

TAUIWI STRATEGY & STATIONING

Tauwi Strategy meetings this year continued within the stated purpose of the committee, 'to give expression to the partnership between the cultural groups within Tauwi and other expressions of diversity and to pursue visioning, strategy, planning and decision making on behalf of Tauwi'.

The worship sessions in the April and July meetings around the theme of, 'Past, Present and Future' have taken the 2013 Presidential challenge to a level of applying this theme in various ministry and mission settings. Our worship services gave the members of the Tauwi Strategy meeting plenty of challenges and food for thought.

Tauwi Youth Ministry

Conference 2012 affirmed the report and work done by the Tauwi Youth Ministry Consultation Group and asked it to continue with its work and to report to back Conference 2013. The Group circulated to Synods its report on the Revised Vision, Mission Statement and Strategy of the Tauwi Youth Ministry to Synods and asked for feedback. The Group intends to bring this revised vision, mission statement and strategy to Conference 2013 for adoption. In spite of some confusion about the two versions of the same report, the Tauwi Strategy meeting, after a lot of discussion, affirmed the revised vision, mission statement and strategy for Tauwi Youth Ministry. The responses from Synods were also affirmative of the directions set by the group for Youth Ministry. Tauwi Strategy acknowledges and thanks Sue Spindler and Filo Tu (Co-conveners), and the Tauwi Youth Ministry Consultation Group for an excellent report and the thoroughness of their work.

Integrated Ministry with Children, Young People and Families

The Mission Resourcing's Proposal for the Children's and Youth Ministries to have one shared Co-ordinator was based on a belief that if these two ministries work together hand in hand, they could be a key to a healthy growth of the Church. It was also based on the reality that to fund two separate national leaders for these ministries would be an impossible task for the Church. The proposal recognises the different needs of the two ministries and recommends having separate ministry teams for each Ministry. The ministry teams will be charged with the responsibility of setting visions and strategies for each Ministry, and to implement those strategies. The ministry teams will also work with Synods' youth and children's ministry leaders on one hand, and on the other hand will work with the National Co-ordinator who will predominantly focus on resourcing, training, national and ecumenical relationships and being a connexional advocate for children, youth, young people and families at Conference and Tauwi Strategy meetings. The Proposal was discussed and warmly accepted by both the Children's Ministry Task Group, and the Tauwi Youth Ministry Consultation Group.

The proposal was circulated to Synods, and asked for nominations for the children's ministry team and for the youth ministry team. The proposal also asked for feedbacks on two main questions – one was about the parishes' and Synods' responsibilities for children's and youth ministries; and the other was about the church's responsibility to ensure long term funding for these ministries. The Synods' responses were generally positive with one response said that it would be more appropriate for the Youth Ministry to be Synod-based rather than on the national level. Another Synod did not support the proposal due to a lack of detailed information about the position and extra costs to Synods. Tauwi Strategy meeting agreed that long-term funding needs to be secured before the appointment of a national co-ordinator, so that the appointee can have confidence in a stable employment situation. Synods need to have equal access to the co-ordinator without incurring extra costs due to distance. It was noted that the Job Description was currently being worked on.

Purpose and Tasks of Tauwi Conference and Tauwi Strategy Meetings

Tauwi continues to discuss and re-define its understanding of the purpose, role and tasks of both the Tauwi Strategy Meeting and the Tauwi Meeting at Conference. It was noted that the role of the Tauwi Meeting at Conference is predominantly that of information sharing, and for the Tauwi Conference members to have a shared understanding of the Conference issues, thus preparing them for Conference debates and decision making. We reminded ourselves of our immediate past when Tauwi used to meet at Conference all day debating and agreeing or disagreeing to

Conference issues, but only to find ourselves having a second debate on the same issues at the floor of Conference. Tauivi is determined not to repeat this experience in future. It was suggested that we get feedback about this year's Tauivi Conference meeting at our next Tauivi Strategy meeting.

We acknowledged that the purpose of Tauivi Strategy meeting is 'to give expression to the partnership between the cultural groups within Tauivi and other expressions of diversity, and to pursue visioning, strategy, planning and decision making on behalf of Tauivi'. It also provides an interface between the Council of Conference and Tauivi'. The diverse nature of Tauivi requires a great deal of co-operation, connection, clear communication and ongoing transparent conversations in the life of Tauivi. Tauivi Strategy meeting began to explore questions like, 'How can we best operate within our Tauivi cultural and theological diversities?' 'What actually are our role and tasks?' To begin to find answers to these questions Tauivi Strategy meeting did a self-assessment exercise by having group discussion based on the following questions: (1) *How have your Synods and Parishes been supported by the discussions and strategies that have come out of the Tauivi Meetings?* (2) *How has this meeting helped you shape your Synod Strategy?* (3) *How have your Synods' concerns been heard and supported by this meeting?* (4) *How have the strategies and resources you have brought from your Synod been able to be used by the wider church through coming to this meeting?* (5) *What might we do differently?* The groups' reflections and the discussions that followed have given us much to focus on regarding the tasks and role of the Tauivi Strategy meetings in the future.

The Future Facilitation of Tauivi Meetings

Tauivi Strategy meeting acknowledged that current Tauivi facilitators have completed their three year term as facilitators for Tauivi meetings. The meeting expressed its thanks and appreciation for the excellent work Lani and Alison have been doing for the last 3 years. Tauivi took time to discuss ways of facilitating its future meetings. It was suggested that instead of having separate facilitators, the members themselves could possibly take facilitating turns during Tauivi meetings. In the end, Tauivi Strategy meeting unanimously re-elected Alison Molineux, and Opeta Amani to be the facilitators for the next three years.

A New Synod – Wasewase ko Viti kei Rotuma e Niu Silandi

March 16 of this year marked the historical transition of Wasewase ko Viti kei Rotuma from being an Advisory Committee to be a full Synod of the Methodist Church of New Zealand. This is a huge achievement by the Fijian and Rotuman membership which took them over 25 years to arrive at this point. The Inauguration Service, including the induction of Rev Peni Tikoinaka as Superintendent of the new Synod, was led by President Rex Nathan and Vice President Jan Tasker and was held at Wesley Wellington Church. It was a time of celebrating the past, valuing the present, and working towards what God holds for them in the future. The service also included the establishment of the Wasewase kei Rotuma Women's Fellowship District, and the commissioning of its leaders by Marie Smith, National President of the Methodist Women's Fellowship. Our special guest, Rev Tuikilakila Waqairatu, President of the Methodist Church of Fiji, brought greetings from our Pacific sister-Conference. The service was followed by a Fijian traditional welcome that included chiefly speeches, a kava ceremony and a presentation of the Tabua (whale's tooth) to President Rex as a mark of Fijian respect. The welcome concluded with a Fijian meal and colorful entertainments. The following week, March 23, the Auckland Fijian Tabacakacaka (Circuit) had its own celebration when the Meadowlands Methodist Church was officially handed over for their use. We would like to acknowledge the leadership of first conveners of the Fijian Advisory committee, Isoa Matawalu (1985-1988), and especially Susau Strickland (1989-2003) whose leadership has helped pave the way for the Fijian and Rotuman Ministries within the Methodist Church of New Zealand. We also wish to acknowledge the ministries of the late Reverends: Apakuki Ratucoke, Elia Samusamuvodre, Joni Lagi and Mosese Naivolaisiga who are no longer with us; as well as acknowledging the Rev Malakai Kurulala, Rev Mikaele Yasa, and all the lay women and men, and youth leaders who have all contributed to the building up of the Fijian and Rotuman Ministries. In recent years the church is grateful for the expansive ministry and leadership of Rev Peni Tikoinaka and his wife Unaisi, and for the teaching and pastoral ministry of Rev Dr Ilaitia Tuwere.

Let the Children Live

Tauiwi Strategy meeting encourages all parishes and Synods to participate fully in this decade mission theme of the church. Suggestions for promotion of 'Let the children live' include having a banner display at Conference and inviting the children to have a fun day at Conference time. The meeting asks Synods and parishes to keep this item on their meeting agendas as a reminder of our Connexional decade mission priority.

Trans-Cultural Groups

The Tauiwi Strategy meeting received and discussed a report from a meeting held on 12 May 2013 and attended by the President and Vice President, General Secretary, Mission Resourcing Directors, the Superintendents and representatives from each of the three Pasifika Synods of the Methodist Church of New Zealand. The Report highlighted relationship issues amongst the leadership of the English Speaking Parishes including the CV parishes, the Pasifika congregations working within those parishes, and the Pasifika Synods. The Report noted that the Church Law is quite clear about these relationships in that all the Pasifika language congregations are under the oversight of the Pasifika Synods, and that any Pasifika members, be it Tongan, Samoan, Fijian or Rotuman, who wish to renounce their Pasifika Synod, are welcome to worship in and become members of an English language congregation. However the report noted that the leaders of certain English speaking parishes have ignored the Church Law lest it contravenes the Bill of Human Rights. Within these parishes, the breakaway members from Pasifika congregations who declared their independency of their Pasifika Synods are being accepted as new Pasifika congregations under those English speaking parishes, bringing them under the oversight of the English speaking Synod, which is contrary to the Church Law Book. It was also noted that such action has caused verbal and physical conflicts, and even violence, between the leaders of the two Pasifika congregations. It was also alleged that in one case, a Pasifika Synod has made a heavy financial demand on a Pasifika congregation, thus affecting that parish's budget. The Tauiwi Strategy Meeting acknowledged that this conversation needs to continue and to take place across all the Synods for a better understanding of the Pasifika membership of our church, and for exploring a better working out of our inter-cultural relationships within Tauiwi.

Family Violence and Abuse

Tauiwi acknowledges that family violence and abuse happens in Methodist families. Family violence does not discriminate on the basis of religion, income or culture. Tauiwi will work to raise awareness of family violence and abuse, noting that Sinoti Samoa and Vahefonua Tonga have already established programmes responding to family violence and abuse. We acknowledge the need to create an openness that allows us to talk about family violence and abuse within our faith communities. We also acknowledge that the presbyters and church are not family violence and abuse workers. Rather, they are a referral point, first point of contact and we are the permission givers - not keeping secret that should not be secrets. Tauiwi Strategy meeting asks all Synods to be responsible for raising awareness of family violence and abuse.

Circuit Based Ministry

Tauiwi Strategy received and discussed Strategy Reports from Auckland (Auckland and Manukau), and Central South Island Synods. Auckland has initiated a circuit model 'Circuit 2000', outlining how they are moving into a circuit based model of ministry. Christchurch has been forced to restructure ministries in the post-earthquake environment, and has realized that the circuit model is the obvious way forward. Tauiwi Strategy meeting affirmed the considerable body of work done by the two Synods. The meeting asked for some further work to be done by way of a document to explain the historical understanding and current practical implications of 'parish' and 'circuit', including properties, staff and finance. The meeting asked Norman Brookes and Trevor Hoggard to write this paper, which is to be sent out to Synods as a resource.

Lay Superintendency

Tauiwi has had this issue on its agenda since 2010. This year a paper from Trevor Hoggard which laid out a way forward was sent to the Synods to discuss and give feedback. All Synods responded to this paper. From the Synod responses and the discussion that followed, the Tauiwi Strategy meeting decided there is no consensus in Tauiwi with regards to stand-alone Lay Superintendency. It was noted that the existing church law allows for Lay/Presbyter team Superintendency. In this model of Superintendency, the lay member of the team, depending on

their gifts and skills, may take a dominant role, allowing the presbyter member of the team to do the sacramental tasks of Superintendency. It was also noted that the term Co-Superintendent may not be correct. The meeting requested Mission Resourcing and others to prepare a presentation for Synods during 2014 to clarify 'Superintendency Team' – lay and presbyter, noting the pastoral need in some Synods; and fact that Superintendents do not need to reside in the geographical Synod as already shown by the Pasifika National Synods.

Suggested Decisions:

1. The report is received.
2. Conference expresses its gratitude to Lani Tupu and Alison Molineux for their service as facilitators of the Tauivi Strategy and Tauivi Conference meetings for the last three years; and to Norman Brookes for his valuable contributions to work of the Tauivi Strategy and Stationing Meetings.
3. Noting the report with regards to the establishment of the Wasewase ko Viti kei Rotuma Synod,
 - a. Conference expresses its thanks and appreciation for the leadership and hard work of all the Fijian and Rotuman members of Te Haahi Weteriana o Aotearoa;
 - b. Conference notes that it will take some years to complete the transition of the Wasewase ko Viti kei Rotuma to become self-sufficient.
 - c. Conference ensures that Wasewase ko Viti kei Rotuma Synod remains on the Connexional Budget for the next three years during its establishment phase.
4. Noting the details in the report regarding lay stand-alone Synod Superintendency,
 - a. Conference affirms the 'no consensus' decision by Tauivi on Stand-alone Lay Synod Superintendency;
 - b. Conference asks Mission Resourcing to prepare a Paper about the nature and responsibilities of Lay and Presbyter Superintendency Teams.
5. Conference welcomes the conversation around the 'Circuit-based Ministry' and asks Norman Brookes and Trevor Hoggard to prepare a resource paper for Synods on the historical understanding of 'circuit' and the current practical implications for 'parish' and 'circuit', including properties, staff and finance.
6. Considering the details in the report regarding the Integrated Ministry with Children, Young People and Families, Conference notes the position of National Co-ordinator is a member of the Tauivi Strategy Committee.
7. Noting the discussion in the report regarding Family violence and abuse, Conference affirms the following initiative that from 2014, Synods will be responsible in their parishes and congregations to ensure training in:
 - a. Raising awareness of family violence and abuse;
 - b. Identifying indicators of family violence and abuse;
 - c. Appropriate responses to, and follow up to disclose of family violence and abuse;
 - d. Sharing resources across the Church, including Methodist Missions and those who have experience, knowledge and skills in responding to family violence and abuse;
 - e. That each parish develops and implement a 'child, and other vulnerable peoples - safe polices, process and procedure'.
8. Tauivi Facilitators for 2014 are Alison Molineux and Opeta Amani
9. Tauivi Membership of Council of Conference for 2014 will be: Susan Thompson (Co-Convener), Aso Samoa Saleupolu (Tauivi Executive Officer), Mark Gibson, Peni Tikoinaka, Thelma Efford, Viv Whimster, Olive Tanielu, Sue Spindler, Opeta Amani and Christine Peak. Trainees: Marcia Hardy, Mataiva Robertson, Setaita Kinahoi Veikune & Andrew Doubleday
10. Tauivi members of the Council of Elders will be: Vaikoloa Kilikiti and Ron Malpass
11. Tauivi Strategy Committee for 2014 will be: President Rex Nathan, Vice President Jan Tasker, General Secretary David Bush, Tauivi Executive Officer Aso Samoa Saleupolu, Director English Speaking Ministries Trevor Hoggard, Tauivi Facilitators Opeta Amani and Alison Molineux, Principal Trinity College David Bell, (one to be named), Rowan Smiley (Northland), Christine Peak (Auckland), Andrea Williamson (Manukau), Setaita Kinahoi Veikune and Edwin Talakai (Vahefonua Tonga), Tovia Aumua and Edna Te'o (Sinoti Samoa), Ngaire Southon and Susan Thompson (Waikato - Waiariki), Jenny Olsson and Tony Bell (Lower North Island), Jean Faithful and Jill van de Geer (Nelson – Marlborough – West Coast), Andrew Donaldson and Cheryl Brown (Central South Island), Rachael Masterton and Martin Oh (Otago – Southland), Peni Tikoinaka and Niko Bower (Wasewase

ko Viti kei Rotuma), Alan K Webster (Evangelical Network), one to be named (MCYPF National Co-ordinator), and the current Taiuiwi members of Council of Conference already named in the Council of Conference Membership 2014.

12. Taiuiwi Stationing Committee for 2014 will be: President Rex Nathan, Vice President Jan Tasker, General Secretary David Bush, Taiuiwi Executive Officer Aso Samoa Saleupolu, Director English Speaking Ministries Trevor Hoggard, Principal Trinity College David Bell, (one to be named), Rowan Smiley(Northland), Christine Peak (Auckland), Andrea Williamson (Manukau), Setaita Kinahoi Veikune and Edwin Talakai (Vahefonua Tonga), Tovia Aumua and Edna Te'o (Sinoti Samoa), Ngaire Southon and Susan Thompson (Waikato - Waiariki), Jenny Olsson and Tony Bell (Lower North Island), Jean Faithful and Jill van de Geer (Nelson – Marlborough – West Coast), Andrew Donaldson and Cheryl Brown (Central South Island), Rachael Masterton and Martin Oh (Otago – Southland), Peni Tikoinaka and Niko Bower (Wasewase ko Viti kei Rotuma), Alan K Webster (Evangelical Network).

EVANGELICAL NETWORK

This has been a quiet year for the Evangelical Network in terms of stationing and national events. We continue to meet as a Christchurch executive and support group with a potluck dinner on the second Friday of every second month at Beckenham Methodist...contact Alan if you are in Christchurch in and around that time and you'd be very welcome to come as our guest or as a participant. In true Methodist fashion, we meet and eat together, before prayer and worship! We see ourselves as supporting and encouraging the whole church in questions of evangelism and creative input into church life, and extend our warm welcome to any who are interested in a part or a whole of our calling.

Two areas of potential interest for our evolving vision are:

1. **The Fresh Expressions initiative** that is running as part of the New Zealand outworking (!) of a joint Methodist/Anglican work in the United Kingdom. Our sister church (mother church?) on the opposite side of the world has discovered and is in the process of energising and resourcing Fresh Expressions, an attitude to Church that begins with community connections and evolves into a worshipping community, sometimes with the enthusiastic support of older and less energetic established congregations. If you google "Fresh Expressions" you'll get a glimpse of what is happening in British Methodism, and you will see why some of us – not just the traditional evangelicals, we might add – are excited by the possibilities that this opens out. Kiwi Anglicans are similarly interested: and nation-wide, a series of key people has begun working to see whether this model and these principles might be perhaps of more relevance and application to our culture than those from that other body of land and culture between us to the northeast..(!) Nationally, Fresh Expressions has held conferences and discussion-groups in all the main centres - however, it seems that it is only in Christchurch that training events have actually begun. Accordingly, a few of us have signed up for the Fresh Expressions Aotearoa New Zealand(FEANZ) Mission Shaped Ministry course, held year-long at Laidlaw College where some of the experiences and possibilities of the British Fresh Expressions are being explored, discussed, contextualised and evaluated by a wide range of church leaders and planters from different denominations. It is too early to say yet how this will impact New Zealand Methodism: but in the stories from the UK of such enterprises as grounding of new work alongside old, intentional engagement not necessarily from an existing worshipping community but into a culture that is "spiritually interested, institutionally alienated" (to use a phrase from somewhere else altogether: Kenneth Callahan) and very creative new forms of church we are finding a considerable number of interesting possibilities opening up that could well resonate with Methodism for future church planting and church growth. Watch this space.
2. **What is the Gospel?** The other current area of interest for the Evangelical Network has been the beginning of a wide discussion on that basic question that has been of considerable heart interest to us all. Given that it is Good News, given that it is at the heart

of what informs our lives as churches and ministries, given that it is what Jesus came to preach, a casual observer would imagine it to be a simple question with a simple answer...but of course that is never going to be the case in a postmodern, secular and cynical environment! Different wings of our church might want to include and exclude different “essentials” ..and it will be important for us all to recognise and evaluate those responses, not towards finding an irreducible distillation as exploring what this might mean for us as a church. Towards finding a way through that I am, as part of the interest and calling of the Evangelical Network, collecting and collating responses to that question for critical examination as we contemplate our future church growth...for if we are not preaching and living Good News, it might well be asked what we are doing... Email me at a.k.w@paradise.net.nz for your contribution to the discussion: I'd love to hear from you!

The Evangelical Network looks forward to continuing robust enquiry and debate, and beyond that to being part of reform where it is necessary...

Rev Alan K Webster
Evangelical Network Superintendent

Suggested Decision:

1. The report be received.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP

Supplementary Report