developments would be sent through the Management Executive Committee on the way, if a governance recommendation, to the Council of Conference. This might involve a delay, unless urgency is required. But this process has the important advantage of enabling key officers in the senior echelons of management to support and promote a proposed development in this area throughout the Church.

36. DIVISION OF SOCIAL RESPONSIBILITY

This Division operating under the mantle of WesleyCom incorporates the four regional social service missions, and the post-Casi Methodist Social justice and Advocacy Unit that is in the process of being developed.

There appears to be a division of opinion within this Division about being connected with the life and being of the Church. As indicated above, it seems that a satisfactory resolution could be negotiated. A person heading one of the four Centres could participate in Management Executive Committee meetings thereby sharing in the challenges and opportunities of the Church. And the Conference could invite a representative to serve on the crucial Council of Conference.

As indicated in several places, I believe that there would be no impact at all on this Division as a consequence of this review. However, for the advantages of communication, synergy, sharing of

wisdom and knowledge, etc., I recommend that Conference invites their participation in the limited ways suggested.

37. DIVISION OF RESOURCE MANAGEMENT

This Division is currently the Administrative Division incorporating the portfolios of Finance, Property, Law Revision, Prince Albert Trust, etc. It seems that this Division is operating well and, being beyond my brief, I have little to suggest.

My cursory knowledge suggests that adding a half-time position in the office of the Connexional Director to take responsibility for ensuring there is excellent internal and external communication both within the Church and between the Church and the Community is necessary. Improving relationships through communication can only be a positive advantage.

It seems absolutely imperative that a senior member of this unit should be a fully active participant in the Management Executive Meetings, in addition to the Connexional Director. It is crucial that this Division be thoroughly integrated so that resource decisions will be made with the mission of the Church fully in mind. It is also crucial in the interests of a good community that the other leaders in Management team understand the constraints and realities of the Church's resource base.

38. TE TAHA MAORI

This Division, led by the Tumuaki, is responsible both for the participation of Maori within the Methodist Church and for ensuring, together with all other divisions, that the Church appropriately and responsibly keeps faith with its declared statements on the Treaty, biculturalism and partnership. A key role will be to participate in the Standing Committee on Treaty Development. Also, the Tumuaki serves on the crucial Executive Management Committee.

The Tumuaki needs to be encouraged, empowered, and assisted in generating an interest among the Maori community to increase the number of Maori members of the Church and leaders for the ministry of the Church. Until this happens the Church will struggle to build up Maori congregants and the biculturalism will be far less than it could be. Of course, the same could be said about the Pakeha Division with Pakeha numbers presently far less robust than desired.

The Tumuaki will convene the Hui Poari as and when the need arises and the budget allows.

39. TAUWI STRATEGY

The Methodist Church has taken an unusual step of emphasising New Zealand's biculturalism by separating out the development of Taha Maori Ministry and Tauwi Ministry. Tauwi comprises all the non-Maori peoples within the Church, with the two biggest groups being the Pakeha and Pasifika Ministries. So, currently, one of the two Directors of Mission Resourcing leads the Tauwi Strategy on a three yearly rotational basis. Strategies relating to the development and resourcing of ministries and meeting the needs of Synods, Parishes, and Ministries in the non-Maori dimensions of the Church are presented at Conference separate from that of Maori ministry.

From the position of an outsider, I wonder whether this approach really works. I can see that it empowers Maori Methodists to actualise their unique potentialities and styles of ministry. But this can mean three things. Firstly, Pakeha and Maori are not sharing their strengths and gaining synergistically. Secondly, some other groups may feel similarly entitled to a separately funded and administered identity. And thirdly, it can result in leaving the entire responsibility for the bicultural emphasis to a small group of Maori members on the sideline.

Biculturalism is practised extraordinarily well in the Methodist Church. It is clearly a pace-setter. But I wonder whether the status achieved by having both the Conference Standing Committee on Treaty Development and the Tumuaki on the Management Executive Committee is sufficient. Also, I wonder whether Ministry development would be better served with everyone involved sharing together. The issues discussed at the Tauwi Strategy meetings should include Maori perspectives, in my view.

40. DIVISION OF MINISTRY EDUCATION AND FORMATION

- a. This Division (of Education, in brief) is responsible for educational programmes to promote the growth in wisdom, theological understanding and knowledge of church practice for candidates for the ministry, established presbyters, deacons, and the laity of the Church. It includes Trinity College which is an Auckland based School of Theology and Ministry, and e-learning activities with regional, national and ecumenical adjuncts. Also, it utilises the advantages offered by other

institutions such as the University of Auckland, other tertiary providers, and EIDTS (Ecumenical Institute of Distance and Theological Studies). Advice is given to the Director and colleagues through both an Advisory Committee, currently designated as the Trinity College Council and the curriculum focused Board of Studies. The Director will resolve upon which other existing committees should be convened.

- b. The key leadership positions to be as follows:
- Principal to be called Director of Trinity College
 - Associate Director of Distance Education with responsibility for developing and managing all types of distance learning
 - 3 lecturer positions (including one Pasifika person). This could be reduced by one if the Dip.Min subjects are all taken through external agencies such as EIDTS
 - College Manager
 - Administrator
- c. I respect and admire the commitment and dedication of all who are involved in offering theological education within the Methodist Church. So much is done by so few with such minimal resources. In planning for a new future the leadership of Trinity College seems to recognise that not only new and extra staffing in addition to some minimal restructuring is required but also clarity in the distinction between governance and management as well as practising the best possible processes of administration.
- d. Almost everything contained in the Ministry Education Handbook is impressive. My comments are directed to a few points only.
- e. Structural flexibility is an appealing feature of the present educational programme. While not wishing to lose this flexibility, I support a curriculum structure that is easy to understand, meets the various educational needs of our different constituents, is affordable, and attends to the content specific requirements of a contemporary ministry. This includes:
- Ministry formation for Presbyters and Diaconate;
 - Continuing Education for Presbyters and Diaconate; and
 - Education for the laity.
- f. Since resources are so scarce it seems inevitable that the Director will have to incorporate some teaching, as is the case with the present Principal. Teaching into the University of Auckland's B.Theol brings significant financial, in addition to the undoubted academic advantages. In fact, without the capacity to connect with institutions like the University of Auckland, which means Government funding is directed to the education of Methodist theological students, the Trinity College programme would be in financial strife.
- g. The multi-ethnic character of Auckland City is exciting. In some ways it is an example to the world. A natural desire is to encourage people from the various ethnic groups to serve parishes as presbyters. But the temptation to cut corners in terms of the language requirements must be carefully considered. Unless students can function at the 6.5 IELTS (the nationally accepted standard) level, it is almost impossible for them to succeed with their studies for an English-speaking ministry. This is demoralising for them and for the staff. If there is any doubt a student should be encouraged to enrol in an EIDTS (explained later) subject as a preliminary step. For a non-English speaking ministry such a requirement is not necessary. Accepted practice states that a level 6 IELTS score would suffice.
- h. Two respondents have strongly affirmed the need for Presbyters to belong to a professional association that, among other things, could provide a collective experienced-based wisdom about their educational and professional needs. This concept deserves exploration.
- i. One respondent contended that we should cease offering an on-campus teaching programme. And the question also has arisen: "Why should the Church support a theological college at all?" It remains my emphatic belief that a functioning Trinity College, with a year dedicated to Ministry Formation held on campus, is absolutely essential for the future.
- j. There are no shortcuts to acquiring a thoroughgoing commitment to the rigors of scholarship, and a basic or foundational knowledge about the wide-ranging variety of dimensions of the Church wisdom. Knowing how to access and become familiar with a sufficient amount of the wide corpus of knowledge available is crucial. If a church leader is to communicate with people about the meaning of their faith, and engage in enlightened dialogue about how their faith can impact tangibly with the different issues on our complex society, they must be able to be articulate about what they hold to be so precious in their belief system. So, I recommend that

students be exposed to the content of a fairly comprehensive curriculum.

- k. The learning must also be connected to, and informed by the realities of practical experience. It is no use just learning about the Gospel and the related theological issues. It is also to live the Gospel and the theological beliefs. With so many, I echo the belief that the commitment of Trinity College staff should be to learning and enabling students to integrate knowledge and experience.
- l. "Candidates enter a process of directed discernment and decision making to establish the direction and formation of their ministry," said President Brian Turner. So, unlike a normal credential in higher learning institutions, which offers a wide range of choice, the components of the curricula supported by Trinity are quite specific and circumscribed. The Church does require that students will take what is considered to be an appropriate set of subjects to qualify for the credential, the purpose of which is to enhance a future career in the service of the Church. It should not be overlooked that the Church provides resources such as housing and scholarship aid, at significant cost, for students to take and complete a valuable learning experience - a gift that is not available to most other students.
- m. Members of the laity are welcome to enrol in any of the three programmes offered. A Certificate of Proficiency is available from Trinity College for students completing an approved subject.
- n. It should be noted that, except for the year of Ministry Formation designed for Presbyters, most students would do their course work at another base away from Trinity College. But, crucially, contact and oversight will be maintained by Trinity College. I must emphasise that this is made necessary by the shortage of sufficient funding available for offering more subjects at Trinity. The Church should be most grateful to the Government which picks up the tab for so many subjects available through Universities and Institutes of Technology, to EIDTS which offers a wide range of distance learning opportunities, and to the very few Trinity college staff who offer learning experiences both face to face and through distance learning.
- o. A new United Nations Treaty focussing on caring for those with disabilities needs to be fully recognised in the learning opportunities offered to whatever extent this is possible.
- p. I have been very impressed by the willingness of the Principal and Manager to be flexible in making the best possible arrangements for the students. I am sure this will continue into the future. One illustration comes to mind relating to the requirement proposed that stipulates students should participate in a one-year Ministry Formation Course on campus. To avoid the expense of providing housing for all the students and their families who come from outside Auckland, it may be possible to be creative with the structure of the timetable so that students will not have to bring their families to the city, and be able to return to their homes for some extended weekends.
- q. **The Advisory Committee**, convened by the Director, is established to assist Trinity College develop institutionally, and meet the complex community challenges encountered. It might include one or two students and insightful ministers and parishioners with wisdom and innovative approaches to learning. Thought might be given to the unusual idea of inviting representatives from other theological or educational organizations, for example, Auckland University's School of Theology Faculty, St. Johns College, or The Bible College. If resources continue to decline, co-operative learning engagements will become more necessary.

There is some debate suggesting the label "Trinity College Council" should be preferred. I suggest this alternative designation as a way of emphasising that the purpose of this body is to challenge and assist the Director and staff develop and manage the finest possible Theological program. It, like every other part of the Church, is subject to the governance structures as described earlier. It is wrong to project a competing governance agency. However, "what is in a name"? If this designation, "Trinity College Council" is subjectively so very important, it could be possible to describe its advisory functions in the Terms of Reference. But, words can steer people in the wrong direction and it does not take long before people become accustomed to a new title.

- r. **The Board of Studies** is the body that advises the Director, on behalf of the Church, how Trinity College should meet the learning needs of students selected to be Presbyters or Deacons. This Board has a specifically educational purpose. It monitors students' progress, and makes appropriate recommendations in relation to their training for ordination. In the immediate past, it acted as a sub-committee of the Board of Ministry, and prior to that as a sub-committee of the Trinity College Council. Because it deals with student records, critiques

service reports, and assesses students' academic progress, it should preserve a degree of confidentiality. The membership should be approved by the Advisory Committee on the recommendation of the Director.

- s. Considerable thought needs to be given to the provision of lay training especially outside Auckland, Wellington and Christchurch. The Director and team will need to assess the church's responsibilities and capabilities for meeting this challenge.
- t. If at all possible, it would be worthwhile in terms of future growth and internationalisation of Church membership, to work with the growing Korean Methodists to determine how to meet their educational needs.
- u. An interesting and caring comment came to me about whether only wealthy students will be able to access more elite undergraduate or pre-Ministry Formation Studies programs. I would hope this would not be the case and that there would be some scholarship assistance for particularly needy students who, because of financial hardship, are prevented from taking the program most advantageous to their future career.

41. THE CREDENTIALS

- a. The Bachelor of Theology (B.Theol) and other accredited, similarly appropriate, and relevant three year degrees will enable candidates to proceed to the full-time year of Ministry Formation Studies. This year is also required for students completing the Diploma of Ministry. It is the year that unites all students for the Ministry to focus expressly on knowledge required for entry into the Methodist Ministry.

The Trinity College leadership should investigate the possibility of credentialising students taking the year with a NZQA Certificate of Ministry Formation.

For the purposes of convenience most references in what follows pertains to the University of Auckland's B.Theol degree, but exclusivity is not expected as a consequence.

- b. The Diploma of Ministry (Dip.Min) is a two-year qualification focusing on a formal theological education. Those seeking to qualify for ordination in the Methodist Church will then need to participate in the one-year program of Ministry Formation Studies.
- c. The Certificate of Ministry (Cert. Min) would be a one-year program with subjects available from Universities, other theological colleges, and through distance learning. This program should be of particular interest to the laity and be able to be credited to a Diploma in Ministry for those who wish to proceed further with their studies.

The two latter credentials are to be NZQA approved Trinity College credentials.

Should resources permit, there could be subjects offered at Trinity College for the B.Theol and Dip.Min which could be open to students from other denominations.

42. THE BACHELOR OF THEOLOGY OR EQUIVALENT

- a. Normally, it will be expected that younger candidates with significant academic background will be required to enrol in the Bachelor of Theology (B.Theol) as the first stage towards ordination.
- b. As mentioned above graduates from the B.Theol. who seek ordination will be required to enrol for one year focusing on Ministry Formation.
- c. It should be possible for students, who either have difficulty in coming to Auckland, or have good reasons to take an alternative track, to apply to take a different course of study, which would be a B.Theol equivalent. This should be approved, as being an appropriate educational equivalent, by the Board of Studies convened by the Director of Education.
- d. Being a University of Auckland credential, the Methodist Church cannot prescribe which subjects students should take in their B.Theol degree. However, if students have been accepted as candidates for the Methodist Ministry and are given assistance towards that end, then it is appropriate that the Church state that there will be a core group of subjects deemed to be required. There would have to be an equivalent process of subject selection for students taking their basic studies at other institutions.

The following list from the University of Auckland is suggested to the Director as a possible indication of what might be in the curriculum of the B.Theol. It is not a prescription!

And the option is available in terms of a Memorandum of Understanding for Trinity College to provide and teach a paper as part of the University of Auckland's B.Theol degree.

- e. Crucial subject areas that might be available at the University include:
- Biblical Theology – Old Testament
 - Biblical Theology – New Testament Part One
 - Biblical Theology - New Testament Part Two
- f. Crucial topics that do not presently appear to be available at the University might include:
- Systematic Theology Methodist Style
 - Christian theology and Contemporary Mindsets and Values
 - Methodist Worship Including Preaching and the Sacraments
 - Methodism Past, Present and Future
- g. Crucial subjects that are presently available at the University might include:
- Christian Understandings of God 223
 - Jesus the Christ 225
 - Theological Ethics 215
 - Pastoral Care 211
 - Modern Church History (Post Reformation) 255
 - Missiology 305
 - Maori Theology 301
 - Christianity in the South Pacific 253
 - Social Justice in the Contemporary World 213
- h. Sixteen subjects mean four subjects per semester for two years.
- i. Trinity College should use the same points structure as the University of Auckland's B.Theol. with four fifteen point subjects per semester over three years. Integrating or cross crediting subjects from the EIDTS catalogue, as discussed below, will require a resolution of how many points generated by their year-long subjects, should be counted as equivalent to the University's semester length subjects.
- j. In designing the Core Curriculum we must be led by what we believe the graduates need for their calling as Ministers of the Methodist Church rather than what happens to be available at the University. For example, there is a subject at the University of Auckland entitled "Experiencing the Sacraments". At first glance this seems most appropriate. But the descriptor states that it has a "particular reference to Catholic understandings". I am sure this is an excellent and significant subject that might be taken as an option by a candidate with specific interest in this subject. But our candidates must be grounded in a solid understanding of Methodist theology and practice of the Sacraments in the first instance.
- k. As is evident from the listing of subjects described above, there are a few essential Methodist oriented subjects required for a B.Theol that are not available in the present curriculum of the University of Auckland. The EIDTS program, as discussed below, might offer a solution to this dilemma, made difficult by Trinity's significant financial constraints.
- l. As mentioned elsewhere, Trinity College has a well-developed programme of Ministry Formation. This should bring together all the theological students from both the B.Theol and Dip.Min in their crucial final year of training. This should integrate the theoretical content with the practical dimensions of Ministry, although Trinity staff do attempt to achieve this ideal of integrating theory and practice throughout the program of each student.

43. THE DIPLOMA OF MINISTRY

- a. There are differing abilities and ages (or life experiences) among those accepted as candidates for ministry. Not all of these people should be required to complete the full B.Theol at the University of Auckland or some such equivalent. Significant real life experience can compensate for the lack of attaining a formal degree.
- b. However, it is crucial that students learn as much as possible about their calling. They, too,

should be able to offer thoughtful wisdom to their parishioners and people in the community. This requires the abilities to learn the discipline of studying, to offer intelligent comment to future parishioners, and to provide a well grounded and wise leadership to people in the wider community who are looking for answers to the complex questions of life. Therefore, I recommend the two year Diploma of Ministry as the minimum prerequisite before proceeding to the year of Formation Studies and subsequent ordination.

- c. As with the B.Theol, students will be expected to follow a core curriculum covering two years. The subjects to be selected by the Director's Board of Studies should be as comprehensive as possible with a definite commitment to include the four specifically Methodist oriented subjects as listed above for the B.Theol. Those seeking to become Deacons would be required to take a subject focusing on Social Justice. And, since the Methodist Church historically has been at the forefront of reforming society, probably this subject should be added to the required list of subjects for all students.
- d. The third year, as has been mentioned, will focus on the practicalities of serving as a presbyter in the Methodist Church. I am impressed with this experientially orientated reflection described in the process of Ministry Formation. This must remain as the seminal and summary focal point of the educational process. This will be a crucial time when all students meet together in their final year. Many former students will attest to the importance of engaging in a learning experience with colleagues who struggle with similar questions and challenges, and who, in the next years, will be sharing in the experience of church leadership.
- e. I would recommend that the only grades offered in the Dip. Min be "Satisfactory" and "Unsatisfactory" with the category of "Outstanding" added for those rare occasions when some particularly brilliant work is done. Such an accolade might be helpful in gaining entry to some post graduate or PhD programme. This would then mean Trinity has the same grading mechanism as Harvard University!
- f. Although there will not be the advanced level of learning as at the University for the Dip. Min students, it will mean for many of them a difficult educational challenge. It will require a significant commitment to a fairly rigorous learning process especially difficult for those not experienced in advanced learning. This may mean some students will require training in learning and study skills. The IELTS level 6.5 would seem to be a necessary level of language competency for students able to cope with the discipline of studying for a Dip.Min. Perhaps there are Church members who would be willing to offer their services as mentors and guides for those struggling to acquire these essential literacy and learning skills.
- g. There should always be the potential for a student either involved in doing, or having completed the Dip.Min to continue on to fulfil the requirements for, and graduate with the B.Theol degree.

44. THE CERTIFICATE OF MINISTRY

- a. The Certificate of Ministry is a one-year program available for laity who wish to follow a program of theological study in order to understand in more depth some dimensions of their faith. Since its purpose is to enable the exploration of a particular theological interest, students are able to enjoy more choice in the subjects in which they choose to enrol.
- b. Perhaps some contemplating the possibility of entering the Ministry of the Church at a later stage might take the subjects of this course to explore their intentions and discover whether or not they have a call to the ministry. It could be possible to credit some, or even all those subjects towards the achievement of a Dip.Min or B.Theol.
- c. This certificate would also be suitable for those engaged in specific areas of Local Shared Ministry. Done in conjunction with EIDTS, this would provide good grounding for all those engaged in lay and local ministry.
- d. Students enrolling in this program may take subjects offered by a University or College or through e-learning. Students are required to choose at least eight subjects, or the equivalent amount of credits through e-learning, with one subject on a Methodist oriented topic as the only pre-requisite. The remaining subjects may comprise any combination that furthers their knowledge of the particular area of speciality they prefer to choose.
- e. To receive the Cert.Min from the Methodist Church, the Programmes of study are required to be approved by the Trinity College Board of Studies.

- f. Students will enjoy the same privileges and opportunities on campus, as students for the Ministry, for example, access to the Library and seminars. Although the Church is not able to guarantee funding, students taking this program as an exploratory first step towards possible ordination are encouraged to seek funding through the Church's Travel and Study Funding or Smethhurst Funding or some Synod funding that might be available for educational purposes.

45. E-LEARNING

- a. With the difficulties of our dispersed geography and the difficulties with funding on-campus learning, e-learning becomes an essential tool.
- b. The debate about the merits of internet learning continues. I have been impressed with research which has determined that undergraduate students learn marginally better with e-learning, especially if they are technologically strong or perceive gender or racial issues to be a difficulty or distraction for them in the classroom. The research shows that students enjoy classroom learning marginally more. Clearly, the level of motivation and determination to learn will crucially determine the learning outcomes of every student regardless of which mode is chosen.
- c. The huge advantage of being able to offer e-learning options, whether home grown or imported, is apparent with disabled students, for example those with deafness. Also, it is advantageous to those with time constraints, or those located in distant outposts who cannot get to Auckland. So, I am convinced Trinity College is right in making such learning options available.
- d. For every professional these days, computer literacy is an essential skill. Being able to access the treasures available on the World Wide Web is essential to the learning experience in most fields. All of Wesley's journals and sermons are now available on-line. I understand the entire library of the Vatican is now available. No longer do we need the Encyclopaedia on our book shelves. We are all now enabled to connect with developments internationally that are relevant to our areas of interest. Every graduating student should know how to use this essential technology with confidence and skill.
- e. However, I am convinced that an interpersonal engagement is crucial to establishing that nurturing and encouraging camaraderie among the students as they prepare to lead the church community in the future. Knowing fellow students, and understanding personally their challenges, perceptions, beliefs, talents, experiences, etc., can broaden one's own self-understanding. Recognising their differing talents whether academic, pastoral, teaching, evangelical, prophetic or theological, etc, reinforces the importance of referring or deferring to others more capable in certain areas. Also, a good community does need to learn to both work and play together and experience the enriching vitality of meaningful collegiality. In some real way "We are, therefore I am." So, I cannot accept that there should be no on campus learning experience for Methodist theological students
- f. I would hope that every effort will be made to encourage all students preparing for ordination to do their final year on campus. But, inevitably, there will be the exception for which another option might be devised.
- g. Hopefully, resources will be available to organise short on campus courses such as three-day sessions assisting students in their progression through their program of learning. It is crucial that students learn how to learn, learn how to ask the right questions, learn how to prepare assignments, and be motivated to be self-directed students.
- h. The staff member responsible for this area will need to liaise with the Directors of Pakeha and Pasifika Ministries to ensure all the outlying areas are served, if at all possible. For example, since Opotiki cannot access Broadband, another tool needs to be made available. Perhaps cooperation with other churches might be possible to provide the educational opportunities sought by all those interested.

46. THE ECUMENICAL INSTITUTE OF DISTANCE THEOLOGICAL STUDIES (EIDTS)

- a. EIDTS was established in 1993 to provide theological education entirely by distance learning. It is organised by the Ecumenical Board of Theological Studies comprising Methodist, Presbyterian, Anglican, and Salvation Army leadership. As well as being ecumenical, it is a not-for-profit, government accredited, and NZQA registered, private education provider.
- b. The list of EIDTS teachers is impressive, the subjects are carefully assessed every five years,

and there is an impressive system of quality control in place to ensure an appropriate academic rigour is maintained.

- c. Courses offered include a Licentiate of Theology (L.Th), the Scholar in Theology (S.Th), and “a variety of associated certificates and diplomas”. However, Trinity College should maintain, as a prerequisite for ordination into the Methodist Church, its own credentials with the year-long, on-campus Formation program. But, clearly, it is a huge advantage to enable students to take the subjects listed within the EIDTS catalogue to meet requirements of the credentials.
- d. The impressive array of subjects offered by EIDTS provides the following opportunities for Methodist students:
 - BTheol students can take and cross credit into their degree some of their first year subjects through EIDTS. There is presently one subject offered that might be taken to partly meet the specifically Methodist requirements.
 - Dip.Min students could opt to take through this means as many of the subjects as desired to meet the requirements of the first two years of their program. They could also mix and match using subjects from other accredited tertiary institutions. Students preparing for the Diaconate will notice that there is one subject offered which is specifically focussed on their ministry.
 - Cert.Min students would likewise be able to choose most, if not all of their subjects through EIDTS, although I would expect the Trinity College leadership to arrange some special tutorials that connect the students with Methodism.
 - Continuing education could be available for Presbyters and Deacons through EIDTS.
- e. Presently, there is one explicitly Methodist paper. It would be advantageous if the full complement of Methodist oriented core requirements could be offered through EIDTS. This would be the responsibility of the Associate Director responsible for e-learning.
- f. The requirement that students enrolled in each program follow a program assessed and approved by the Board of Studies must be fully recognised.
- g. EIDTS will work in a three-way partnership involving each student and Trinity College (whenever Trinity pays the required \$345 fee per subject). A protocol will be established to ensure the requirements of Trinity College, which becomes a stakeholder, are met.
- h. There is a huge administrative advantage gained by participating in EIDTS. The problem known as “bums on seats” funding no longer afflicts Trinity College. To meet the demands of fiscal responsibility there need to be a certain number of students in a face to face teaching class. But if only one Methodist student wishes to enrol in one particular subject, EIDTS can still offer it because it does not have to provide the salary and expensive resource infrastructure. The teachers are paid on a per capita basis relative to the number of enrolments.
- i. And there are significant advantages for students. They can:
 - Take subjects at their own convenience;
 - Remain in the places of residence;
 - Continue with their work commitments;
 - Begin their studies mid-year; and
 - Find mentoring assistance from within their own community.
- j. One staffing implication pertains, as a consequence of becoming committed to the EIDTS offerings. Earlier, I have argued for the appointment of an Associate Director of Distance Learning to the staff of Trinity College. I remain inclined to this position because more subjects could be developed on-line. However, with the most impressive range of learning opportunities already offered by EIDTS, this role may not be necessary. There would need to be administrative assistance provided to ensure that the enrolments are organised, tutorial guidance is available for students taking particular subjects, the core requirements are met, and individual programs are assessed by the Board of Studies. A decision will have to be made whether there is the need for a full time staff member focusing on this area.
- k. Although each EIDTS subject has an allocated tutor, it would be important that teaching staff of Trinity College be available to assist Methodist students enrolled. Apparently, the drop out rate of students doing distant learning is high unless there is some supervision available. Some students will find the concentration on written work and the loneliness of distance learning to be problematic. Also, there is the need to ensure the Methodist, bi-cultural, and multi-ethnic contexts and emphases are respected.

47. SEMINARS

I am impressed with the variety of seminars that are offered on the St Johns/ Trinity campus. I would like to see these cover topics not offered in the Curriculum like, Asian Theologies, The Future of Society, Advantages and Dangers of the New Technologies, Prospects for Ecumenism, Administrative Processes for Managing a Parish, Opportunities for Lay Leadership, etc. These topics could be offered in conjunction with students from other denominations, deacons, presbyters, and the laity.

48. WORSHIP

Crucial activities such as worship are clearly well organised and serve the learning community well. The Wesley Hall and the Chapel at St John's College are significant assets and should be the centre of life on the campus. Weekly services of Holy Communion for both Anglicans and Methodists are held in the former, and the latter provides a suitable historic setting for such occasions as the annual Wesley Day Service. These alone are good reasons for Trinity College to continue on this site.

49. RESOURCES

- a. As indicated I am convinced the staffing of the College should, if at all possible, be bolstered by one or two full time teaching positions. There are too few people on the ground at present for anyone to claim with any pride that the Methodist Church has a vital theological college. This is not to demean existing staff members. They are spread far too thinly over too great a range of commitments. They perform extremely competently given their overly burdened responsibilities. The present stress and burden of coping is simply not fair to them.
- b. I shared the belief that one position should be for someone of Pacific Islander background given the growth in Pasifika numbers within the Church. I am pleased to see that the Principal has made a temporary appointment. I recommend that the Director-to-be proceed immediately with a full time permanent appointment.
- c. The question of financial resources to achieve what I am proposing could be an issue. However, it is often surprising how limited financial resources can be re-organised to achieve what is deemed to be essential. Just because things have been organised in a particular way until now, does not mean there could be a different way of doing things that is relevant for present time frame and into the future. For example, it might be possible for at least one of the proposed new positions to be regarded as a 'full-time equivalent' to enable a series of part-timers, possibly, local Presbyters (local to Trinity College in Auckland or other centres), to offer their specialised subjects. This could have benefits for students, Presbyters and the permanent staff.
- d. Also, we should re-examine more opportunities for sharing learning programmes with other denominations.
- e. Attention needs to be focussed on upgrading our e-learning to offer a greater variety and depth of subjects.
- f. And we should celebrate the learning opportunities provided by the B.Theol. offered by the University of Auckland and other tertiary providers. Without this government funded educational provision, Trinity College would be in serious financial trouble!
- g. One cost saving suggestion comes to mind. Educating students for the Ministry currently involves particularly expensive features such as the provision of housing, free tuition, etc. When a student drops out this is money wasted. Has the possibility been considered of calculating the costs and offering this to the students as an interest free loan with one year forgiven for each year working in a parish or in some agency of the Church? Those who withdraw without a good excuse should be expected to pay back what the Church has paid for their education.
- h. The Church is in a difficult financial situation. Is it not time for the Church to engage in a further fund raising exercise?

50. CONCLUSION

- a. There cannot be a perfect system. Certainly, from my experiences and from the responses received, I cannot recommend a structure that will please everyone. A temptation is to defer. This can be a recipe for frustration for those anxious for change.

- b. Equally, it is crucial not to make changes just for the sake of making changes. But, not making a decision is itself a decision. So, I trust this document provides sufficient information to empower Members of Conference to make the decisions that will best meet the needs of the Church going into the future.
- c. The recommendations should cohere and interrelate. So, apart from matters relating to nomenclature, there would be a distinct advantage in introducing them together. However, it is possible to select some of the recommendations and not others. This would diminish some of the benefits of the holistic approach I have attempted to introduce.
- d. I would strongly recommend that careful attention be given to the long term needs of the Church rather than any perceived temporary inconvenience of some people. Also, I would affirm that, contrary to the views of some respondents, the changes proposed do not need to alter the responsibilities of many people.
- e. The future of our society desperately needs the wisdom of the Christian message, especially as traditionally presented by the Methodist emphasis. The administrative infrastructure must support and not interfere with this priority.
- f. The recommendations contained in this document aim to enhance effective stewardship by:
 - Simplifying administrative structures;
 - Ensuring there are no competing or confusing lines of governance;
 - Empowering managers to make decisions;
 - Providing a system that enable Managers to benefit from competent advice as required; and
 - Integrating decision making so that governance and management serve the Church in a holistic manner.

I wish the Church well as it grapples with its important challenges.

John Hinchcliff
16th July, 2008

Report from Brian Turner (Ex President)

Education and Training for Lay and Ordained Leadership and related Governance and Management.

Proposal

1. It is proposed that Conference accepts the 2008 Commissioner's Report as a basis for further consultation and development led by a Conference established task group and that transition arrangements for governance and management of Mission Resourcing and Trinity Theological College are agreed; with the Board of Ministry being disestablished.

Background

2. At conference 2007 Dr John Hinchcliff was confirmed as Commissioner, Board of Ministry until 31 January 2009. He was charged with examining governance and management arrangements for Mission Resourcing and Trinity Theological College. In doing this, he identified issues of governance and management across the various levels of the Church as a whole and I invited him to explore those issues and provide a Church-wide governance and management paper for Synods and the 2008 conference.
3. This he has done with Synods, Boards and Committees (the latter through their regional Synods) able to enter the debate and provide comment. A second version of his paper is associated with this paper of mine. What I endeavour to do with this paper is to propose a way forward, focusing on Mission Resourcing and Trinity College while encouraging further discussion on the wider Church issues raised by the Hinchcliff paper. It is always an opportunity to consider how others see us and to see how we might exercise better stewardship by using our scarce resources more effectively.

Comment

4. **The Broader Picture:** There is much in the full Hinchcliff paper that needs more investigation but we must not lose the issues and put the paper to one side because it is too hard. I see the possibility of accepting the paper and establishing a task group to progress implementation of change along the lines proposed – in a staged manner and in a process of consultation.
5. I propose that the Commissioner's Report is accepted as a foundation for further consultation and development and is aligned with Recommendation 24 of the Stipends Review Committee Report, accepted by Conference 2007. That recommendation stated "It is recommended to Conference that a Task Force be appointed to review the regional and national structure of Conference and Synods to reflect the diminishing resources of the church".
6. The Task Force would be charged with reporting to Conference 2009 on Church-wide governance and management structures, together with costings and a timeline for a staged process of change, the first phase to be effected by 2010.
7. **Mission Resourcing.** This area of Ministry has stable staffing and it would be possible to establish an Interim Board to provide a governance body for the Directors, from 2009.
8. The Interim Board would consist of 3 people reflective of different facets of Ministry Resourcing responsibilities. It would be important that an agreement as to the respective roles of the Directors and the Interim Board be developed, to ensure clarity of roles between the two groups and the prime function.
9. These would be transition arrangements until such time as any wider governance and management decisions were made.
10. **Trinity Theological College.** This critical area of Ministry and lay education and training presents some particular challenges in determining what any transition arrangements might be.
11. A new principal is required from the end of this year (2008). The approval and accreditation process of the New Zealand Qualifications Authority (NZQA), for the Trinity College qualifications, requires ownership by a constituted authority. Different models of Ministry Education and Training for both lay and ordained leaders are being proposed not only by the Commissioner but also by different areas of the Church. There are many presenting challenges in what can be described as a somewhat dynamic environment.
12. Clear leadership is essential from the start of 2008 and to this end it is intended to proceed with the process of appointing a Principal [or Director] with the hope of recommending a person to Conference in November. The 4 plus 4 process has commenced and a Job Description developed. It is available to August synods for comment.
13. The Trinity College Council still exists and is the "named" owner of the Trinity College qualification insofar as NZQA is concerned. It currently is incorporated in the Board of Ministry. In a transition arrangement and given the suggestions above regarding Mission Resourcing, it seems appropriate to formally disestablish the Board of Ministry and to reinstate the Trinity College Council as the governing authority for the college. Such Council could consist of up to five people plus the chairperson. They would be reflective of the functions of Trinity College.
14. In the context of these arrangements, and the wider church deliberations on governance and management, I propose that the new Principal [or Director] be charged with developing an Agreement between the Trinity College Council and the College Management describing their respective roles. This Agreement could be the basis of a review on at least a quarterly basis.

15. The Principal [or Director] would also be charged with developing alternative models of lay and ordained Education and Training together with costings and financial projections; and with reporting to Conference 2009 on progress and with specific recommendations, where necessary, regarding the organisational and qualifications changes highlighted in the Hinchcliff Report. Also, it would be expected that the Principal [or Director] would consult with key stakeholders including relevant Conference Committees, staff and students.

Suggested Decisions:

16. It is recommended that Conference

(a) notes that:

- i. in examining governance structures for Mission Resourcing and Trinity Theological College, as supported by Conference 2007, the Commissioner Dr. John Hinchcliff, identified issues of governance and management across the various levels of the Church as a whole;
- ii. I, as President of Conference, invited the Commissioner to explore those issues and provide a Church-wide governance/management paper for Synods and 2008 Conference;
- iii. the Church-wide governance and management paper has been circulated to Synods and Boards with other committees accessing it through their regional Synods.

(b)

- i. agrees that the 2008 Commissioner's Report on governance and management be accepted as a foundation for further consultation and development;
- ii. notes that Recommendation 24 of the Stipends Review Group report, accepted by Conference 2007, recommended that a Task Force be appointed to review the regional and national structure of Conference and Synods to reflect the diminishing resources of the Church;
- iii. agrees that the proposed Task Force, be established by the end of 2008 and charged with further consideration of and consultation on the August 2008 Commissioner's Report and Recommendations, with a view to reporting to Conference 2009, on church-wide governance and management structures; together with costings and a timeline for a staged process of change, the first phase to be effected by 2010.

- (c) agree that in respect of Mission Resourcing, an Interim Board be established, such a committee to consist of 3 people reflective of Mission Resourcing responsibilities; with an Agreement developed to define the respective roles of the Board and the Management.

- (d) agrees that in respect of Lay and Ministry Training through Trinity Theological College

- (i) the appointment of Principal [or Director] proceed for effect from 2009;
- (ii) the proposed Principal's [or Director's] Job Description be accepted;
- (iii) the Trinity College Council (already in existence) be the governing body from 2009 until such time as any other church governance structures emerge;
- (iv) the Trinity College Council consist of up to five people plus the Chairperson and that they be reflective of the functions of Trinity College;

- (v) the Principal (or Director) be charged with:
- developing an Agreement between Council and Management on their respective roles;
 - developing alternative models of Lay and Ministry Training together with costings and financial projections;
 - consulting with key stakeholders including relevant Conference Committees, staff and students;
 - reporting to conference 2009 on progress and specific recommendations where necessary, on the proposals re organisational and qualifications changes highlighted in the Hinchcliff Report;
- (e) agree that the Board of Ministry be disestablished.

Brian Turner
Ex President of Conference

TRINITY METHODIST THEOLOGICAL COLLEGE

Introduction

This year has been defined by the consequences of the decisions made at Conference 2007 and the Presidents recommendation “to continue the appointment of the Commissioner to undertake the governance responsibilities of the Board of Ministry.” This action was taken because of the significant strategic decisions required. The implications for Trinity College meaning that considerable work has been undertaken to consider future strategy directions and structure for ministry education.

The year began with being confronted with the harsh reality of the financial difficulties of Trinity College. These were seen to be of such severe magnitude that a decisive and radical response was immediately required. The challenge was how to reduce the level of deficit whilst maintaining the integrity of the College’s educational programmes.

Following consultation, I recommended to the President that Trinity College’s Ministry Training Unit be closed and the programme for 2008 integrated with the Trinity College Meadowbank programme. In coming to this recommendation, a number of critical issues were considered:

- The total number of ordination students engaged in Trinity College programmes for the 2008 year.
- The projected budget deficit.
- Trinity College would continue to retain its NZQA accreditation for the programme, enabling components to become part of a mix of what could be offered into the future.
- Ministry education, training and formation were able to continue in the various parts and programmes of Trinity College and the wider Church.

Having made this difficult decision, it has been important to focus on the future and the strategic direction for Trinity College.

Strategic Planning

Trinity College has the responsibility of providing educational opportunities relevant to the needs of individual students and the needs of the Methodist Church of New Zealand. This includes the preparation of people for ministry, both lay and ordained.

A wide process of consultation has progressed during the year, as outlined in the Commissioner’s

and President's reports. In light of that, planning for the future continues to be undertaken for Trinity College.

Structural flexibility is an important feature of our existing educational programmes, and it is important that our planning for the future does not lose this flexibility. We are working towards a curriculum structure that is easy to understand, that will meet the educational needs of our different constituents, is affordable and attends to the content specific requirements of a contemporary ministry. This includes:

- Ministry formation for Presbyters and Deacons
- Continuing education for Presbyters and Deacons
- Education for Lay ministry.

The learning that Trinity College's curriculum offers, must be connected to, and informed by the realities of practical experience. It is no use just learning about the Gospel and the related theological issues. It is also to live the Gospel and the theological beliefs. Trinity College's commitment will be to learning and enabling students to integrate knowledge and experience.

In our strategic planning, Trinity College will be ensuring that strategic and business plans link with the vision that ministry education (for lay and ordained) can take place in a range of settings and be relevant to a variety of groups.

Over the next year, a variety of programmes will be offered and will continue to be developed:

- Bachelor of Theology for ordination students
- Diploma of Ministry –the basis of which will be the current NZQA approved Diploma in Practical Theology. This educational programme will be particularly shaped to meet the needs of students and the wider Methodist Church seeking a comprehensive programme of Ministry Formation. It will be a compulsory requirement for all candidates training for Presbyteral and Diaconal Ministry.
- Certificate of Ministry - work will begin on development of curriculum looking towards the establishment of a new one year Certificate of Ministry.
- E-Learning programmes – consideration will be given to how this can be developed with the above programmes and also the existing ministry development programme.

Staffing

Staffing in this context is critical. Because Trinity College is a small college, its staff often needs to operate with a high level of autonomy and a comparatively low level of support. Working in these conditions is challenging, rewarding and worrying all at the same time. I respect and admire the commitment and dedication of all who are involved in offering theological education within Trinity College. So much is done by so few, with such minimal resources.

In planning for a new future, the leadership of Trinity College seems to recognise that not only new and extra staffing is required, but also clarity in role definitions and inter-relationships. A new set of job frameworks have been developed, the principles behind these frameworks are:

1. Stability with flexibility – in a developing and fast changing environment there needs to be a level of stability in the staffing arrangements, complemented by flexibility to enable specialist skills and knowledge to be purchased from time to time.
2. Specialisation complemented with willingness by all staff to share the tasks (education, training, and administration) wherever possible. Many requirements will be common across staff – particularly the academic staff.

Decisions will need to be made to sufficient teaching staff and administrative available for 2009 in all essential areas to allow student learning and related expectations to be met. There might need to be a mix of permanent and contractual agreements as a new Principal/Director works towards 2010, as recommended by the Commissioner.

Financial Implications

This year has seen an improved financial result built from the difficult decisions taken during the year. With this improvement, we are hopeful that work can begin towards the vision and creative opportunities that have begun to be identified. However, careful management of the limited financial resources must continue.

The College has benefited in the past by the foresight and wisdom of financial manager Frank Claridge who enabled a number of endowment funds to be established. These funds are now generating the majority of income for the College. This has been essential in a time of declining connexional funding.

We are immensely grateful to the PAC Distribution Group for the receipt of this year's endowment funding. That appreciation also extends to the Tidd Foundation of Hamilton, which regularly provides financial grants for student housing and book allowances for students. Without that continued and generous support, the College's task would be much more difficult.

The careful and competent management by our Business Manager has been crucial to achieving such a surprisingly good financial result.

Acknowledgements

Over the last year, there has been considerable staff movement in and away from Trinity College. During 2007, the Principal Rev Dr Mary Caygill indicated that she would be concluding her term on the 31st January 2009. Mary has given outstanding service to the Church in the field of ministry education. While Principal, she has lectured at the University of Auckland's School of Theology, has undertaken the many, complex and considerable leadership responsibilities at the College and for the Methodist Church, and she has been pastor to students and staff alike. Her Principalship has been during a time of considerable upheaval and change as the future of ministry education is debated throughout the church. Mary has ably led the college through this difficult period. We acknowledge her outstanding commitment, experience and leadership and wish her well for the future.

In January, Marisa Alix moved from being the PA / Administration Assistant to the Director of Trinity Ministry Training Unit to being the Administration Assistant at Trinity College. Marissa's understanding and knowledge of College life has been vital in a year of upheaval.

Rev Nasili Vaka'uta was appointed in July to the position of Lecturer in Biblical Studies. Nasili is an ordained minister of the Wesleyan Church of Tonga and until beginning his PhD studies in Auckland over three years ago was Head of Biblical Studies Department at Siatoutai Methodist Theological College in Tonga. He is a significant scholar and his expertise in the Biblical area is well recognised throughout the Pacific and Australia.

This year, the Principal took three months sabbatical leave. During this time, Rev Norman Brookes was appointed as Acting Principal. Norman's experience, wisdom and understanding of the Methodist Church have been greatly appreciated by staff and students alike. We acknowledge with gratitude Norman's willingness to undertake this role in a time of complex discussions about the future.

With the decision to close the Ministry Training Unit, the employment of Rev Dr Susan Adams as Director came to a conclusion. We acknowledge this involved considerable pain for Susan and the other staff of the MTU. However, we recognise and appreciate the contributions that Susan has made to the work of theological education through Trinity College. Susan's skills and knowledge in the area of adult education have been of significant benefit to the Methodist Church and we acknowledge and express our gratitude for the contribution she has made.

It was also with considerable sadness that the resignation of Rev Dr Lynne Wall was accepted during the year. Lynne has contributed greatly to the life of the college, to ministry education, to the pastoral care of students and their families and throughout the connexion over the nearly 10 years of her ministry at Trinity College. In her position of Ranston Lecturer, she brought a clear understanding of Biblical knowledge and theological understanding alongside together with expertise in nurturing learning and awareness of ministry.

Suggested Decisions:

1. That the report be received.
2. That Conference, in acknowledging that Rev Dr Mary Caygill completes her term as Principal on 31 January 2009, places on record its deep appreciation of her outstanding service to the church in the field of Ministry education.
3. That Conference acknowledges with gratitude the work of Rev Dr Susan Adams as Director Trinity Ministry Training Unit and places on record its deep appreciation of her work in the area of theological education.
4. That Conference acknowledges with gratitude the work of Rev Dr Lynne Wall as Ranston Lecturer and places on record its deep appreciation of her work in the area of Biblical studies at Trinity Methodist Theological College.
5. That Conference acknowledges the difficult financial situation faced by Trinity College and the competent work and responsible stewardship of the Business Manager in returning a healthy financial statement.

MISSION RESOURCING

“Resourcing parishes, synods and leaders for contemporary mission and ministry in order that the church can develop in healthy and mission-focused ways.”

This has been the statement we have worked from in 2008, and we believe it addresses the wide-ranging work the church asks Mission Resourcing to do.

Governance

Conference 2007 appointed the Rev Dr John Hinchcliff to be Commissioner, providing governance for Mission Resourcing until such time as other governance arrangements could be agreed by Conference. We have appreciated the time and commitment given by Dr Hinchcliff and the careful way he worked with us in providing governance and guidance. We also appreciated the manner in which he listened carefully as we talked about our history and future hopes. In line with the tone of his report, we have appreciated the manner in which John gave staff the trust and encouragement to get on with their work, providing governance input only when it was required. We are also grateful to the church for the support given to Mission Resourcing staff during this interim period. We look forward to a stronger future with a new Board. After several years of struggling with our finances, Mission Resourcing done a significant amount of work on the budget and finance and we are now in a more stable financial position.

Thanks

We want to express our thanks to several groups / people for their support this year:

- The Robert Gibson trust, Doris Swadling trust, Wellington Charitable Endowment trust and the Napier Methodist Parish for financial support.
- President Brian Turner, Vice President Barbara Peddie, General Secretary Jill van de Geer and Tumuaki Diana Tana for the support given during the year working alongside the Commissioner.
- Those who invested time and energy in MYC'08.
- The Administration Division staff for support and hospitality.
- Parishes and Synods which have hosted us and participated in various workshops.

Major work for 2008

Candidates and Ordinands Assessment

This year nine candidates were assessed by the Candidates Assessment Team, with four Ordinands being assessed by the Ordinands Assessment team. The Candidates team has been ably led by Chris Elphick, and the Ordinands team by Prince Devanandan. Mission Resourcing has confidence in the teams we have used. In 2009 the Candidates team will be led by Chris Elphick, and the Ordinands team by Norman Brookes.

Communication

This year Mission Resourcing has worked to communicate more frequently with the church about what we were doing and thinking. We decided that a 'blog' was the best means of communication, as it would also allow for ongoing conversation with the church if people wanted to 'think' with us. Each month we send a list of 'headers' of each posting via e-messenger, and this has proven to be a popular way of staying in touch. Anyone can read and use the material posted there, and we encourage the church to engage in

conversation with us. Linked to the blog are documents for discussion, forms for use and posters advertising events. The web address for the blog is <http://missionresourcingcentre.blogspot.com>. We have also begun to post many of our forms and documents on the Methodist Church's website so that they would be available for wider use. This area will continue to grow, but we believe it is a helpful way of resourcing the church.

Profiles and Parish Mission and Ministry reviews

As indicated in our report to Conference 2007, work has been done on developing profile and review forms for use in stationing and in parish mission and ministry reviews. We have looked at material on theology of ministry and ordination, key questions asked in times of transition, as well as the forms and processes used by other churches. One of the conclusions of the research is that profiles (parish and presbyter) and reviews can be done most effectively if they combine a growing self-understanding with a clear sense of direction done in an atmosphere of prayer. In this way profiles and reviews use very similar processes. We are therefore working on creating a streamlined process for parishes, presbyters and synods to work with as well as creating continuity between profiles, face to face conversations, first year and parish mission and ministry reviews.

The focus of the reviews is on enabling parishes to ascertain, describe and plan for their mission and ministry goals in the context of their communities. For this reason, we believe a 3+3 year cycle is appropriate for re-focussing and development. In most cases the first review would be a major piece of work, collecting data on the community and parish, doing surveys and wide spread research and giving sufficient information that the parish can set clear and reasonable goals based on both the data and the understanding of the parish's own life and history. The second review (3 years later) would normally re-evaluate the goals and directions and suggest changes if appropriate. Much of the work would be done by the parish, with the review team providing assistance, encouragement and direction. The goal of the review process is to enable the parish to do its mission and ministry effectively.

Further information on the process of the reviews will be available from Mission Resourcing in 2009, and will be sent to all Synod Superintendents. Material for profiles will be ready for March 2009, and new review material should be available by July.

Police Vetting

For some time now, the church has been talking about the vulnerability of Children, Youth and the Elderly, and how we might be assured that those who work with them are 'safe'. This has also been part of our conversations around 'healthy church'. Currently the Candidating processes require that those who candidate for ordained ministry to undergo Ministry of Justice checks. However this is not the case with Lay Ministers, those paid by parishes to work with Children, Youth or the Elderly (though this is a requirement within many departments of our Missions) or volunteers such as Sunday School teachers and youth group leaders. Talking with other organisations, denominations and the Missions, we have established that one helpful step we should take is to institute Police vetting checks for all those engaged in ministry through parishes in the name of the church.

In line with this, Mission Resourcing was approved for Police vetting this year. The purpose of Police vetting (from their website), *"is to minimise the likelihood of the more vulnerable members of society (children, older people and those with special needs) being put at risk by individuals who may have displayed behaviour that could be detrimental to others' safety and wellbeing."* The process we propose to use would be consistent with other organisations in similar work. Police vetting is already used by Boys and Girls Brigades for all workers (including chaplains), the Presbyterian Church of Aotearoa New Zealand for all ministers and anyone working with youth and children, the Department of Education for all staff in schools, as well as many other organisations.

It is our intention that this will be used for all candidates for ordained ministry from 2009. We also believe that there is a need to extend that to all Lay Ministers on the stationing sheet, all those employed in parishes to work with Children and Young people, and eventually to all deacons and presbyters. This move is supported by Tauwiwi Strategy committee.

Work is still to be done on the following:

- Assessing the administrative cost of assessing volunteer Sunday School teachers and youth leaders how this can best be handled.
- Assessing the need and administrative cost of 'rechecking'. It is common practise in many organisations to 're-check' all employees, and we are suggesting that this be done 5 yearly.

The police vetting process is conducted with the consent of the individual, and information would be confidential to the person and the organisation which engages them. In the case of Presbyters and Lay Ministers, information would be held as part of the personal files at Mission Resourcing. Parishes would need to develop secure filing of information on Lay workers and volunteers. Mission Resourcing will provide criteria and guidelines which parishes can use to determine how to deal with those who have convictions.

The Police do not currently charge for this service, so the cost to parishes would be related to Mission Resourcing's administrative costs (postage and handling). More information on this process can be obtained from Mission Resourcing and will be posted on the website soon.

Children's Ministry

Mission Resourcing has been approached by Scripture Union to see if we wish to participate in their 'ChildSafe' program, which produces standards and training resources to help leaders keep children and young people safe. We are still assessing this material, but an initial evaluation is that it could be very useful for answering some of the questions that have been asked about training resources for leaders, as well as assisting in the process of assessing children's and youth workers and assisting them to provide safe programs.

We have also identified the need for an appropriate 'place' for Children's ministry. Following the lead of Dr Hinchcliff's report, in 2009 we will be looking at the possibility of bringing Children's ministry into a single 'department' with Youth ministry (see 'Expected work for 2009' below).

We are also hoping to use the Mission Resourcing blog more effectively for communication regarding children's ministry resources and events. However this will be dependent on what information comes to us, and the availability of staff to do this.

Pasifika Parish / Congregation Structures and Relationship

Work has been done this year to assist the Pacific Ministries continue to review / refine their parish and congregation structures around the question of 'what are the helpful ways for Pasifika congregations to be formed and to relate to other synods, parishes and to Conference?' Many of the Pacific congregations are quite isolated and are either attached to an English-Speaking parish or are independent but using the same set of properties. The questions of synodal oversight, accountability and shared use of properties are the major issues still being sorted out for these isolated congregations. For the Wasewase ko Viti kei Rotuma, the main issue under discussion is when it would become a synod.

Stewardship and Financial Literacy Programme

In connection with the work of Sinoti Samoa, Mission Resourcing has developed a Stewardship Workshop with a major emphasis on 'tithing' and 'money management' from a migrant Samoan perspective. Earlier in August this year, this programme was run as a trial in one Samoan congregation and it has produced a very positive outcome. Sinoti Samoa strongly supports this programme and is asking all its parishes and congregations to have this programme run at their churches. The Director for Pasifika Ministries is also currently working with a community group under the umbrella of the COMET (City of Manukau Educational Trust) to produce a 'Pasifika Youth Financial Literacy Programme'. This is a community response to an identified need of the Pacific young people. It is hoped that this programme will soon be available for Pasifika churches and communities.

Candidating for ministry in more than one cultural / ministry setting

This work is part of the ongoing task of reviewing the Candidating Process. In the current candidate materials, the candidates are asked to choose only one of the ministry settings e.g. Fijian, Tongan, English-Speaking or Rotuman. The Candidates are assessed and trained for the ministry choices they choose. It should be noted that the way we define these cultural / ministry settings are not just descriptors or language definitions – nor are they defined by the ability of a person to speak one or more languages. These are an attempt to also describe a cultural group – which includes language, styles of worship, styles of leadership, styles of meeting conduct, ways of relating with other people and understanding mission and ministry. These things are very different (for example) in Samoan and English speaking settings, and it is only exceptional people who can really work effectively in two such different settings. Preliminary work has been done in consultation with the Taiwi Strategy Committee on this area. The main issues being the criteria for assessment, and processes for synods and parishes to assess the suitability of candidates offering across multiple cultural / ministry settings.

For this year we are recommending, as a first step in this review process, that Candidates who wish to candidate in more than one cultural / ministry setting are required to be supported by a synod and a parish from each ethnic group. They will also be required to have been actively part of both parishes for more than 2 years. This takes into account the needs of all groups in Taiwi, as well as giving a fair process to the candidates who feel called to ministry in more than one cultural / ministry setting.

Building & Mission Projects

Mission Resourcing is in conversation with, and support of, the initial processes for developing the mission projects of Sinoti Samoa and Wasewase ko Viti kei Rotuma. As tabled at the Conference 2007, Sinoti Samoa is engaged in a project for a multi-purpose building for mission and ministry activities in the South Auckland area. Likewise, the Auckland Tabacacaka of Wasewase ko Viti kei Rotuma is engaged in a similar project on the property they have already bought at Onehunga. Preliminary work with the Vahefonua

Tonga o Aotearoa on its mission project is beginning to happen. It is exciting to see our Pacific membership engaged in mission and community engagement. Mission Resourcing will continue to offer support and guidance for these mission projects.

Expected work for 2009

In 2009, Mission Resourcing has three major focus areas alongside our ongoing work resourcing parishes and synods. We will be working with the new Board to determine other work which needs to be undertaken. The first is 'Developing leadership for mission, growth, healthy churches and expanding our vision of mission and ministry'. We will be looking at what leadership is required to assist the church into the future, and will work with Trinity College, Synods and Tauwi Youth to develop both concept and people in leadership understanding and practise for these areas. This will include discussion of key competencies for leadership, a theology of leadership, developing new leaders and identifying new areas of leadership required by the church - as well as ongoing work on the Candidates processes.

Our second area of work is to begin a comprehensive review of Children's and Youth ministries, with a view to bringing them together into one 'department'. Included in this will be an assessment of the ChildSafe materials. We are not yet sure of the staffing implications for this, or how it may be structured and do not want to predetermine the outcomes of the review.

The third area is to work with the new Board in setting our strategic plan for 2009-2011 and business plan for 2009. Funding for the Board was not in our 2008-2009 budget and we will be seeking assistance from the Budget Task group to meet these costs.

Suggested Decisions:

1. The report is received.
2. Conference notes that the Candidates Assessment Team convener for 2009 will be Chris Elphick.
3. Conference notes that the Ordinands Assessment Team convener for 2009 will be Norman Brookes.
4. Conference agrees that Parish reviews will be conducted on a 3 yearly cycle, as indicated in the report, with all parishes to have completed a first review before Conference 2011.
5. Conference agrees with the principle that all those in paid parish and Diaconal ministry in the Methodist Church of New Zealand are required to have a police vetting check.
 - a. That from January 2009 all new Candidates and all Lay Ministers listed on the stationing sheet are required to complete a police vetting check.
 - b. That from January 2009 all those paid by parishes to work with children, youth or the elderly are required to complete a police vetting check.
 - c. That from 2010 all Presbyters and Deacons are required to complete a police vetting check, with the first round of this process being completed by Conference 2011.
 - d. That all Police vetting checks are to be updated every 5 years.
6. Conference agrees that the following be included in the candidate process for all candidates wanting to candidate in for more than one language setting.
 - a. That Candidates are to have been actively involved for more than two years in worship and leadership in the life of the language settings they candidate for;
 - b. That Candidates are required to complete reports from a parish in each language setting as well as both ministerial synods.
7. That the Board of Mission Resourcing for 2009 be ...

Local Shared Ministry

The Local Shared Ministry workgroup have been working alongside Synods and Parishes to "Support the growth of Local Shared Ministry as a model of Ministry in the Methodist Church of New Zealand and Uniting Congregations."

In 2008 this has meant:

- Continuing to develop the Local Shared Ministry guidelines for approval at Conference 2008;
- Assisting Synods and Parishes wanting to explore Local Shared Ministry as a ministry option for themselves;
- Developing and providing the annual Enabler and team training event, held in Opunake (Taranaki) in October;
- Establishing better lines of communication with Enablers, Local Shared Ministry Units and all those interested in Local Shared Ministry;
- Working with the church on issues directly related to Local Shared Ministry in regards to theology, church structure and ministry practise.

This work has resulted in three very distinct outcomes.

The first is the final version of the **Local Shared Ministry Guidelines**, which we are asking that Conference 2008 approve. These have been significantly changed since the original was produced in 2006. It takes into account material presented at Conference 2007, work done by the Workgroup in 2007 and 2008, and also addresses further questions and concerns from Synods. The workgroup has considerably 'toned down' the very structured model presented in the first paper in response to Synod comments, and has added the substantial theological work done by Faith and Order. It is our hope that Conference will approve these Guidelines and Local Shared Ministry will be able to continue to emerge confidently as a ministry option within our churches. Once this has happened, work will still need to be done to integrate Local Shared Ministry into church structures and Law. We would like to work with Law Revision to facilitate this as expediently as possible.

Another part of our work has been in establishing the **blog** <http://methodistenable.blogspot.com/>. This has given Local Shared Ministry a valuable communication and education tool. It has the potential to link Enablers, Local Shared Ministry Units and practitioners around the country very effectively. The blog also enables Local Shared Ministry Units to share their stories, joys and frustrations.

The third outcome is **Methodist Enable '08 Opunake**. At the time of writing the report, Opunake were preparing to host the event and an exciting program was being prepared. A full report will be provided on the blog, and a selection of experiences will be shared verbally at Conference. At the time of writing, the Local Shared Ministry Workgroup were in negotiation to hold 2 events in 2009; the first in Northland in the first half of the year, and the second in September / October possibly in the South Island.

The Workgroup is grateful for the Connexional support given for Local Shared Ministry, and believes that the most functional relationship for its future is to operate as a working Task Group of Mission Resourcing. In 2009 it is our intention to hold some special meetings which would focus on particular topics and would involve a wider group of people in topics such as; an Local Shared Ministry DVD, developing Enablers, and growing teams. Sadly for us, Alex Webster will be leaving the Workgroup in 2010. We have appreciated his solid, thoughtful input and wish him well for his future. This year we have also had to farewell Lynne Wall. Lynne's careful and enthusiastic manner and her commitment to development of people in ministry have been missed.

Suggested Decisions:

1. In regards to the Guidelines for Local Shared Ministry:
 - a. Conference approves the Guidelines for Local Shared Ministry.
 - b. Conference asks Law Revision to work with the Local Shared Ministry Workgroup to implement appropriate changes to the Law Book.
 - c. Conference notes that the Local Shared Ministry Workgroup will initiate a review of the Guidelines in 2011.
2. Conference notes that the Local Shared Ministry Workgroup will continue to report to Conference through Mission Resourcing.
3. Conference notes the membership of the Local Shared Ministry Workgroup for 2009: Val Nicholls, Bonnie Heberton, Nigel Hanscamp, Terry Wall, Ngaire Southen.
4. Conference expresses its thanks to Alex Webster and Lynne Wall for the time, energy and skill they have brought to the establishment and encouragement of Local Shared Ministry in our Methodist context.

Guidelines to

Local Shared Ministry (LSM)

in the Methodist Church of New Zealand – Te Haahi Weteriana o Aotearoa

The Local Shared Ministry Model: A Summary

Local Shared Ministry is an exciting way to renew congregational life and live out our calling to proclaim the good news of Christ.

The local church community takes responsibility for establishing mission and ministry by:

- Identifying the mission of the congregation
- Identifying the ministries that will support the congregation and its mission
- Affirming the gifts of all the baptised
- Calling together a Team to support the mission and ministry of the congregation. Some of this group may be lay, some may be ordained.

The mission and ministry of the Local Shared Ministry Unit is supported and resourced by an Enabler who acts as mentor, teacher and spiritual companion.

Definitions agreed in 2006 by Methodist Church of New Zealand and Uniting Congregations of Aotearoa New Zealand:

- **Local Shared Ministry** is a ministry of the whole congregation.
- **The Local Shared Ministry Unit** is the congregation/s. A 'Unit' may be a whole parish, or one congregation within a parish. There may also be several Units within a parish.
- **The Ministry Support Team** will support the ministry of the whole unit (or congregation/s).
- **The Enabler** resources the Ministry Support Team, but is not a member of the Parish.

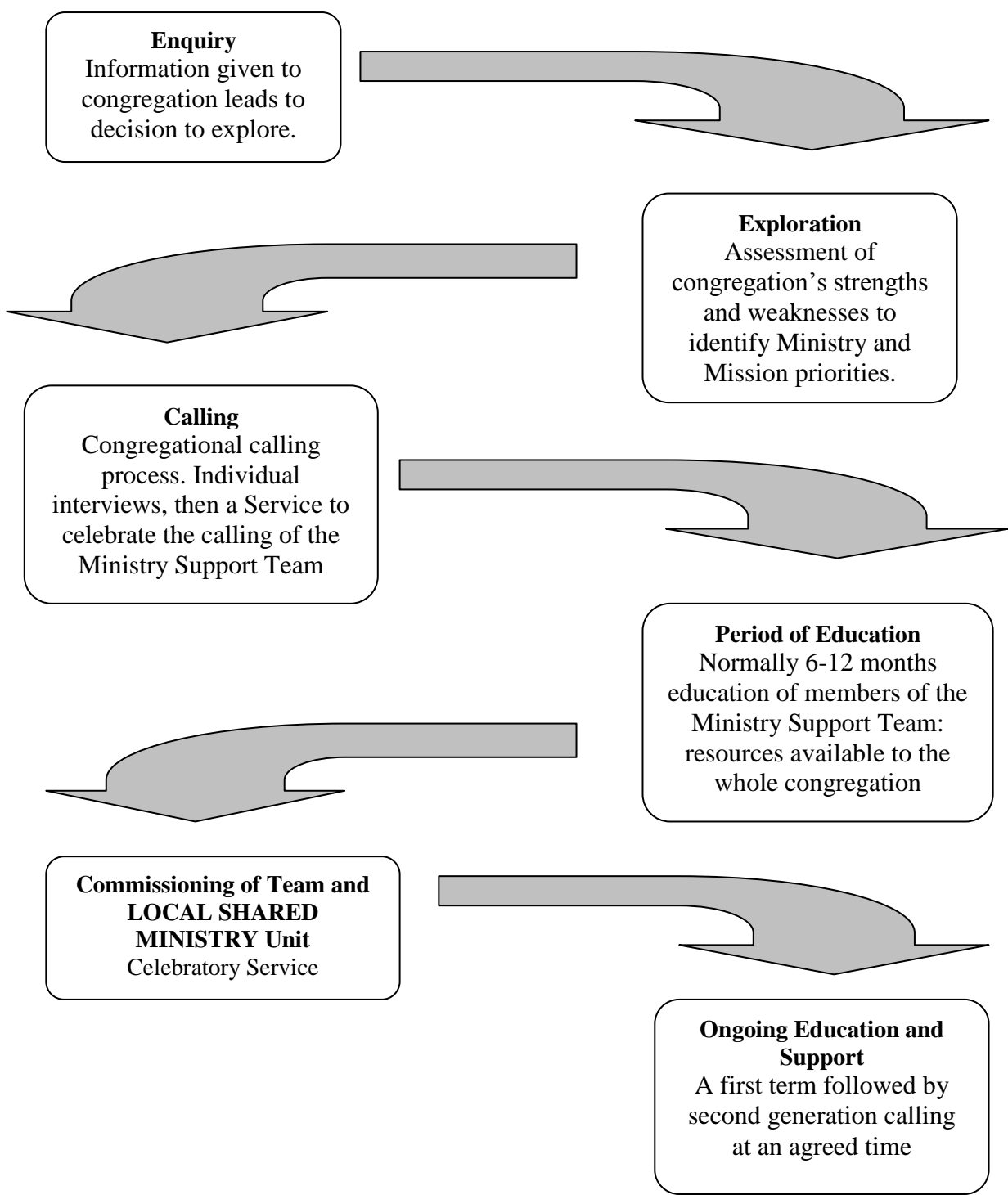
Note: For more definitions, see the 'glossary of terms' at the end of this document.

Introduction

Conference 2006 approved the draft Discussion Document for use as the model was becoming clearer to the Church. Local Shared Ministry has therefore been a 'work in progress'. It is currently working in 9 Methodist and Cooperating Parishes within the Connexion (as well as a number of Cooperative ventures and Anglican congregations) with others continuing to explore the journey to Local Shared Ministry.

These Guidelines provide the basis for Local Shared Ministry in a Methodist context. The Workgroup looks to Conference 2008 to affirm the model of Local Shared Ministry and its practice as outlined in this paper.

A TYPICAL JOURNEY INTO Local Shared Ministry



A Vision and Theology of Local Shared Ministry

Central to the ethos of Local Shared Ministry is that congregations are called to live out the mission of Christ in the world, and to proclaim and model the Christian faith. Each Local Shared Ministry unit identifies their purpose as a worshipping congregation and as a congregation involved in mission.

The vision for Local Shared Ministry is based on the belief that each congregation has within it the gifts and graces to provide opportunities for worship and witness, service and outreach. It is a vision of a ministering community of faith, which recognizes the ministry of all the baptized.

The responsibility for ministry and mission belongs to the people of God by virtue of their baptism and their God-given gifts. In baptism we are received into the household of God, to love and serve God in the world. (1 Peter 2: 4-5, 9 priesthood of all believers). As members of the Body of Christ (1 Corinthians 12: 12ff) the baptized “rejoice with those who rejoice and weep with those who weep.” (Romans 12:15)

In calling a leadership team the congregation prayerfully considers its life and mission in the community, and prays for guidance in discerning the gifts people have for ministry. This is the pattern laid down as a model for Moses’ ministry (Exodus 18: 13ff) and the early Church (Acts 1: 21-25 the calling of Matthias to replace Judas; Acts 6: 1-6 calling the first deacons.)

The pattern remains: prayer...guidance of the Spirit...discernment...calling. This would be followed by equipping for the task (as Jesus did for his disciples).

Jesus’ model of choosing leaders from amongst his followers, mentoring them, sending them out, expecting them to show vision and initiative is well documented in the Gospels (e.g. Luke 10: the mission of the seventy). The Ministry Support Team operates on just such a basis. An Enabler mentors members of the Ministry Team, who in turn mentor a group in their given area of ministry or mission.

The team members are called to particular ministries but they also function as a team – supporting and encouraging one another, and working together to offer vision, enthusiasm and direction to the Local Shared Ministry Unit.

Sacramental ministry is central to the worshipping life of the congregation. The focus is always on the Risen Christ, not on the elements; on the worship of the people, not on the one leading. We have but one priest, Christ our Lord. In a Local Shared Ministry unit the calling of one of the congregation to preside at baptism and communion is done with the same prayerful consideration as for the other callings. The congregation is led by the Spirit to identify the people in that congregation who have the gifts necessary. Appropriate training is given once the call is accepted, as for other areas of ministry and mission.

Ultimately the theological foundation for Local Shared Ministry is embedded in the relationships present in the life of God as creator, redeemer and life-giver: a relationship which supports and makes space for others within the life of God. The team concept reflects the community of faith’s lived response to God’s love – an invitation to mutual recognition and mutual respect.

“Ultimately Christian ministry.....must be acknowledged as God’s mystery, never fully understood or disclosed. It is both a human profession and a gift of God; it is both cultural and transcendent. It is rooted in this time and place, yet belongs to no time or place. It is a divine calling to communicate through one’s own life the redemptive love of Christ for all humanity....No single title, metaphor or concept can ever fully illustrate or illuminate the fullness and mystery of Christ’s ministry.” (Donald Messer *Contemporary Images of Christian Ministry*)

The Methodist Church of New Zealand believes that the ministry of Jesus Christ in, to, and for the world is one ministry; that Christ continues this ministry through the Church; that all those who are ‘in Christ’ by virtue of their baptism, and seek a deeper relationship with God, share in this ministry. Within this ministry of all who are baptized, there are specific ministries and responsibilities.

The Methodist Church authorizes these particular ministries through the ordained ministries of presbyter and deacon, and through team ministries and specific lay ministries.

“Towards a Vision and Theology of Local Shared Ministry” extract from Local Shared Ministry Report to Conference 2007

What a Ministry Support Team might look like

Once it has identified its mission, the congregation calls members to particular ministry tasks which reflect the mission and ministry of the congregation. Typically each Ministry Team would need an administrator, a worship leader, and a pastoral care co-ordinator. However the model is flexible and the mission of a particular congregation might also require an Outreach Co-ordinator, or a Youth worker, a hospitality convenor, or a music convenor to be in the Ministry Support Team.

Examples:-

- Trinity United have two Community and Outreach team-members – one to work in the Whangamata area and the other in the Pauanui area.
- The Thames Union Ministry Support Team takes collective responsibility for education.
- The Riverton Union Ministry Support Team has three team members each working with a team of between 5 and 22 members at their given task. They also have a Marriage Celebrant and a Funeral Celebrant working in the Unit.
- North Hokianga called two Sacramental Ministers, a Worship leader, a Preaching-Teaching leader and an Administrator. Pastoral Care is a function of the whole Unit under the guidance of the Administrator.
- The Bay of Islands has called a person to ministry with tourists.

The Calling Process

During the Exploration process, the congregation identifies the tasks of ministry that are important in its life and mission. Role descriptions are formulated. There are discussions around the gifts and skills needed for the ministry tasks. The congregation is invited to pray for guidance in discerning the gifts and persons appropriate for each ministry task.

During a service of worship the ministry and mission of the local congregation is celebrated. Papers are distributed to members of the congregation, naming the ministries for which a calling is to be made. Members of the congregation are invited to put a name beside each category.

NOTE: Only parish members can participate, therefore the parish roll will need to be kept up to date.

After the service, the Synod Superintendent, another District representative, plus a third person who has some knowledge of the congregation, will collate the names on the papers. In this collation the interviewing team will exercise discernment with regard to gender balance, age range, ability to work in a team and other relevant or contextual factors. (See Glossary of Terms for full description.) They will then meet with the people who have been named, and advise them that they have been called to this position on the Team. In some cases the person may not have felt that call from God and may decline. The interviewing team will then go to the second name on the list and the process is repeated.

When the membership of the Team has been confirmed the names are presented to the congregation normally the next Sunday. In any subsequent calling, a postal system could be used for those who cannot attend, if it is decided by the Unit that this is appropriate. In a first calling the concept of Local Shared Ministry is still being understood, so it is important that people are present.

Team building

Team building is an important and on-going task. Each team member is responsible for gathering together a number of people to help with the task for which they have been given responsibility. For example, Pastoral Care may be covered by a team of 4-6 people co-ordinated by the Pastoral Care Co-ordinator. There may be a number of worship leaders who will meet for training and planning under the leadership of the Worship Co-ordinator.

The Role of the Enabler in relation to the Local Shared Ministry Unit

Working with the Local Shared Ministry Unit is an Enabler whose functions are to build the members into a supportive and committed team, resourcing each team member for their ministry, and to support the congregation through change and development of its new Mission and Ministry directions. The Enabler's role is absolutely vital, and the Local Shared Ministry Unit will always have an Enabler. As far as possible, the Enabler will do all resourcing and training in the Parish where it is available to the whole congregation.

The Enabler's role is as mentor, teacher and spiritual companion to:

1. Assist the Unit to continue to clearly identify its mission.
2. Foster relationships between the Unit and the Synod.
3. Provide ongoing encouragement through the process of change from one style of ministry to another.
4. Oversee the education and development of the Ministry Support Team.
5. To maintain contact with the congregation and to model effective worship leadership by leading worship on an occasional basis.
6. Attend Parish Council meetings as regularly as required to assist the leadership functions, and communication between the Parish Council and the Ministry Support Team.
7. Facilitate congregational/Parish Council planning days to move the Unit into a forward and outward looking way of being church in that community.
8. Meet monthly with the Ministry Support Team for training, encouragement, and planning.
9. Provide a supervisory function for the Ministry Support Team through group and individual meetings
10. Liaise closely with the Parish Council Chairperson and Parish Superintendent.
11. Maintain an overview of how the Unit is developing and remind the Parish of their new form of ministry.
12. Encourage links with other Local Shared Ministry units.

The Enabler and the wider Church.

1. The Enabler's role is a specific recognised ministry role within the life of the Methodist Church for the purposes of Local Shared Ministry.
2. The Synod through its Superintendent, in consultation with the appropriate Taiwi Mission Resourcing Director, will identify and appoint Enablers.
3. Training for Enablers is provided by the Church annually.
4. There will be a Ministry Covenant with the Enabler, the Parish and the Synod. The Enabler will sign the *Ethical Standards for Ministry*, and will be expected to operate in compliance with the discipline of the Methodist Church. There may also be an Employment Agreement in some circumstances.
5. The Enabler would be accountable to the Synod for their work. Any issues that cannot be resolved in the normal course of events between the Unit and the Enabler, should be taken to the Synod.
6. The term of appointment of an Enabler to a Local Shared Ministry Unit is flexible, depending on the needs of the Ministry Unit, but would normally be for 3 years.
7. The Enabler is required to have ministry supervision, with costs met by the Ministry Units the Enabler is engaged with.
8. The Synod Superintendent will facilitate a review of the Enabler and the ministry unit after *12 months* of commissioning the Ministry Support Team. Thereafter the Enabler will be part of an annual internal appraisal of the Ministry Unit. A three yearly ministry review of the Unit will be facilitated by the Synod Superintendent.
9. It is envisaged that an Enabler could work in 3 or 4 units, each Unit contributing 1/3 or ¼ stipend plus allowances and travelling expenses, as appropriate.

How Local Shared Ministry relates to the Methodist Church of New Zealand and fits within Methodist structures.

1. Conference

Representation at Conference shall be one member from each Local Shared Ministry unit. The Enabler may attend Conference as an Observer (if not already in Full Connexion). The Enabler is not listed on the Stationing Sheet, but will be listed in the "List of Stations" in the Year Book – as will the Administrator of the Local Shared Ministry Unit who will be the contact person for the Unit. The Stationing Sheet and the "List of Stations" will identify the Parish or congregation as a Local Shared Ministry Unit.

2. Synod:

Synods

- Work with Parishes that are looking at their ministry needs, noting that Local Shared Ministry should be investigated along with other forms of ministry e.g. as part of the process of helping with the Parish profile, or strategy development, or as a result of a Parish Review. The Church's national Local Shared Ministry Workgroup members are available to help Synods with this if needed.
- Identify and approve suitable candidates for Enabler training.
- Appoint Enablers to Local Shared Ministry units.
- Support Enablers, and ensure that appropriate supervision is in place.
- Establish Parish superintendency in a manner that maintains accountability and the relationship of Enabler and Parish to Synod and Conference.
- Ensure a Covenant is in place between the Ministry Support Team, the Enabler, Parish and the Synod

3. Parish:

Parishes or Units

- Work with Synods to identify the most appropriate forms of ministry.
- Work with an Enabler to identify the best shape for Local Shared Ministry for that Unit
- Participate fully in the life of the Synod
- Would be eligible to have the Enabler and one Parish representative at Synod.
- Ministry Support Team members would be eligible to attend Ministerial Synod.
- Parishes and Synods will consult on the appointment of an appropriate Enabler
- Ministry Support Teams and Local Shared Ministry Units will operate within the discipline of the Methodist Church and the Law Book.
- Relationships with Presbytery the Diocese and J.R.C. (in the case of Co-operating ventures) would be established at the time of setting up the Local Shared Ministry.

The Ministry Support Team has representation on the Parish Council. The form of this should be decided as the Local Shared Ministry unit is set up and then reviewed as part of the normal parish review process.

The Enabler may attend Parish Council as an observer.

4. Mission Resourcing and Trinity Methodist Theological College

Synod Superintendent in consultation with the Mission Resourcing Directors

- Identify (for the purposes of Stationing) which congregations are engaging in Local Shared Ministry
- Work together to identify and appoint Enablers,
- Draw up the Covenant and
- Ensure that Enabler training is undertaken.

Mission Resourcing and Trinity Methodist Theological College establishes and oversees the maintenance of standards of ministry for the Teams, to ensure that training and the delivery of ministry is appropriate and meets the criteria agreed to by Conference.

Trinity College will work with the national Local Shared Ministry Workgroup to oversee the

resourcing, training standards and material particularly for Enablers. At present this includes

- The Workgroup offering an annual 2-3 hour workshop on Local Shared Ministry to ministry students at Trinity Theological College.
- A specified range of educational and training opportunities for Local Shared Ministry teams (e.g. EIDTS, “Lead Worship”, “Effective Leaders”)
- Access to study programs at Trinity College for Enablers and Team members. Trinity College staff continues to contribute to Enabler Training events. Development of a curriculum for the education of Ministry Support teams.

Enabler training will be provided annually in consultation with the Synods and Board of Ministry.

5. Law Book

Law Book would be amended to include the Local Shared Ministry model. A discussion may need to be held between the Law Revision committee and the Local Shared Ministry workgroup.

6. Lay Preachers, Deacons and Presbyters

Lay Preachers, Deacons and Presbyters may be called by the congregation to be on the Ministry Support Team. These ministries may also be identified, nurtured and developed in individuals through the church process.

Guidelines for moving towards Local Shared Ministry in MCNZ

1. Parish Council fully discusses future ministry needs with the Synod Superintendent or their representative. This discussion encompasses the strengths and weaknesses of the congregation, their mission goals, who is active in ministry and mission in the Parish, and who the church is ‘neighbour to’ in the local community. Local Shared Ministry is explained along with other ministry possibilities. Parish Council agrees on the options to be presented to the whole congregation.
2. A full congregational meeting is held to further discuss the options and allow people to clarify concerns and hopes. The Synod Superintendent or their representative will be present at this meeting. This meeting may best be facilitated by someone outside the Parish. It may also be useful to include someone from outside the Parish who can confidently present the concept of Local Shared Ministry.
3. Parish Council will meet again to take time to reflect on the views of the congregation and make a decision about a way forward. If Local Shared Ministry is the chosen option, the Parish Council will advise the Synod Superintendent in writing and request that they move into a period of exploration. This period of exploration may take up to 12 months.
(If there is no consensus, either more time is taken for dialogue or other options are then investigated.)
4. The Synod Superintendent will appoint a facilitator (who may be an Enabler) to work with the congregation. The task during this time will be to flesh out what Local Shared Ministry means. This will be done through further congregational meetings, preaching and leading worship that highlights the new style of ministry, as well as workshops that prepare the congregation for the basic ministry and mission functions they will be taking over. Gift and ministry discernment programmes would also be part of this exploration.
5. During this exploratory period the Parish Council, in consultation with the Synod Superintendent, will ensure that there is regular worship and pastoral oversight in the Parish. It may not be helpful to place a supply Minister in a Parish that is in an exploratory phase.
6. Towards the end of the exploration period there will be a final congregational meeting to decide whether or not to proceed with Local Shared Ministry. This should be done with a significant majority expressing agreement. The Synod must also be satisfied that the Parish is ready to proceed with this model. *(At this point it may be decided by the Parish or by the Enabler that this model of ministry is not sustainable in this Parish and other options would again be investigated.)*

7. If the decision is to proceed with Local Shared Ministry, the Facilitator/Enabler will initiate a "Calling process" to call parishioners to the Ministry Support Team (MST). The first part of the "Calling process" will be a workshop to determine the roles of the Team members. There are several models currently being used for how these teams may be shaped. The second part of the "Calling process" centres around a Calling Service. (See *"What a Ministry Support team might look like on PP 4&5 for further detail on the calling process"*).
8. Following the Calling, a celebratory service is held to recognise the formation of the Ministry Support Team. An Enabler will be appointed by the Synod to work with the Parish. This may be a different person from the interim Enabler.
9. A period of education for the MST and the congregation then follows, which may continue for 6-12 months.
10. Following this a decision is made whether to continue with this model of ministry. If the decision is to proceed, the MST and the Enabler would be commissioned at a Celebratory Service, for a set period of time (normally 3 years). There will then be a first year review of the new ministry in the same way that there is of newly stationed Presbyters.
11. If the decision is not to proceed other models of ministry should be investigated.

Other Aspects of Local Shared Ministry.

1. Where this model of ministry might be appropriate

- For congregations who have made a deliberate choice to enhance the gifts of ministry within the congregation, Local Shared Ministry provides a working model. For many this is not a decision based on availability of finances.
- Congregations that can no longer afford a stipend for ordained Ministry, but understand that there are financial costs involved in Local Shared Ministry
- Urban congregations and rural congregations.
- Large congregations and small congregations.

2. Parish Council

- Parish Council sets policy and oversees the finances of the Parish.
- The Ministry Support Team takes responsibility for carrying out the day-to-day tasks of ministry and mission of the congregation. The M.S.T team would have representation on the Parish Council, and would be members of the Parish Council.

3. Finance

- Costs will be unique to each Local Shared Ministry unit, dependent on such things as skill-base within the congregation, level of understanding of the principles of Local Shared Ministry, isolation of the Parish, geographical size of the Parish etc.
- A guideline for cost of Enabler might be 1/5 to 1/3 stipend plus allowances and travel costs.
- Parish budget would allocate funds for education events of team, and some reimbursement costs for the team. Administration costs would continue.

4. A Multi-congregational Parish

A number of congregations within a multi-congregational Parish may choose to embrace Local Shared Ministry. But it is not necessary for all congregations within the Parish to do so. This may have implications for ministry to the whole Parish.

5. Weddings.

In a Methodist model of Local Shared Ministry the congregation may call a team member to be responsible for conducting weddings. Application would be made for this team member to be on the Methodist list of celebrants. Further specific training would be provided for this person.

6. Training for Enabler, Ministry Support Team and Congregations

On-going training for both Enabler and Ministry Support Team(s) is a core aspect of this model of ministry. This can often be done in conjunction with Synod Schools of Ministry. The Enabler will

provide, and/or help the MST access, appropriate resources and training for the development of the congregation's ministry and mission.

7. Covenants and Employment Agreements

A Ministry Covenant is made between the Ministry Support Team, the Parish and the Synod Superintendent, and is co-signed by the appropriate Tauwi Mission Resourcing Director. (Each member of the Ministry Support Team would sign the *Ethical Standards for Ministry*)

If the Enabler is in Full Connexion a Ministry Covenant is made between the Enabler, the Parish and the Synod Superintendent and is co-signed by the Tauwi Mission Resourcing Director. (The Enabler would sign the *Ethical Standards for Ministry*).

If the Enabler is not in Full Connexion an Employment Agreement is put in place with the Synod

8. Second generation calling

During the Team's term, each team member is responsible for gathering together and training a number of people to help with the task for which the team member has been given responsibility. This fosters and encourages the gifts of the congregation. Towards the end of the term, a review process would identify changes in the make-up of the Ministry Support Team:

- Some members may want to come off the team
- The congregation may identify an area of their life that requires another person on the team.

A Calling is made for the whole team for the next term. Some members may be called again to their original tasks; new members may be called onto the team and so on.

If, within the Team's term, a member of the team is unable to continue in that role, a Calling is made to bring a replacement person onto the team for the remainder of the life of the team.

9. Sacramental Ministry

Our current practice is to authorise a lay person to preside at the sacraments *where there is not an ordained presbyter available to celebrate communion with the congregation*. This has been a temporary, one year measure, with extensions given year by year.

In Local Shared Ministry, lay presiding at the sacraments would be as a called ministry rather than as a stop-gap measure. Lay authorisation can be given as an integral part of the ministry, for the duration of that appointment. Specific training would be given to those called to this ministry.

In a Local Shared Ministry unit, there may be the need for more than one sacramental minister. This takes into account that lay celebrants are not always available due to job commitments or being out of the Parish. Where there is a retired presbyter willing to take up this task, the same applies – they are not always available and there is the need for more than one person to be trained and authorised. (It is noted that this is already the case in some Parishes).

Further work is being done with the Faith and Order committee seeking to answer questions related to Sacramental ministry in Cooperating ventures or Parishes that have an Anglican component.

10. Co-operating Ventures and Local Shared Ministry

Interim guidelines have been submitted to the UCANZ Standing Committee (November 2006) and a final report is pending. Of particular note for CV's:

- The Church of Oversight has responsibility for appointing the Enabler, who may come from any of the partner churches.
- The Church of Oversight has responsibility for the Enabler's job description
- Supervision of the Enabler is the responsibility of the Church of Oversight through its judiciary (e.g. Bishop, Synod Superintendent, Presbytery)
- Changes in denomination of oversight shall not change the model or personnel of Local Shared Ministry in a Co-operating Venture.
- Each member of the Ministry Support Team shall be subject to the discipline of his/her own partner denomination, or may agree to be subject to the discipline of the church of Oversight. This is to be stated in writing prior to authorisation of the Ministry Support Team.

- Each member of the Ministry Support Team shall personally sign the Code of Ethics adopted and approved by the Forum of Co-operating Ventures or the Ethical Standards of their denomination.
- Where matters of collective discipline are concerned, the Ministry Support Team as a whole is subject to the discipline of the Church of Oversight.
- Services of authorisation, induction, or ordination shall be ecumenical services, in the local setting, and shall include all parties and partners in the Co-operating venture.

11. Links to the Methodist tradition

- The Local Shared Ministry model echoes the Methodist emphasis on the involvement of all members in ministry and mission. It offers another model of ministry for the priesthood of all believers. For John Wesley, ministry belonged to everyone.
- One of the tasks of the Circuit Rider was to be a mentoring-spiritual companion. The Enabler provides a similar ministry in the Local Shared Ministry model.
- Accountability and support has always been important in Methodist tradition.
- The Methodist tradition fostered the careful, prayerful enhancement of the worshipping congregation and its outworking in mission.

Glossary of Terms:

- Unit – there may be one congregation or more than one congregation in the one Unit. The Unit may be composed of all the congregations in a Parish, or it may not.
- Enabler: see page 6 for full description
- Discernment – includes consideration of gender balance, age range, and ability to work on a team, known personality clashes, more than one member of a family on the team.
- “Calling” – is not an appointment process, or an election, or a volunteer process. It is members of the congregation identifying those in the congregation with the gifts and skills to lead the congregation in its mission and ministry.

Conclusion

Local Shared Ministry offers a significant opportunity to parishes to consider a different model of doing mission and ministry in their communities, and of involving all people in the congregation in the ministry offered.

The Local Shared Ministry Workgroup and Mission Resourcing commend this model of ministry for your consideration. If you have further questions, please visit our webpage (<http://methodistenable.blogspot.com/>) or contact us directly:-

Nigel Hanscamp; Bonnie Heberton; Val Nicholls; Terry Wall and Alex Webster.

The workgroup can be contacted through Nigel nigelh@methodist.org.nz or Val valnicholls@xtra.co.nz.

Tauwi Youth Ministry

The past year has certainly been a very busy year for Tauwi Youth Ministry, having the privilege of assisting in the organising and/or actively participating in a host of conferences, forums and networks on Connexional, ecumenical and professional youth work and ministry levels. Furthermore, amidst the myriad of discussions and considerations given to probable governance and structural changes that pertain to Tauwi Youth Ministry (as well as others); it has been in the active and in most cases hands-on working with others around the Connexion, as well as in ecumenical collaboration that Tauwi Youth Ministry has found reassurance of its purpose, a deeper understanding of its current context and much satisfaction in its work.

The Methodist Youth Conference 2008 (MYC08)

Tauwi Youth Ministry played a key role in the planning, organisation, promotion, administration and running of the national Methodist Youth Conference held at Lincoln University in Christchurch during mid January this year. This conference, with the theme ***‘Where is God for young people?’*** brought together over 300 (mainly young) people from around the church Connexion, ranging from those in Methodist or Co-operating Parishes, to those employed by or whom have links with various Methodist missions.

Given the great diversity (ethnic, cultural, regional, theological, experiential and so forth) that Tauwi Youth Ministry works with, the task of working together in partnership with colleagues from our treaty partner, Te Taha Maori to plan, initiate and run MYC08 was something that was implemented as carefully as possible, with attention given to the processes taken to: confirm the lay-out and content of the programme; initiate worship and workshop teams; clarify goals and expectations; and communicate information.

From the events of the conference, it is clear that there are also many future implications that Tauwi Youth Ministry would most definitely have to consider and if possible, develop or support. This includes the possibility of encouraging forums and initiatives that encompass more hands-on projects, particularly in the areas of work with the missions and diaconal ministries; creative and contextual forums for musical and poetic compositions in worship and expressing faith; and continuing to assist in intergenerational, intercultural and interregional dialogue pertaining to youth ministry in our church, all in addition to identifying what steps need to now be taken in considering the possibility of having another Methodist Youth Conference in the not too distant future.

Churches Youth Ministry Association

Tauwi Youth ministry continues to be an active part of the Churches Youth Ministry Association (CYMA), which the Tauwi Youth Ministry Facilitator continues to convene. This year CYMA's main project was to plan and run a "Big E" (ecumenical Youth Ministry forum) which was held at the Vaughan Park Retreat Centre in Long Bay, with the theme looking at "***Mission Shaped Youth Ministry***". In addition to providing workshops and discussions on the theme, the Big E also brought together a significant mix of pastors, leaders, practitioners, supporters and experts in church youth ministry to discuss the journey and current place of youth ministry in their respective church situations, as well as map out ways of continuing to offer effective practical, professional and pastoral support to each other and others involved in church youth ministry on more regional and national levels.

National Youth Workers Network Aotearoa Inc.

Following Conference in November 2007 Tauwi Youth Ministry was invited to become a member of the council for National Youth Workers Network Aotearoa Inc. As a representative of one of the very few faith-based organisations currently included, a responsibility to be intentionally active in this group has been taken in order to at least attempt to ensure that the work of faith-based organisations in Youth Ministry is included and heard within the full scope of "youth work" in and around the country. Membership to this network also ensures that Tauwi Youth Ministry will continue to be regularly informed of any relevant government (local and national) policy updates and initiatives pertaining to youth ministry and young people.

During 'Involve 08' (the biannual national youth workers conference which is organised by New Zealand Aotearoa Adolescent Research and Development) in Wellington this year, National Youth Workers Network Aotearoa launched the *Code of Ethics for Youth Work in Aotearoa New Zealand*. The process of assessing and fully adopting this code of ethics is still in the early stages, and Tauwi Youth Ministry is currently taking part in the dialogue and submission processes, appreciating the value and implications of a document of this nature for youth work.

Working with Synods and groups within the church

Tauwi Youth Ministry continues to enthusiastically accept invitations to visit, facilitate, assist or support a range of initiatives by Synods and groups within the church to engage in issues pertaining to youth ministry. In 2008 this has included: visiting and sharing during some synods, schools of theology or services; maintaining contact with individuals, networks and groups for possible future projects; and even initiating a mobile synod youth ministry resource library as well. Invitations for Tauwi Youth Ministry to share, assist or facilitate as best as it is able are always welcome, and all events, occasions or projects in the past have certainly been both a blessing and a privilege to be a part of.

Attending the Uniting Church of Australia's National Christian Youth Convention

Having accepted an invitation sent by Rev Kerry Enright, the National Director of Uniting International Mission in The Uniting Church of Australia for youth representatives from our church to attend their National Christian Youth Convention in Melbourne from 3rd-9th January 2009, Tauwi

Youth Ministry has finalized the names of the youth delegation and is currently in the process of ensuring that all youth representatives are as best prepared and supported for this event as possible. A preparatory hui for the delegation will be held shortly after this Conference.

Future Foci

For Taiuiwi Youth Ministry, the momentum which has been built in the past year does not look as though it will be slowing down anytime soon! In addition to focusing on all which has been included in the "Expected work for 2009" section of the Mission Resourcing report to Conference, Taiuiwi Youth Ministry also intends to continue to actively stay committed to the work of CYMA and National Youth Workers Network Aotearoa. In addition Taiuiwi Youth Ministry also intends to continue to work in collaboration on ways in which it will best address some of the implications that has come out of *'MYC08: Where is God for young people?'*.

Taiuiwi Youth Ministry looks forward to continuing to work with Mission Resourcing staff, as well as the new board, particularly in paving new, healthy and promising ways forward.

Acknowledgments

Taiuiwi Youth Ministry acknowledges the very much appreciated financial, moral, professional, administrative and pastoral support and assistance which it has received throughout the accomplishment of both its ongoing day to day duties, as well its major project foci throughout the past year.

Taiuiwi Youth Ministry particularly acknowledges the Robert Gibson Charitable Trust, the Doris Swadling Trust and the Wellington Methodist Charitable & Educational Endowments Grant.

Recommendations:

- That the report be received.
- That conference supports the commitment of Taiuiwi Youth Ministry to National Youth Workers Network Aotearoa Inc.
- That conference supports the delegation of youth representatives from The Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa invited by the Uniting Church of Australia to attend the National Christian Youth Convention in Melbourne from 3rd-9th January 2009.

Diaconate Task Group

Civilization is on the move

= *Church is on the move*

= *Deacons are on the move.*

As people we **'move out'** – enriching the quality of life worldwide; we must also preserve life on earth. The future of our civilization is under threat. Our future needs a church prepared to face the serious challenges. We need a future focused Diaconate willing and able to seek the transformation of our society according to the values of the gospel.

As people we **'move in'** search for human relationships that give a renewed sense of community and often the birth and rebirth of new communities. Community is more than comfort of souls, it is about survival of species. David Clark in his book, *Breaking the Mould of Christendom*, says, "God's kingdom is a kingdom community. We see its gifts to humankind as life, liberation, love and learning."

We believe that God is calling his church to be a servant church: **'a diaconal church'**. A diaconal church would move to being a community centred, inclusive church community, focused on transformation, visioning and servanthood; with servant leaders. A diaconal church cannot be held captive by a Christendom model of church.

We believe that a renewed diaconate has a vital leadership role to play in the life of a 'diaconal church'. We support the words written by Rev Dr John Hinchcliff in his report, "that any thought that Deacons should be regarded as 'wannabes' or 'also rans' and second class citizens to other ministries needs to be dispelled".

Moving in

The Diaconate Task Group has met three times this year and continues to uphold the functions as agreed to at Conference 2003:

“The Functions of the Diaconate Task Group shall be:

- a. Discern what God is calling the Diaconate to, and offer leadership and policy for the future;
- b. Approve and regularly review the strategic direction and vision for Diaconal ministry;
- c. Report to Conference and make recommendations pertaining to Diaconal Ministry;
- d. Provide oversight and administration of finances and designated Connexional funds;
- e. Oversee selection, training, reception into Full Connexion, and ordination of candidates for Diaconal Ministry;
- f. Oversee the appointment and review of a National Diaconal Co-ordinator and Diaconal Advocates;
- g. Undertake other duties as required by Conference.

The Diaconate finds difficulty in being a part of the church that does not provide a place for a diaconal voice in its church community and discussions. Our Law is set up to balance numbers of Lay members and Presbyters, and in doing so excludes Deacons. Maybe wording such as “Lay and Ordained” may make better sense. This raises many parts in the Law Book that need some attention, for Deacons.

The Diaconate Task Group has worked with the President Rev Brian Turner, Mission Resourcing Director Rev Nigel Hanscamp and Commissioner Rev Dr John Hinchcliff to seek a way forward that enables the diaconate to be (in the words of the Commissioner) “dynamic and creative in terms of their social emphasis” and that “there needs to be education within the church about the roles and purpose of the Diaconate”. We are excited and thankful for the support we have been given this year and endorse two of commissioner’s recommendations in the paper, **The Methodist Diaconate: To be or not to be?**

Moving out

This year has been challenging and exciting. Deacons Brenda Fawkner, Richard Williams and Shirley-Joy Barrow; along with Lay Minister/Preacher John Fawkner, attended the Asia Pacific Diakonia Conference in Fiji where we were joined by other Deacons, Deaconesses and Diaconal ministers from the Asia Pacific basin along with 50 Deaconesses from the Fijian Islands. With feasting, fun, fellowship and footwashing, we found a greater understanding of the Fijian communities and the work the Deaconesses do. Over the last few years we have forged closer connections with other churches in New Zealand, Anglican, Catholic, Presbyterian and Lutheran, through **Diakonia, Aotearoa New Zealand Association (DANZA – an ecumenical association and a member of the Diakonia Asia Pacific Region of the World Federation)**. Convocation 2008, held in Wanganui was an ecumenical event. Along with our deacons, came Anglican deacons from around New Zealand, the Diakonia World Federation President - Deaconess Louise Williams (Lutheran) and Rev Dr Peter Pocock, a Deacon from the Anglican Church in Australia – we were blessed by their wider view of diaconal ministries. We were sad not to have the Catholic Deacons with us but with the Pope in Sydney during that week they had travelled with the youth to be a part of the celebrations. We have linked Nationally, across the Asia Pacific and the wider world as a diaconal community, a community where we are finding a sense of security, a sense of significance and a sense of solidarity. This world wide learning community of Diakonia offers us, in New Zealand, a chance of sharing ideas, experiences and resources, and of breaking out of closed systems which greatly enhances our ministries.

Suggested Decisions:

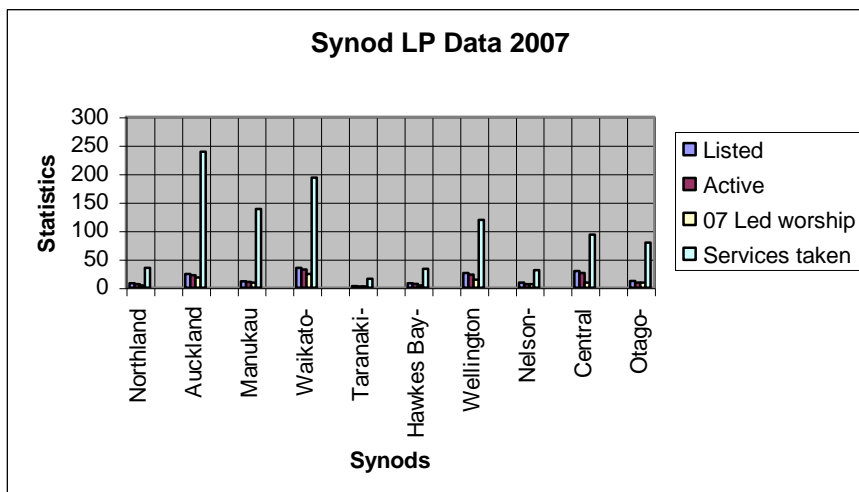
1. That the report be received.
2. That a Task Force of President, Vice President, Past President and General Secretary be empowered to determine whether the budget of the Church is sufficiently robust or there can be some rearrangement of the budget to cover significant revitalization of the Diaconate, and
3. That it consider the determination of the Commissioner that the Diaconate is based on a philosophy and theology that is worthy of support.
4. That Diaconate Task Group continue to operate under the Functions and roles agreed to at Conference 2003. The Secretary/Treasurer will be.....
5. That funding be sought to enable five people to attend the four yearly World Diakonia

Conference in Atlanta in July 2009 and

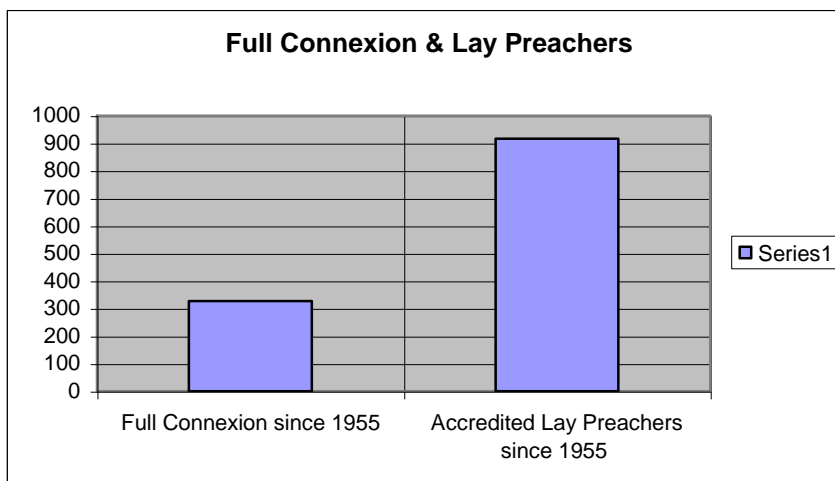
- That the Methodist Church of New Zealand, Te Haahi Weteriana O Aotearoa support a bid for the Diakonia World Federation Conference in 2013 to be held in New Zealand.

Methodist Lay Preacher's Network 2008

At present the network has approximately 165 Lay Preachers that receive our email communications. 143 Lay Preachers report that they are actively involved in leading worship around the Connexion. There is an additional list of approximately 82 who are in training or leading worship but not listed on our network. Every year there is a better response to our request for information in November/December, so we hope that our gathering of data is becoming more accurate.



Another interesting statistic is shown in the following graph.



Both affordability by Parishes and supply of Presbyter by Conference has become an issue for many local faith communities. This means that the task of the Lay Preacher is very significant. It is an important ministry needing recognition and continued support by the National Church.

With an established list of folk on our data base we are now looking for ways of supporting Lay Preachers. Our emails this year have contained some personal information so that everyone gets to know a little about the co-facilitators. Rosalie continues to have the background information required to keep the “team” on task. Keith has supplied some resource ideas for worship and Dorothy uses computer skills to bring it together.

This year we have our email mail out also available for all to read on the Church Web site under the Lay Preacher's in the Board of Ministry link. We have maintained contact with Rev David Bell to ensure that we are supporting TCol Learning Line and sharing what David has to offer with all

Lay Preachers we have email addresses for.

As long service certificates for members come due we encourage the Synod/Parish to organize with Hugh Williams of the NZLPA to obtain one and present it at an appropriate occasion.

At the time of writing this report (June) long service certificates have been issued to: Rachel Tregurtha (25 yrs), Ronald G Eastwood (30 yrs), Elva Reynolds (40 yrs), Dr Bill Peddie (40 yrs), Brian Chamberlin (44 yrs), Alan R. Speirs (47 yrs), George M.R. Forster (50 yrs), Robert J. Ramsay (50 yrs) Nancy P. Carter (60 yrs).

Greg Morgan, Yolande Cresswell, Mary West, Rosalie Rentz, Bernard Young and Mary Sutton have received Accreditation.

Over the past two years 32 Lead Worship certificates have been issued.

The Network Nucleus remains as our designated representatives on Synods.

It is important for the opportunity to have a gathering at Conference so that Lay Preachers in attendance can have visual communication and access to easier input into matters pertaining to Lay Preachers.

This has been a learning year for a new co-facilitator. Rosalie Sugrue's background knowledge has been invaluable. In November 2008 Garth Cant from Christchurch has indicated his willingness to be a third co-facilitator. Garth will bring different skills to the Network and as he is involved with the National Lay Preacher's Association it will be beneficial to have close association with this group. Rosalie's skills will not be lost to us as she will maintain contact in an advisory role.

The primary task over the next 12 months is to encourage feed back from members and mutual sharing of good worship ideas and resources. It would be extremely helpful if Lay Preachers attending conference could come ready to assist the network in developing a directional strategy for the future. This would allow us to move forward with confidence knowing that we are serving the needs of the Lay Preacher's Network members.

Dorothy Willis, Keith Knox, Rosalie Sugrue
Co-facilitators

Suggested Decision:

1. That the report be received.

THE CHURCHES EDUCATION COMMISSION

'Helping students make good life choices'

'He Tautoko i nga Taura ki a whaiake i nga huarahi tika mo tou ratou Oranga'

It's a pleasure to write a report for you about the work of the Commission for 2007/2008.

CEC still has more than 4000 volunteers teaching CRE or providing Chaplaincy to the public schools of NZ. Through this ministry we reach 52% of Primary Schools and around 20% of Secondary/Area schools.

Annual conference 2008 saw the launch of a new Strategic plan. This has been worked together as part of the renewal and envisioning process of the last couple of years and we believe will provide direction and focus for this vital work. We are thrilled that local churches up and down New Zealand are choosing to find ways to reach their community more effectively and we want to assist them in reaching their local schools. I personally believe that schools are at the heart of community.

The Mission as expressed in our strategic plan is:

*“Empowering students to make good life choices through delivering **valued** and **effective Christian services** in NZ State Schools”.*

Our five key priorities are to:

1. Secure adequate funding and resourcing for the national and regional work
2. Improve the quality of our services to schools
3. Spread our influence in school communities by diversifying the services offered
4. Increase the support from churches and Christians by improving connections with the Christian community
5. Strengthen regions through improved administrative support.

To achieve these priorities we must continue to recruit personnel who are professional and competent either as CRE teachers or as Chaplains. We must also ensure credibility in schools by providing professional training that is of a high standard. It is great to report that both our CRE and Chaplaincy basic training programmes have been completely revamped in the last twelve months.

We are very grateful for the financial support given by the Methodist Church over many years and look forward to assisting you further in the resourcing and training of volunteers from your local churches throughout New Zealand. I would also like to say a special thank you to the women from APW/MWF who have fundraised toward the Special Project for Chaplaincy this last twelve months. I have heard from CEC advisors from all over New Zealand who have thoroughly enjoyed speaking at these groups about our work. Thanks so much for the opportunity and for your generosity.

God bless all associated with the Methodist Church of New Zealand

Petrea Manager
National Manager CRE & Chaplaincy
The Churches Education Commission

INTERCHURCH TERTIARY CHAPLAINCY COUNCIL (ITCC) & AOTEAROA-NEW ZEALAND CHAPLAINCY ASSOCIATION (ANZTCA)

The Interchurch Tertiary Chaplaincy Council (ITCC) is the body formed by the Methodist, Anglican, Presbyterian, and the Christian Churches (Associated Churches of Christ) and the Religious Society of Friends to co-ordinate and oversee the work of tertiary chaplaincy and regional chaplaincy Boards and Trusts throughout New Zealand.

The ITCC exists to:

- (1) Channel the constituent churches commitment to resourcing and supporting tertiary chaplaincy
- (2) Provide a national forum at which issues of common concern and practice may be discussed and policies developed
- (3) Initiate, develop and maintain links between constituent churches, chaplaincy boards, tertiary chaplains, and tertiary institutions.

The ITCC views tertiary chaplaincy as a crucial area for the mission of the churches within New Zealand. This work takes place in a context where young people are moving from home and family and developing their own lifestyle and values. It is also a time when crisis arise and young people seek help and guidance. Tertiary chaplains are uniquely placed to offer this care. Often this allows for contact with people who otherwise would have no links to the Church.

At present there are two Methodist Presbyters who are fulltime tertiary chaplains. They are the Rev Greg Hughson who is the Ecumenical Chaplain at the University of Otago and the Rev Uesifili Unasa who is the Maclaurin Chaplain at the University of Auckland.

Whilst the funding of chaplains now rests with regional boards and committees the ITCC appreciates the funding that the Methodist Church has provided over a number of years that allows for the national oversight and operation of this work to continue.

Aotearoa New Zealand Tertiary Chaplaincy Association (ANZTCA) is a professional organization formed to oversee the work of tertiary chaplains and to provide opportunities for networking, peer support, and community building among tertiary chaplains. The work of the ANZTCA may be viewed on their website at www.anztca.net.nz

The chairperson of the Association is the Rev Greg Hughson and he along with three other chaplains has been able to attend the Third Global Conference of University and College Chaplains in Tampere, Finland from 30 June to 4 July, 2008. We believe that this gathering will allow Greg and the other attendees to “feed back” some of that learning and experience into chaplaincy within New Zealand.

The ANZTCA annual conference will be held in Wellington this year from 17–19 November. There will be a number of chaplains attending from Australia. In recent years there has been increasing contact and liaison between the two countries with exchange of personnel and a sharing of experience

General

There are now some 47 chaplains working either full-time or part-time in our tertiary institutions under the oversight of the ITCC and as members of the ANZTCA. Whilst each chaplain will work differently according to their context and personality these chaplains together are offering pastoral care and support to some thousands of students and staff. The work of our chaplains is highly valued and appreciated by the institutions within which they work and the ITCC commend them to the prayers and support of the Church.

We would also like to commend to you those Presbyters and lay people who offer their time and talents to serve on local chaplaincy boards and committees and who support the work of chaplaincy in so many ways. This also is greatly appreciated.

Suggested Decisions:

1. That the report be received.
2. That Conference affirm the work of tertiary chaplaincy and those who serve in this sphere and commends this work to the ongoing support of the Church.

Bruce Hansen
Chairperson
ITCC

THE INTERCHURCH COUNCIL FOR HOSPITAL CHAPLAINCY

The Wesley Example

Over 200 years ago in a sermon on “visiting the sick” John Wesley stated the need for his followers to be sure to visit the poor and the sick, not just to assist them, but to learn compassion. He called visiting the sick a work of mercy and described it as a means of grace – a channel through which God conveys grace to mankind. For compassion is more than an emotion, it requires us to get alongside and experience another’s struggles, to be with those who are sick or grieving.

Hospital Chaplains – getting alongside

Healthcare chaplains employed by ICHC on behalf of the nine partner churches work in public hospitals, address the spiritual, emotional and pastoral needs of patients particularly where their illness has presented a threat or trauma (spiritually and emotionally) which may render patients and/or their whanau/family, vulnerable. Healthcare chaplaincy is motivated from, and underpinned by, a Christian theology. It is nonetheless provided in the most appropriate way for patients regardless of denomination, faith, belief or ethnicity. Patients and their whanau/families are at liberty to access the spiritual care of their choice. The chaplain may act as the coordinator of that process.

Experiencing the struggles – being a channel of God’s grace

The main themes of chaplaincy include – supporting the resolution of helplessness, despair and loss; assisting spiritual transitions; waiting alongside people in crisis; helping patients resolve anger, guilt, fear and anxiety; promoting reconciliation in personal relationships and between belief and recommended treatment; offering corporate worship and bringing hope and celebration. Providing specialized pastoral interventions such as prayer for healing, anointing, providing sacramental ministry to those who want it, offering the rites of the church; pastoral counselling, spiritual direction, blessings of work areas and locating a persons own spiritual advisor or support community.

Methodist Participation

Up until 2005 the Methodist Church-Te Haahi Weteriana provided from its Connexional budget \$35,000 per annum, which went towards the costs of 7 chaplaincy positions across the country. In 2006/07 this funding was reduced to \$30,000 and for 2007/08 \$26,000. This year 2008/09 it is \$20,000 and we are told this will be the rate for \$2009/10 also.

The Connexional funding grant is paid by the connexional office directly to the Chaplaincy committee / paymaster or alternatively via its District Synods. An estimation of last year’s costs for the Ministry of Health indicated that the average cost per FTE Chaplain position is in the region of \$75,000, this includes the cost of stipends and allowances and overheads including indemnity insurance, training, resourcing, locum cover, transport costs for after hours call-outs, conference fees etc. From the information available the contribution from Methodist parishes, Synods and the Connexional office has been 0.37% of the total income nationally for the past 3 years. The ICHC and the local chaplaincy committees which have received this Methodist funding have greatly appreciated the support and encouragement it has provided.

The Future

At time of writing the ICHC has just completed negotiations with the Ministry of Health for the provision of a new national contract. This will cover 5 years starting 1 July 2008 to 2013. There will be an increase in direct government funding for chaplaincy positions and the operation of the national office, plus a cost of living increase annually. The contract includes a stated expectation that the Churches will continue to provide significant funding for the chaplaincy positions, and that efforts will continue to be made by ICHC nationally and chaplaincy committees locally to obtain additional funding from churches and communities to secure the Hospital Chaplaincy Services in each DHB.

ICHC thanks the Methodist Church partner for its past support, its many members who serve as Chaplains, Chaplaincy Assistants, locums, on Chaplaincy Committees and in other ways and hopes it will be possible for the Church to continue to provide people, financial support and encouragement to maintain the present number of Hospital Chaplains positions and their volunteer Chaplaincy assistants.

Suggested Decisions:

1. That this Report be received.
2. That the Conference note the Rev Nigel Hanscamp continues as the Methodist Trustee on the ICHC Trust Board.



Ron Malpass
National Executive Officer
July 2008

WESLEY COLLEGE TRUST BOARD

Special Character

Our Chapel life is guided by the Chaplaincy Team that consists of Rev Sylvia ‘Akau’ola Tongotongo (Superintending Chaplain – a Conference appointee), Whaea Paewhenua Nathan (Chaplain Maori), Rev Stephen Tema (Guidance Counsellor), Rev Ali’itasi Toleafoa (Head of Life and Faith) and Mr Ian Faulkner (Principal). Meetings of the Chaplaincy Team create a forum for some visioning about how faith how ideas of faith are transmitted and life within a boarding and day school intermesh.

Chapel services are held at the beginning of each school day and twice on Sunday. This year there has been a set theme for each term: term 1, ABC – Aspirations, Beliefs and Commitment; term 2, Once a Wesleyan ... Always a Wesleyan; term 3, You Reap What You Sow; and term 4, God is Good ... All the Time! These themes form a base, they are then connected to the weekly theme based on the lectionary readings for the Sunday that begins the week. These themes have proved helpful as a way of integrating life and faith, the Methodist ethos and the Special Character into classrooms and the hostels.

The Life and Faith Programme is continually evolving in an endeavour to meet the immense diversity in student understanding of Christian understandings. In the classroom the challenge is to be creative in making Jesus Christ known. Student responses are a source of joy. They are critical to life at Wesley, but more importantly to life after Wesley. God is good!

Support from the Trust Board allows all students to be issued with a Zonderkids Bible as part of their stationery package at the beginning of the year. Responsive reading of scripture each morning and spirited singing contribute to a positive start to each school day.

This year teaching staff briefings that are held before school three mornings a week have started with devotions. These devotions reflect the messages to be given at Chapel. In addition, chapel messages are written in summary form and emailed to hostel parents and teaching staff. This provides the opportunity for teaching and hostel staff to discuss the themes in classrooms and at the dormitory meetings that 'close' each day.

An increasing number of students who enrol at Wesley College have little knowledge of Christianity and the bible and bring a value system that is different to that expressed by Church and school. The student body is a microcosm of what is happening in New Zealand society. As a community we have to positively manage issues that arise from a widening economic gulf and a rapid increase in cultural and ethnic diversity, coupled with the heightened fear of the stranger and levels of mistrust and suspicion of those that are perceived to be different. These feelings that are prevalent in the community beyond our school gates are reflected in the student body and, as we are a small community, they are so 'in our face'.

Our interface with students and their responses to life at Wesley College and beyond create both joys and challenges.

The College welcomes the discussions that are taking place at Council of Conference level (as requested by Conference 2007) relating to the Special Character Statement 'direct affiliation with the MCANZ' and what this means for the relationship between Wesley College and the Methodist Church of New Zealand in the 21st Century.

Presidential Visit / Service of Beginnings

The College welcomed President Brian (former student) and Vice-President Barbara to the annual Service of Beginnings. The presence of the President and Vice-President at this service is one sign to the Wesley College Community that the College is part of the Connexion.

Hostel Management / Boarder Support

The Trust Board is considering the names to be used for the newest hostel buildings. At present these are known as Units A, B and C. When buildings have been named in the past they have been named after people. The Board is considering using qualities or values as names for these new buildings.

A Supplementary Report from the Education Review Office has identified areas of concern in relation to student safety. In response to this Report the focus of the Hostel Committee of the Board is being directed towards student safety. Also, the Board has employed Paul Diver and Associates to review the current governance model for the hostels and, in particular, leadership and management structures and the support available for the Principal.

Roll

The school roll on 1 March 2008 was 346 of these 311 were male and 35 female; 336 domestic students and 10 overseas students. The boarding roll was 272.

Educational

The College continues to provide opportunities for young people to succeed. Wesley College is a decile 2 school. Results in the National Certificate of Educational Attainment [NCEA] show that Wesley College students achieve above schools of like decile. Of note is that in 2006 (the last year for which this data is available) 6.8% of students left Wesley College with little or no formal attainment, as defined by the Ministry of Education. The comparative data for decile 2 schools is 17.1% and for decile 8 schools 6.8%. Also, in 2006, 5.3% of Maori students left with little or no formal attainment. This may be compared with other decile 2 schools where 20% of students left school with little or no formal attainment and with decile 8 schools where the figure was 6.5%.

Cultural Activities

Wesley College hosted the Auckland Polyfest and will also be the host in 2009. The College received very positive publicity from the Polyfest: the smallest school to host the largest festival. At this year's festival the Tongan group were again placed first in the Taufakaniua. The Maori roopu, who combined with Waiuku College, were the winners of the third division, this result allowing them to compete in Division 2 in 2009.

In the April holidays a number of staff and students visited Samoa for a Cultural experience. A group of parents and students represented Wesley College at the Coronation of King George Tupou V of Tonga.

The Shakespearean Drama group were again placed first in the South Auckland Sheilah Winn competition, with a rendition of A Midsummer Night's Dream – commando style, earning the right to participate in the National finals.

The musical 'Aladdin' was produced by the music and drama departments, entertaining audiences in the one-week season.

College Sport

Ian Faulkner (Principal) has been elected to the Board of ASSHA (the Auckland Secondary Schools Heads Association) as a Counties-Manukau Schools representative. This provides an avenue to provide a voice for sport within our region which has different needs to the larger Auckland area.

Mike Todd (Sports' Coordinator) represents Wesley College on Northern Regional Secondary Schools Rugby (President), NZSSRC (Vice President).

Rugby - The 1st XV continues to be a major player in the Counties-Manukau competition, as does the under 15 development grade. This year all teams reached the semi-final stages of their respective competitions.

Ben Makatu played in the recent world under 20's championships in Wales representing Fiji.

A number of current students took part in the recent Northern Regions tournament and a large number have been selected for Counties-Manukau representative teams.

Netball - The Wesley College Girls have reached the semi-final of their competition: a reflection on the positive attitude of our girls and the support they have from staff.

Touch - Wesley College Touch teams dominate at 1st level and development level winning at both Counties and Regional level in Auckland. The senior team will compete at Nationals in December.

Brock Taylor represented New Zealand in age grade touch.

Athletics – A number of students have achieved outstanding individual results in athletics. In particular, Solomone Vaka who broke a long standing discus record at the Counties Championships by a considerable margin and went on to represent the region at the North Island Championships. He is currently ranked in the top three in the country for his age group.

A challenge for Wesley College is to continue to attract both hostel and teaching staff to meet the

sporting needs of our students. Success in their sporting endeavours is valued by many students.

Acknowledgements

The Trust Board wishes to acknowledge the contribution made to the life of Wesley College by the employees of both the Trust Board and the Board of Trustees. Staff are often seen going the "extra mile" working with and encouraging students in their academic work, on the sporting fields, in their cultural and spiritual pursuits.

Dairy Farm

The Farm Committees continue their work on the farm with ever increasing success. Sharemilkers Steve and Andrea Mills were again runners up in the Auckland-Hauraki regional Sharemilker of the Year Competition.

The Trust Board is evaluating the future of the Wesley College farm land with a future goal to realise increased returns through rezoning and development of the land.

The Trust Board has entered into discussions with PACT 2086 Trust investigating the possibility of forming a joint venture to undertake the future development of the land.

John Murray
Chairperson

Chris Johnston
General Secretary

Suggested Decisions:

1. That the Report be received.
2. That the following be the Wesley College Trust Board for 2008/2009.
John Murray, Norman Johnston, Kay Kendall, Barbara Lawrence, Lana Lazarus, Andre Le Roux, Jack McCoskrie, Wesley Mansell, Suliasi Naulivou, Harvey O'Loughlin, Patisepa Unasa-Samoa Saleupolu, Barry Shuker, Diana Tana, Colin Telford, Mara Tupaea, Rev Utumau'u Pupulu, and Meleane Nacagilevu.

UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND

Co-operative Ventures throughout New Zealand are a visible sign of the ecumenical movement of the 1970's and a pragmatic approach to church life in the 2000's. Congregations of various denominations have made a faithful commitment to work together in ministry and mission. Throughout New Zealand these parishes generally bear witness to the partnership of the denominations at congregational level and support the wider work of the churches. UCANZ works with these parishes through regional courts and Standing Committee to strengthen communication between the partners and to develop effective congregations.

These are changing times, and the movement to create one Christian church in New Zealand has certainly lost momentum. But the co-operative ventures of UCANZ are an affirmation that our different traditions can work together and that mission should focus on how we impact the community, not on what heritage we follow. Academics note that we are in a post-modern, post-denominational age - a time when ecumenical community churches may have an advantage in some areas. UCANZ are dealing with the issues of today by building on the vision of union that brought us together.

UCANZ was established as the meeting ground for partners when dealing with co-operative ventures (in their many forms). We are committed to affirming the place of the partner churches in each local parish and there is a conscious awareness of the difficulties that arise when partners fail to consider the impact of decisions on co-operative ventures and the overall partnership. UCANZ seeks to make things work for the partner churches, but we can only do this if we are consulted and allowed to be part of the conversation.

There is a cost to being a Co-operative Venture - having two or more partners means that there is a multiplicity of meetings, reports and forms to see to (and we are keen to simplify these processes). There is often a demand on time and a clear need to reflect the diversity of heritage.

On the whole, we believe that Co-operative Ventures are doing well in this regard and we commend the support that they give to the partner churches through their wider work giving.

The UCANZ biennial forum was held in Upper Hutt in late 2007 and there was a change of Standing Committee, Chairs, and Executive Officer. Thanks were expressed for the work of Dave Mullan in chairing UCANZ, and to John Jones who completed his position as Executive Officer in January 2008. Janet Taege and Geoff Donovan accepted the roles of co-chair, and in January Peter MacKenzie was appointed as Executive Officer. The new Standing Committee of UCANZ has members from around the country and an enthusiasm to make a difference. The two meetings of the Standing Committee in 2008 have been encouraging and forward looking.

With the encouragement of the forum, the UCANZ Standing Committee agreed to increase the Executive Officer's hours specifically so that stronger connections can be made with partners, regional courts and parishes. With limited funding available, a request for support was presented to parishes and this has been positively acknowledged. In the first six months of his position, Peter MacKenzie has made some visits to the regions and has a filling diary for the next year. He has met with church leaders, regional committees and parishes - and he has also provided encouraging workshops to some groups.

The Standing Committee has identified a number of issues that need to be worked on over the next year and has established groups to propose possible responses in conjunction with the partners. We are looking at our regional courts and the nature of the biennial forum, regulations for local shared ministry and consultations, and clarifying issues arising about stipends and parish oversight. There is also a need for UCANZ and the partners to look again at the vision of our ecumenical movement and the place of UCANZ parishes within our partner churches.

Property and investment issues are also a concern for UCANZ. There are some tough questions that need to be asked by some parishes as they consider their future, but there must always be an acknowledgement that there is a partnership in each co-operating venture and each partner must be given status and respect. Experience has shown that some partnerships come to a point where they must come apart - but there are intricate details that need to be worked through that demand patience, compromise and a lot of pastoral care from the wider church.

We believe that Co-operative Ventures in all their forms are a positive witness to the one Spirit of God. We give thanks for the work of our parishes and acknowledge the support of our partner denominations in helping them in their mission and ministry. There is a wealth of resources within the five partner churches and UCANZ parishes are privileged to be able to draw on that variety of sources. We would also want to acknowledge the contribution that Co-operative Ventures make in the regional and national courts of the partner denominations.

The Standing Committee of UCANZ continues to uphold the basic tenets of ecumenism and strongly encourages the partner churches to do together what does not need to be done apart. We pray for and look forward to greater communication between the partners and with UCANZ, in the hope that by talking we can break down barriers of mistrust and self-interest. While there are clear denominational goals expressed by the partners, we pray that they will continue to be true to their commitment to ecumenism and support the Co-operative Ventures in their midst.

Peter MacKenzie
for the Standing Committee of UCANZ