

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



CONFERENCE

Online/ Ōtepoti Dunedin

November 2025

PRESIDENT	-	Te Aroha Rountree
VICE-PRESIDENT	-	Peter Norman
SECRETARY	-	Tara Tautari

Conference Staff

Online/Otepoti Dunedin, 2025

President	:	<i>Te Aroha Rountree</i>
Vice-President	:	<i>Peter Norman</i>
Secretary	:	<i>Tara Tautari</i>
Office Staff	:	<i>Lucille Havenga</i>
	:	<i>Caitlin Griffiths</i>
	:	
Business Sheet Updates	:	<i>Ramai Tautari</i>
Legal Adviser	:	<i>Ruby Manukia-Schaumkel</i>
Chaplains	:	<i>Maungarongo Tito</i>
	:	<i>Mary Caygill</i>

Conference Day to Day

Online/Otepoti Dunedin 2025

Conference Theme: "God's Aroha - A Call to Sacred Transformation"

Venue Location: Online – Dunedin, Corner Whitby & Galloway Streets, Mornington, Dunedin 9011

Tuesday 11 November	
12:30pm - 1.30pm	Introduction to Conference – via Zoom
2:00pm – 5:00pm	Tauiwi meeting – via Zoom
2:00pm – 5:00pm	Te Taha Māori meeting – via Zoom

Wednesday 12 November	
8:30am – 9:30am	Powhiri - Pre-recording Local Segment #1 – Present Composition of Parish (Who we are now) via Zoom and Pre-recording
9:30am – 10:30pm	Service to Honour Those Who Have Died - Pre-recording
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	Presentation of Conference Agenda, Introduction to Council of Elders, Consensus Decision Making via online Conference Process, Questions 1-24 – via Zoom
12:30pm – 1:30pm	<i>Lunch</i>
1:30pm – 2:30pm	Plenary Session #1 – Whakapapa & Faith
2:30pm – 3:30pm	Reporting: Council of Conference - via Zoom and Pre-recording
3:30pm	<i>Afternoon Tea -</i>
4:00pm – 6:00pm	Reporting: Taha Māori, Tauiwi, - via Zoom and Pre-recording
6:15 – 6:30pm	Close of Day - via Zoom
6.30pm	<i>Evening Meal</i>

Thursday 13 November	
8:30am – 9:00am	Opening Karakia Worship - via Zoom
9:00am – 10:30am	Plenary Session #2 – He Tangata, He Tangata, He Tangata! – Relational/Structural Transformation
	Local Segment #2 Presentation from Methodist Mission Southern
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	Faith and Order, Social Services via Zoom and Pre-recording
12:30pm	<i>Lunch</i>
1:30pm – 3:30pm	Reporting: Board of Administration - via Zoom and Pre-recording
3:30pm	<i>Afternoon Tea</i>
4:00pm – 6:00pm	Reporting: Ministry - via Zoom and Pre-recording
6:15– 6:30pm	Close of Day - via Zoom
6:30pm	<i>Evening Meal</i>
7:00pm – 8:30pm	Wesley Historical Society Lecture and Panel Discussion – Palestine – (livestreamed)

Friday 14 November	
8:30am – 9:00am	Opening Karakia Worship – via Zoom
9:00am – 10:30am	Plenary Session #3 – Ko au te taiao, ko te taiao ko au! – Ecological Transformation
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	Reporting: Law Revision, Mission & Ecumenical- via Zoom and Pre-recording
12:30pm	<i>Lunch</i>
1:30pm – 2:30pm	Reporting: Social Issues - via Zoom and Pre-recording
2:30pm – 3:30pm	Reporting: Communications - via Zoom and Pre-recording
3:30pm	<i>Afternoon Tea</i>
4:00pm – 6:00pm	Reporting: Final Decisions – via Zoom and Pre-recording
6:15 – 6:30pm	Close of Day - via Zoom
6:30pm	<i>Evening Meal</i>

Saturday 15 November	
9:00am – 10:30am	Recognition of Retirees/ End of Ministries – Pre-recording
10:30am	<i>Morning Tea</i>
11.00 – 12:00pm	Covenant Service – (livestreamed) – affirming ministry of all God's people/ creation
12:15 – 12:30	Close of Conference - (livestreamed)
12:30pm	<i>Lunch</i>

Conference Reporting

Online/Otepoti Dunedin 2025

A. COUNCIL OF CONFERENCE

Convenors: Shirley Rivers and Metui Tafuna

Council of Conference

Connexional Budget Task Group

PAC Distribution Group

B(i). TE TAHA MĀORI

Convenors: Arapera Ngaha and Maungarongo Tito

Te Taha Māori

Te Taha Māori Property Trust

Wellington Methodist Charitable & Educational Endowments Trust

B(ii). TAUIWI

Convenors: Dale Peach Paulo Ieli

Tauwi Strategy & Stationing

New Zealand Methodist Women's Fellowship

C. LAW REVISION

Convenor: Ruby Manukia-Schaumkel

D. ADMINISTRATION/CONNEXIONAL PROPERTIES & FUNDS:

Convenor: Nan Russell

Administration Division

Connexional Trusts

Methodist Trust Association

PACT 2086 Trust

Robert Gibson Trust

Wesley Historical Society

Professional Development Grants Committee

E. MINISTRY:

Convenor Trinity College: Shirley Rivers

Convenor Te Hāpai Ō Ki Muri : TeRito Peyroux-Semu

Ministry Education (Trinity College)

Wesley College Trust Board

Te Hāpai Ō Ki Muri

James & Martha Trounson Benevolent Trust

Churches Education Commission

Interim Diaconate Task Group

Methodist Lay Preachers Network

Uniting Congregations of Aotearoa NZ

Grafton Downs Limited

Chaplaincies

F. FAITH & ORDER

Convenor: David Poultney

G. SOCIAL SERVICES

Convenors: Hamish Jarvie and Jill Hawkey

Methodist Alliance Aotearoa

Social Services

- Christchurch Methodist Mission
- Hamilton Methodist Social Services
- Levin Uniting Church and Community Centre
- Methodist Mission Southern (Dunedin)
- Airedale Property Trust
- The Lifewise Trust
- Methodist Mission Northern
- Ministry with the Deaf Trust
- Palmerston North Methodist Social Services
- Puna'oa - Sinoti Samoa Methodist Mission
- Tamahere Eventide Home Trust
- Siaola - Vahefonua Tonga Methodist Mission Charitable Trust
- Wesley Wellington Mission (Wesley Community Action)

H. MISSION & ECUMENICAL

Convenor: Jackie McGeorge

Methodist Mission & Ecumenical

Christian World Service

I. COMMUNICATIONS

Convenor: Pauline Mc Kay

Communications Committee

Media & Communications Endowment Fund

J. SOCIAL ISSUES

Convenor: Arapera Ngaha

Public Issues Network

InterChurch Bioethics Council

Mission Statement

Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship, and will guide how we undertake mission. In seeking to carry out our mission we will work according to these principles:

Ko te putake a to tatou Hāhi Weteriana i Aotearoa nei, he whakakite atu, he kauwhau hoki i te aroha whakatahuri o te Atua, he mea whakaatu mai i roto i a Ihu Karaiti, me nga Karaipiture. Ko te Wairua Tapu e whakakaha ana i a tatou kia tu maia ai hei tuari ma te Atua i roto i te ao. Otira, ko Te Tiriti o Waitangi te kawenata e whaka o rite ana i ta tatou noho hei tangata whenua, hei tauwi hoki, ki tenei whenua. Ma tenei Tiriti tatou e arahi i roto i nga whakariterite o tenei whakahau, tono hoki, ki roto ki te ao.

Christian community

To be a worshipping, praying, and growing community, sharing and developing our faith and working through its implications in our social context.

Evangelism

To challenge people to commitment to Christ and Christ's way.

Flexibility

To be flexible, creative, and open to God's Spirit in a changing world and Church, so that the Church is relevant to people's needs. To release energy for mission rather than to absorb energy for maintenance.

Church unity

To foster networks and relationships with communities of faith having similar goals.

Inclusiveness

To operate as a Church in ways that will enable the diversity of people (e.g. all ages, all cultures, male and female) to participate fully in the whole life of the Church, especially decision-making and worship.

Every member a minister

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

Cross-cultural awareness

To become aware of, and challenged by, each other's cultures.

Justice

To work for justice for any who are oppressed in Aotearoa New Zealand, keeping in mind the implications of the Treaty of Waitangi. To share resources with the poor and disadvantaged in Aotearoa New Zealand and beyond.

Peace

To be peacemakers between people and in the world.

Healing

To listen for hurt and work for healing.

Ecology

To care for creation.

Procedure for election of...

President & Vice-President

SECTION 7:5.1.7

- (d) Tauīwi and Te Taha Māori will each select its preferred candidates for the offices of both President and Vice-President according to their own procedures.

Process

1. Hui Poari and Tauīwi Strategy Committee each nominate five members for the Conference panel from the membership of their respective Council of Conference members.
2. The Panel is not the Council of Conference (Council membership is a convenient way of selecting Connexionally experienced people).
3. The first task of the panel is to choose two Convenors, one from each of the groups of five.
4. The five members of Te Taha Māori and the five from Tauīwi bring to the Conference panel the names agreed by their caucus groups as being appropriate people to lead Te Hāhi for the following Connexional year.
5. In conversation as a group the panel's task is to come to a consensus as to the names of the President and Vice President Elect considering those names brought from the caucus groups. The panel exercises discernment as a Conference panel, as to both the task of the Presidency and the qualities required in this coming year.
6. The panel should, for Presidency, select the President, having regard to the qualities and skills necessary for that office. The panel should then for the Vice Presidency, select the Vice President, having regard to the qualities and skills necessary for that office and the person whom the panel believes would be able to work in a complementary manner with the President as a Presidential team.
7. If the Conference panel is unable to reach agreement for either President or Vice President, the two caucus groups shall reconvene to enquire whether any names not previously forwarded to the Conference panel from the list of nominations in the Conference agenda, would then be acceptable. If additional names are agreed upon, the panel meets again and follows the process from paragraph 4 above.
8. (a) In the event that it is still not possible to have any names in common for the presidency, then the current President and Vice President remain in office for a further year.
(b) In the event that there is a commonality which enables the selection for President but not the Vice President the existing Vice President will remain in office with the newly elected President for a further year.
9. If the panel members at any point in their conversations require any assistance that may help them reach a consensus they may call on the General Secretary and the Legal Advisor.
10. The request for assistance is conveyed to both parties by one or other of the Convenors.
11. The request for assistance, noting the specific reasons for the assistance, is to be put in writing by the panel.
12. The assistance given by General Secretary and Legal Adviser is also noted in writing by the two Convenors and checked for accuracy prior to the General Secretary and Legal Adviser leaving the panel.
13. Having come to a consensus, the Convenors report to the General Secretary that the appropriate process has been followed, and name the President and Vice President for the next year.
14. At an appropriate time the General Secretary reports to President that this is the decision of the panel.
15. The names of the duly appointed President and Vice- President Elect are then announced by the President.

Guidelines for...

Conference Decision Making

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

The first step in decision-making is for Te Taha Māori to reach general agreement and Tauwiwi to reach general agreement on the decision before them. Then the two groups meet together to see if they can agree with a suggested decision.

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

PRINCIPLES

The following are principles for making decisions in a manner which demonstrate our Treaty Partnership: i.e. between Taha Māori and Tauwiwi.

- The aim of Conference decision-making is to discern what is best for the Church.
- A decision is made only when it is clear that both partners – i.e. Taha Māori and Tauwiwi can state that they can agree with the suggested decision.
- Taha Māori/Tauwiwi may caucus if this will enable their group to reach general agreement so a partnership decision can be explored.
- Partners may choose their own language for the discussion. (Tauwiwi will need to decide the language(s) appropriate for them).
- When the partners do not agree, no decision can be made. Instead a process will be established which may lead to agreement in the future.
- The Council of Elders will monitor the process and may guide it.

DECISION-MAKING STRATEGIES

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

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

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

We are prepared to accept this decision because:

- it is for the good of the group
- we see it is so important
- we feel that our viewpoint has been adequately expressed
- we do not agree, but in the interests of the Church we will allow this to be the decision.

In consensus decision-making, if it is clear that no agreement is possible at the time of the discussion, before the topic is adjourned the President may choose to ask the Council of Conference to meet to explore whether there is any way forward. If Council reports that there is no way forward then plans

will be made for other approaches which may lead to consensus in the future. In the meantime the status quo will continue.

MEMBERS' RESPONSIBILITIES

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

Members should:

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

PROCESSES

Some processes help us to listen to each other and find a way forward for the Church.

For example:

Discussion

Contribution which assists decision is about

- The issue
- Theology of the issue
- Suggested ways forward

Consensus

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

Some of these are:

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

Caucusing is a method used in large groups to assist decision making. It is a meeting of group(s) within the larger group. Caucusing enables any group to clarify its position on the business in hand. Conference does not continue when it divides into Taha Māori/Tauīwi caucus groups, so it is not appropriate for the President, Vice-President or facilitator of the Conference to continue facilitating any of the smaller groups.

In the Conference Taha Māori or Tauīwi can call for their group to caucus, but only if doing so seems likely to assist the full group to reach a decision.

There are 3 ways for this to happen:

- or (a) the person presiding over the Conference may determine that caucusing is appropriate
- or (b) Tauīwi may call for a caucus
- (c) Taha Māori may call for a caucus.

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

Caucus process

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

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

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

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

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

What does the Conference do?

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

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

SUMMARY

- Conference decision-making is a process which demonstrates Te Taha Māori-Tauīwi partnership agreement and enables full participation from all member groups.
- Consensus agreement using caucus groups, and other methods of assisting decision-making is an appropriate mode for making partnership decisions.
- For such processes to be successful all group members need to participate in an informed and responsible manner.

Facilitation of these processes is a skilled task and the President and Vice-President may request experienced people to lead some sessions.

Decision-making Procedures through a Consensus Process

Information/Clarification for Conference

CAUCUSING

a) Calling for a caucus

According to present procedures, calling for a caucus only relates to the convening of Te Taha Māori and Tauīwi caucuses. However, interest groups can meet within the Tauīwi caucus. If an individual or an interest group in the life of the Conference wishes to raise a process issue, they should approach their caucus facilitators and express their concern. The facilitators are:

- **Tauīwi:** Nicola Grundy and Uesifli Unasa.
- **Te Taha Māori:** Keita Hotere and Arapera Ngaha.

The facilitators will then take what action they feel is appropriate

b) Steps for making Treaty partnership decisions

In the process of making Treaty partnership decisions, we have discerned the following 5 steps:

- **Step One: Starting together**

Both treaty partners are present. Caucusing does not occur in this step. The report is received. A presentation is made outlining the contents of the report and the suggested decisions. Space is made for questions seeking clarification etc.

- **Step Two: Testing out how the Treaty partners feel about the issues under discussion**

Focus is now upon the 'suggested decisions'. The President/Vice-President seeks the mind of Conference on 'suggested decisions' where there appears to be consensus, and these are processed. Where a consensus is not obvious on specific 'suggested decisions' there is clarification as to lack of consensus. For example, is it related to differences between the Treaty partners or within a partner? At this point either partner may request caucusing, or the President/Vice-President may suggest it. An initial time limit is proposed for the caucusing. The President/Vice-President clarifies for the whole Conference, what both caucuses will be addressing when they meet separately.

- **Step Three: Sharing responses from the caucuses**

When both caucuses are ready to report back, both sets of facilitators will meet with the President and Vice-President to share the responses. This is suggested for two reasons. Firstly, it will avoid the President/Vice-President having to react 'cold' to what is reported to the Conference. Secondly, the sharing will indicate if either or both caucuses need to give reasons as to why they have arrived at a particular point. For example, if both caucuses were in agreement, there would be no need to share reason.

If a caucus does not achieve a consensus, this will be reported to the whole Conference. It would not be appropriate for the other caucus to indicate its response at this point. If finally within a caucus there is no consensus to proceed, no decision by Conference can be made (see page 9, last paragraph).

- **Step Four: Making a Treaty Partnership decision**

If there is agreement by both caucuses, Conference can make a decision. Conference can only make a decision if both partners agree.

If there is no agreement between caucuses, or within a caucus, the areas where there is a lack of agreement will be clearly identified. Some or all of the following questions might then be asked: Is more information required? Is it necessary to caucus again? Could an 'ad-hoc' representative group meet during Conference to address the areas of disagreement and seek a way ahead? If there is still lack of agreement between the two partners, then no

decision is made by the Conference, and the status quo remains. The President/Vice-President will define the 'status quo'.

- **Step Five: Moving on to the next business**

Before this happens, Conference is asked if there are any concerns/issues arising from the discussion that need to be addressed and reported back to Synods/Conference the next year. This is important where Conference members agree 'in principle' with a particular proposal, and expect that their concerns will have been addressed when the 'fleshed-out' principle returns to the next Conference for final endorsement. Consequently, a decision might read "We have agreed that ... and the following concerns/issues have been referred to ... for consideration and a report to Synods and Conference next year".

If any Conference member wishes to record their dissent from a Conference decision, they should put it in writing and hand it to the Daily Record Secretaries.

Procedures to enable the business of Conference...

to be taken "En-Bloc"

- (1) Committees/Boards will be asked to advise the Conference as to those reports/resolutions that can be presented to the Conference En Bloc. On the recommendation of the Committees or Boards they will be put to the Conference En Bloc. Reports/Resolutions to be taken En Bloc will be highlighted on the PowerPoint presentation.
- (2) In order to safeguard the rights of members of Conference to speak on any report/resolution, any member may by simple request to the Chair, have removed from the "En Bloc" procedures any report/resolution.

(Minutes of Conference 1978, Resolution 1, page 564, amended 2004)

FUNCTION – COUNCIL OF ELDERS

The Council of Elders shall enable and assist the Church in its Bicultural Journey by seeking to model the equal partnership prefigured in the Treaty of Waitangi, and at Conference specifically will:

- (a) monitor and recommendations of all Conference Committees and Boards of the Conference, and
- (b) reflect and comment on the style, processes, work and priorities of all Conference Committees and Boards, Conference discussion and decision making, and
- (c) refer back for further consideration any report or recommendation which the Council of Elders considers will hinder or divert the Church from its Bicultural Journey, and
- (d) report each year to the Conference.

Members of Conference

Online/Otepoti Dunedin 2025

President of Conference: Te Aroha Rountree
General Secretary: Tara Tautari
Ex-President of Conference: Peter Taylor

NOTE: The following lists are for registrations as at 25 October 2025. Registrations received after that date will appear in the supplementary papers.

Presbyters

Ahokava, Kolotau	Kato, Tahi
'Aholelei, Nehilofi 'E-Moala	Kilikiti, Vaikoloa
Allen Goudge, Robyn	Kim, Joohong
Amituanai, Ieremia Amani	Kinera, Philomeno
Aumua, Tovia	Lagi, Kaurasi
Auvaa, Faletagoai	Langi, Matafonua
Cawanikawai, Sikeli	Lasi, Alisa
Caygill, Mary	Lasi, Tau
D'Aeth, Lucy	Leaaetua, Sione
De Alwis, Freddy	Lemanu, Michael
Doubleday, Andrew	Letalu, Sioa
Ducivaki, Joeli	Livani, Alipate
Faafuata, Iakopo	Lolohea, Mohukelesi
Fa'amasana, Saia Naeata	Lolohea, Sateki
Fakatou, Motekiai	Mann-Taito, Falaniko
Fairhall, Craig	Manu, Tavake
Faleatua, Faleatua Fa'atoafe	Mausia, Sesipa
Faulkner, Ian	Minoneti, Kaumavae
Fihaki, Kalolo	Misilei, Misilei
Fisi'iahi, Kulimoe'anga	Moala, Paula
Flay, Hoana	Mone, Nunia
Fungalei, Lopiseni	Mone, Nunia Ikavuka
Futi, Faleu	Muwingi -Chiwona, Kimberley
Grundy, Nicola	Muzondiwa, Amos
Halaleva, Finau	Ngaha, Arapera
Havea, Ana Tekiata	Nuku, Hiueni
Havea, Manoa	Oh, Martin
Havili, Sosaia	Peach, Dale
Heine, Lynette	Petaia, Neti
Hickling, Darryn	Poultney, David
Hotere, Akinihi	Preston, Anne
Ieli, Paulo	Sandiford Phelan, Ruth
Kaisa, Kalo	Seniceva, Basulu
	Shin, Wook

Sipu,Fou-ki-Moana
Small,Richard
Song,Hun Hoe
Subhan,Augusten
Tafuna,Metuisela
Tafuna,Penitoa
Talakai,'Etuini
Taufa,Saikolone
Taufa,Tisileli
Taufalele,Tevita
Taukolo,Ofa
Taunga,Simote
Te'o,Suiva'aia
Tesimale,Sione

Tikoinaka,Peni
Thompson,Susan
Tukutau,Siutaisa
Tu'uhoko,Makeleta Lute
Uhila,Alipate
Uludole,Alivereti
Unasa,Uesifili
Vakauta,Nasili
van der Walt,Willem
Veikune,Setaita Kinahoi
Walker,Shelley
Williams,Sandra
Williams,Simon

Deacons

Birtles, Margaret

Lay Ministers

Feki - Sina,Sokopeti
Kalolo,Tali Elia
Laird,Gillian
Tawhai,Harry

Members of Other Churches in Full Connexion

Carr, John
Donaldson, Andrew
Franklyn, Robert
Han, Soo Yong
Ieti, Oka
Humphreys,Robin

Ministers from Other Churches Serving the Conference

None

Lay Representatives

Online/Otepoti Dunedin 2025

Vice President of Conference: Peter Norman
Ex-Vice President of Conference: 'TeRito Peyroux-Semu
Legal Advisor: Ruby Manukia-Schaumkel

Boards & Committees

Board of Administration	Russell, Nanette
Christchurch Methodist Mission	Hawkey, Jill
Council of Conference	Rivers, Shirley
Communications Committee	McKay, Pauline
Media and Communications	Moseley, Patricia
Methodist Alliance	Jarvie, Hamish
Methodist Lay Preachers Network	Whimster, Viv
Methodist Mission Southern	Black, Laura
Methodist Trust Association	Johnston, Dave
Mission and Ecumenical Board	McGeorge, Jackie
The Methodist Alliance	Jarvie, Hamish
Wesley College Trust Board	Tasker, Jan
Wesley Community Action	Hanna, David

Te Taha Māori / Boards & Committees

Te Taha Māori	Tito, Maungarongo
Te Taha Māori	Hotere, Marama
Te Taha Māori	Ranui, Ngahina
Te Taha Māori	Lord-Flay, Ngahuia
Te Taha Māori Elder	Laird, Sarah

Youth Representatives

Tauiwi Youth Facilitator	Pupulu, Sina-I-Faleu
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Northland

St John's Co-operating Parish, Whangarei	Upson, Kerry
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Auckland

Auckland Central Parish	Lavulo, Mause
Auckland Central Parish	Nair, Shantell
Auckland Central Parish	Wightman, Anaseini
Auckland Synod	Davies, Dilys
Auckland Synod	Matafeo, Ronnie
Birkenhead Methodist Parish	Prangle, Kirstie
Devonport Methodist Church	Holt, Robyn
Mt Albert Parish	Jenner, Beth
Northcote Takapuna Parish	Theunisen, Ashleen
Waitakere Methodist Parish	Lolohea, Saimone

Waitakere Methodist Parish
Wesley Roskill Methodist Parish
Whangaparaoa Methodist Parish

Fuimaono, Luisa
McFall-McCaffery, Judy
White, Lynley

Manukau

Crossroads Papakura Methodist Church

Peddie, William (Bill)

Waikato Waiairiki

Chartwell Co-operating Parish
Chartwell Parish
Hamilton Methodist Parish
Western Bay of Plenty Parish

Southon, Ngaire
West, Mary
Loto'ahea, Mele
Tulagi, Asaeli

Lower North Island

Crossway Union Parish Masterton
Lower North Island Synod
Tawa Union Church
Wellington Methodist Parish
Wesley Wellington Parish

P-Misikei, So'otaga
Laurenson, Sarah
Harris, Ian
Pilaar, Daphne
Taupau Va'ai, Sara

Vahefonua Tonga O Aotearoa

Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan
Auckland Manukau Tongan, Ponsonby
Blenheim Tongan Methodist Parish
Christchurch South Tongan Parish
Otago Tongan Methodist Parish
Otago Tongan Methodist Parish
Palmerston North Tongan Parish
Panmure Tongan Methodist
Papakura Tongan Parish
Vahefonua Tonga O Aotearoa
Vahefonua Tonga O Aotearoa

Fangupo, Houna
Havea, Ikuvalu
Holi, Viliami
Latu'ila, Tali-ki-vaha
Lolohea, Mafua
Mahe, Niko
Maloni, Hosea
Matakaiongo, 'Ofa
'Ofanoa, Dr Malakai
Situ'a, Moeaki
Talia'uli, Tu'ineau
Tangata'iloa, Letisalaina
Tufui, Fusi
Moli, Sione Piutau
Nai, Tevita Mose
Lutui, Samiuela
Taufa, Viniseni
Vaipulu, Soane
Holi, Viliami
Naidu, Lesieli Popua
Nacagilevu, Meleane Paea
Tupou, Tauataina

South Island

Christchurch South Methodist Parish
Christchurch West Methodist Parish
Christchurch West Methodist Parish

Brown, Cheryl
Muir, Graham
Cant, Garth

Opawa Methodist Parish
Rangiora-Woodend Parish
South Island Synod

Taylor, Murray
Woodcock, Margaret
Aird, Kelvin

Sinoti Samoa

Birkenhead Samoa Methodist Parish
Hastings Samoan Parish
Mangere Central Samoan Parish
Manurewa Sinoti Samoa Parish
New Plymouth Samoan Parish
Sinoti Samoa
St Pauls Otara Samoan Parish
Waterview Parish Samoan Congregation

Meki, Fualau
Tanielu, Suega
Tuulaupua, Sipiliano
Vatau, Laipele
Robertson, Mataiva
Robertson, Joshua
Tyrell, Singapore Leala'iauloto
Faitotoa, (Ape) Sue

Wasewase ko Viti Kei Rotuma e Niu Siladi

St John Moraia Parish

Tikoinaka, Unaisi

Observers

Online/Otepoti Dunedin 2025

Ahoafi, Alfred
Asaeli, Samuela
Ayers, David
Blossom, Faye
Bouwer, Sara Jane
Brown, Ada
Evans, Brian
Fakahua, 'Aisea
Fifita, Katie
Fifita, Paeahelotu
Fifita, Samuela
Finefeuiaki, 'Apsai
Fotofili, Justin
Havea, Sesimani
Ieli, Faapaiaga
Ieti, Seleima
Johnston, Chris
Kau, Tevita
Laird, Te Wehenga
Leatuavao, Vito
Lee, Sun Mi
Manu'ofetoa, Kahili
Maruera, Laura
McDowell, Rangimarie
McGregor, Alamaime
Muimuiheata, Soana

Ngata, Alofa
Pohiva, Heimataura
Pope, Lopisoni
Rountree, Iriana
Salevao, Asiata
Salevao, Juesha
Tamaka-Pairama, Patria
Taufo'ou, Kathleen
Taukei'aho, Ma'asi
Te Ahu, Ngaire
Telefoni, Toutai
Tiatia, Linda Miriama Sofala
Tu'a, Sela Na'a
Tuiaki, Talafi
Veamoi, Sam
Vunipola, Talita
Warren, Johanna
Wells, Paul

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



**REPORTS FROM
CONNEXIONAL COMMITTEES
AND BOARDS
2025**

A

Council of Conference

- Council of Conference
- Connexional Budget
- PAC Distribution Group



COUNCIL OF CONFERENCE

Te Kaunihera o te Hui Tōpu

Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa Mission and Council of Conference Vision

OUR CHURCH'S MISSION IN AOTEAROA NEW ZEALAND IS TO REFLECT AND PROCLAIM THE TRANSFORMING LOVE OF GOD AS REVEALED IN JESUS CHRIST AND DECLARED IN THE SCRIPTURES. WE ARE EMPOWERED BY THE HOLY SPIRIT TO SERVE GOD IN THE WORLD. THE TREATY OF WAITANGI IS THE COVENANT ESTABLISHING OUR NATION ON THE BASIS OF A POWER-SHARING RELATIONSHIP AND WILL GUIDE HOW WE UNDERTAKE MISSION. IN SEEKING TO CARRY OUT OUR MISSION WE WILL WORK ACCORDING TO THESE PRINCIPLES.

Ko te pūtake ā tō tātou Hāhi Weteriana i Aotearoa nei, he whakakite atu, he kauwhau hoki i te aroha whakatahuri o te Atua, he mea whakaatu mai i roto i a Ihu Karaiti, me ngā Karaipiture. Ko te Wairua Tapu e whakakaha ana i ā tātou kia tū māia ai hei tuari mā te Atua i roto i te ao. Otirā, ko Te Tiriti o Waitangi te kawenata e whakaōrite ana i tā tātou noho hei tangata whenua, hei tauwi hoki, ki tēnei whenua. Mā tēnei Tiriti tātou e ārahi i roto i ngā whakariterite o tēnei whakahau, tono hoki, ki roto ki te ao.

Background

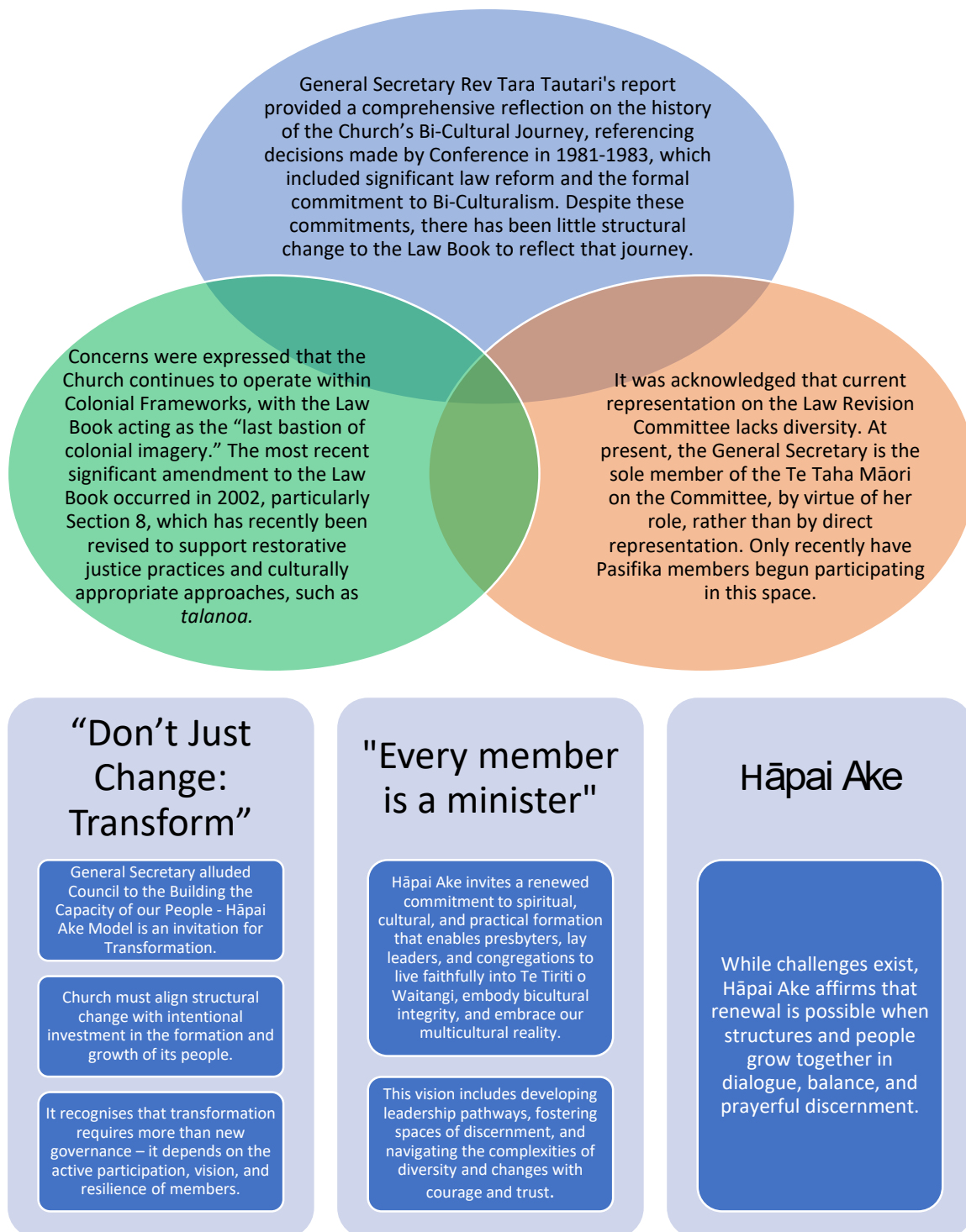
It has been 32 years since the first meeting of Council of Conference in 1993. This journey of power sharing has been challenging with many key learnings. The past three years has seen more intentional mahi by the Council members to engage utilising an Aotearoa theology that supports connectedness and meaningful conversations. This has been accomplished by integrating more tikanga practices within our meetings. The Council has 10 Te Taha Māori members, 10 Tauwiwi members and up to six support staff the includes the President and Vice-President. With such a large group meeting only twice a year, whanaungatanga has been a process that has connected the group. The theology sessions provided by the Presidential team has nurtured the group in focusing on the key values of the church and how we integrate these into the mahi of the Council.

Council of Conference is one of the connexional Boards being reviewed. It is now joined by Te Hapai ō ki Muri Standing Committee as a structure that supports the bicultural working relationship of the church. In our September meeting, the Council members reflected on their experience in meetings and acknowledged the closeness of members and trust that is evident in the difficult conversations. There is genuine care for one another, and authentic regard. Members have come with openness and willingness to learn. This has been achieved through integrating practices that acknowledge the bicultural relationship.

Council continues to seek answers to the Conference questions:

- a. What is God saying to us now?
- b. What more can be done to promote the work of God?

The Methodist Church of New Zealand – Te Hāhi Weteriana ō Aotearoa on-going commitment to the Bicultural Journey.



The Council engaged in a substantive Talanoa/Conversation about the need to structurally reform the Church's governance to reflect the true partnership.

Questions were raised around:

The status of Te Taha Māori as a committee rather than an equal partner.
The need for clear pathways to reflect Te Tiriti-based partnership.
The inclusion and equity of Pasifika and other Tauīwi communities within the Church's decision-making.

Reviewing and revising the Law Book

There was broad support for reviewing and revising the Law Book to enable a more inclusive and mission-aligned structure, while recognising that such changes must be carefully considered and legally sound. The General Secretary confirmed that legal advice had been sought, and the proposed changes could be implemented within the Church's existing legal framework.

Emerging Dynamics and Diverse Realities:

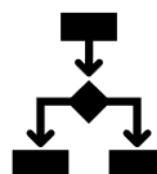
It was recognised that the Church's context has significantly evolved since 1983. The original partnership between Pākehā and Māori must now account for the presence and leadership of Pasifika and other Tauīwi communities. Questions were raised about the meaning of Bi-Culturalism in today's Church, and how to accommodate both partnership and diversity. The Council discussed how structural inequity and a lack of clarity around roles and representation has created confusion and, at times, inaction. There was strong agreement that structural change must be matched by cultural and theological clarity.

Key Themes Emerging from Discussion:

Bi-Cultural Partnership: Council members affirmed their responsibility to uphold and give expression to the Church's commitment to a Bi-Cultural Journey. Structural reform of the Law Book is necessary to reflect this commitment in practice.



Equity in Representation: Council noted that moving from token to equitable representation requires intentional design, supported by Church Law and Policy.



Courage and Imagination: The Council heard calls for the Church to be bold and Visionary, recognising that the rigidity of inherited system can stifle transformation. There was a clear sense that aspirational hope must be matched by concrete structural action.



Law as a Living Document: It was emphasised that the Law Book should serve the Church's mission and people – not bind them to past structures. Reform must reflect our theology, context, and commitments, allowing space for the Spirit's guidance in each generation.

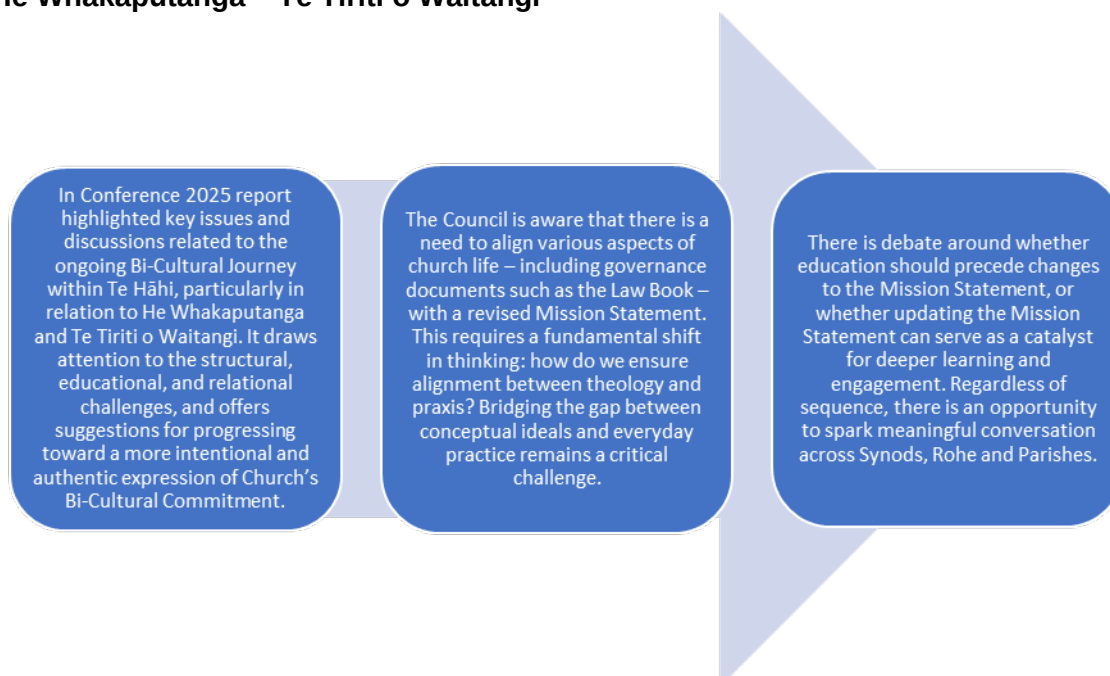


Forward Pathways:

The Council is actively engaged in a process of discernment and consultation, including:



He Whakaputanga – Te Tiriti o Waitangi



He Whakaputanga: Understanding and Awareness:

A critical question was raised: how many people in the Tauīwi and Te Taha Māori are aware of He Whakaputanga? While some members possess deep historical knowledge or lived experience of its implications, others are still on a journey of understanding. This reflects broader challenges in historical literacy and the need for collective reflection.

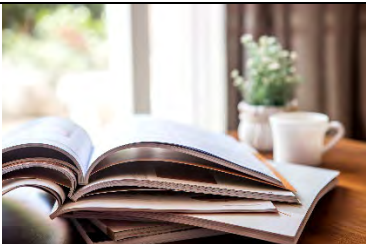
At the end of the Council of Conference He Whakaputanga – Te Tiriti session in September, the council agreed that if the work we undertake does not enhance and support the Bi-Cultural Journey, we must ask: *What is its purpose?* The Church is called to embody its commitment to Te Tiriti o Waitangi not only in words, but in action and understanding. A renewal focus on education, structural change, and engagement across all levels of the Hāhi is essential to this Vision. Again,

What is God saying to us now?

What more can be done to promote the work of God?

How does the Council of Conference go about implementing its Vision?

What is God saying to us now?

	MCNZ President Te Aroha Rountree opened the September Visioning and Theology Session of the Council of Conference in prayer: <i>“God of love, we gather in your presence, open the transformation, rooted in covenant, led by your Spirit. Guide us as we reflect, re-imagine, and respond to your call with courage and compassion. Amen.”</i>
	The Presidential Team’s Visioning and Theology Session in both Council of Conference Meetings offered a spiritually grounded and forward-focused space for reflection, dialogue, and direction. They brought together theological depth and collective visioning as a unified process of discerning the Church’s calling in this time of transformation. In the September Council of Conference meeting, Te Aroha highlighted the evolving sense of faith, community, and whanaungatanga present in the Council of Conference meeting space before introducing the session as a time for deepening vision for the 2025 Conference, reflecting on the 2024 theme – “Don’t Just Change: Transform”, and carrying forward the spirit of Te Hāpai ō ki Muri – lifting from behind with humility, care, and shared responsibility. MCNZ Vice-President Rev Peter Norman opened the theological grounding of the session under the 2025 theme: “God’s Aroha: A Call to Sacred Transformation”. Building on the 2024 vision, “Don’t Just Change, Transform,” Rev Peter Norman reminded participants that transformation is more than organisational reform – it is a sacred response to God’s living aroha. Through prayer, scripture, reflection, and creative engagement, the session emphasizes that God’s love is not passive but active, calling us to live justly, and courageously, and relationally.
	Council of Conference members engaged in Lectio Divina on John 15: 9 – 17, mediating on Christ’s invitation: <i>“Love one another as I have loved you.”</i> Through silent contemplation and shared reflection, it was affirmed that divine love is the foundation of the transformation the Church is called into – one that restores, reconciles, and reimagines.

	Rev Peter Norman situated the Church's work within the context of He Whakaputanga o Nu Tirenī (1835) and Te Tiriti o Waitangi (1840). These covenants were presented not as historical artefacts, but as living theological and ethical commitments, shaping identity, partnership, and mission. Transformation, he explained, must be: • <i>Bicultural</i>: Honouring both Te Taha Māori and Tauīwi as covenant partners. • <i>Intergenerational</i>: Empowering rangatahi to lead and shape their journey. • <i>Ecological</i>: Practicing kaitiakitanga as sacred responsibility. • <i>Liberating</i>: Embodying justice, compassion, and reconciliation. <i>"Aroha," he reflected, "is the breath of God – it turns us toward one another in sacred relationship. Transformation is the Spirit's reshaping our lives, like a caterpillar into a butterfly. It is grace in motion."</i>
	Drawing on John Wesley, the Presidential Team affirmed that holiness is born of love, and true transformation is the outworking of grace in Community.

Visioning and Group Reflection Activities:

Following the theological reflection, participants entered a time of a small-group dialogue and paired engagement, addressing two key visioning questions:

1. Where do you see signs of transformation occurring now or waiting to develop?
2. What steps could the Church take to nurture and support this transformation?

This collective process surfaced key themes and insights:

What more can be done to promote the work of God?

1. Structural and Organisational Change:

- Notable progress has been made through the Kai Hāpai Rangatahi role, fostering unity between Tauīwi and Te Taha Māori Rangatahi.
- However, participants stressed that youth must be at the centre of decisions that affect them – not merely present but empowered.



2. Youth Engagement and Leadership

- Youth often feel isolated in parishes; connecting them across parishes builds whānau-based leadership. Examples from Auckland and Taranaki illustrated new collaborative models between presbyters and youth, nurturing leadership and belonging.



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3. Resources and Parish-Level Support

- There is a pressing need to share resources equitably across parishes.
- Transformation must be supported at the grassroots level, where it is most impactful.



4. Layers of Transformation

- Transformation was identified as occurring on three levels:
 - Systemic/Structural
 - Practical/Relational
 - Spiritual/Internal
- Sustained momentum requires attention to personal faith, spiritual growth, and community building.



5. Whanaungatanga and Manaakitanga

- The past three years have seen a significant shift toward open dialogue, collective discernment, and shared visioning, replacing siloed approaches.



6. Bicultural Partnership and Shared Mission

- Strong collaboration between Te Taha Māori and Tauīwi (Synod and Rohe representatives) was seen as a ground-up sign of transformation.
- Ongoing workshops on He Whakaputanga and Te Tiriti continue to open space for deeper understanding and renewed partnership.



Creative Practice: Weaving Covenant.

In conclusion, participants were invited into a creative, symbolic activity: the weaving of tukutuku panels in cross-cultural pairs. This tangible act of covenant reminded participants that transformation is not only conceptual but embodied – requiring imagination, trust, negotiation, and shared effort. The weaving represented:

- Partnership across cultural and theological lines.
- Commitments to shared vision and sacred transformation.
- The interweaving of aroha, justice and spiritual renewal.



The presidential team concluded with a challenge to the Council of Conference members, to continue living transformation not as a distant aspiration, but as a present and unfolding call – rooted in love, shaped by covenant, and led by the Spirit.



PAC Distribution Group

The report from the PAC Distribution Group and the nominations for the PAC Distribution Group were given to the Council of Conference. Following deliberation by each caucus, their nomination was presented to a 2 + 2 process, which resulted in a decision and a recommendation that Sina-i-Faleū Pupulu and Lupeti Finau are the new members to the PAC distribution Committee. This was approved by the Council of Conference.

4+4 Group

A report from the 4+4 connexional group tasked with the appointment of the Chaplain for Wesley College was received. The process followed by the 4+4 connexional group was described in the report, identifying members, tasks, actions and timelines. Council of Conference confirmed that the appointment process had been followed as required within the law book.

There are two more 4+4 groups, one for the Te Hāpai o ki Muri Kai Hapai Rangatahi and the Principal for Trinity Theological College who are currently in the process of appointment.

Climate Justice Decade – Rekindle the Vā of Papatūānuku

The Climate Justice Task Group are now back on track, having appointed two co-conveners, Mark Gibson and Iriana Rountree. The group has redefined its leadership model, shifting from a single leader to shared leadership between the co-conveners. This change promotes more community-driven decision-making, fostering inclusivity and allowing greater freedom for discussions. A special thanks is given to the group for their work on the Climate-Induced Migration Justice Policy, a key topic at last year's Pacific Council of Churches, which requires the church's attention and action.

They are now working to bring this policy to wider church working groups for discussion at the upcoming conference. The Council of Conference's role is to support the task group, helping ensure their goals are achieved and their policies are well-supported across the church.

A proposal has been made for a \$1 million regional fund, dubbed "Rekindle the Vā of Papatūānuku," aimed at supporting parishes and synods in bringing their climate justice initiatives to life over the next five years.

At Conference 2022, it was agreed that priority would be given to climate justice initiatives for the distribution of PAC group funds. However, only one application was received, highlighting the need to improve how we disseminate information and encourage more engagement from the wider church community.

A question was raised about the need for a dedicated channel to communicate climate justice efforts across synods and various church entities. While Touchstone has been useful in reaching the wider community, it tends to be more abstract, and there is a need for a more focused approach to documenting these initiatives. Effective documentation will allow us to reflect on our progress and review the work done over the decade. For example, during the "Let the Children Live" initiative, many stories were shared and captured in the mission resources, highlighting the impact of the work. Engaging in a consistent process of documenting these stories and achievements is crucial, as it helps celebrate the work being done and offers an opportunity for reflection.

Currently, the data we have is mainly from the census, and external data is limited. A more systematic approach to data collection is needed. For instance, after completing the first phase of the zero-waste initiative, we are now in the second phase, focusing on climate-induced migration. However, we need to assess whether we've gathered sufficient data from the past two years to

track progress and understand the context of our initiatives. This is not about requesting data immediately but creating a structure for data collection in the future to better inform our decisions. While the Council of Conference is not directly responsible for monitoring the Climate Justice Working Group, it was tasked at Conference 2022 with overseeing the entire decade of connexional efforts and reporting on progress. This involves not just the Climate Justice Task Group, but also the wider synods, MTA, the Board of Administration, and other connexional committees. The key focus is on how all these groups, collectively contribute to the broader climate justice movement. The Council of Conference recommends a mid-point review of the climate justice funding to reassure members that the decade's goals are on track. The Council were inspired by the General Secretary's recent paper to Hui Pōari and Synods on the purpose and efficacy of our statistical reporting and look to this report to guide them in the mid-point review.

Connexional Budget

These are the principles underpinning the work of the Budget Task Group:



Last year, the Budget Task Group faced a shortfall of \$39,344 to cover expenses. Traditionally, this deficit would be covered by a request to the PAC Distribution Group, but this has changed. Synods and Hui Poari have considered the proposal to distribute \$30 million from the PACT 2086 Trust, amounting to \$5 million annually over six years. This proposed funding model is designed to enhance the Church's impact by addressing historical legacy issues, strengthening core activities, and fostering innovative expressions. As Kaitiaki of the Connexional Budget, the Council of Conference plays a critical role in ensuring the efficacy of every dollar spent in fulfilling the mission of the Church. The proposed distribution of \$30 million over six years is as follows:

1. Whakapapa (Legacy):

Addressing historical abuse settlements and sustaining the Supernumerary Fund (\$3 million allocated for the next 5 years)

2. Mahi (Core Work):

Allocation of funds in alignment with the Church's goals and mission. (\$2 million allocated for the next 5 years)

3. Moemoeā (Innovation and Vision):

Fostering innovation and establishing creative ministries within the Church. (\$1 Million allocated for the next 5 years)

For the next five years, there will be no budget shortfall. Instead, we expect additional contributions from our synods and hope to receive another \$3 million. While financial resources won't be a barrier, there are other factors that could impact progress. There is concern that

synods might reduce their contributions, assuming the \$3 million from the connexional budget will cover their needs.

The key change in the budget for Te Hāpai is the inclusion of Rangatahi work, which was previously a separate item under the Mission Resourcing budget, outside the connectional budget. This change acknowledges the kōrero at Conference 2022 in Kerikeri where members advocated for more commitment to this position from the connexion. Additionally, the budget now includes support for synods, especially through mission and ministry development grants. To help synods improve their work, it is essential to provide them with the necessary resources.

This year, focus is on our responsibilities related to grant funding, including discernment, candidating, and ministry formation, which are key priorities. It involves collaboration with Trinity Theological College, synods, and Te Taha Māori to ensure we have a complete understanding of the whole picture. The Te Hāpai standing committee's role is to continue its usual work while ensuring that the conference's priorities are addressed and incorporated into the connectional budget applications.

In addition to *Te Hāpai ki Muri*, a significant item in the budget is the \$200,000 disbursement for the "Rekindle the Vā of Papatūānuku" grant fund. This amount will be allocated annually for the next six years, for the remainder of the decade.

The Budget Task Group acts as a subcommittee of the Council of Conference. It reviews applications based on the priorities set by the Council, then allocates funding accordingly. The Budget Task Group's report will be presented to the Council members and shared in a special Zoom meeting. According to church law, the Council has the authority to approve or reject the budget.

With an additional \$2 million in resources, there are no financial barriers to achieving the priorities and dreams identified on the list, as the resources are available to support these goals.

The priorities for funding provide a framework for the types of projects that will be considered. These include:

1. Leadership and development and succession

- Building leadership capacity that reflects the bicultural nature of the church.
- Rangatahi (youth) Leadership training, development, and space.
- Succession planning to ensure sustainable leadership across generations.

2. Theological education and spiritual growth

- Contact contextual theological education and ministry training for changing world.
- Spiritual growth and development for both precipitous and laypeople, fostering a deeper faith.
- Encouraging a sound theological faith understanding in all aspects of church life.

3. Justice and prophetic voice

- The church as a prophetic voice, actively speaking up and advocating for justice.
- Te Tiriti o Waitangi, Ensuring the church embodies true partnership.
- Inclusiveness- Ensuring the church welcomes and supports all people.

4. Sustainability and operational strength

- Building a solvent and sustainable church for the future.
- Sharing resources across the whole church (one Hahi)
- Transparency, planning, and consistency in decision making and governance.

5. Vitality of church life and mission

- Parish vitality and growth, ensuring vibrant worshipping communities.
- Encouraging Team Ministry Development fostering collaboration.
- Supporting mission and outreach, engaging with the wider community, particularly those in need.

6. Environmental stewardship (Te Taiao)

- Caring for creation as part of the church's mission and responsibility.
- Integrating sustainability and environmental awareness into the church practice.

7. Partnership and Whanaungatanga

- Authentic integrational partnership within the church.

- Strengthening Whanaungatanga (relationships) Within and beyond the church.
- Empathy and inclusion for both active and non-active members, especially those in low socioeconomic groups.

Council of Conference confirmed its role in monitoring the application of priorities by the Budget Task group in the discernment of these funds.

1. We met on Teams on 18 March and approved the connexional budget for 2025-2026. The Council affirmed the seven strategic priorities underpinning the budget and reiterated the Church's commitment to ongoing support for redress."
2. In September, the Council of Conference endorsed the first round of Moemoea Fund applications, as presented by the Budget Task Group. 36 applications were received with 28 accepted. Each of the approved applications were aligned with one of the seven strategic priorities.

Suggested Decisions:

1. The report is received.
2. Conference acknowledges the service of retiring Council members Alisa Lasi, Joohong Kim, Abhishek Solomon, Kalolo Fihaki, Hoana Flay and Shirley Rivers and thank them for their valuable contribution to the mahi of the group.
3. Council of Conference membership for 2026 is: Te Taha Māori: Ngaire Te Ahu (Co-convenor), Alamaine McGregor, Faye Blossom, Maungarongo Tito, Te Wehenga Laird, Patria Tamaka, Laura Manuera and Iriana Roundtree (2 more to be confirmed at conference). Substitutes: Ada Brown, Shirley Rivers. Tauwiwi: Metuisela Tafuna (Co-convenor), Hiueni Nuku, Pauline McKay, Freddy de Alwis, Toleafoa Tuimauga, Michael Lemanu, Akanesi Havea, Myra Tautau, Edwin Talakai and Amos Muzondiwa. Substitute: David Poultney
4. Membership of the Council of Elders for 2026 is :Te Taha Māori: Sarah Laird, Te Otinga Rogers. Tauwiwi: Margaret Birtles,

CONNEXIONAL BUDGET

SECTION A

2024-2025 Connexional Budget Funding Report

For the Year to 30 June 2025, contributions from parishes toward the wider work of the Church through the Connexional Budget totalled \$551,301 (2024 \$572,818) – a decrease of \$21,517 (2024 decrease \$4,405) from the previous year. Additional income of \$0 (2023 \$0) came from the Connexional Banking arrangement with the BNZ.

The Task Group strongly urges any Methodist parishes or other Methodist church groups who operates an account outside of the Bank of New Zealand arrangement to transfer to the banking arrangement that the Church has negotiated with the Bank of New Zealand.

During the 2025 year the Budget Task Group granted \$914,609 (2023 \$839,559) to various Connexional groups. Despite some parishes responding positively to the call for increased contributions to the Connexional Budget, the asking's still exceed the giving. Therefore, some new initiatives are not being funded.

Budget Requests 2024-2025

The requested amounts for the 2023 -2024 and 2024-2025 year were:

	2023-24	2023-24	2024-25	2024-25
	Amount Requested	Amount Allocated	Amount Requested	Amount Allocated
Recipients of Guaranteed funding	\$45,600	\$45,600	\$59,400	\$59,400
Recipients of non-guaranteed funding	\$917,922	\$877,959	\$1,081,153	\$895,209
Total	\$963,522	\$923,559	\$1,140,553	\$954,609

This was funded from:

	2023-24	2023-24	2024-25	2024-25
	Initial Giving	Anticipated Receipts	Initial Giving	Anticipated Receipts
Connexional Budget from Parishes & Entities	\$572,818	\$542,818	\$558,265	\$558,265
Uniting Congregations in Aotearoa	\$300,000	\$300,000	\$330,000	\$330,000
Grant - Special Account	\$0	\$0	\$0	\$0
Grant – PAC	\$0	\$46,241	\$0	\$39,344
Other Income	\$34,500	\$34,500	\$27,000	\$27,000
Total	\$907,318	\$923,559	\$915,265	\$954,609

This was made up of:

1. Receipts from both Methodist and Union Parishes (not including grants and donations)

	Initial Giving	Actual Receipts	Percentage
2024-25	\$888,265	\$777,466	87.53%
2023-24	\$872,818	\$713,052	81.70%
2022-23	\$831,151	\$766,281	92.20%
2021-22	\$704,758	\$633,965	89.95%

Parish Receipts

A Results from Methodist Parishes

	Fully Paid	Not Fully Paid
2024-25	65	4
2023-24	73	6

2022-23	66	18
2021-22	71	13

B Percentage of Budget Allocation reached from Parishes Methodist Contribution

	Initial Giving	Actual Receipts	Percentage
2024-25	\$558,265	\$551,301	98.75%
2023-24	\$572,818	\$509,693	88.98%
2022-23	\$597,223	\$516,722	86.52%
2021-22	\$525,174	\$481,896	91.76%

Union Contribution

	Initial Giving	Actual Receipts	Percentage
2024-25	\$330,000	\$226,165	68.53%
2023-24	\$300,000	\$203,359	67.79%
2022-23	\$233,928	\$249,559	106.68%
2021-22	\$179,584	\$152,069	84.68%
2020-21	\$227,280	\$171,182	75.32%

Please note that \$375,318 was received from Union Parishes and this was distributed from the fund including \$226,165 to Connexional Budget, \$106,192 to Synods, and \$40,000 to UCANZ.

Payments to Divisions and Committees

All payments to Divisions and Committees were made as allocated by the Budget Task group (see Appendix A)

Section B

2023- 24 Year and 2024-25 Year Budget Preparation.

Budget preparation material is sent to Synods in October to enable discussion with Parishes. The Budget Task Group is grateful for the efforts of the Synods to engage with the parishes as part of the budget setting process.

The Budget which was adopted by the Council of Conference for the year to 30 June 2024 was as per Appendix A2, and for the year to 30 June 2025 was as per Appendix A1.

Connexional Budget Task Group

The Budget Task Group for 2025 will consist of: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Māori or their representative, Saunoa Tulou, Hiueni Nuku, Arapera Ngaha, and one other to be appointed by the President, along with Connexional Staff in attendance.

Suggested Decisions:

1. The report is received.
2. The membership of the Budget Task Group for 2026 is: President, Vice President (Chair), General Secretary, the Tumuaki of Te Taha Māori or their representative, Hiueni Nuku, Shirley Rivers, Naasona Te'o, Una Tikoinaka ,along with Connexional Staff in attendance.

Appendix A1

Connexional Budget 2024-2025

Funding	Initial Giving	Anticipated Receipts	Actual Receipts
Contributions from Parishes			
Northland Synod	4,750	4,750	1,583
Auckland Synod	157,422	157,422	137,034
Manukau Synod	38,602	38,602	44,602
Waikato Waiariki Synod	58,062	58,062	59,240
Lower North Island Synod	63,500	63,500	62,213
South Island Synod	90,106	90,106	90,106
Vahefonua Tonga	65,000	65,000	66,000
Wasewase ko Viti Kei Rotuma e Niu Siladi	1,800	1,800	11,500
Te Taha Maori	50,000	50,000	50,000
Sinoti Samoa & Parishes	29,023	29,023	29,023
Administration Division			
Uniting Congregations in Aotearoa New Zealand	330,000	330,000	226,165
Other			
Special Account Grant			
Connexional Legacies and Other	9,000	9,000	20,929
Interest	18,000	18,000	24,805
PAC distribution group (requested)			39,344
Total Income	915,265	915,265	862,544
Allocations to Divisions & Committees			
	Requested	Allocation	Actual
Guaranteed			
World Council of Churches	12,500	12,500	12,500
World Methodist Council	34,400	34,400	34,400
Other	3,500	3,500	3,500
Christian Conference of Asia	9,000	9,000	9,000
Total Guaranteed	59,400	59,400	59,400
Non-Guaranteed			
Partnership & Mission Expenses			
Connexional Expenses	364,428	354,884	354,884
Board of Administration	150,000	0	
Archives	60,988	60,988	60,988
Ministry Education	160,000	160,000	160,000
Methodist Mission and Ecumenical	0	0	
Touchstone	61,164	61,164	61,164
Uniting Congregations of Aotearoa New Zealand	40,000	40,000	40,000
Christian World Service Overseas Aid- 2% of parish contributions	11,165	11,165	11,165
Tauiwi Mission & Expenses			
Mission Resourcing	180,000	163,000	163,000
Evangelical Network	25,408	26,008	26,008
Hospital Chaplaincy	5,000	0	
Travel & Study	20,000	15,000	15,000
Bio Ethics	3,000	3,000	3,000
Total Non Guaranteed	1,081,153	895,209	895,209
Total Allocation	1,140,553	954,609	954,609

Other Expenses			8,741
Grand Total	-225,288	-39,344	-100,806

Appendix A2

Connexional Budget

2023-2024

Funding	Initial Giving	Anticipated Receipts	Actual Receipts
Contributions from Parishes			
Northland Synod	4,750	4,750	4,749
Auckland Synod	157,422	157,422	124,835
Manukau Synod	38,602	38,602	38,601
Waikato Waiariki Synod	59,700	59,700	59,240
Lower North Island Synod	63,379	63,379	63,378
Nelson Marlborough Synod	9,200	9,200	9,200
Central South Island Synod	52,770	52,770	53,804
Otago – Southland Synod	11,172	11,172	11,172
Vahefonua Tonga	65,000	65,000	65,000
Wasewase ko Viti Kei Rotuma e Niu Siladi	1,800	1,800	1,500
Te Taha Maori	80,000	50,000	50,000
Sinoti Samoa & Parishes	29,023	29,023	28,214
Administration Division			
Uniting Congregations in Aotearoa New Zealand	300,000	300,000	203,359
Other			
Special Account Grant			
Connexional Legacies and Other	9,500	9,500	27,834
Interest	25,000	25,000	17,110
PAC distribution group (requested)			46,241
Total Income	907,318	877,318	804,237

Allocations to Divisions & Committees

	Requested	Allocation	Actual
Guaranteed			
World Council of Churches	16,500	16,500	11,554
World Methodist Council	3,600	3,600	7,364
Other	6,000	6,000	4,365
Christian Conference of Asia	19,500	19,500	13,814
Total Guaranteed	45,600	45,600	37,097

Non-Guaranteed

Partnership & Mission Expenses

Connexional Expenses	316,562	308,478	258,260
Board of Administration	0	0	
Archives	58,131	58,131	58,131
Ministry Education	160,000	160,000	160,000
Methodist Mission and Ecumenical	0	0	
Touchstone	58,131	58,131	58,131
Uniting Congregations of Aotearoa New Zealand	40,000	45,000	40,000
Christian World Service Overseas Aid-			
2% of parish contributions	7,940	7,940	7,940

Tauiwi Mission & Expenses

Mission Resourcing	210,000	210,000	210,000
Evangelical Network	24,158	15,279	
Hospital Chaplaincy	20,000	5,000	
Travel & Study	20,000	10,000	10,000

Bio Ethics	3,000	0	
Total Non Guaranteed	917,922	877,959	802,462
Total Allocation	963,522	923,559	839,559
Other Expenses			8,388
Grand Total	-56,204	-46,241	-43,710

Moemoeā Grant Fund		
Organisation	Description Request	Grant \$
Tabacakacaka Peceli (Wasewase ko Viti) Wanganui New Plymouth	Nai Tei Ni Yalotabu	\$4,500.00
Trinity Methodist Theological College	Transform Youth Programme and Methodist Theological Consortium Consultation	\$60,000.00
St Mary's Co-operating Parish of Glen Innes	He tāngata	\$32,845.00
Sootaga 30+ Ministry (of New Plymouth Samoan Parish)	Sootaga Outreach	\$35,000.00
Methodist Mission Southern	A Dream for our Rangatahi	\$10,000.00
Sinoti Samoa	Gisborne Samoan Parish Ministry (\$67279.28 per year for next 5 years (2026-2030 inclusive)	\$67,280.00
Te Hāpai Ō ki Muri	Te Hāhi Weteriana RSE Strategy	\$15,000.00
Lower North Island Synod	Synod Roadshows	\$20,000.00
Te Whānau Weteriana o Taranaki – Methodists in Taranaki	Te Whānau Weteriana o Aotearoa – 5 Year Strategy \$229,392.00	\$15,000.00
Levin Uniting Parish	Enabling Community and Church Growth 2025-2026 \$54,175 and 2026-2027 \$54,475	\$30,400.00
Sinoti Samoa Tupulaga (Sinoti Samoa Youth)	Sinoti Tupulaga Fit to Serve	\$50,000.00
Auckland Methodist Synod	Discoverers informal church and connexional hui	\$10,000.00
Mangere East Methodist Samoan Parish	Vaitafe Eastway	\$15,000.00
Christchurch South, North and West Parish and Rolleston Initiative	Stronger Together Initiative	\$67,280.00
Hastings Samoan Parish	Retreat: Renewal and Sustainability	\$10,000.00
South Pacific Area	15th World Assembly 2026 preparations for Hosting World Assembly of the World Federation of Methodist & Uniting Church Women in Auckland NZ 2026	\$50,000.00
Methodist Alliance Ngā Purapura Weteriana	Who's Sleeping on your doorstep	\$10,000.00
Wesley Wellington Mission (known as Wesley Community Action)	Waitangirua Methodist Community Centre	\$30,000.00
Vahefonua Tonga Methodist Mission Charitable Trust (SIAOLA)	Vahefonua Tonga Methodist Youth Conference	\$87,000.00
New Zealand Methodist Women's Fellowship	Fafine Malohi	\$15,000.00
Lotofaleia Mangere Tongan Methodist Parish	Amplify: Voices of Hope	\$13,000.00
Sinoti Samoa Methodist Mission Charitable Trust-Punao'a	"Champion of Change Lead \$180,000 2-year funding, (\$90,000 per annum)"	\$90,000.00
Northcote Tongan Methodist Church	Youth Voices Community Harmony	\$29,500.00
Devonport Methodist Parish	Children's & Families Ministry – including Solo Mums Group and Young Families Worship	\$23,622.00
Rotorua Methodist Church	Welcoming & Belonging	\$1,875.00
UCANZ	Telling our UCANZ story – Our Future Together	\$30,000.00
Board of Administration Te Hāhi Weteriana o Aotearoa	Reimagining Church Statistics as Sacred Storytelling	\$32,000.00
Board of Administration Te Hāhi Weteriana o Aotearoa	The Church in the Age of Artificial Intelligence: A Kairos Moment	\$32,000.00

	TOTAL ALLOCATED	\$886,302.00
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PAC DISTRIBUTION GROUP

The PAC Distribution Group – Tara Tautari (General Secretary), Talatoka Ducivaki, ‘Ofa Pouono, Naasona Te’o, Claudia Koroheke, Sarah Laird, Kelvin Aird, Alamaine McGregor and Peter Taylor (Ex-President) met on 25–26 July 2025 to consider funding allocations for the year.

The group is pleased to report a significant increase in the funds available for distribution. This year, a total of \$821,138 was allocated, compared with \$709,820 in 2024. This increase enabled support for a broader range of initiatives across the life of the Church.

A total of 80 applications were received. This reflects the growing engagement across the Connexion and the increasing diversity of financial resources available, including the Moemoeā Fund and the Rekindle the Vā of Papatūānuku Fund. These new funds are a welcome development, allowing for more targeted and responsive support, while also necessitating careful coordination in the wider funding landscape.

The group’s discernment has been greatly assisted by the high quality of many of the applications, with clear proposals and well-prepared budgets. However, a small number of applications continue to fall short of the expected standard. We strongly encourage all applicants to maintain and improve the clarity and quality of their submissions, particularly in budgeting and alignment with missional outcomes.

In keeping with the principle of equity, the group made a deliberate effort to prioritise at least one application from each parish or rohe that submitted multiple requests. This approach has helped ensure broader participation and support for smaller or under-resourced communities.

One noticeable trend this year was the large number of applications for the purchase of instruments, particularly for brass bands and music ministries. While the group acknowledges the important role of music in worship, culture, and community life, we also encourage parishes and groups to explore how surplus or underutilised equipment could be shared more effectively across the Connexion. Models such as hiring, loaning, or coordinated sharing may help strengthen stewardship and access to resources for all.

The introduction of the Rekindle the Vā of Papatūānuku Fund has also been a positive influence, with many environmentally focused applications now being directed toward that kaupapa. This reflects a growing awareness of and commitment to climate justice, creation care, and the renewal of relational spaces.

As we look to the future, the PAC Distribution Group encourages the Church to continue embracing a collective approach to resourcing, sharing not only funds, but also tools, insights, and support, so that our mission can be strengthened across all parts of Te Hāhi Weteriana o Aotearoa.

Suggested Decisions:

1. The report is received.
2. Conference acknowledges the service of retiring PAC Distribution Group members ‘Ofa Pouono and Naasona Te’o and thank them for the valuable contribution they have made to the work of the group.
3. The PAC Distribution Group membership for 2026 is: Talatoka Ducivaki, Alamaine McGregor, Claudia Koroheke, Sarah Laird and Sina-i-Faleū Pupulu, Lupeti Finau.

2025 DISTRIBUTION

Funds available for distribution were:

Main Fund - Endowment	60%	\$ 492,682.80
Main Fund (<i>within the Church</i>)	25%	\$ 205,284.50
Main Fund (<i>outside the Church</i>)	15%	\$ 123,170.70
Education Fund		\$ 7,831
Archives Fund		\$ 1352

The successful applicants in 2025 were:

MAIN FUND		
Organisation	Description Request	Grant \$
Methodist Mission Southern	Young Mums Transition House He Kāika Whāwhārua	\$12,000.00
New Zealand Methodist Women Fellowship	Convention 2025	\$50,000.00
Christchurch Methodist Central Mission aka CMM	Blanket Bank	\$25,000.00
Wasewase ko Viti kei Rotuma - Men's Fellowship Group (National)	Our proposed Wasewase ko Viti kei Rotuma Men's Fellowship – Labour Weekend Camp, themed 'Gender Equality and the Use of Money' based on the John Wesley Concept, has the potential to make a significant impact.	\$18,219.00
Sinoti Samoa Mission Choir	Talalelei Tour – A Mission of Music and Hope	\$6,000.00
Vahefonua Tonga O Aotearoa	Vahefonua Tonga School of Theology	\$15,000.00
Sinoti Samoa	Sinoti Samoa	\$65,000.00
South Island Methodist Synod	Kete Aroha o Waipounamu	\$10,000.00
Vahefonua Tonga O Aotearoa Lautoni (Sunday School)	VTOA Sunday School Teachers Camp	\$10,000.00
Alzheimers Wairarapa	Iona Programme	\$1,265.00
The Petone Youth and Families Trust 24/7 Youth Work	Youth Work in Lower Hutt	\$6,000.00
Birthright Hawke's Bay Child & Family Care Trust	Building Financial Capability Through Mentoring	\$2,000.00
VAI 'OE MO'UI, TONGAN METHODIST CHURCH	Promotion of religious music through singing, brass and with electrical instruments among church youth.	\$7,000.00
Ignite Sport Trust	Ignite Sport Trust's Fusion programmes supporting former Refugee and Migrant young people	\$5,000.00
Auckland Central Methodist Parish – Mount Eden Methodist Congregation	Light of Life Homework Club (Poako)	\$8,923.00
Dominion Tongan Methodist Church	Empowering Our Youth through Sports and Fellowship	\$7,000.00
Wesley Wellington Samoan Lay Preachers Group	'SPIRITUAL RENEWAL'	\$1,830.00
InCommon	Share Kai	\$8,000.00
Whanganui Housing Trust	Sustaining a vision	\$8,000.00
Tongan Auckland Manukau Parish Women's Fellowship	Auckland Manukau Parish Women's Fellowship Annual Roll Call, Choral Choir Festival as well as Green Sunday	\$5,000.00

Life Matters Suicide Prevention Trust	Upgrade of computer infrastructure	\$6,000.00
Efalata trust	Kaukauola Study Programme	\$10,000.00
The Girls' Brigade New Zealand Incorporated	Development Co-ordinator	\$10,000.00
Ellerslie Tongan Methodist Church - Homework Centre	Homework Centre	\$3,000.00
Dunedin Abrahamic Interfaith Group	Grant to subsidise annual peace lecture costs for 6 yrs.	\$6,000.00
Panmure Samoa Parish	Technology Upgrade	\$2,900.00
Palmerston North Methodist Social Services Trust	Koha Kai Whare & Koha Kai Café	\$8,000.00
Weave Hawke's Bay (formerly Napier Family Centre)	Free programmes to strengthen whānau	\$5,000.00
Koroturaga Fijian Women's Fellowship	The Master's Calling: Embodying the Spirit of Service	\$15,000.00
Hutt City Uniting Congregations	Project Grow	\$6,000.00
Petersgate Counselling Centre	Subsidized fees to provide spiritual counselling	\$5,000.00
Scripture Union in New Zealand Incorporated	SU Camping	\$8,000.00
Interchurch Northland Urban Rural Mission	NURM work re Housing & Tiriti o Waitangi	\$4,000.00
Lincoln Union Church	Outreach to Lincoln Community	\$10,000.00
Beneficiaries Advice Mount Albert Trust Board	Beneficiaries Advice Service	\$5,000.00
Manurewa Methodist Sinoti Samoa	Poloket o le Alofa - The Embrace Initiative (6 workshops for 120 people) Mental Wellness & Newdiversity Workshops	\$7,000.00
New Plymouth Samoan Methodist Women's Fellowship	Misiona atina'e	\$8,000.00
Vaine Mo'onia Tongan Methodist	'Ofa Tu'utai 'a Kalaisi Project	\$7,000.00
Tabacakacaka O Jesirieli – Wesley Methodist Parish Fijian Congregation - Biblical Teaching	Tabacakacaka O Jesirieli Youth group– Biblical teaching on the Christian use of money	\$18,460.00
Taranaki Vaimoana Pasifika Charitable Trust	Community Outreach	\$20,000.00
Maumau Atu Ki He Lofoto Trust	Triple R - Reuse, Recycle, Reduce	\$3,000.00
University of Otago, Theology Programme	'Everyday' chaplaincy – scope, identity and motivations	\$50,000.00
Taitokerau Rohe - Te Kahui Mate Puku i Mahue	Te Kahui Mate Puku i Mahue	\$3,540.00
Te Aroha Springs Community Trust	Provision of Social Service to the Community	\$10,000.00
Women Fellowship [New Lynn Pulela'a Church]	Women Fellowship Professional Development Project	\$10,000.00
Interdenominational Tertiary Chaplaincy Trust	Thursday Lunches for Students in Need	\$3,400.00
To'utupu Tonga Trust [Tongan Youth Trust]	Akolelei - Good Education Support Programme	\$10,000.00
Lotofale'ia Mangere Tongan Methodist Parish	IT Infrastructure – Extension	\$6,000.00

Palmerston North Tongan Methodist Parish	Youth Brass Band	\$7,000.00
Paeroa Cooperating Parish	Worship Team Screen	\$1,521.00
Christchurch South Tongan Methodist Parish	Enhancement of Worship with great sound	\$10,000.00
WINTEC Ecumenical Chaplaincy Provider Trust	Funding of a Chaplain	\$4,000.00
Bainbridge Parish - Rotorua Fijian Congregation	Bainbridge Parish Fijian Congregation Veivakabulabulataki	\$6,000.00
Hāwera Methodist Parish	150th Celebration of Methodism in Hāwera	\$5,000.00
Tabacacaka Ni Veiwkani Ni Ceva	Sunday School Easter Camp 2026	\$7,000.00
Hamilton East Parish (Fijian Congregation)	Duavata	\$10,000.00
Auckland-Manukau Tongan Methodist Parish	Mt Wellington Tongan Methodist Community Garden Group.	\$3,000.00
Fiji Methodist Circuit Auckkand	Connect,Commit,Communicate	\$8,400.00
Vahefonua Tonga O Aotearoa Vahenga Ngaue Auckland Manukau	"Malanga Taliui E Toutupu 2025 & Tapuaki Games 2025 & Team Jesus Praise and Worship Total Cost 1 \$22047.97 Total Cost 2 \$18,832.47 Total cost 3 \$38, 420.97"	\$18,833.00
	TOTAL ALLOCATED	\$612,291.00

ARCHIVES FUND		
Organisation	Description Request	Grant \$
		\$0

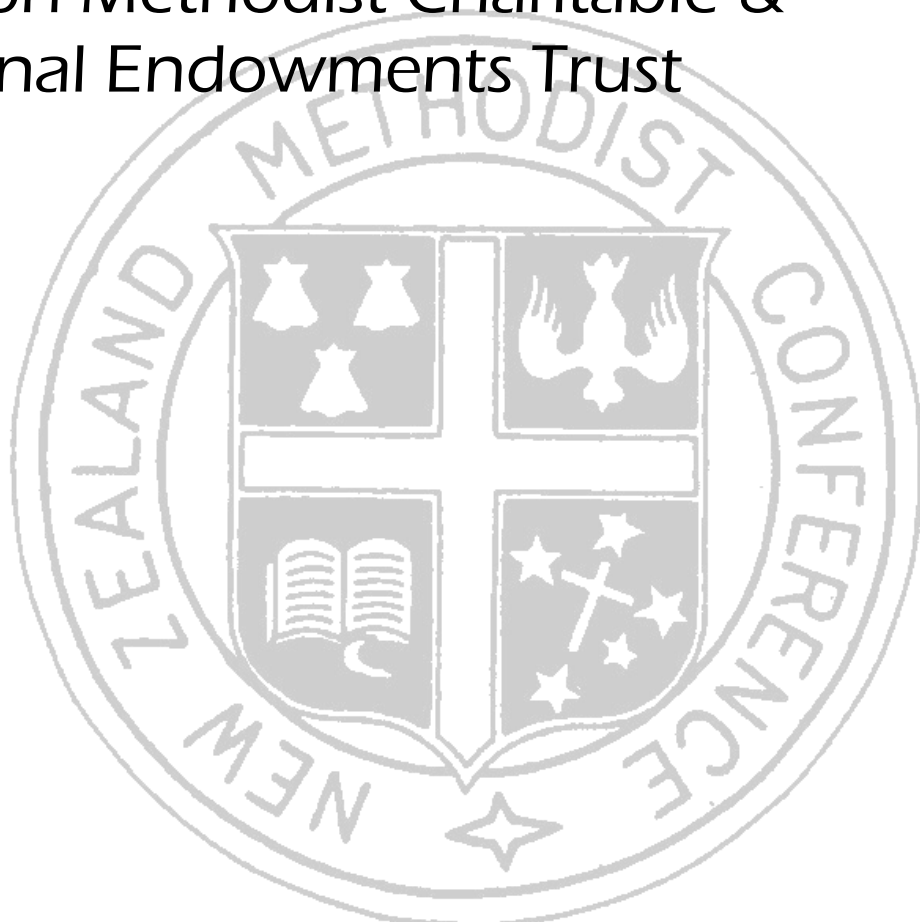
EDUCATION FUND		
Organisation	Description Request	Grant \$

ENDOWMENT FUND		
Organisation	Description Request	Grant \$
Board of Administration	CWME Working Group	\$28,350.00
Board of Administration	Maea Te Kupu: Voices of Legacy and Hope	\$15,000.00
Board of Administration	Connexional Website and Intranet Redevelopment	\$50,000.00
	TOTAL ALLOCATED	\$93,350.00

B(i)

Te Taha Māori

- Te Taha Māori
- Te Taha Māori Property Trust
- Wellington Methodist Charitable & Educational Endowments Trust





TE TAHA MĀORI

RĪPOATA KI TE HUI TŌPU

MIHI KI NGĀ MATE

HE POROPOROAKI KI NGĀ MATE:
Tenei te Mauri e piki ake ki te rangi e tū nei
He rangi Atua, he rangi Tipua, he rangi Tawhito
Kia whiti, kia whiti ki ngā rangi tuhāhā
Kia tau, kia tau ki te māramatanga o lhowa o ngā mano
Whaia kia tata, purita kia mau
E ngā tini mate o te wā, Haere, moe mai, oti atu.

This year, we remember those who have before us, journeyed beyond the veil of the living. We reflect on our relationships our engagements and our aroha shared between one another as Te Taha Māori and a collective whānau of Te Hāhi Weteriana o Aotearoa. We that remain, acknowledge our loved ones with respect and dignity in which they so lovingly dedicated themselves to God through their own ministry. We mourn and we remember retired Minita-a-lwi Marangai Tupaea, retired Minita-a-lwi Solomon Nelson, Maadi Kingi, Hira Te Ahu, Phyllis Hoete, Harriet Couch, Joyce Baker, Maxine Tuwhangai/Moana, Girlie Wetere and Kaye Adamson.

Nā reira koutou kua wheturangitia, haere mai, haere!

THEOLOGY

Nā te whakaaro nui o lhowa i whakaturia ai e ia te whenua;
nā tōna mōhio tāna whakapūmāutanga i ngā rangi.

The Lord by wisdom founded the earth;
by understanding he established the heavens;
Proverbs 3.19

Our theology stems from an acknowledgement of God's creation. Our reciprocal responsibilities and the interrelationships between us and the taiao, the environment, require us as Kaitiaki to nurture, sustain and protect life.

Te Arikinui, Kuini Nga wai hono i te po in her maiden speech at Koroneihana 2025 noted that, *'Being Māori is speaking our language. It is taking care of the environment. It is reading and learning about our history. It is the choice to be called by our Māori name. There are many ways to manifest being Māori.'* A Māori understanding of creation-centred theology requires that we learn who we are, understand our beginnings so we too can know where and how we find God in Aotearoa and the world today.



Te Arikinui Kuini Nga wai hono i te po

At our Hui Pōari this year we have looked back at where we have come from, and who have been the drivers of our destiny as Te Taha Māori, and we considered how these leaders manifested being Māori. The stories of people in each Rohe and their work building on our Māori

understandings of God have proved to be valuable lessons for our own story and particularly our new generations as they join us on the waka.

TE TAU KUA HURI

Hui Pōari has taken place on a bi-monthly basis. This year, our Hui Pōari has travelled across the motu, once again grounding each meeting in the richness of local whenua and whānau. February, we gathered in the Taitokerau Rohe at Te Puna O Te Mātauranga marae in Whangarei. April Hui Pōari, in Tamaki Rohe, we met at Whakatuora Centre. June, our hui was held in the Waikato at Te Rāhui Centre. August, Taranaki Rohe held Hui Pōari at Tahupotiki Centre in Hāwera. October Hui Pōari will be held in Wellington and December Hui Pōari in Tamaki Rohe.

As we gathered this year, we have made two structural changes. One has been the appointment of a **Chair** for Hui Pōari, a position not engaged with since the early 2000s when the late Rev Sam Toia acted as Tumuaki while Rev Rua Rakena was on sabbatical in India. Upon his return, Rev Sam Toia became the Hui Pōari Chair. In December 2024, we welcomed Maungarongo Tito into that position.

The second appointment is yet to be filled, but the **Educator Facilitator** on the Enabling Ministry Team is currently being addressed, a position formerly held by the late Te Rua Winiata and Keita Hotere. Both appointments look to help streamline our processes and will work towards strengthening our team.

Our **Liaison Person** positions are currently under review as we acknowledge that the Job Description initially penned more than 10 years ago is no longer fit for purpose in today's context. Sometimes turning things upside down, rethinking and reviewing our context and personnel in a different age can offer insights that indicate a need for change. What once worked is no longer the best way forward in a different time and with different Rohe environments. We do not look to change for change's sake, but for better engagement with our people, engagement that enables transformative faith understandings in our Rohe and our communities.

The **Rangatahi 20/30s Group** proposed in 2024 have now had convenors appointed, we welcome Te Otinga Rogers and Maree Rogers into this space, and they begin a planned strategy to engage with more of our young adults to bring them on board with the work of the Hāhi moving forward. We have spoken of succession planning before and these positions provide opportunities to grow that level of participation.

Te Taha Māori have been involved in several 4 + 4 processes this year, the Wesley College Chaplain, Trinity College Principal and Te Kai Hāpai Rangatahi. Each has had its vagaries, and each has required considerable people engagement and sometimes quite specialised arrangements. We have been managing this process for a very long time now and wonder if after years of practice, it's time to review this connexional process. This is part of the wider brief of oversight of how Te Taha Māori are positioned in the life of our church and how we are perceived, how the bicultural partnership is practised and our place in the Law Book, a Standing Committee? The discussion paper Strengthening the Partnership Between Te Taha Māori and Tauwi in Strategy and Stationing points to a revision of how a bicultural church operates. We welcome further work on that through a 5 Te Taha Māori and 5 Tauwi team.

In 2022 we sought agreement from the whole church to add an amendment to the Church's Mission Statement that included reference to He Whakaputanga o te Rangatiratanga o Niu Tirenī, the Declaration of Independence 1835. Our Tauwi partners advised that the wider church needed time to consider this matter. At Conference 2023 we sought an answer again. We have yet to receive a response from our partner.

We now ask the Connexion to consider funding support for the commemoration of the signing of Te Tiriti o Waitangi at Mangungu, our own historic Mission site. Wesleyan missionaries actively provided the space for this pivotal event, where the largest number of Māori chiefs signed Te Tiriti o Waitangi. Our Weteriana community stood behind it then. Here is our church's commitment today to honour an event, it helped make possible? Attached to this report is an overview of the signing and our church's role in that gathering.

ECUMENICAL AND INTERNATIONAL AFFAIRS (Ngā Hāhi Puta Noa I Te Ao)

World Council of Churches (WCC) – Central Committee

In June 2025 Maungarongo Tito attended the WCC Central Committee hosted in Johannesburg South Africa. The WCC Central Committee comprises 158 members, the WCC regional presidents, and 100 advisors from the wider ecumenical movement with its purpose to implement the assembly mandate, make policy decisions, and address issues affecting the life and witness of the churches across the world. The Central Committee meeting focuses on the Pilgrimage of Justice, Reconciliation, and Unity, particularly with South African churches.

World Council of Churches (WCC) – Ecumenical Indigenous peoples Network (EIPN) reference group.

The World Council of Churches (WCC) has a longstanding commitment to solidarity with Indigenous peoples and to promoting their concerns. In 2009, Indigenous participants in this forum chose to formalise their ecumenical engagement through the formation of the Ecumenical Indigenous Peoples Network, a reference group to WCC. Maungarongo Tito has been participating in this forum this past year attended his first gathering at the Ecumenical Institute at Bossey, Switzerland in October 2024 and will be attending the next gathering in December 2025 at Smangus Indigenous Tribal Village, Hsin-Chu, Taiwan; these gatherings affirm the important work of Indigenous people from across the world.

Maungarongo is supported in these forums by Te Runanga Whakawhanunga I ngā Hāhi – (Māori Council of Churches) who originated out of the former Māori section of the then National Council of Churches. Te Hāhi Weteriana, Te Taha Māori has had a longstanding engagement here. Rev. Tara Tautari (Chair), President Te Aroha Rountree (Secretary) sit as members on Te Runanga and Maungarongo Tito attends as the delegate to WCC and the Pacific Council of Churches (PCC).

In September 2025 President Te Aroha Rountree presented at the OBSA Conference held in Tonga. Liaison Person for Taranaki, Ngahina Ranui, accompanied her in promoting the Te Taha Māori practice of encouraging our younger members to engage in these international ecumenical spaces.

NGĀ WHAKANGUNGU MĀTAURANGA: Enabling Ministry Team (EMT)

President Te Aroha along with Tūmuaki, Connexional leaders, and our EMT members, visited Ratana Pā in Wanganui in January. It had been a while since we last travelled together to celebrate with mōrehu the birthday of Wiremu Tahupotiki Ratana. This journey reminded us of the importance of community, faith and those special moments that bring us closer together.

Our first EMT wānanga of the year held at Whakatuora Centre in Tamaki explored this year's church resource for Lenten studies, and the theme of "climate-induced migration" sparked rich and meaningful discussions. We also unpacked Te Whakapono a ngā Apōtoro. The Nicene Creed and began an exploration of the World Council of Churches resource "Toward the Sixth World Conference on Faith and Order", marking the "1700th anniversary of the 1st Ecumenical Council of Nicaea". These rich resources provide ongoing conversation to explore our own migration stories, as tangata whenua, tangata moana communities who have been impacted by colonisation.

In July Tūmuaki led an online EMT wānanga series on John Wesley which followed on from our previous years' work. It was the first time we had engaged with online wānanga, and we had a good response. We look forward now to our final EMT wānanga in September which coincides with the Trinity College symposium for the year.

Our commitment to Trinity College remains through representation at College Council, Staff and student levels. This year, we have also been revising our Kaiarahi Rangatahi job description for appointments in our various Rohe as well as addressing the Liaison Person's job descriptions.

HE WAKAPUTANGA O TE RANGATIRATANGA O NIU TIRENI

Conference first received the request to amend the Mission Statement to include reference to *He Wakaputanga* in 2022. Since that time, Tauīwi have been engaging in discussion and reflection on this proposal, and we are pleased that a shared understanding is now emerging. We therefore

bring this matter again to Conference for decision (see Appendix 1).

HE TITIRO WHAKAMUA (Future Aspirations)

Te Taha Māori endorse the discussion paper: Strengthening the Partnership Between Te Taha Māori and Tauīwi in Strategy and Stationing which has surfaced deep and timely truths. It reminds us that our journey toward genuine partnership, mutual accountability and shared responsibility must extend beyond operational matters, and it must touch the very heart of who we are as a church.

To honour this strategic direction, a new bicultural team, a joint leadership group has been proposed. A balanced group of 5 Te Taha Māori and 5 Tauīwi voices. This team would be tasked with guiding our church into a future where bicultural partnership is not just acknowledged but lived in every space, every decision, and every mission.

The whakataukī “Ko te Amorangi ki mua, ko te Hāpai ō ki muri” captures this vision of preparation and leadership for a journey. The term “amorangi” refers to these leaders, with “amo” meaning “to carry” and “rangi” meaning “sky”, symbolizing those who are charged with carrying the responsibility for everything precious under the heavens.

Te Taha Māori offer the name, *Te Amorangi Ki Mua* for this joint leadership group. Their work will shape the strategic direction of the church, offering clarity and purpose to the wider connexion, and strengthen the relationship with Te Hāpai Ō Ki Muri (the standing committee, who support and carry out the mission), in relationship with Te Taha Māori.

It speaks of a diverse leadership chosen to lead and guide that moves ahead with courage and conviction. Supported by those who carry the resources and uphold the mission, essential for the journey's success. It's a call to walk together with each role honoured, each step intentional.

This is more than a structural change. It's a spiritual commitment to transformation, to equity, and to a future where our bicultural covenant is visible in every part of our church life.

The vision of a Weteriana Hub being built in Paerata at the Wesley College site, on Grafton Downs land is welcomed. A purpose built complex for the church in Auckland is a truly desirable destination for the church, a place where all parts of Te Hāhi Weteriana can come together and on our own whenua. We look forward to plans progressing.

Suggested Decisions:

1. The report be received.
2. We offer sincere thanks to the staff of the Connexional Office for the work that they undertake on our behalf.
3. We also acknowledge our own Taha Māori office and accounting staff who carry out the work of our Tari to ensure the smooth running of matters and keep our wheels turning.
4. The 2025 membership and officers of Hui Pōari shall be: Tumuaki, Arapera Ngaha, Enabling Ministry Team members; Keita Hotere, Hoana Flay, Facilitator Educator TBA; Rohe members; Taitokerau: Eva Pirini, Raiha Cassidy, Tamaki: Maungarongo Tito (Chair), Shirley Rivers; Waikato: Jill Tahere, Ngaire Te Ahu; Te Rohe Potae: TBA; Taranaki: Laura Maruera plus 1 TBA; Poneke: Patria Tamaka, plus 1; Otautahi: TBA; Rangatahi: Te Wehenga Laird, Te Otinga Rogers, Maree Rogers.
Representatives for Te Rohe Potae, Otautahi-Te Waipounamu are to be appointed by the President.
5. That the 2025 Liaison Persons-Officers of the Rohe shall be: Tai Tokerau: Ngahuia Lord; Tamaki: Gillian Laird; Waikato: Faye Blossom; Te Rohe Potae: TBA; Taranaki: Ngahina Ranui; Poneke: Alamaine McGregor and Otautahi: TBA.
6. That the Membership of the Enabling Ministry Team shall be: Tumuaki, Rev Keita Hotere, Rev Hoana Flay, plus an Educator Facilitator TBA by the President.
7. That the 2025 membership of Te Runanga Whakawhanaunga I Ngā Hāhi O Aotearoa shall be Te Aroha Rountree, and Tara Tautari.
8. That the members of the 5 + 5 (Te Amorangi ki Mua) will be: Arapera Ngaha, Hoana Flay, Alamaine McGregor, Shirley Rivers and Patria Tamaka-Pairama.

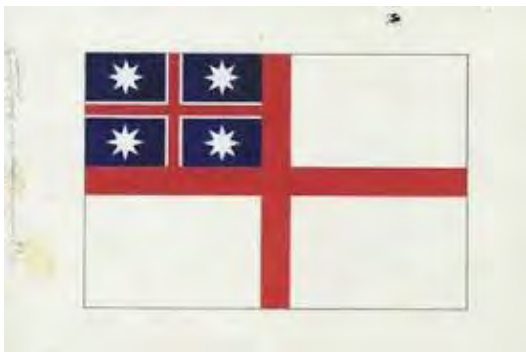
9. That the church includes the amendment to the Mission Statement with reference to He Wakaputanga o te Rangatiranga o Niu Tirenī, the Declaration of Independence 1835.
10. That the Methodist Church of New Zealand Te Hāhi Weteriana ō Aotearoa acknowledge the significance of Mangungu and 12th February 1840, as an annual commemoration day in their calendar.
11. That the Methodist Church of New Zealand Te Hāhi Weteriana ō Aotearoa commit funding annually to support the festivities at Mangungu on 12th February, commemorating this day.

Mangungu – Our Mission, Our Story

Introduction:

Mangungu Mission House was constructed in 1838-1839 for Reverend Nathaniel Turner and his family. The station was the second to be established by the Wesleyan Missionary Society (WMS), following the destruction of an earlier complex at Wesleydale, near Kaeo in 1827. It was created under the protection of the Ngāpuhi Rangatira Eruera Maihi Patuone in 1828, the mission was sited close to the early shipyards at Horeke. The mission grew, establishing relationships with prominent Rangatira in the Hokianga.ⁱ

He Whakaputanga ō Nu Tirenī – Declaration of Independence



Māori were quick to engage in trading not only with the missionaries and settlers but also internationally, especially Sydney, Australia. James Busby became the British Resident in 1833, responsible for managing relationships with Māori and the increasing number of British immigrants. In 1834, after an unregistered New Zealand ship was seized in Australia, Busby proposed that New Zealand should have a national flag and supported Māori to proclaim their sovereignty and seek alliance and protection with King William IV of the United Kingdomⁱⁱ. He Whakaputanga ō Nu Tirenī, the

Declaration of Independence was signed by Northern Rangatira on 28 October 1835, at the residence of James Busby in Waitangi. Rev Henry Williams was a pivotal figure in early New Zealand history, best known for his role as a missionary, and translator. He translated the Declaration of Independence.

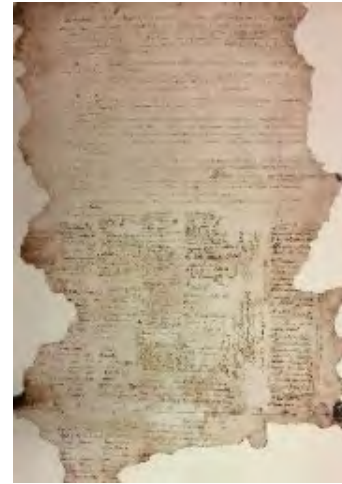
The document consisted of four articles; it asserted the sovereign power and authority in the land (ko te Kīngitanga ko te mana i te whenua) resided with the Confederation of United Tribes (Te Whakaminenga). It affirmed that no foreigners could make laws. It affirmed that the chiefs agreed to meet in an annual congress to make laws. It pledged protection of British subjects and promised fair trade. It asked for King William's protection of these rights and thanked him for acknowledging the mana of these Rangatira and the flag. This document was formally acknowledged by the Crown in May 1836.ⁱⁱⁱ

The Rangatira who signed this document were continuing the tradition of safeguarding their people in the face of rapid change. It was a document to strengthen the alliance with Great Britain, address the challenges posed by European contact and assert their authority internationally. During this time, concerns were raised by both Busby and Williams about French intentions (e.g. Bishop Pompallier and de Theirry) which prompted calls for British protection. Some historians have suggested that the Declaration was only taken seriously by the British in 1840, when it proved to be an impediment to the annexation of New Zealand. Before sovereignty could be transferred to the British crown via a treaty, the Declaration had to be revoked.^{iv}

Te Tiriti ō Waitangi

For the Crown, the goal of Te Tiriti ō Waitangi was to gain sovereignty of New Zealand from the chiefs who signed the Declaration. At that time, Humanitarians were vocal in Britain, advocating against slavery and challenging the government to peaceful relationships with the indigenous populations where settlement by Britain was desirable.

In 1839, Captain William Hobson was appointed Lieutenant-Governor and given the responsibility for securing British sovereignty over New Zealand. He was to negotiate a Treaty, as a peaceful act, with Māori who signed the Declaration, ensuring they were fully informed, and to gain their approval of Her Majesty's Sovereignty over New Zealand. He was given strict instructions that 'they must not be permitted to enter into any contracts in which they might be the ignorant and unintentional authors of injuries to themselves.'^v



Hobson, who had no experience of Māori relied on the advice and support from several missionaries stationed in New Zealand and more specifically James Busby. Hobson completed a draft which clearly stated that the chiefs cede sovereignty to the Crown and asked Busby for his support in translating this document to present to Māori. Busby approached Henry Williams who was a Missionary in the CMS church, an expert in the Māori language and also, the author of the Declaration of Independence. He knew the word for sovereignty (te Kīngitanga) as he used this word in drafting the Declaration of Independence and more importantly knew Māori would not knowingly sign away their sovereignty.

The Treaty is an agreement, in Māori and English, that was made between the British Crown and about 540 Māori Rangatira (chiefs). The Treaty was prepared in just a few days. Missionary Henry Williams and his son Edward translated the English draft into Māori overnight on 4 February. About 500 Māori debated the document for a day and a night before it was signed on 6 February 1840

Māngungu Mission

At a meeting at Māngungu, Hokianga, on 12 February 1840, with over 3000 people in attendance, 64 signatures were added to the Treaty of Waitangi. Officials included Lieutenant-Governor William Hobson, Missionary John Hobbs and naval officers Joseph Nias and Willoughby Shortland. There was intense sceptical or opposed, power imbalance and security when asked for their opinion saying it would be good for valued their opinion and opposition to the Treaty of meeting, those who signed at faithful to it which included Āperahama Taonui and Mohi Tāwhai, all Wesleyan converts.^{vi}



Summary

Methodist Missionaries and especially those present at Mangungu on 12th February 1840, had a key role in guiding Rangatira to sign and commit to Te Tiriti o Waitangi. The Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa in 1983 acknowledged this history and confirmed their commitment to Te Tiriti o Waitangi as the covenant establishing our nation on the basis of a power-sharing relationship, that guides us in how we undertake mission.

Suggested Decisions:

See Te Taha Māori Report to Conference.

¹ <https://www.heritage.org.nz/list-details/75/M%81ngungu-Mission-House>

¹ <https://nzhistory.govt.nz/people/james-busby>

¹ <https://nzhistory.govt.nz/culture/declaration-of-independence-taming-the-frontier>

¹ <https://nzhistory.govt.nz/culture/declaration-of-independence-taming-the-frontier>

¹ <https://nzhistory.govt.nz/politics/treaty/read-the-treaty/drafting-the-treaty>¹ <https://nzhistory.govt.nz/politics/treaty/location/mangungu/12-february-1840>

TE HĀHI WETERIANA O AOTEAROA THE METHODIST CHURCH OF NEW ZEALAND
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MISSION STATEMENT
Suggested Amendment – August 2022

Te Reo Māori

Ko te pūtake ā ō tātou Hāhi Weteriana i Aotearoa nei, he whakakite atu, he kauwhau hoki i te aroha whakatahuri o te Atua, he mea whakaatu mai i roto i a Ihu Karaiti, me ngā Karaipiture. Ko te Wairua Tapu e whakakaha ana i ā tātou kia tū māia ai hei tuari mā te Atua i roto i te ao.

He Whakaputanga o te Rangatiratanga o Nu Tirenī te whakaritenga tuatahi kua whakamanatia e te Wakaminenga o ngā hapu o Nu Tirenī. Ko te tikanga kia whakakahangia e te rangatiratanga o ngā tangata whenua, ā ka aranga ai i te iwi kākānorua.

Otirā, ko Te Tiriti o Waitangi te kawenata e whakaōrite ana i tā tātou noho hei tangata whenua, hei tauīwi hoki, ki tēnei whenua. Mā tēnei Tiriti tātou e arahi i roto i ngā whakariterite o tēnei whakahau, tono hoki, ki roto ki te ao.

English Explanation

Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world.

The Declaration of Independence of New Zealand was the first formal agreement that declared the sovereign authority and leadership of the Confederation of Tribes of New Zealand. The purpose being to affirm the authority of tangata whenua and to establish an emergent bicultural nation.

The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship and will guide how we undertake mission. In seeking to carry our mission we will work according to these principles.

He Whakaaroaro

This suggested amendment is to acknowledge the pre-Tiriti relationships between tangata whenua and tauīwi. It is also to recognize the covenanted agreement of *He Wakaputanga o te Rangatiratanga o Nu Tirenī 1835* (The Declaration of Independence 1835).

He Wakaputanga established *kingitanga* (sovereign authority) of New Zealand with *Te Wakaminenga o Nu Tirenī* (The Confederation of Tribes of New Zealand). The significance of *He Wakaputanga* has largely been omitted from the histories of Te Hāhi Weteriana o Aotearoa (MCNZ) and from our mission statement since its inception.

However, as we prepare for our Bicentennial Conference we reflect on the early history of Methodism in Aotearoa New Zealand, most specifically the establishment of Wesleydale mission in Kaeo, Whangaroa that pre-dated both *He Wakaputanga* and *Te Tiriti*.

He Wakaputanga was largely facilitated by the British Resident James Busby with the support of missionaries including Rev Henry Williams, who was responsible for the English translation. However, Māori leaders of *Te Wakaminenga* also pledged allegiance to the declaration which signaled the first fruits of a bicultural nation and a life-affirming relationship between our peoples.

By amending the mission statement to include reference to *He Wakaputanga*, Te Hāhi Weteriana moves closer to a just and fair reflection of our history. As a Church we have often been guided by our Methodist ethos, our bicultural *whakapapa* (heritage) and the empowerment of justice. By making this amendment we build on the commitment made in 1983 to undertake a bicultural journey together as Te Taha Māori and Tauīwi, as Te Hāhi Weteriana.

He Wakaputanga o te Rangatiratanga o Nu Tireni 1835 (The Declaration of Independence of New Zealand)

He Wakaputanga o te Rangatiratanga o Nu Tireni

1. Ko matou ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau 28 o Oketopa 1835. ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira. kia huaina 'Ko te Wakaminenga o nga Hapu o Nu Tireni'.

2. Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga. a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni. ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture e meatia nei e matou i to matou huihuinga.

3. Ko matou ko nga Tino Rangatira ke mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika ai te wakawakanga kia mau pu te rongo kia mutu te he kia tika te hokohoko. a ka mea hoki ki nga Tauwi o runga kia wakarerea te wawai. kia mahara ai ki te wakaoranga o to matou wenua. a kia uru ratou ki te wakaminenga o Nu Tireni.

4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawe atu i to matou aroha. nana hoki i wakaae ki te Kara mo matou. a no te mea ka atawai matou, ka tiaki i nga pakeha e noho nei i uta e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.

Kua wakaetia katoatia e matou i tenei ra i te 28 o opketopa 1835 ki te aroaro o te Reireneti o te Kingi o Ingarani.

**Translation by Dr Manuka Hēnare (Ngāpuhi, Te Aupōuri, Te Rarawa, Ngāti Kuri)
He Wakaputanga o te Rangatiratanga o Nu Tireni**

1. We, the absolute leaders of the tribes (iwi) of New Zealand (Nu Tireni) to the north of Hauraki (Thames) having assembled in the Bay of Islands (Tokerau) on 28th October 1835. [We] declare the authority and leadership of our country and say and declare them to be prosperous economy and chiefly country (Wenua Rangatira) under the title of ‘Te Wakaminenga o ngā Hapū o Nu Tireni’ (The sacred Confederation of Tribes of New Zealand).
2. The sovereignty/kingship (Kīngitanga) and the mana from the land of the Confederation of New Zealand are here declared to belong solely to the true leaders (Tino Rangatira) of our gathering, and we also declare that we will not allow (tukua) any other group to frame laws (wakarite ture), nor any Governorship (Kawanatanga) to be established in the lands of the Confederation, unless (by persons) appointed by us to carry out (wakarite) the laws (ture) we have enacted in our assembly (huihuinga).
3. We, the true leaders have agreed to meet in a formal gathering (rūnanga) at Waitangi in the autumn (Ngahuru) of each year to enact laws (wakarite ture) that justice may be done (kia tika ai te wakawakanga), so that peace may prevail and wrong-doing cease and trade (hokohoko) be fair. [We] invite the southern tribes to set aside their animosities, consider the well-being of our land and enter into the sacred Confederation of New Zealand.
4. We agree that a copy of our declaration should be written and sent to the King of England to express our appreciation (aroa) for this approval of our flag. And because we are showing friendship and care for the Pākehā who live on our shores, who have come here to trade (hokohoko), we ask the King to remain as a protector (matua) for us in our inexperienced statehood (tamarikitanga), lest our authority and leadership be ended (kei whakakahoretia tō mātou Rangatiratanga).

Reference - <https://nzhistory.govt.nz/media/interactive/the-declaration-of-independence>

TE TAHA MĀORI PROPERTY TRUST RĪPOATA KI TE HUI TŌPŪ

KUPU WHAKAPUARE (Introduction)

"Manaaki whenua, manaaki tangata, haere whakamua." Caring for the earth means caring for the people, and so we move forward, forward into a prosperous future as long as we look after the land.

The trustees work hard to manage the properties and assets of Te Taha Māori Property Trust in the best way possible. That is our mandate. We endeavour to carry out our responsibilities and tasks to the best of our ability aided in our work by staff of the Connexional Office and Te Taha Māori staff.

In this report we present a snapshot of our work throughout this past year.

NGĀ WHARE, WHENUA HOKI (Properties)

Taitokerau

The Whirinaki Church, Northland will be returned to the community through a whānau trust in the name of the original donor of the land, Heretini Te Tuhi. We're hoping for a small commemorative celebration to hand over the title in October.

Te Atawhai Centre in Kawakawa has also had renovations and refurbishment completed and the local Rohe will this year celebrate their Christmas Service in the newly refurbished space and are looking forward to advancing community engagements in that space.

Waikato

The Te Rahui property in Hamilton is undergoing redevelopments that will include some residential units with the long-term aim to better serve the community. Resource Consents are in play as are preparations for presentation of a business case to Methodist Church Property Committee.

Taranaki

In the Ngamotu area on Whiteley Street we have several lease sections that were part of the Greys Institute Trust portfolio. We recognised the unique social housing and community focused development opportunity presented to the Trust when a couple of these properties came up for sale recently. We acted on the opportunity and have increased our housing portfolio in the area. In this small way we can help address the demand for affordable rental housing and create a centralised site to grow a Weteriana community. Included on that site is another new addition, Pirimoana, an historic colonial home that overlooks the railway and the site of the future Ngamotu Marae development. In 2026, Pirimoana will become the parsonage for our Taranaki presbyter.

Further south, in Hawera, we are addressing upgrades and ongoing maintenance at the Tahupotiki Centre, Wesley Hall, and Taiohi buildings to ensure they remain safe, welcoming, and well-maintained. And in Patea, we have been asked to consider transforming a former church parsonage site into kaumātua housing for our elders in South Taranaki.

HISTORICAL SITES OF SIGNIFICANCE

Mangungu - Methodist Missionaries and especially those present at Mangungu on 12th February 1940, had a key role in guiding Rangatira to sign and commit to Te Tiriti o Waitangi. The Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa in 1983 acknowledged this history and confirmed their commitment to Te Tiriti o Waitangi as the covenant establishing our nation based on a power-sharing relationship, that guides us in how we undertake mission. Today we continue to maintain the church on that site.

It was at that Hui where the largest number of Māori chiefs signed in one sitting, on February 12, 1840. This is an important aspect of our Weteriana presence back in 1840 and that date should be included in our Connexional calendar. An annual contribution to support the anniversary celebrations there on February 12th, could also be made from the Connexion cementing our relationship with Hokianga hapū and affirming the work of our missionaries back in 1840. (See

attached 'Mangungu – Our Mission, Our Story').

Ngāmotu Marae – We acknowledge Ngāti Te Whiti the principal hapū in Moturoa, who have been deeply rooted in the whenua in Ngāmotu for generations. Our church has been privileged to benefit from the whenua administered under the Grey Institute Trust. When that Trust was dissolved in 2010, Te Taha Māori Property Trust became the guardian of its remaining assets.

In 2024, our church formally expressed support for Ngāti Te Whiti's vision to build a marae in Ngāmotu as a place of gathering, and nurturing of culture and belonging. In a spirit of reconciliation, Te Taha Māori, through the Trust, has offered a "gift of grace" to help bring this dream to life. 2026 will mark the beginning of this sacred build, a new chapter in the life of Ngāti Te Whiti, opportunity to reinforce their identity in their region and to grow their relationship with the church.

PŪTEA (Finance distribution)

In the financial year to June 30, 2025, the Property Trust has made a distribution to Te Taha Māori to help deliver services to its members. Our funds are primarily gained from the income from land leases and in particular Taranaki land leases formerly under the care of the Grey Institute Trust. Our financial investments are managed and grow for us due to the considerable work that Stephen Walker contributes.

NGĀ TAKE TURE (Legal Matters)

In recent years we are discovering that we are more reliant on legal expertise in the management of our property holdings. Risk assessment and ensuring compliance with current legislation means that considerable time, effort and funds are expended to ensure we are being both legally and legislatively compliant. Healthy Homes legislation is an example where changes require constant oversight.

We take lease breaches seriously and working through these issues requires careful negotiation and diligent management. We are mindful of how media coverage can easily create reputational damage to the church when inaccurate or deliberately misleading commentary is made. Managing these matters with care this past year has been required to achieve amicable and appropriate solutions.

HAERE WHAKAMUA (Moving forward)

The Connexional Property Committee Report includes input from our members, and we are pleased to advance the kōrero for establishing a Weteriana Hub at Paerata. That will necessitate relinquishing the 409 building in Penrose. We know this will take time, but an Auckland Weteriana Hub we believe is a desirable and sensible move. We are keen that this report is adopted as it speaks to a strong sense of consolidating resources in the best interests of all. Regional property co-ordination is also a sensible option particularly for smaller parishes.

This year we advise a change in the Chair of this trust. Tumuaki Arapera Ngaha steps down as the Chair and the new Chair will be advised in due course. We thank Arapera for her leadership over the last 15 years. Under her leadership the trust has made huge inroads into improving our Te Taha Māori community spaces, growing our rental housing portfolio and engaging, on our behalf with various agencies, iwi and hapū to achieve best results for our financial and property portfolio.

NGĀ TOHUTOHU (Suggested Decisions)

1. The report is received.
2. We acknowledge and thank the Connexional Staff who work so diligently on our behalf.
3. We also commend the staff in the Taha Māori Office, Sharon Tito, Rangimarie McDowell, Isaac Robinson, Pou Whakarae, Peter Baltus and Jason Peters, National Property Co-Ordinator for their work that makes our role much easier to carry.
4. We record our thanks to Arapera Ngaha who steps down from the role of Chair after 15 years of service in that role.
5. We commend to Conference the following members of Conference as Trustees for 2025-2026: Tumuaki, Arapera Ngaha, Keita Hotere, Tara Tautari, Ngaire Te Ahu and Harry Tawhai.

THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUST

The Wellington Methodist Charitable and Educational Endowments Trust (the Trust) offers grants to support child and youth development projects in the Wellington Region.

Business matters

The Board held its Annual General Meeting in September 2024 in Wellington where we officially welcomed Patria Tamaka-Pairama and Alamaine McGregor as representatives of Te Taha Māori to the Trust.

Key business discussions centred around Board membership, commissioning a land story and multi-year funding grants. A timely discussion ensued about the composition of Board membership since several trustees had resigned or indicated their intention to resign from the Trust in 2025. As per the NZ Methodist Church Law Book, 60% of the Board membership must be members of the Methodist church. Trustees agreed for a Te Taha Māori representative to be co-chair of the Trust.

Trustees have initiated discussions with potential researchers for a land story which would provide a full understanding of the origins of the Foxton land grant. This would also need to incorporate a discussion with manawhenua to understand the background of the Foxton land.

In 2022, the Trust piloted a 3-year funding relationship with some of our community partners. We have found the long-term funding relationships to be more beneficial, particularly in terms of building and nurturing sustainable partnerships, better understanding of the wide range of work undertaken by our partners, supporting those who most need it and experiencing the positive impacts. The Board is considering more long-term funding partnerships in the future.

Big Buddy is one of our initial 3-year funding partners who provide one 2 one mentoring for boys between 7–17 years old. Their 2024/25 impact report highlighted the improvements in general wellbeing for 14–17-year-old boys:

- ⇒ 80% reported feeling happier and more positive
- ⇒ 82% reported feeling calmer and more relaxed
- ⇒ 81% reported feeling more confident in themselves
- ⇒ 86% reported feeling more confident in their ability to overcome challenges
- ⇒ 71% reported feeling more hopeful about the future

Another long-term partner, Wesley Community Action reported that their Te Pae Urungi Rangatahi Initiatives for 12-17-year-old supported 96 Māori and Pacific rangatahi to participate in pro-social activities by eliminating barriers such registration fees, cost of sports gears, uniforms etc. Twenty-two of these rangatahi went on to play representative sports either at club or school level. Participating in sports has huge physical and mental health benefits, and exposes rangatahi to positive role models, builds relationships and a sense of accomplishment.

Acknowledgements

We extend our sincere gratitude to Te Aroha Rountree, Ruth Clarke and Leautuavao Afaga for their contributions to the Board. We wish them well in their future endeavours.

We welcome Rev Neti Petaia and Rev So’otaga Misikei as representatives of the Pacific community to the Board.

We express our congratulations to our Board co-chair, Rev Nicola Teague Grundy on her appointment as Kai Hāpai, the Connexional Appointment Lead for Te Hāpai Ō Ki Muri.

2025 Grants

The Trust uses the Ministry of Education's Equity Index (EQI) as a guide to assess the applications for a grant by schools and education-focused groups.

The Trust made 19 grants to schools, kura Kaupapa and school-related organisations in 2025. These grants supported a range of projects, including school camps, noho marae, te reo classes, supporting special needs learners, reading programmes and study-hubs, kapa haka training, and wellbeing and leadership development programmes. The Trust continued support for several long-term partners, who received one-off top up grants in 2025 and two new community partnerships.

Grants - year ended 30 June 2025

Schools	Amount	Community Partnerships	Amount
Cannons Creek School	\$4,000	ZEAL Youth Trust	\$10,000
Corinna School	\$5,000	Wesley Fijian Methodist Church	\$5,000
Epuni School	\$3,000	Sub-total	\$15,000
Konini School	\$2,500	Long-term funding	
Koraunui School	\$3,000	Masterton Family Education and Support Centre	\$20,000
Lakeview School	\$5,000	Methodist Social Services PN	\$10,000
Linden School	\$2,000	Wesley Community Action – Te Roopu Tiaki Rangatahi	\$70,000
Newtown School (Rūmaki)	\$5,000	Sub-total	\$100,000
Mana College	\$3,000		
Petone Central School	\$2,500		
Pomare School	\$2,000		
Porirua School	\$3,000		
Rangikura School	\$4,500		
Rata Street School	\$5,000		
Te Ara Whanui KK Māori	\$4,200		
Te Ara School (Wgtn Activity Centre)	\$2,000		
Titahi Bay School	\$4,300		
Graeme Dingle Foundation	\$5,000		
Ignite Sport Trust	\$5,000		
Total	\$70,000	TOTAL 2025 GRANTS	\$185,000

Suggested Decisions:

1. The report is received.
2. The membership of the Board for 2026 is: Nicola Grundy (co-Chair), Matthew Roberts (co-Chair), John Willis (Treasurer), Shelly Rao (Secretary), Neville Price, Lute Taufaele-Vute, Patria Tamaka-Pairama, Alamaine McGregor, Neti Petaia, So'otaga Misikei, and any others appointed by the President.

ⁱ <https://www.heritage.org.nz/list-details/75/M%C4%81ngungu-Mission-House>

ⁱⁱ <https://nzhistory.govt.nz/people/james-busby>

ⁱⁱⁱ <https://nzhistory.govt.nz/culture/declaration-of-independence-taming-the-frontier>

^{iv} <https://nzhistory.govt.nz/culture/declaration-of-independence-taming-the-frontier>

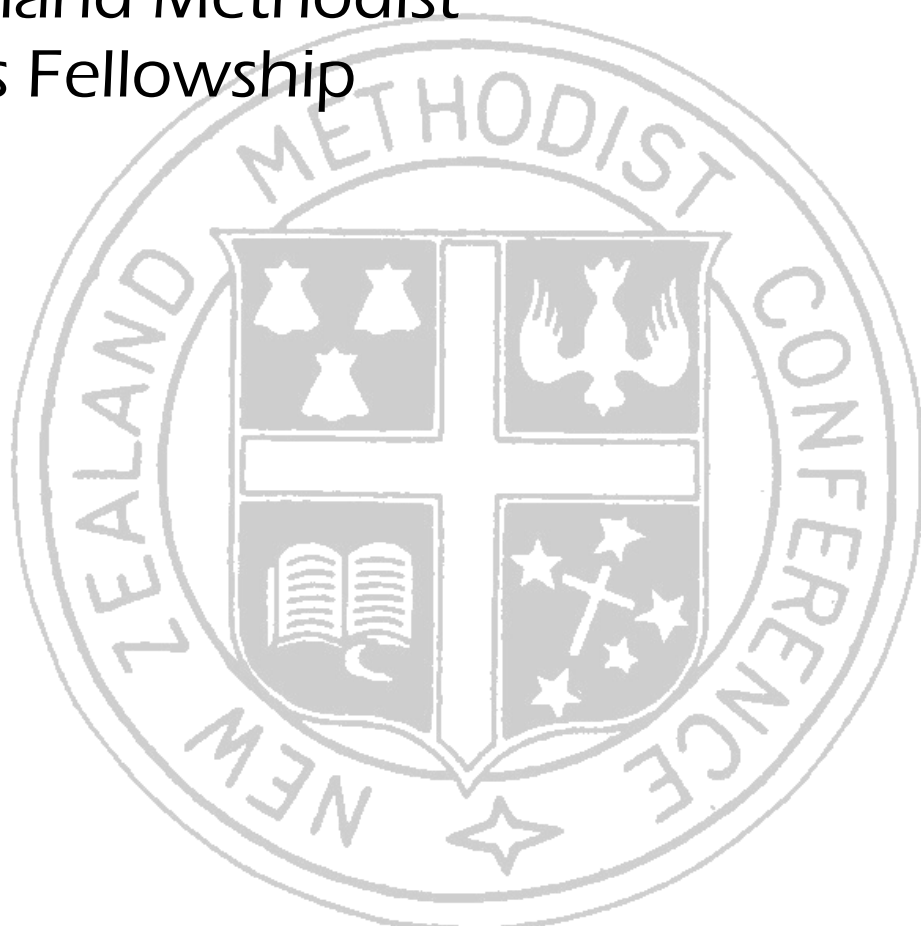
^v <https://nzhistory.govt.nz/politics/treaty/read-the-treaty/drafting-the-treaty>

<https://nzhistory.govt.nz/politics/treaty/location/mangungu/12-february-1840>

B (ii)

Tauiwi

- Tauiwi Strategy
- Tauiwi Stationing
- New Zealand Methodist Women's Fellowship



TAUIWI STRATEGY AND STATIONING

Introduction: The Work of Tauwi Strategy

The work of Tauwi Strategy plays a vital role in shaping the direction and future of the Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa. The current Presidential team's theme of 'Don't just change, Transform!' very much reflects the work of Tauwi Strategy, that met in March and August this year. There is a sense that Te Hāhi is in a period of transition; that our structures and processes are no longer fit for purpose, and some do not reflect the commitment we made over 40 years ago when we embarked on the bicultural journey.

At our march meeting the General Secretary's Report challenged Tauwi to 'interrogate our own structures and ask whether they serve the people or just themselves. It means daring to shift from maintaining to mission'. Tara also encouraged Tauwi Strategy and Stationing to think about whether our current structures truly reflect the Church's commitment to bicultural partnership under *Te Tiriti o Waitangi*, and if it was time to strengthen the partnership between Tauwi Strategy and Stationing and Te Taha Māori. – 'It is a timely and important question – one that goes beyond operational arrangements and strikes at the heart of our identity as a bicultural Church.'

March Meeting Focus':

In our March meeting we explored the following topics:

- Changing ministry models
- Collaboration/Partnership – creating fair and sustainable property-sharing agreements; fostering genuine strategic partnerships.
- Creative and adaptive ministry for the future – supporting youth-led initiatives; ministry roles that are flexible and adaptive.
- Workforce planning, and diversity and inclusion in ministry – sustaining career pathways for ministry; investing in leadership development across the church; nurturing diversity in less diverse church contexts.
- Geographic distance and connectivity – strategies for overcoming geographic challenges in ministry; lessons from past parish and synod amalgamations

As a result of this discussion, it was decided to set up a workgroup to review these ideas and prioritise action.

Response to Te Taha Māori request from Conference 2022:

At our March meeting we were reminded that Tauwi had not responded to Te Taha Māori's 2022 Conference request that *He Whakaputanga o te Rangatiratanga o Nu Tirenī (1835 Declaration of Independence)* be included in our Mission Statement. Tauwi leaders acknowledged the need for clarity and for a deeper understanding of the implications of this inclusion. Resources from across the Connexion and wider ecumenical networks, such as material from Common Grace, were recognised as helpful tools to support this discernment. Synod Superintendents were asked to discuss this matter with their Synods, which happened.

All Synods reported to the August Tauwi Strategy Meeting that they supported *He Whakaputanga o te Rangatiratanga o Nu Tirenī* being included in the MCNZ Mission Statement. Therefore, Tauwi Strategy asks Conference to support Te Taha Māori's request that *He Whakaputanga o te Rangatiratanga o Nu Tirenī* be included in the Mission Statement, and to direct ongoing education and dialogue across the Connexion to ensure this commitment is fully understood and lived out.

Rationalisation of the Number of Geographic Synods:

Conference 2024 requested the Kai Hāpai to engage with the North Island Synods regarding possible amalgamation.

Over the past year, the Synods of Northland, Auckland, and Manukau have respected the decision of Conference by engaging with each other under the leadership of the Kai Hāpai. This has been a transparent and collaborative process that has honoured each Synod's whakapapa and embraced their diversity. This has resulted in an agreement by the three Synods to move towards a united structure, supported by one full-time Synod Superintendent from 2026.

A balanced 2+2+2+2 appointment process (two representatives from each Synod, plus two from the wider Connexion) was used to confirm the first Synod Superintendent. This ensured

transparency, equal participation, and connexional involvement. Following interviews with three applicants, the panel recommended Rev Uesifili Unasa, whose nomination was subsequently endorsed by all three Synods. His appointment is now brought to Conference through the Stationing process.

The three Synod Executives have since met together, at Red Beach Methodist Whangaparāoa, to discuss the implementation of this new direction and to discern collaborative priorities that are contextually grounded, mission-focused, and future-facing, for the new Northern Synod.

At the same time, Waikato-Waiariki Synod and the Lower North Island Synod are exploring a different approach - one focused on cooperation. Shared contexts, including the prevalence of Cooperative Ventures, the presence of isolated communities, alignment with Rohe, Presbytery, and Diocesan boundaries, and the large geographical spread of each Synod, provide a basis for collaboration. The Kai Hāpai will facilitate initial conversations between the two Synod Executives, with the first hui anticipated in September.

Hospital Chaplaincy:

At the March meeting, a discussion on the support the Connexion provides for Hospital Chaplaincy led to the realization that we do not know what support Synods and parishes give to Hospital Chaplaincy and where this money is paid – to the national ICHC office or locally? It was agreed that Synod Executives will place this item on their agenda, and report back to Tauīwi Strategy.

Year of Discernment:

Tauīwi Strategy keenly supported Te Hāpai's concern that the Year of Discernment programme needed to be updated, especially requiring Synod Superintendents to be aware who is on the programme and for Synods to work alongside those discerning their call to ministry. A workgroup under Te Hāpai Ō Ki Muri was established to progress this kaupapa.

Workgroup from the March Meeting:

As a result of the March Tauīwi Strategy discussions, a Workgroup was set up to continue this work, including identifying bold ideas for change, considering how they might be applied in practice, and outlining specific actions to support transformation within the life of the church. The Workgroup has met twice.

Challenges Identified

- Ministry workforce sustainability – the recent housing survey revealed that 48% of our current presbyters' plan to retire within the next five years. This leaves a significant gap in future leadership capacity that must be addressed with urgency and care.
- Misalignment between available roles and expectation – for the 2025 Stationing, only 17 full-time positions were available for the 25 presbyters seeking full-time appointments.
- Limited itinerancy and geographical imbalance – for the 2025 Stationing only 15% of presbyters were full itinerant, 77% preferred to be stationed in Auckland, 30% were available for appointments outside Auckland. This means that parishes outside Auckland are having to note their preferences purely based on a presbyters' willingness to locate – which undermines the stationing process as a strategic deployment of presbyters.
- Changing nature of Synod Leadership – the move to full time Synod Superintendents reflects a significant shift in the leadership model across Tauīwi and recognises both the increasing complexity of the Church's ministry landscape and the growing need for strategic, relational, and spiritually grounded leadership at the regional level.
- Emerging Leadership Interest – while there appears to be a high level of interest in diaconal or presbyteral ministry, we need to be asking what kind of leadership are we forming them for?

Given these challenges, there is now a clear need to refine and clarify leadership for the Church, including the role of Synod Superintendent. This refinement must respond to the realities of ministry today: supporting local contexts, leading regional strategy, building sustainable ministry models, and partnering effectively with both lay and ordained leaders. It must also reflect our bicultural commitment, ensuring leadership is grounded in the values of tika (justice), pono (integrity), aroha, and whanaungatanga (relational), and shaped by the needs and aspirations of both Te Taha Māori and Tauīwi.

A refined understanding of leadership is not simply about workload or oversight - it is about enabling transformation. Full-time leadership at Synod level must create space for courageous visioning, deep listening, and collaborative decision-making that honours the unique identity of each Synod while contributing to the wider mission of Te Hāhi Weteriana o Aotearoa.

Transformation requires more than technical fixes - it calls for a shared theological and strategic vision, rooted in the values of our faith and responsive to the changing needs of our communities. Across the Connexion, there is a growing recognition that we must re-examine our leadership assumptions. We are being called to:

- Reflect deeply on what leadership means in the 21st century.
- Consider how our leaders are formed, deployed, and supported.
- Explore how leadership can reflect both the spiritual and structural needs of the Church.

This is a pivotal moment to ensure our leadership structures are fit for purpose, and that they support a Church that is adaptable, faithful, and flourishing in the years ahead. The data gained from this year's stationing process underscores the urgency of engaging in a serious, strategic review of:

- Our stationing and itinerancy models.
- The affirmation and integration of three equal strands of ministry.
- The contextual realities shaping ministry today.

August Meeting Discussions:

As a result of the Workgroup Report to the August Taiwi Strategy meeting, members split into three groups, each one discussing one of the following questions:

1. How might we reshape Taiwi Structure to ensure all voices are part of the conversation and what must change? How do we start?
2. What are the true limits of our current leadership and what must change? What will leaders need to meet tomorrow's challenges? How do we start?
3. How might we reevaluate and adapt the practice of itinerancy, balancing stability and continuity with mobility and mission, so that it better serves the church in today's context? How do we start? The exploration of this topic was supported by a Discussion Paper produced by the Rev. Dr Terry Wall – 'Itinerancy – the Methodist Way?' February 2025.

While these discussions did not result in any concrete decisions, the related conversations continued our exploration of the issues the church is presently facing.

The Workgroup Report to the August Taiwi Strategy meeting also included the recommendation that the next step needs to be the setting up of a partnership Workgroup because, with consultation, it is acknowledged that the issues faced by Taiwi are also issues faced by Te Taha Māori. Taiwi does not come to these joint discussions with pre-determined solutions. This genuine partnership with Te Taha Māori acknowledges the parallel challenges being faced across the Church and sets of the foundation for collaborative and transformative action.

The August Taiwi Strategy meeting supported the formation of a Joint Working Group with Te Taha Māori to continue this work, especially to:

- undertake a strategic review of leadership structures and models
- develop a leadership formation roadmap, in partnership with Te Hāpai Ō Ki Muri and Trinity College

The members Taiwi members of the Joint Working Group are:

Ruanna Letalu, Viliami Liava'a, Dale Peach, Usesifili Unasa

Connexional Resource People:

President, Vice-President, General Secretary, Tumuaki, Kai Hāpai

It was acknowledged that the voices of young people must be included in these conversations.

Theology underpinning our discussions:

Nasili Vaka'uta, Principal of Trinity Methodist Theological College, presented a draft paper to the August meeting, entitled 'Re-weaving Mission'. The paper explored the intersections of leadership, theology, and decolonisation within the church contexts of Aotearoa and Oceania.

It challenged Christianity's complicity in colonial expansion and called for theological frameworks rooted in indigenous concepts of land, justice, ecology, and cultural integrity. Central to these conversations was the Treaty of Waitangi, affirmed as a living theological covenant vital to reimagining church identity and mission.

Tauiwi Strategy members reflected critically on the historical legacies of missionary activity and colonial education systems such as Wesley College, which contributed to language loss, cultural suppression, and theological imperialism. Reflections highlighted the enduring trauma caused by these histories, while also emphasizing the healing power of restoring relationships with land, language, and spirituality. Throughout the dialogue, the importance of language as identity, indigenous flourishing, and decolonized biblical hermeneutics were affirmed.

Tauiwi Strategy will continue the conversation and reflection towards a vision of a church that is justice-oriented, land-conscious, ecologically attuned, multicultural, and committed to ongoing restoration. We look forward to the final version and publication of Nasili's paper.

Director of Safeguarding:

The new MCNZ Director of Safeguarding, Sonia Pope, was introduced to the August Tauiwi Strategy Meeting. With focused questions, Sonia led participants through an exercise that explored both internal and systemic pressures that compromise ministry effectiveness, ranging from unrealistic expectations and boundary challenges to cultural and gender inequities. A clear call emerged for stronger support systems, training in resilience and safeguarding, and a shift in culture to prioritise pastoral care alongside performance expectations.

Synod Reports:

It was decided that this year there will not be separate reports from each Synod, but an overview of the joys and challenges Synods are facing.

Each Synod undertook a survey of their presbyters to find out who will be retiring within the next five years. The numbers were challenging – 42 presbyters are expecting to retire by January 2030, out of a total of about 120 presbyters. This poses a significant risk of cultural imbalance, alongside decades of accumulated wisdom and institutional memory. Vahefonua Tonga is the only Synod that is confident it has enough presbyters for the immediate future.

Leadership gaps are emerging in rural, co-operating, and strategic roles, while regional disparities show relative stability for some synods but looming crisis in others. The current trend of people candidating for ministry as a second or third career is resulting in a shortage of experienced presbyters ready to step into presbyterate Connexional roles. It also makes succession planning more difficult.

There are strong indications of the need to shift from single-presbyter parishes to collaborative ministry models, with urgent demand for youth and children's leadership. Recruitment and formation remain critical, with calls for earlier student placements, expansion of culturally grounded pathways, and the recruitment of collaborative leaders able to mentor and resource the wider Church.

Key risks include inexperienced leadership pipelines, declining engagement of young people and families, cultural imbalances, strained and financially pressured parishes, and systemic uncertainty within Connexional structures. Together, these issues underscore the urgent need for intentional succession planning, stronger financial support, bold reimagining of ministry models, and deeper cultural partnerships to sustain a vibrant and adaptable Church into the future.

In response, members underscored the need for succession planning, inclusivity strategies, and intentional Rangātahi engagement to ensure that future generations shape the structures they will inherit.

The lack of resources is an overall theme for all synods - shortage of both human and financial resources. For many English-speaking congregations aging and declining membership compound this situation. For some non-English-speaking congregations the issue around resources is about not having an appropriate church building to call 'home'. And for all who do have their own church building the cost of compliance, especially insurances, remains a challenge.

One of the ministry appointment-trends within the last couple of years has been the creation of strategic partnerships between synods - a presbyter who is a member of one Synod being appointed half-time to a congregation within their Synod and also half-time to a congregation that is part of another Synod. This often means the two congregations are sharing the same building, which requires the intentional building of healthy relationships between them, as well as the Synods. There is a growing acceptance that presbyters need to be trained for ministry in Te Hāhi, not just for ministry in one synod. We need to move out of our silos.

The geographical isolation of many of our congregations is another reason why we are recognising the need to stop viewing Te Hāhi only through a particular Synod. Isolated congregations can mean isolated presbyters. Synods are encouraging collegiality between presbyters of different Synods and Rohe who are operating in the same rural area. For the South Island Synod - *Te Hinota Weteriana o te Waipounamu* – geographical isolation is reflected in the spread-out nature of the parishes, and the severity of the winter months, means Synod members are only able to meet in person once a year. The national Pasifika Synods also face the challenge of distance. The building of personal relationships between Synod members is a lot easier when travel within the synod is shorter, but this ability is being challenged as Synods amalgamate and become larger.

Leadership training is a theme for all Synods, with the hope that this is something the Connexion will also be able to provide in a more intentional way.

Few truly itinerant presbyters challenge the stationing process, with parishes outside the Auckland area often only having a few presbyters to choose from.

However, it's not all challenges:

- There are now four full-time Synod Superintendents.
- All parishes and presbyters were provisionally matched at the Stationing meeting.
- New initiatives, like the Hobsonville Point Ministry Projects, Taranaki Regional ministry, and the Rolleston Initiative are continuing, offering new ways to be relevant in the 21st century.
- A Te Taha Māori presbyter has become the Parish Superintendent of a Northland Synod Parish.
- The Vahefonua Tonga Mission continues to offer significant support to its community, despite the challenges that have come from changes in government funding.
- Sinoti Samoa continues with its vision to provide impactful housing projects across various regions.
- Additional news from Sinoti Samoa:

i. New Sinoti Samoa 10 Year Theme

At the Sinoti AGM the Sinoti Samoa visioning committee (Tofa Mamao) has revealed the new 10-year theme for Sinoti Samoa:

'la fua feti'iti'i i la le Agaga le Sinoti Samoa'

'That Sinoti Samoa be fruitful in the Spirit.'

Programmes and initiatives that will help Parishes bring this theme to life are being shared.

ii. "Puletua" Ministry

At the Sinoti Samoa 2025 AGM, Sinoti officially launched a new ministry under the name PULETUA - a term chosen for its deep theological and cultural significance, reflecting the stage of life this generation is in (generally 30yrs+) and specific matters that are relevant to them as they navigate the divide between youth and the "adult" church within their context as Samoans in Aotearoa. PULETUA also serves as a vital platform to support leadership development as well as a smooth transition into potential lay and/or ordained leadership.

iii. Sinoti Youth fight against Climate Change

PUNAOA, the mission arm of Sinoti Samoa has initiated a climate change project called "Tupulaga, Rising to the Planet" which encourages all youth from each Sinoti parish to develop and run a project of their choice that helps reduce climate change impact which aligns with the "Rekindle the Va with Papatuanuku" connexional theme.

iv. Sinoti Samoa Lay Preachers Camp 2025

In October 2025, over 150 people will gather for the 2025 Sinoti Samoa Lay preachers retreat to be held in Rotorua. It will be an amazing time of fellowship, spiritual nourishment and encouragement.

Observers at Stationing:

At the August Tauwi Strategy Meeting, prior to Stationing, there was a significant discussion about the place of observers within the stationing process. Currently the MCNZ Law Book states - Section 6 clause 4.4 (c):

Any Minister moving, one representative from each Parish seeking an appointment, and Students to be appointed, may attend the Stationing Committee at this provisional matching meeting and may speak at times specified by the chairperson concerning their prospective appointment, but not vote.

Tauwi Strategy recognised the importance of safeguarding confidentiality during sensitive conversations, alongside the importance of a stationing process that is transparent and enables trust. The committee reached consensus to recommend to Conference the removal of observer privileges for Stationing Meetings in order to protect confidentiality and encourage open dialogue.

Summary:

As you can see, this year's work has been shaped by the Conference theme: "*Do not just change, transform.*" Tauwi Strategy affirms this call, recognising that transformation is not only an idea on paper but a living reality among us. In our kōrero and decisions we have already begun to see new life emerging: a willingness to decolonise our structures and language, to ground our life together in whakapapa, whenua/fonua, and vā, and to trust the Spirit's renewing presence within Te Hāhi.

Tauwi also affirms the call to ground our common life not only in *Te Tiriti o Waitangi* but also in *He Whakaputanga o te Rangatiratanga o Nu Tirenī (1835)*. Honouring these covenantal anchors is the foundation of transformation. To neglect them is to fail in mission; to honour them is to rediscover our deepest calling in Christ.

It is in this light that we hear again the vision of *Ngā Whare e Rua* - Te Whare Māori and Te Whare Tauwi. This model of two houses is itself an expression of covenantal relationship, echoing the intent of *Te Tiriti* and *He Whakaputanga*. Tauwi affirms readiness to walk in this bicameral vision, recognising that tikanga and mātauranga Māori, woven together with Pasifika vā and agaifanua, not only enrich our common life but also set direction, shape priorities, and determine how Te Hāhi journeys forward in mission and transformation.

The reflections offered through *Reweaving Mission* give voice to what we are already experiencing - that these covenantal relationships and dual structures are moving us from stewardship to kaitiakitanga, from management to leadership, and from patch protection to weaving trust. This is not a distant goal but a present journey, shaping our kōrero, our relationships, and the way we discern leadership and mission.

Suggested Decisions:

1. The report is received.
2. That *He Whakaputanga o te Rangatiratanga o Nu Tirenī (1835 Declaration of Independence)* be included in Te Hāhi Weteriana o Aotearoa's Mission Statement.
3. That Section 6 clause 4.4(c) (observers at Tauwi Stationing Meetings) be removed from the MCNZ Law Book.
4. That Tauwi Strategy and Stationing thank Te Hāpai, the Kai Hāpai, Nicola Teague Grundy, and the General Secretary, Tara Tautari, for their leadership, guidance, and challenges this past year.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP



Nga mihi o te ra ki te whanau e hui mai nei. Kia tau te Rangimarie. Kia whakatapua tatou. Me nga mea e whakaponono ana tatou. Mauri Ora.

Tena Koutou katoa. Malo e lelei and greetings to you all. It is with great pleasure to share with you the Presidential report on behalf of the newly inducted New Zealand Methodist Women's Fellowship President Judith Herbert.

It has been an honour to serve as the Leader of the New Zealand Methodist Women's Fellowship over the past two years. I wish to express my heartfelt gratitude to all the Districts for their dedication and hard work in sustaining and advancing the mission and vision of NZMWF. This journey has not been without its challenges, but through your unwavering support and prayers, I have been able to carry out my leadership role to the very best of my ability. I could not have done this alone - only by the grace of Almighty God and through the encouragement of each of you has this been possible. May God richly bless all that you continue to do within your Districts and beyond.

Over the past two years, the New Zealand Methodist Women's Fellowship has consisted of nine districts, with nearly 1,700 women as paying members. Beyond this, many more women across the country actively participate in our events and activities.



This year, we have had the joy and privilege of re-establishing two additional Women's groups, the North Taranaki, which has now working to become a district, and Masterton, which has joined the

Wellington District. I would like to acknowledge and thank all those who worked faithfully to revive Women's Fellowship in these areas. This is a fantastic sign of speaking into our church.

During my time in this role, I have been blessed to visit each of our districts for regional events from Te Tai Tokerau in the Far North to Christchurch in North Canterbury. It has been a true privilege to witness and share fellowship with so many different communities. I thank God for safe travels and extend my heartfelt gratitude to every district for the incredible manaakitanga you have shown.

To our district leaders, thank you for your dedication and guidance. One of the greatest highlights of this term has been experiencing the richness of our diverse cultures and the many beautiful ways of worship and fellowship that unite us.

We begin by paying tribute to Jennifer Dawn Jones from Wellington district who passed but left an enduring legacy in the Women's Fellowship. We are deeply grateful for her commitment and leadership. May she rest in peace and love, and may we continue to remember her in our hearts.

Our special Mission projects for this term 2024-2025 will support Ronald McDonald House Charities® New Zealand as our local project and our international project will focus on the Department of Service to Palestinian Refugees in Jordan. Our two special Project for 2025-2026 will support Elderly people in the Pacific under the partnership between Christian World Services for international and our local project will support Starship Foundation for our children who are having challenging health problems around New Zealand.



In recent months, the Executive Team has been very active, completing visits to several districts. In August, we had the privilege of visiting the Tonga Unit at the invitation of Her Majesty, the Queen of Tonga, who also serves as the President of the Tonga Unit. We were honoured to take part in a three-day workshop focused on how we, as Women's Fellowship, remain connected under the umbrella of the World Federation. This was an empowering experience that helped strengthen our bonds and reinforced our shared mission.

The New Zealand Methodist Women's Fellowship has also been well represented on the international stage. Earlier this year, I was blessed with the opportunity to attend the Pacific Conference of Churches held in Nadi, Fiji, in February 2025. This gathering was enriched by the strong presence of delegates from across the Pacific, providing a valuable space to share, connect, and learn together.



In the month of October, from the 16th – 19th we will have our Women's Fellowship convention meeting, and it will be held at Jet Park Hotel, Mangere. This convention will be inducted Judith Herbert from Waikato/Thames as our new President for 2025 – 2027. Judith and her new Executive team will be introduced to the wider Connexional parties in November at Methodist Church Conference.

The work that has been done was the opportunity to review the Job description for Women's Fellowship Executive team. This was passed from last year council meeting; however, it will be endorsed at this convention with the approved from the delegates members.



We are deeply grateful for the generous grants and scholarships that support the growth and development of girls and women, including the Smethurst Fund, the Friendship Scholarship Fund, and the Kurahuna Fund. The Smethurst and Friendship Scholarships, in particular, have seen an increase in applications, showing that more young women are seeking support from the Fellowship. These funds have been well used to empower and enable young women to pursue their goals and reach their full potential.

Looking ahead, we are excited to host the 2026 World Assembly in Auckland, where we expect to welcome up to 1,000 Methodist women from around the world. Our Vice President, Simulata Pope, as Convenor of the Local Arrangements Committee, has been working tirelessly with her team, in close contact with the World Officers, to prepare for this significant event. The Assembly will be held at the Due Drop Event Centre in Manukau City, South Auckland, from 25–30 August 2026, with registrations opening soon.

Communication with our members continues through the President's Newsletter and the *Touchstone* magazine, with regular updates also available on our website.

Finally, I am having the honour to welcome Judith Herbert as the new President of the New Zealand Methodist Women Fellowship into this Leadership role for the next two years. I wish you and your new Executive team well and May the Grace of God guide you all.

As the aim of NZMWF is to unite all in prayer, study, fellowship, and services, we continue to find different ways to connect with a specific focus on our young women.

May the Good Lord continue to guide the work and vision of NZMWF in the future. As our National theme for the last two years “Grow in Christ and be Life Givers”.

Tu'a 'ofa atu,

Lesieli Tiulipe Pope NZMWF President 2023 – 2025



C

Law Revision



LAW REVISION

Communications Committee

There shall be a Communications Committee.

Functions

The Committee shall support the Church's leadership in communicating across the life of the Church.

The Committee shall promote effective communication throughout the Connexion to:

- inform and resource members in their Methodist identity within Aotearoa; and
- communicate the Church's mission in ways that foster engagement and encourage faithful action.

The Committee shall oversee editorial direction for Touchstone or any other principal Connexional publication as endorsed by the Methodist Church of New Zealand.

The Committee shall develop and monitor a Connexional Communications Plan and oversee official Connexional communication channels.

In consultation with parishes, rohe, and Church bodies, the Committee shall support the sharing of effective communication practices and resources.

The Committee shall identify opportunities to amplify the Church's voice in the public domain and develop strategies to enhance its public witness.

Membership

The Committee shall be appointed annually by Conference.

Robert Gibson Methodist Trust – Amendment to Constitution

Background

Clause 9(f) of the Trust's Constitution currently states:

The financial year of the Trust Board shall end on the 30th day of June and an annual report on the activities of the Trust Board, and a duly audited statement of account shall be submitted to the Conference next following.

It is likely that future financial statements may not be audited by the date of Conference, leaving the Trust technically in default of its Constitution. Additionally, the Constitution lists the Trust's balance date as 30 June, whereas the actual balance date has always been 31 May, in line with the dairy farming year.

Recommendation

To address these inconsistencies, Law Revision Committee recommends that Clause 9(f) be amended to read as follows:

"The financial year of the Trust Board shall end on the 31st day of May, and an annual report on the activities of the Trust Board and the last available audited statement of account shall be submitted to Conference. The Trust Board recognises its responsibility to obtain an audit report."

Connexional Reviews

General Secretary Tara Tautari will speak to the report and provide a verbal report.

Law Revision acknowledges the work of the transition team, review committees and work of the committee.

Suggested Decisions:

1. The report is received.
2. Conference notes the proposed Communications Committee.
3. Conference approves the Robert Gibson Methodist Trust amendment to the Constitution.

4. Conference notes the review updates of the Connexional Standing Committees (General Secretary Tara Tautari will speak to the report and provide a verbal report).
5. The Law Revision Committee for 2026 be: Ruby Manukia-Schaumkel (Legal Advisor), Tara Tautari (General Secretary), Jill van de Geer, Peter Williamson, Jan Tasker, Rowan Smiley, Tuluvao Claudia Futi, Tanya Asa Faiai and Suliana Mone.

Question 27(b): What are the decisions of Conference on matters relating to Presidential rulings which have been made during the year.

Appointments:

- Appointment of Mataiva Robertson to Board of Administration – 13 December 2024
- Appointment of TeRito Peyroux-Semu Te Hāpai Ō Ki Muri Interim Chair for the Connexional Committee – 10 December 2024

Sacramental Licenses:

- Sacramental Certificate for Robyn Brown, Te Aroha Co-operating Parish, Waikato-Waiariki Synod – 08 January 2025
- Sacrament Approvals for Vahefonua Ministry Students on supply: Ana Havea, Nunia Mone and Saia Fa’amasa – 27 February 2025

Approvals:

- Letter of Confirmation for Tauivi Youth Rep Amelia Takataka Kaur to Te Hāpai Ō Ki Muri Appointment – 17 January 2025

Other Presidential Rulings:

- Presidential Ruling – Methodist Mission Northern, Airedale Property Trust and Lifewise – 8 April 2025
- Presidential Ruling - Methodist Mission Northern – 25 August 2025

Suggested Decision:

1. The report is received.



Administration

- Administration Division
- Wesley Historical Society
- Professional Development Grants Committee
- Connexional Trusts
 - Methodist Trust Association
 - PACT 2086 Trust
 - Robert Gibson Methodist Trust



BOARD OF ADMINISTRATION

INTRODUCTION

The year 2025 has been one of significant transition and reflection for the Board of Administration. As Te Hāhi Weteriana o Aotearoa continues to navigate a changing landscape, spiritually, structurally, and financially, the Board has remained focused on stewardship, sustainability, and service to the mission of the Church. Our work this year has centred on strengthening governance and accountability, advancing the Connexional Property Strategy, embedding safeguarding and redress commitments, and ensuring the responsible management of the Church's resources for both present and future generations.

Throughout this period, the Board has sought to act with diligence and faith, guided by the principles of transparency, partnership, and care. The challenges before us, ranging from property strategy and financial constraints to the need for new forms of ministry support, have underscored the importance of connexional collaboration and long-term planning. In all these areas, the Board continues to hold before it the vision of a Church that is transforming, faithful to its covenantal relationships, and responsive to the call of God in our time.

DISCIPLINARY CODE

There are currently three complaints being addressed, one of which is proceeding through a restorative justice process.

RESOLUTION OF CLAIMS OF HISTORIC ABUSE OF CHILDREN IN CARE

Since December 2024, eleven claims for redress have been processed.

REDRESS, SAFEGUARDING AND THE ONGOING CALL TO JUSTICE

Through the Redress Scheme, the Church seeks to respond faithfully to those who experienced abuse and neglect in its care. This work is grounded in the conviction that justice and compassion are inseparable, and that healing begins when truth is spoken, and dignity restored. To date, seventy-eight claims have been settled, each representing a story of courage and pain, and each reminding the Church of the sacred trust that comes with care. Our approach remains *kanohi ki te kanohi*, rooted in personal encounter, humility, and the belief that healing takes place in the space where honesty meets compassion.

A comprehensive review of the Methodist Redress Scheme is well underway. Consultations with the Redress Review Panel and the Independent Coordinator have already provided valuable insights into process integrity, accessibility, and pastoral care. The next phase, now in progress, focuses on hearing directly from survivors so that their voices shape the future design of the Scheme. Later this year, the review findings will be brought to Connexional leadership to inform a full safeguarding and redress gap analysis. This process will guide improvements in areas such as survivor participation, conflict of interest, and safety in care, ensuring that the Scheme continues to evolve as a living expression of repentance, justice, and reconciliation.

The recent decision to close the Wesley College Hostels marks a deeply significant moment in this journey. While the closure responds to contemporary expectations of safety and care, it also carries a sobering recognition of the pain and failures of the past. Many survivors' experiences were connected to hostel life, and their testimonies have shaped the Church's understanding of what safeguarding truly requires. The closure, therefore, represents a practical and necessary step in the Church's ongoing commitment to transformation, accountability, and the creation of new patterns of care that ensure the safety and wellbeing of every young person entrusted to us.

A key development in this work is the appointment of Sonia Pope as Te Kaiwhakahaumaru / Director Safeguarding. Sonia's leadership brings dedicated focus to implementing a Church-wide safeguarding strategy that embeds a culture of transparency, accountability, and care. Going forward, Te Hāpai ō ki Muri will carry this work forward, coordinating policy development, training, and oversight to ensure safeguarding remains central to every aspect of Connexional life.

Safeguarding is not only a matter of policy but a way of being Church. It calls us to examine how power is exercised, how relationships are nurtured, and how our communities embody safety and respect for the vulnerable. In this, our bicultural covenant provides both compass and measure, reminding us that justice is relational, and that healing must honour both *Te Tiriti o Waitangi* and the gospel of Christ.

Te Hāhi continues to participate in a faith-based Redress Working Group, alongside other churches and institutions, to share learning and strengthen best practice across the sector. Our involvement in this collaborative space is guided by the principle that cooperation must never dilute accountability. We bring to this shared table a distinctively Methodist witness, a redress process shaped by theology, covenant, and care, grounded in the gospel's call to justice, healing, and transformation.

SPIRITUAL WELLBEING INITIATIVE

What is this Initiative?

As a part of the multi-faceted safeguarding policy framework developed by the BOA and approved for adoption by Methodist Conference 2024, was an intentional commitment in 2025 to begin the development of initiatives focusing on the personal and collective spiritual wellbeing of those, working in full or part-time stationed ministries.

The damning findings of the Royal Commission of Inquiry Final Report into abuse received by those children and young people in institutions of care, including church and faith-based institutions over a significant period, laid bare in shocking detail the extent to which 'all is not well with the soul' of our 'being' as church, Te Hāhi Weteriana o Aotearoa.

Central to the Wesleyan theological spiritual heritage out of which we must constantly contextualise this heritage's wisdom for our local and global context of today, is the critical awareness that we who are engaged in ministry and mission, must attend to our 'growth in both social and personal holiness'. Our inner growth must be expressed outwardly in the liberative work of justice. This is nothing less than, being transformed after the manner and fullness of the Christ whose way we are actively seeking to incarnate, embody, in the everyday. We do so as a people committed to the core Methodist ethos of Connexionalism – a unity of connection through shared responsibility. Given the isolating and fragmentary nature of our social context, locally and globally, we must actively focus on the 'how' of living in this collective and connected way. The conscious attending to our state of spiritual wellbeing is contingent on this lived affirmation of Connexionalism.

The urgency in which we now as Weteriana Methodists address and enact a raft of safeguarding measures in our polity and practice as a community of Methodist people, speaks to the breaches of care, trust, fidelity, power, that we now lament have ruptured the 'Vā' of our collective Weteriana body – with all the personal and interpersonal consequences that result when such rupture occurs.

In the same way that we have actively committed ourselves as Te Hāhi Weteriana o Aotearoa to act intentionally towards the healing, restoring, and addressing the rupture of the 'Vā' of Papatūānuku, so too we now actively take steps to undertake the healing, strengthening, restoring of our ultimate spiritual and wholistic wellbeing as those in stationed ministry, lay and ordained.

To this end, this pilot programme/initiative, funded by the Board of Administration, with oversight, support and encouragement given by General Secretary Tara Tautari, was developed over the 2025 year with the specific focus of enhancing the personal and collective spiritual wellbeing of those exercising ordained and lay ministries.

The work has been led by the Reverends Setaita K. Veikune and Mary Caygill, both working in a half-time capacity for the year, making up one full-time position, Setaita based in Auckland and Mary in Christchurch.

Each activity has been a developing strand to the essential integration of spiritual wellbeing as a core component of an integrated ministry formation programme for those in stationed ministry, an urgent agenda which beyond 2025 will be picked up respectively by Te Hapai o ki muri and Trinity Methodist Theological College.

Work undertaken in 2025.

1. **Three Retreats** addressing spiritual wellbeing to be held for those exercising leadership in stationed ministry appointment.
 - i. 16 - 19 June 2025 held at the Vaughan Park Retreat and Conference Centre, Long Bay, Auckland. 17 people attended, including the 2 leaders, Setaita K. Veikune and Mary Caygill
 - ii. 25-28th August 2025 held at Our Lady's Home of Compassion, Island Bay, Wellington. 18 people attended including the same 2 leaders.
 - iii. 13-16 October held at Living Springs Retreat/Camp Centre, Governors Bay, Banks Peninsula, Christchurch. 14 people attended plus 2 leaders.

The Retreats began on the Monday morning or early afternoon depending on the venue chosen and finished at mid-day Thursday. The invitation lists were sent out to those firstly identified as offering significant leadership in ministry, Synod Superintendents, Tumuaki, Kai Hapai, director Safeguarding, with the aim to cover most of the stationed ministry throughout the connexion. Those attending were drawn from both bicultural partners and across the cultural diversity of the church. The upper limit of the numbers had been set at 18 with more invitations sent out to allow for the ideal group size.

The programme was drawn together by the Reverends Setaita and Mary who also led each of the Retreats. The overall theme for each of the Retreats was that of – *“Going to the depths – the depths that will sustain.”*

Time was given for personal and collective reflection, along with enough input to engage collective and personal discussion. Each of the days following morning karakia, reflective bible studies were offered on the theme of Sabbath. 1. Sabbath: Built into the Fabric of Creation. 2. Remember the Sabbath and Keep it holy. 3. Sabbath as Revolution and Liberation. We were grateful for the expertise and creativity of Dr Emily Colgan, Trinity College who worked on the study material for us to use each day.

Each of the three Retreats held used the same programme format, although the venues changed, and on each occasion, participants were blessed with almost perfect weather conditions allowing for both internal and external aspects of the setting to be explored.

What was experienced by those who participated is captured in some of the final reflective comments as the gathering came to an end:

- *I appreciated the intentionality, simplicity of the retreat rhythm, the ability to connect with others.*
- *I was able to get back in touch with my 'first love', remembering the passion of my calling and commitment in ministry.*
- *I was empowered. Aware of being isolated in my space of ministry. It was gift to be able to reflect with others.*
- *To be intentionally quiet, in the embrace of nature as gift, to be able to put to one side the demands, responsibilities awaiting me 'at home.'*
- *It's a 'me-time', a 'coming away' time. The Church can do without me for this 'me' time.*
- *I need to replenish myself. The same problems will be there when I get back, but I will see things in a new light.*
- *There is a temptation to stay in the shallows rather than go into the depths. What might God be calling me to move into the depths.*
- *Rest is not a luxury; it is a gift of God.*
- *We come together across both partners of the church. We come together – to dig deeper – together – into our spiritual being. How will we authentically 'dig deep' as partners – ways we draw on each other to be church – body of Christ.*
- *It is easy to live at the surface – managing programmes, preparing sermons, attending meetings, keeping the machinery of church life moving. But Jesus' invitation to launch into the deep and let the nets down on the other side – that's a call to something more – to listening beyond the noise, to the depths where real transformation takes place.*
- *The depths can be mysterious. They can also be overwhelming, as the Psalmist refers*

'deep calls to deep in the roar of your waterfalls; all your waves and breakers have swept over me (Psalm 42:7). Like roots of a tree reaching far beneath the surface to find hidden springs, we too must go deep to remain steady in the dry seasons of ministry.

- *'Jesus, confirm my heart's desire to work and speak and think for thee, still let me guard the holy fire, and still stir up the gifts in me.'*
- *Am I in danger of losing touch with the 'holy fire' that has been lit within me?*
- *How might I still stir up that fire, those gifts, within?*

It was not possible just in the organising of these three retreats to invite all who could find such an opportunity of deep benefit in drawing aside intentionally.

Further opportunity needs to be given to prioritise the following ministry groupings in the life of Te Hāhi.

- *Those beginning in their first stationed ministry appointments. Women in ministry*
- *Rangatahi leaders in ministry across the diversity of church and partnership*
- *Those in stationed ministry coming close to the end of their ministries – pre-retirement.*
- *Those discerning a call to ministry.*
- *Those exercising chaplaincy or other specialist ministries.*

Further work is to be encouraged on how might grow a larger pool of Retreat facilitators across the diversity of Te Hāhi and intentionally within both bi-cultural partners. This will also require a commitment and ability to look at differing models of intentional Retreat and occasions of sabbath rest. Certainly, a beginning has been made with the offering of the work above but there is more to be done to continue the momentum.

2. Work has begun on a publication for Conference 2026 identifying and contextualising the core threads of our Wesleyan/Methodist spiritual tradition locating this in an indigenous context for Aotearoa.
3. Compile a list of trained and available Spiritual Directors (Companions) for Synods, Rohe, in similar manner to that provided for ministry supervision. This will be made available to the Kai Hāpai Ō ki muri by the beginning of February 2026.
4. Work has begun on the exploration and development of possible group models of spiritual companionship – both in-person and via zoom, that could be used across location and context.
5. Be available throughout the year to Synods, Rohe, Individuals, Parishes, Groups, to engage in further conversation on the need and appropriate means to actively address how we might undertake a more vital and contextual enhancing of our spiritual wellbeing, taking heed especially of location and context.
6. Begin work on bringing together a team of persons, Methodist, ecumenical, trained or could be trained in spiritual companionship as the beginnings of a resource team throughout the Connexion to further resource spiritual wellbeing.

Reverends Setaita K. Veikune and Mary Caygill
Facilitators Spiritual Wellbeing Initiative

ARTIFICIAL INTELLIGENCE – THEOLOGY, ETHICS AND THE DIGITAL FUTURE

In 2026, the Board of Administration will host a Church-wide wānanga on Artificial Intelligence (AI), exploring its theological, ethical, and cultural implications for ministry and mission. As AI increasingly shapes how people live, work, and worship, the Church is called to discern its use with wisdom and integrity. The wānanga will bring together theologians, ethicists, cultural leaders, practitioners, and rangatahi to consider how faith, justice, and technology can coexist faithfully. It will examine AI's influence on discipleship, pastoral care, preaching, and decision-making through bicultural and intercultural lenses, guided by principles of whakapapa, vā, and ethical accountability.

STATISTICAL REPORTING

In 2025, the Board of Administration commissioned a comprehensive discussion paper, written by the General Secretary, examining the purpose and efficacy of the Methodist Church of New Zealand's statistical reporting (Appendix 1). The paper traces the evolution of statistical practice

across more than a century, from the early theological interpretations of the General Statistical Secretary to the technical drift of the digital era and highlights how our systems have struggled to reflect the spiritual, cultural, and relational realities of Te Taha Māori, Tauīwi, and Pasifika communities. It calls the Church to reimagine statistical reporting not as a compliance exercise but as a sacred practice of theological discernment, bicultural accountability, and faithful storytelling.

The Board recommends that this work now move into its next phase of collective discernment. A wānanga will be held in 2026 to engage Te Taha Māori and Tauīwi in re-envisioning how we “count what truly counts” in the life of Te Hāhi Weteriana o Aotearoa, and to develop a co-designed model for implementation from 2027.

SUPERNUMERARY FUND OF THE METHODIST CHURCH OF NEW ZEALAND

The Methodist Church of New Zealand – Te Hāhi Weteriana Superannuation Trustee Limited is the limited liability company set up to be the trustee of the Supernumerary Fund of the Methodist Church of New Zealand. The directors of the trustee (the company) are appointed by the shareholder. The shareholder is the Board of Administration of the Methodist Church (The Board). The Board makes recommendations to Conference as regard the appointment of the directors other than the appointment of the Independent Director who is appointed by the other directors.

The provision of administration services to the Fund has changed. The long-term administrator was Mercer and the contract to provide those services has been moved to Melville Jessup Weaver (MJW). Transitional work to move services started in November 2024 and was completed by the end of January 2025.

The administrator (MJW) administers the day-to-day activities of the Fund which involves the payments to pensioners, the preparation of the annual accounts, reporting to the trustee, compliance issues with a number of government departments, attends Trustee meetings and prepares and sends out of the annual report and obtaining the annual confirmation certificates from members. The Trustee would like to thank Mercer for its long service and association with the Fund.

The Actuary of the Fund has also changed. Christine Ormrod of PWC has been the Actuary since 2015. The new Actuary is Chris Sissons of Melville Jessup Weaver (MJW). The trustee wishes Christine well for her future and thanks her for the work she has done for the Fund. We welcome Chris to the Fund.

As has been reported to Conference for some time, the Fund remains in a valuation deficit as it has been for several years. This prompted the actuary of the Fund to recommend to the Trustee that there be no increase in the annual rate of pension and that no interest be credited. The Trustee has taken that advice and the decisions of the Trustee reflect the advice given.

Conference 2024 made decisions in relation to funding the Fund for the next five years. For the Funds financial year ending 31 January 2025, Pact 2086 Trust provided the Fund with \$750,000. These funds were used as follows:

To the Board of Administration for Payment of administration costs	\$260,000
Payment to the IRD for Employer Superannuation Contribution Tax	\$161,700
Payment to the Fund	\$328,300

It was agreed between the Board of Administration and the Trustee of the Fund that the Board of Administration would pay all administration costs incurred by the Fund from 1 February 2025. A budget was agreed, and the Board was provided with grant to meet the budgeted costs.

Tax advice was received on the level of ESCT was required to be paid and the Connexional Office entered into dialogue with the IRD for its payment.

The Trustee is very mindful of its costs, many of which are fixed and deal with the associated compliance costs associated with being a restricted superannuation fund registered under the Financial Markets Conducts Act. It is looking at its other costs to see can be changed to minimise or eliminate them but due to their size, the impact upon the valuation deficit is minimal.

By receiving the grant from PACT 2086 Trust and setting in place the methodology described above, the Trustee is intending to manage the reduction in the deficit of the Fund.

CONFERENCE SUPERNUMERARY FUND 'TOP UP' PAYMENTS

The Board manages the Decision of Conference relating to the payment of a "top up" payment to pensioners. The main thrust of the memorial that was placed before Conference in 2016 was that pensions have not been increased since 2007. To establish what this means in real terms in comparison to other remuneration within the church in 2007 the stipend was \$39,195 and in 2016 \$46,571, a difference of \$7,376, an increase of 18%. This included adjustments over and above the Consumer Price Index.

An investment Fund of \$3,000,000 was put in place from contributions from three divisions within the Church. This fund was invested in the Methodist Trust Association. The concept here was the income earned would be enough to pay the cost of the "Top Up" payments.

For the 12 months ending 30 June 2025, 2024, 2023, and 2022 the statistical information relating to the "Top Up" fund are as follows:

	2024/2025	2024/2023	2022/2023	2021/2022
Number of "Top Ups" at 1 July	174	188	195	201
Number of people added during the year	10	1	4	6
Number of people removed during the year	(12)	(15)	(11)	(12)
Number of "Top Ups" at 30 June	172	174	188	195
Gross Payments made during the year	\$208,802	\$202,847	\$217,205	\$218,959
Income received from Investment	\$118,544	\$90,237	\$111,684	\$73,307
MTA Capital accretion (decretion)	\$3,387	\$29,334	\$(20,836)	\$0
PAC Grant Received	\$0	\$0	\$132,500	\$0

Conference needs to note that the investment returns envisaged at the time of the Fund being established have not been enough to cover the costs of running and maintaining the TOPUP scheme. This is being discussed by the Board.

STIPENDS COMMITTEE

The Stipends Committee of Tania Shackleton, Paul Wells, Nicola Grundy, Jan Tasker, Goll Manukia, and General Secretary, Tara Tautari, met on 13 May 2025 to consider matters related to Methodist Stipends and Allowances.

Adjustment of Stipend for year commencing 1 July 2025

The Committee is charged with considering changes in the Consumer Price Index, the Labour Cost Index, decisions of partner churches and any other relevant information when deciding on any adjustment to the standard stipend.

The Consumer Price Index for the 12 months to 31 March 2025 increased by 2.50%
The Labour Cost Index for the same period increased by 2.90%.

The Committee recommended to the President that the stipend and allowances be increased by 3.00% to take effect from 1 July 2025. The President agreed to the recommended increase. The stipend effective from 1 July 2025 is to be \$62,998.35.

Car Allowance

It was agreed to change the reimbursement rate for travel rates subject to the requirements of the IRD requires provided in Information Leaflet No. 25. The Committee asks members of Conference

to note that reimbursement rates are dependent on the type of fuel a vehicle uses (petrol, diesel, petrol hybrid or fully electric).

Book and Resourcing Allowance

There was no change recommended to the President and the amount remains at \$1,500.

Supervision Fee Reimbursement/Payments

The reimbursements or payments to providers of supervision of presbyters is set to \$1,700 per annum, an increase from \$1,500.

Costs for Annual Study Leave – Information Leaflet No. 7

The costs for Annual Study Leave to be subsidised by the Parish/Board/Division remain at \$300 per year.

GOODS AND SERVICES TAX ACT

During 2024/2025 there have been no major changes to the Goods and Services Tax Act 1985 that would impact on the Church. However, Conference may wish to note that there was a proposal to amend the Act to zero rate all food and non-alcoholic beverages, but the Bill was defeated in the House in March 2024.

The Board ran a series of webinars on the fundamentals of GST, how it is managed within the Church, and these webinars covered a number of specific issues that the Connexional Office have found when reviewing returns made to them.

Boards, Committees, Parishes, and Synods need to take special care when accounting for transactions of goods and services supplied within the “group”. These transactions do not include GST. In addition to this, residential accommodation is an exempt supply. Any GST added to or included in costs paid that are associated and in connection with these residential supplies cannot be claimed.

The Inland Revenue Department has a number of GST items on its work programme during 2025 and 2026 that may affect the Church. Some of these include the meaning of “payment” and how that relates to secondhand goods, looking at the definition of “taxable activity”, compulsory zero rating of land transactions and reduced GST rates for residential accommodation. As these come up for review, the Board of Administration will notify the affected parts of the Church.

FINANCIAL REPORTING STANDARDS

There is continued change to the reporting standards that larger parts of the Church are required to report to (commonly known as Tier 1 and 2 reporting entities). The Tier 3 and 4 reporting standards changes introduced by the External Reporting Board will become effective for balance dates on or after 1 January 2025. The main changes are as follows:

- Changes to the wording in the Service Performance Reporting sections from “outcomes” and “outputs” to providing information on “significant activities and achievements”.
- Changes to the way accounting for assets (primarily property and investments) is undertaken after initial purchase.
- Changes in the way accumulated funds are recorded and narrative around why charities are not using all their funds for charitable purposes. In the main this means explanation the continued need for restricted and discretionary reserves under accumulated funds.

The Connexional Office conducted three online webinars on these topics in August 2025 which were attended by 43 people.

It needs to be noted that while these may not affect Conference members greatly, each registered charity is required to comply with the reporting requirements and are required to attached financial statements that comply to their annual return each year.

METHODIST CHURCH OF NEW ZEALAND – SPECIAL ACCOUNT

During the year between Conferences, there have been no material changes to the way the Special Account has operated. The purpose of the Board of Administration – Special Account is to provide an investment fund of the Methodist Church of New Zealand. Under the Connexional Banking Arrangement with the Bank of New Zealand, an offset account is held at favourable terms making funds available for investment. These funds can be used within the Church of temporary or short-term loans to Parishes or other church entities, else they are held in various other short-term deposits. Net income generated is made available towards the wider work of the church through the Connexional budget.

A bank-imposed condition is that no church current accounts are allowed to be overdrawn. This is actively managed by the Connexional Office daily.

Due to lower investment returns and larger interest costs being paid in 2023, 2024 and 2025 no funds have been able to be granted to Connexional Budget.

Removal Fund to June 2025

There were 18 removals (16 in 2024) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$145,631 (\$114,194 in 2024).

The removal levy will remain at \$10 per member for 2026.

Removal Fund to June 2024

There were 16 removals (11 in 2023) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$114,194 (\$43,163 in 2023).

The removal levy will remain at \$10 per member for 2025.

Removal Fund to June 2023

There were 11 removals (15 in 2022) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$43,163 (\$85,712 in 2022).

The removal levy will remain at \$10 per member for 2024.

The removal levy will remain at \$10 per member for 2026, after being reduced from \$14 in 2012.

METHODIST GENERAL PURPOSES TRUST (GPT)

The Methodist General Purposes Trust was first incorporated in March 1930.

The Fund administers 120 Trusts on behalf of Conference and is managed by the Board of Administration Methodist Church of New Zealand. The object of the General Purposes Trust Fund is to hold and administer investments and funds bequeathed for special purposes or trusts for any Methodist Church or Methodist entity connected with the Methodist Church of New Zealand. The separate trusts are setup to protect the capital with the income being distributed to the beneficiaries. The capital is invested with the Methodist Trust Association and income distributed either annually, quarterly or as specified by the individual trusts to beneficiaries.

The Methodist General Purposes Trust is the vehicle available to members of the Church who wish to create a Trust to leave ongoing income or capital to the Methodist Church. Further information on how to leave funds to the Methodist Church can be obtained from the General Secretary.

CHARITIES ACT

The key changes to the Charities Act 2005 that came into effect during 2024 that affect the Church include:

- Charities can now appeal decisions by **Charities Services** or the **Charities Registration Board** to the **Taxation Review Authority** before going to the High Court.

- The expanded definition of “Officer” now includes **anyone with significant influence** over major decisions, regardless of title or entity type (e.g., CEO, CFO, general manager), **Corporate bodies** can also be considered officers and the minimum age for officers is now **16**, provided at least one officer is **18 or older**.
- There is a requirement that “**governance procedures**” are reviewed every three years. Charities must **review governance procedures every three years**. Reviews should assess:
 - Relevance of charitable purpose.
 - Alignment of activities with purpose.
 - Adequacy of rules and conflict-of-interest management.
 - Reviews must be **documented**, though the format is flexible
- Changes to the Reporting and Accounting Standards for Tier 3 and 4 registered charities means that if your operating expenditure is under \$140,000 then you can use Tier 4 (cash-based accounting). If your operating is greater than \$140,000 and less than \$5,000,000 you are required to use Tier 3 (accrual-based accounting). Tier 4 reporting entities can opt up to Tier 3 if they wish to.

CONNEXIONAL FINANCIAL REVIEW COMMITTEE

The Committee met on 14 February 2025 to consider and review the financial statements sent to the General Secretary for accounting periods ending 31 December 2023, 31 January 2024, 30 April 2024, 31 May 2024 and 30 June 2024.

As of January 2024, the General Secretary received 109 sets of financial statements as compared to 142 in 2023. 57 entities that were required to prepare financial statements had not sent them to the General Secretary as at 31 January 2024. This has been the worst year for financial statements to be sent to the General Secretary since 2016.

The Board would like to stress that it is a requirement of the Law Book that every entity reporting to Conference is required to send a copy of their financial statements within the time constraints. Financial statements received were screened via a “traffic light” system, Green, Orange and Red. In the year under review 8 were red (2024:15) and 33 were orange (2024:38). Red and orange traffic light entities were discussed in full at the meeting and decisions made. Overall, as compared to the previous year, both “orange” and red numbers have decreased.

Most of the financial statements received were using Tier 3 reporting standards (80 of the reports received – operating payments above \$140,000 and below \$5,000,000) while only 14 entities were required to report using International Public Sector Accounting Standards (Tier 1 and 2).

Just over 13% of the total sets of financial statements were required to have an audit or review and all entities required to have an audit or review as required by the Independent Assurance Policy of the Church complied.

As at the date of the meeting (held on 14 February 2025), 57 entities had not supplied financial statements, and these were noted by the Committee with Connexional staff following up on all of them.

The Committee also had a high-level discussion on the following topics:

- Possible tax changes for registered charities.
- The further development of AI and its use to further cybercrime.
- The XRB’s announcement of Te Māori He Tauira

The principal discussion points to be noted from the committee are:

- Service Performance Reporting or Reporting Impacts need to be improved across the Board.
- Further work is required to ensure entities are sending in their annual accounts and management reports from auditors.

METHODIST ARCHIVES

Main Highlights & Achievements

Following the formal resignation of Jennie Hood after her decision to extend her stay in the Cook Islands, Emanuella de Ruiter was appointed as Digital Archivist at *Kei Muri Māpara* earlier in 2025. The successful in-house launch of the new Recollect website (*Kei Muri Māpara*) at Conference 2024 marked a major milestone in the development of the Methodist Archives. Since its introduction, the site has received an overwhelmingly positive response. The expanded capacity of the digitisation suite has enabled the addition of a large and diverse range of materials, with over 10,000 unique assets now available online and approximately 200 new items added each month.

From July 2025, a concentrated outreach programme has promoted the achievements of the digitisation work through *Touchstone* articles, a comprehensive refresh of the Archives section on the main Methodist website, and the creation of new Kei Muri Māpara social-media channels (Facebook and Instagram). These initiatives have significantly increased engagement and visibility. Building on this momentum, digital exhibitions are being planned to showcase the stories behind the collection items. The Archives will also support the General Secretary's forthcoming podcast series by launching a new Squarespace website and hosting the related recordings and resources through Recollect.

The volunteer programme was relaunched this year, welcoming two highly skilled digital volunteers, Ian Simmonds and Chris Adam. Both have made valuable contributions through research, writing, indexing, and transcription of the digital collections. The programme operates under Emanuella's careful coordination, ensuring volunteers are supported and that the quality of work remains of the highest standard.

A comprehensive audit of audio-visual holdings was conducted to assess the condition of magnetic media and related materials requiring urgent conservation. As a result, the majority of the audio-visual collection has now been appropriately housed and catalogued. New Zealand Micrographics Services (NZMS) were subsequently engaged to digitise 12 reel-to-reel films affected by vinegar syndrome. These films, documenting Methodist activities across Aotearoa and the Pacific from as early as 1935, are now securely preserved and publicly accessible through Recollect. Feedback has been overwhelmingly positive, and it is evident that this work has prevented the permanent loss of important historical material.

The next phase will focus on the development of a project plan to seek tenders for the digitisation of approximately 180 reel-to-reel audio recordings, which are also at risk of decay. Cassette and VHS holdings may be digitised progressively in-house or outsourced, depending on available funding. Work also continues on the preservation and digitisation of glass photographic plates, a high-risk collection now being successfully stabilised.

Requests from care leavers, their families, and advocates have remained at record levels since the release of the Royal Commission's final report in 2024, with 53 requests processed during this period. All requests were completed within legislated timeframes. The forthcoming transition of these services to the new CRM portal will further enhance efficiency and data security.

Engagement continues with the Crown Response to Abuse in Care Inquiry Records Project Team and Archives New Zealand to strengthen national consistency in the management and accessibility of care records. This has included consultation with the Citizens Advice Bureau on the design and delivery of *Kōnae*, the new central care records website launched in 2025. Methodist records and procedural content were supplied for the site, which has already improved access for those seeking information. The Archives team also contributed to the testing of the Crown Response Office's new framework of principles for records creation, management, and access.

Key Performance Indicators

Throughout 2025, the Archives team has continued to deliver a high volume of core services and outreach activity.

- **Reference Services & Outreach:** 407 written and telephone enquiries responded to; 78 research and outreach visits facilitated; 35 new accessions of records received.

- **Digital Engagement:** 26,281 page and item views on Recollect since its launch in November 2024.
- **Digitisation Output:** 10,280 digital items now available online.

These results demonstrate the continuing growth, capability, and reach of *Kei Muri Māpara*, ensuring that the Methodist Church's archival heritage remains both preserved and accessible to current and future generations.

METHODIST CONNEXIONAL PROPERTY COMMITTEE, PROPERTY AND INSURANCE

Property

- ***Green Grants***

To date we have paid out grant to a total of \$1,090,286, since the funding commenced in March 2023. Grants for solar panels for both church and parsonage buildings, have been the most popular. This year, there has been a significant increase in the number of Church entities applying for green grants.

The final funding round for 2025 closes on 30 September. Currently there is \$409,714 available in the funding pool.

To align with other Methodist Church Funding, as of 2026, we will be changing green grant applications to one single round each year. The close off for grant applications will be 31 March.

A table showing the monetary value of grants been paid to date, the green grant projects and building types for applications is attached. (*Appendix 2*)

- ***Healthy Homes Compliance***

As of 1 July 2025, all rental properties (including parsonages) needed to meet all Healthy Homes requirements.

This includes the required standards for smoke alarms, insulation, heating, ventilation, moisture ingress and drainage and draught stopping.

The required standards and compliance statement are in the following leaflets found on the Tenancy Services website:

- Healthy homes guide for landlords - Helping you understand your responsibilities, and how to make sure your investment is healthy and stays that way.
- Is your rental up to scratch? A simple checklist to identify what work needs doing on your rental to meet the standards.
- Keeping your property up to standard - A simple checklist to help you keep your property up to scratch
- Compliance Statement (to be included in all Tenancy Agreements)
- Insurance Statement - Landlords must provide insurance information in any new tenancy agreement, including whether or not the property is insured, and the excess amount of any relevant policies

The Tenancy Services website has information on what you need to do. Landlords that do not comply with the Healthy Homes requirements could face a fine of up to \$7,200. If you do not include the compliance statement in your tenancy agreement, you face a financial penalty of up to \$500 for each tenancy.

If you haven't had your rental property or Parsonage inspected, book an assessment with a reputable Healthy Homes inspector now.

- ***Property Strategy Paper Progress Report***

Conference 2024 approved the Property Strategy Paper and asked the Property Strategy Working Group to implement changes over 2025.

The 2025 draft paper was distributed to Synods and Hui Poari in June this year, for consideration and comment. Submissions were received and considered for the final paper for

conference. The final paper for Conference is attached. (Appendix 3 - 3c)

Insurance

- **Market Conditions**

After years of a hardening insurance market, the market is now stabilising/softening across the board, for clients with good loss records. Now insurance clients can expect to see premium rate discounts in 2026.

There are signs of more capacity returning to the market and even in Wellington there appears to be more risk capital becoming available, helping to reduce premiums.

Clients should see an improved market for both premium rates and valuation inflation over the next few years.

- **Material Damage and Business Interruption Renewal 1 January 2025**

Insurance is the single highest cost for Parishes, with many struggling to find the funds to pay the insurance premiums. In addition to initiatives in the Property Strategy Paper.

In 2015 All Churches Insurance Bureau Ltd was instrumental in the formation of an insurance underwriting agency, Concordia Underwriting Agency, to place the insurance requirements of the collective, in a placement which involves both New Zealand and

Lloyd's insurance markets. Concordia is a cover holder with Lloyd's which enables it to deal directly with Lloyd's syndicates, and place cover for entities outside the All Churches Insurance Bureau.

We renewed on expiring terms for the 2025 – 2026 insurance year, due to our good claim's history, and the softening insurance market. The Board of Administration Insurance Fund was able to continue to charge the 2024 premium rates, with the exception of the increase on Fire and Emergency (FENZ) levies, which increased in 2024. We are required to collect these levies on behalf of FENZ. There had also been a significant increase in property values, peaking in 2022. This has been evident when new insurance valuations over the last two year.

- **Looking Forward to 2026 MDBI Insurance Renewal**

At the time of writing this report, our Underwriting Agent was heading to London to meet with the syndicate insurers and start negotiations. The general comment from the underwriters has been that the market is softening and there is more capacity available.

Although we won't finally negotiate the binder renewal most likely until November when insurers will have a stronger view of the likely performance for the 2025 year. However, at the time of writing this report the loss ratio is looking very good for 2025. There could also be further measures to reduce cost if the church is willing to further extend their retentions.

The best strategy would be to secure the best possible rates first, on the current basis, and then go back to the syndicate insurers, for a second dip on a revised retention.

Renewal rates will also be influenced by any further major weather storms globally, with the peak of the 2025 Atlantic Hurricane Season approaching.

- **Liability Renewal**

In addition to the property insurance arrangements, the Insurance Fund also arranges for a comprehensive suite of liability covers to protect the Church's position, should a claim be made against it. The cost of this additional insurance is funded from the BOA Insurance Fund.

We renewed our liability cover on 1 May 2025, at expiring premium terms, and an increase in the excess for General Liability for social housing claims to \$25,000 for each and every occurrence, relating to Social Housing Activities, and \$40,000 for employment practices liability claims. We will be trying to negotiate a decrease in the employment claim excess for our 2026 renewal.

The insurers now require information regarding risk management for all MCNZ entities. The

wider church entities will be asked to complete the proposals. This is to ensure the insurer has a complete picture of our business, risks and our risks are managed.

Liability cover for the 1 May 2025 – 1 May 2026 insurance period:

1 – Standard Liability	Public Liability	To cover claims from third parties for property damage or personal injury arising out of the business activities and/or products of the insured
	Statutory Liability	To cover fines or penalties imposed, as well as defence costs for unintentional breaches of certain statutes where insurable by law and not otherwise excluded by the policy
	Employers Liability	To cover claims made by employees against employers for workplace injury or illness where cover falls outside the scope of ACC legislation
	Employment Practices Liability	To cover damages and costs arising out of certain employment related disputes such as wrongful termination, harassment and discrimination. Cover includes associated defence costs
	Directors and Officers Liability	To protect the people who serve as directors or officers from personal loss claims against them for alleged wrongful acts, eg breach of trust and breach of duty.
	Directors and Officers Defence Cover	Covers the defence costs for D&O claims
	Professional Indemnity	To cover legal liability incurred for financial loss from negligent act, errors or omissions or through a breach of professional duty. Cover includes associated defence costs
	Medical Malpractice	To cover the legal course of action when a medical or health care professional, through a negligent act or omission, deviates from standards in their profession, thereby causing injury or death to a patient
	Commercial Crime	To cover financial loss caused by fraudulent/dishonest acts of third parties and/or employees. This risk is commonly excluded from cover under Material Damage insurance.

2 - IT Liability	Cyber	Specialised cover for protection for businesses from first party financial losses (including business interruption and regulatory fines), resulting from cyber incidents, such as data breaches, ransomware attacks, and fraud. Coverage may be excluded from traditional insurance whereby it is deemed to have been covered under a standalone Cyber policy. Also may cover liability to third parties due to a breach to your IT systems as well as damage or destruction of your own systems and records.
	Social Engineering	To cover financial loss caused by social engineering attacks such as fraudulent impersonation and fake invoice fraud committed by third parties against the insured. Cover provided under the Crime policy for \$100,000 in the aggregate.
	Internet	To cover claims made for errors or omission committed or omitted whilst using the internet. Cover under the Cyber policy.

Appendix 1

Purpose and Efficacy of Our Statistical Reporting

Introduction

For more than a century, the Methodist Church of New Zealand (MCNZ) has collected and compiled annual statistical data from across the Connexion. These “General Returns,” as they were originally known, have served the administrative life of the Church, enabling oversight, budgetary planning, and pastoral deployment. Yet at critical moments in our history, they have also served a deeper role: offering theological reflection, naming spiritual decline or vitality, and revealing who we are as a faith community.

However, our statistical systems have also reflected our limitations. They have struggled to capture the spiritual, relational, and cultural richness of Te Taha Māori, Tauīwi, and Pasifika expressions of faith. They have seldom told the full story of missional engagement, let alone spiritual transformation. At times, the absence or misrepresentation of some communities has spoken more loudly than the numbers themselves.

In the current context—marked by bicultural commitment, multicultural growth, a climate justice agenda, and compliance with the Charities Act 2023—this paper invites the Church to reimagine its statistical reporting not as a compliance task, but as a sacred practice of theological discernment, cultural responsiveness, and faithful accountability.

Part I: A Century of Statistical Storytelling

1900s–1960s: General Returns as Theological Witness

The early decades of statistical reporting were shaped by the General Statistical Secretary, whose role was not merely to collate data but to interpret it theologically. The annual returns covered a broad spectrum of Church life—ministers, lay preachers, Bible classes, preaching places, congregational membership, finances, and the Māori Mission.

These reports regularly included moral exhortation. In 1930, one Secretary wrote:

“If ‘the brightest star in the Methodist crown is the lay preacher,’ this decrease must be taken to heart... It is the spirit that needs renewing.”

Here, statistics became a spiritual mirror—a way of discerning God’s presence and absence, of naming decline not merely as organisational loss but as a call to renewal. Notably, the Māori Mission featured prominently. By the 1950s–60s, over 14,000 Māori were recorded as members. These figures pointed not only to institutional activity, but to a theology of whānau-based mission rooted in whakapapa and relationality.

However, as Māori migration increased and urban realities transformed the nature of religious belonging, the categories used by the General Returns proved increasingly inadequate. They could not accommodate communal and non-institutional patterns of Māori worship, nor could they reflect spiritual leadership expressed outside formal membership structures.

1963–1969: The Crisis of Representation

In 1963, Conference ruled that Māori statistics be reported to the Home Mission Board only—not to the General Statistical Secretary—citing inconsistency and complexity. By 1966, Māori data had disappeared altogether. When it returned in 1969, it did so without interpretation, theological commentary, or narrative framing.

This silence was not neutral. It reflected a deeper structural absence: the inability of our statistical system to accommodate the theological, cultural, and social realities of Māori ecclesial life. The numbers ceased to tell the truth—not because the Church lacked activity, but because the Church lacked the right tools.

Part II: Structural Drift and Systemic Gaps

1970s: Breakdown and Institutional Reform

The early 1970s brought increasing recognition that the statistical model was no longer fit for purpose. A 1971 enquiry revealed widespread disuse of statistical reports by Church departments and synods, and minimal pastoral application. In 1972, the Conference formally discontinued the role of General Statistical Secretary. Oversight was moved to the Development Division.

A 1973 follow-up report cautioned against overreliance on numbers:

“Conference should collect little more than the minimum data needed for administration... Over-attention to numerical statistics distorts a church’s apprehension of its mission.”

This shift away from national reporting preserved administrative function but eroded theological coherence and equitable visibility.

1980s–1990s: Ecumenical Partnerships and Technical Drift

The 1980s marked a period of deepening ecumenical collaboration within Aotearoa, particularly through the growth of Union and Co-operating Ventures. These shared congregations, developed in partnership with Presbyterian, Anglican, and occasionally Churches of Christ, offered a practical and theologically significant response to demographic changes, resource limitations, and a desire for Christian unity in local mission.

In response to these partnerships, the MCNZ gradually realigned its administrative and statistical systems to mirror those of its Presbyterian partners. By 1988, this process culminated in the removal of denominational markers from national statistical returns. Where previous reports had clearly distinguished Methodist membership and ministry, new forms of reporting prioritised shared structures and joint oversight, particularly at parish level.

While this shift reflected a genuine commitment to ecumenism, it also carried unintended consequences. One of the most significant was the disappearance of interpretive commentary. The long-standing practice, once championed by the General Statistical Secretary, of accompanying data with theological reflection, analysis, or critique was quietly discontinued. What remained was a pared-down set of raw figures—headcounts of services, memberships, and ministers—submitted for compliance but largely divorced from missional context or spiritual meaning.

By the early 1990s, statistical reporting had become almost entirely technical. The categories were narrow, static, and shaped by bureaucratic need rather than theological insight. This was occurring at precisely the time when the Church itself was undergoing significant transformation.

New Pasifika congregations were forming and strengthening. Māori urban migration was reshaping the patterns of community engagement and mission. Faith communities rooted in social justice, bicultural partnership, and local contextual theology were emerging in new ways. Yet the reporting tools available during this time were ill-suited to capture these dynamics.

Moreover, the emphasis on uniformity across ecumenical partnerships obscured denominational distinctives. The Methodist commitment to Te Tiriti o Waitangi, to whānau-based models of ministry, and to the theological reflection embedded in our administrative life was rendered largely invisible within the new joint statistical framework.

In this period, we see both the gains and losses of ecumenism. While the Church participated more fully in shared Christian witness, it also relinquished some of its tools for self-understanding. As a result, statistics became a matter of form-filling rather than faithful reflection. The story of the Church’s life—especially the life of its most culturally dynamic and marginalised communities—began to slip beneath the surface of what could be counted.

This period of technical drift reveals a broader pattern: when statistical tools no longer reflect a Church’s theological identity or diverse lived realities, they risk becoming irrelevant. And when interpretive commentary is lost, the Church loses one of its primary mirrors for communal self-awareness and transformation.

2000s–2023: Digital Efficiency, Theological Stagnation

The early 2000s ushered in a new era of technological capability within the Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa. With the introduction of online statistical reporting, circuits and parishes were able to submit their annual returns more efficiently and with greater accuracy. Digital forms streamlined the collation process, reduced errors in transmission, and allowed for more centralised recordkeeping. For Connexional administrators, this shift represented a welcome improvement in functionality.

Yet despite these advancements in delivery, the underlying content of the reports remained largely unchanged. The categories remained fixed—number of members, baptisms, services held, stipends paid, Sunday School enrolments, building ownership, and other numerical indicators that had persisted for decades. While the method of submission had modernised, the framework itself continued to reflect an earlier ecclesiological paradigm—one centred on institutional preservation, Eurocentric assumptions, and compliance-driven data collection.

No corresponding theological renewal accompanied the digitisation process. No questions were asked about whether we were measuring what mattered, or whether our statistical systems served the Church's evolving identity as a bicultural, justice-seeking body. Metrics that once provided insight into the Church's vitality in the mid-20th century now served as maintenance checklists—counting presence, but not purpose.

Meanwhile, the Church itself was undergoing profound transformation. Te Hāhi Weteriana's commitment to bicultural partnership deepened following the 1989 reforms and the ongoing development of Te Taha Māori. The number of Pasifika congregations grew significantly, with dynamic expressions of worship, service, and community deeply rooted in cultural identity. Multicultural ministry contexts expanded, particularly in urban centres, reflecting the increasing diversity of Aotearoa's population.

At the same time, the Church was becoming increasingly engaged in missional work at the margins—supporting asylum seekers, advocating for climate justice, responding to Treaty justice issues, and creating new forms of community chaplaincy, urban mission, and ecumenical social services. These initiatives were often collaborative, creative, and grounded in contextual theology. However, they were effectively invisible in the annual statistical returns.

The absence of meaningful categories to reflect this breadth of activity was not simply an administrative gap—it became a theological problem. The metrics we used did not capture the Church's actual witness in the world. For example, a worshipping community offering weekly kai for rough sleepers might report no formal members, but its ministry would be deeply Christ-like. A vibrant Pasifika fellowship with multiple extended families engaged in worship, caregiving, and community outreach might appear numerically modest, despite its rich ecclesial life. Te Taha Māori's expressions of spiritual leadership and community formation continued to fall outside the inherited frameworks.

In this period, the disconnection between Church life and statistical reporting became increasingly apparent. The reporting system was efficient but theologically stagnant. It could track compliance but not transformation; it could calculate financial giving but not covenantal relationships; it could name buildings but not the people gathering within them—or the reasons why.

As a result, Church leaders increasingly questioned the relevance of the statistics. Many synods, parishes, and mission units completed them out of obligation, not conviction. The data was no longer a resource for discernment, visioning, or pastoral strategy. In some cases, it actively obscured vitality by reinforcing outdated models of Church presence and neglecting emerging forms of discipleship and service.

This period, then, reflects a dual reality: the benefits of digital progress on one hand, and the costs of theological inertia on the other. It serves as a cautionary tale that efficiency without discernment can lead to a disconnect between what is counted and what truly counts in the life of the Church.

Part III: Cultural Insight and Statistical Invisibility

Pasifika Perspectives: Lotu, Va, and the Limits of Enumeration

Pasifika congregations first began to appear in the official statistics of the MCNZ in 1993, marking a significant—if belated—recognition of their presence and participation in the Connexion. This inclusion was a milestone, affirming the growing importance of Pasifika communities within the life of the Church, particularly in urban centres such as Auckland, Wellington, and Christchurch. However, while the presence of Pasifika congregations was formally acknowledged, the categories used to report on their life remained shaped by Western ecclesial assumptions.

Standard statistical tools—such as membership counts, attendance at formal services, and

financial giving—reflect a model of Church life that prioritises institutional affiliation, static roles, and numeric visibility. Yet for many Pasifika communities, faith is expressed not through individualised participation or formal enrolment, but through *aiga* (family), *lotu* (worship), and *vā* (relational space). These cultural and theological frameworks do not translate easily into standardised, quantitative data.

Lotu is more than private piety or Sunday worship—it encompasses the daily rhythm of prayer, community gathering, singing, and acts of service. Devotion is enacted communally, often intergenerationally, in ways that extend far beyond the sanctuary. Youth groups, choir rehearsals, family prayers, and preparation for funerals or cultural events are all expressions of lived discipleship. These are integral to Pasifika Christian identity, yet they remain largely invisible in the current statistical framework.

Vā, the sacred relational space between people, is central to Pasifika theology and ethics. Maintaining and nurturing *vā*—between individuals, generations, families, and the wider community—is an act of faith. It is within *vā* that pastoral care, teaching, spiritual leadership, and reconciliation happen. But *vā* cannot be easily measured, let alone categorised under current headings.

Additionally, many Pasifika communities function with a collective sense of belonging. A person may not be officially “on the roll,” but is deeply embedded in the life of the Church through their family, village ties, or ongoing service. Elders, youth, and leaders may move between congregations or return to their homeland periodically yet still consider themselves part of the *lotu*. Such movement is normal and relationally coherent but is often read through a Western lens as inconsistency or disengagement.

These realities present a fundamental challenge to our current model of enumeration. The standard tools assume that what matters can be fixed, counted, and annually reported. But for Pasifika communities, faithfulness is fluid, lived, and often seasonal—visible not in fixed metrics, but in rhythm, presence, service, and *alofa* (love).

To honour the integrity of Pasifika spiritual life within the Methodist Church, a different approach is needed. A talanoa-based co-design process—one grounded in dialogue, story, cultural knowledge, and theological wisdom—is essential. Such a process would allow Pasifika leaders and congregations to shape reporting categories that resonate with their values, priorities, and spiritual practices. This would not be a matter of adding cultural nuance to an existing system, but of reshaping the very logic of what and how we count.

In practical terms, this could mean developing new categories that reflect relational ministry, intergenerational formation, cultural leadership roles, informal service, and forms of *lotu* that fall outside traditional liturgical schedules. It could also include the use of narrative or story-based reporting alongside numerical data, allowing congregations to describe their life and witness in their own voice.

In theological terms, such reform would affirm the truth that discipleship is not only measured in numbers, but in *tautua* (service), *fa’aaloalo* (respect), and *fetufaa’i* (reciprocity). It would allow Pasifika communities to see themselves more clearly in the life of the Church and to contribute to a shared Connexional understanding of growth, vitality, and faithfulness.

The inclusion of Pasifika congregations in MCNZ statistics was a necessary first step. The next is to ensure that what we measure reflects who Pasifika people truly are, and how they experience and express the Gospel in Aotearoa New Zealand.

Part IV: A Kairos Opportunity

Aligning with the Charities Act: From Compliance to Calling

The revised Charities Act now requires us to report not only on our finances, but also on our outcomes and impact. While this may initially seem like a compliance obligation, it presents the Church with a deeper opportunity: to reflect theologically on the purpose of our data and to align our reporting with our mission, values, and witness. Rather than viewing this regulatory shift as a burden, we can see it as an invitation—to tell the story of the Church not merely as an institution, but as a living community of disciples bearing witness to the Gospel.

At present, the Church gathers substantial data: on baptisms, confirmations, worship attendance, pastoral care, volunteer hours, leadership roles, and financial contributions. Yet this information is not interpreted through a bicultural or intercultural lens. It does not capture the spiritual growth of individuals, the cultural and communal formation of our congregations, or the transformative presence of the Church in local contexts. Nor does it yet offer practical tools for local discernment or strategic insight at the synodical level.

This is a moment for Spirit-led re-evaluation—a chance to reimagine our reporting as a form of spiritual accountability. Are lives being changed through our ministries? Are relationships being healed through justice, reconciliation, and compassion? Is the Church embodying Christ's mission in the neighbourhoods where it serves? When we begin to ask these questions, our reporting can shift from institutional maintenance to faithful discipleship.

An example of how this shift might take shape is *He Tauira*—a voluntary, non-financial reporting framework grounded in kaupapa Māori (<https://www.xrb.govt.nz/sustainability-reporting/he-tauira-an-overview/>). *He Tauira* helps organisations describe the value they create for all their *hunga whaipānga* (stakeholders), including the land and non-human life. Using the metaphor of a *wharenui* (meeting house), it integrates identity, purpose, and aspirations through elements such as *tūāpapa* (connection to Papatūānuku), *tāhuhu* (vision), *pou tokomanawa* (core focus areas), and *tikanga* (principles of integrity, truthfulness, and relevance). More than a technical process, *He Tauira* is a form of ethically guided storytelling.

For the Church, *He Tauira* offers a model of reporting that aligns with both current legislative expectations—such as Service Performance Reporting—and with our spiritual commitments. It challenges us to move from metrics to meaning, from data to discipleship, from compliance to calling. *He Tauira* is just one example. Others may emerge that better reflect who we are as Te Hāhi Weteriana. What matters is that we begin this conversation—grounded in our theology, our context, and our calling.

Part V: Pathways Forward

Why a Review Is Urgently Needed

To faithfully serve our people and our purpose as Te Hāhi Weteriana o Aotearoa, a renewed statistical model is urgently needed—one that not only fulfils legal obligations but deepens theological insight and cultural integrity. Such a model must:

1. **Uphold Bicultural Integrity** – Integrate Māori theological perspectives, concepts of whanaungatanga, whakapapa, and relational belonging into how we count and interpret Church life.
2. **Support Mission and Discipleship** – Shift focus from counting activity to identifying signs of spiritual and communal transformation.
3. **Empower Local Contexts** – Equip parishes and synods with tools that support meaningful discernment, contextual planning, and storytelling.
4. **Enable Strategic Insight** – Generate data that can inform resourcing decisions, formation pathways, and mission priorities across the Connexion.
5. **Meet Legal Obligations** – Align fully with Service Performance Reporting requirements under the Charities Act in a way that remains true to our values.

Key Questions for Discernment

As the Church considers a renewed statistical model, several key questions arise that go beyond technical reform and speak to our theological commitments, governance integrity, and missional priorities—particularly for Te Taha Māori, Tauīwi, and Pasifika communities:

- What theological and relational purpose should our statistics now serve?
- What would bicultural statistical practice look like in form and function?
- Could interpretive commentary be reinstated—or could we establish a bicultural or intercultural reporting role?
- Are we measuring what truly matters—such as Treaty engagement, cultural formation, discipleship, and climate justice?
- How might Pasifika and multicultural insights help reshape our understanding of presence, service, and spiritual vitality?
- Can we co-design a new statistical model in 2024–25 and prepare for phased implementation by 2026?

- Why has MCNZ historically not linked statistical data to financial allocation, and should this now be explored as a matter of equity and accountability?
- Could future resourcing decisions be informed by new, theologically grounded metrics—especially those reflecting relational ministry, Treaty-based action, and cultural participation across the Connexion?

These questions are not simply operational. They go to the heart of our identity and calling. They invite the Church to reimagine statistics not as abstraction, but as a form of faithfulness—one that makes visible the work of God among us, and ensures that all communities are seen, valued, and supported accordingly.

Next Steps

- Circulate this paper to Synods and Hui Poari for discussion and feedback.
- Host wānanga and talanoa exploring the theology and culture of reporting.
- Commission a co-design group with Te Taha Māori and Tauīwi representation.
- Develop a formal proposal for the 2026 Conference.
- Begin phased implementation of a new statistical model from 2027.

Conclusion

From the theological reflections of the 1930s to the silence of the 1990s and the digital efficiencies of the 2000s, our statistical history tells a story of institutional growth, theological drift, and cultural misalignment. Today, the Church stands at a turning point.

To remain faithful to our covenant under Te Tiriti o Waitangi, and to honour the diversity of our people, we must reshape our statistical framework—not simply for accuracy or compliance, but as an act of discipleship.

Let our numbers speak not only of people in pews, but of lives transformed, communities restored, and a Church faithfully embodying the mission of Christ in Aotearoa and beyond.

Example of Rethinking What We Count: Pacific and Intercultural Lenses on Church Statistics

Traditional Metric	Pacific/Intercultural Reframing	New Questions to Ask
Worship Attendance (weekly)	Rhythmic, seasonal, and cultural participation	When and how does your community gather across the year?
Individual Membership	Collective identity and household engagement	Which families or whānau are spiritually connected to your community?
Named Leadership Roles	Service in hospitality, fundraising, support, unseen labour	Who contributes regularly to the spiritual and practical life of the church?
Financial Giving	Cultural obligation, shared contribution, non-monetary support	How does your community express generosity and support for ministry?
Language of Worship	Cultural identity and theological language	What languages are used in worship, prayer, and community life?
Christian Education Attendance	Intergenerational learning and mentoring	Who is involved in spiritual formation—teaching, mentoring, or supporting?
Pastoral Care Numbers	Wellbeing of the collective and diaspora relationships	Who do you care for—present and afar—and in what ways?
Mission Activity	Community care, advocacy, and holistic wellbeing	How is your church engaging with issues like housing, migration, or climate justice?

Appendix 2

Green Grants

Funding Round	Date Grant Paid	Type of Building	Project		Grant amount	Available running total
2023				2023 Funding \$500,000	500,000	500,000
Mar-23	16/05/2023	Parsonage, Christchurch	Solar Panels		8,500	491,500
	16/05/2023	Church, Hamilton	Solar Panels		10,000	481,500
	16/05/2023	Church, Invercargill	Solar Panels		49,500	432,000
	16/05/2023	Church, Christchurch	Solar panels, double glazing and heat pumps		47,589	384,411
	17/05/2023	Community Centre, Cannons Creek	Solar Panels		40,085	344,326
Sep-23	22/11/2023	Church, Palmerston North	Solar Panels		27,403	316,923
	01/12/2023	Church, Taumarunui	Solar Panels		14,900	302,023
	01/12/2023	Parsonage, Hamilton East	Double Glazing		25,288	276,735
2024				2024 Funding	500,000	776,735
Mar-24	08/05/2024	Camp, South Canterbury	Solar Panels		50,606	726,129
	13/05/2024	Care Home and Hospital, Christchurch	Gas Laundry System		57,500	668,629
	16/09/2024	Church and Parsonage, Omapere (x2)	Solar Panels		11,500	657,129
Sep-24	13/12/2024	Church, Gisborne	Solar Panels		33,999	623,130
	18/12/2024	Church and Hall Complex, Nelson	Double Glazed Windows		54,012	569,118
	18/12/2024	Church and Parsonage, Christchurch (x2)	Solar Panels and Battery System		46,125	522,993
	10/01/2025	Church, Opunake	Solar Panels and Battery System		45,095	477,898
	16/01/2025	Church, Rangiora	Solar Panels		25,898	452,000
	13/02/2025	Church, Christchurch	Solar Panels		19,095	432,905
2025				2025 Funding	500,000	932,905
Mar-25	14/05/2025	Church, Hall and Offices, Christchurch	Solar Panel System		50,000	882,905
	14/05/2025	Church, Cambridge	Solar Panels		15,000	867,905
	14/05/2025	Residential Properties, Lower Hutt	Solar Panels		40,000	827,905
	14/05/2025	Church, Christchurch	Solar Panels		34,890	793,015
	14/05/2025	Church, Tauranga	Solar Panels		42,394	750,621
	14/05/2025	Parsonage, Tauranga	Solar Panels and Double Glazing		33,107	717,514
	14/05/2025	Parsonage, Auckland	Solar Panels and Double Glazing		50,000	667,514
	14/05/2025	Parsonage, New Plymouth	Solar Panels		50,000	617,554
	14/05/2025	Church and Hall, Hastings	Solar Panels		49,900	567,614
	14/05/2025	Parsonage, Hastings	Solar Panels		23,950	543,664
	27/05/2025	Church, Christchurch	Double Glazing, eat Pump, Solar Panels and Ceiling Insulation		50,000	493,664
	05/06/2025	Parsonage, Christchurch	Double Glazing		50,000	443,664
	08/07/2025	Church, Wellington	Solar Panels and Heating		33,950	409,714
			Total Grants Paid to date		1,090,286	

Appendix 3

Connexional Property Strategy Progress Report to Synods/Hui Poari

The Connexional Property Strategy Working Group has continued its work over the past year with a focus on ensuring that the stewardship of property across Te Hāhi Weteriana o Aotearoa serves the Church's mission, reflects our bicultural partnership, and upholds our responsibilities as kaitiaki of both whenua and community. In a context shaped by climate change, the housing crisis, ageing infrastructure, and rising costs of compliance and insurance, the strategic use and management of our property resources has never been more critical.

This report provides a comprehensive update on developments in six key areas of focus:

1. The Development of Mission and Property Strategies
2. Supporting Small Congregations and Property Management
3. Shared Spaces – Stewardship, Sustainability and Story
4. Managing the Increasing Cost of Insurance
5. Presbyters' Housing and Retirement Preparedness
6. The Sharing of Financial Resources within Tauīwi

This report is presented to Conference as both a progress update and a call to action. It represents our shared commitment to stewarding the property resources entrusted to the Church in a manner that is faithful, just, biculturally grounded, and missionally aligned. We acknowledge and thank the wider Connexion for the feedback, collaboration, and local innovation that have helped shape the work outlined in this report. Templates for Property Strategies are provided as appendices.

1. The Development of Mission and Property Strategies

The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa acknowledges the profound role that property plays in enabling our mission and ministry across diverse contexts. Church land and buildings are more than physical assets — they are taonga, vessels of memory and identity, and vital infrastructure for worship, service, and community engagement. As such, they must be stewarded in a way that is both spiritually grounded and strategically wise.

1.1 A Theological and Bicultural Foundation

Our approach to property strategy is rooted in a deep theological commitment: that property exists to serve the mission of the Church — not the other way around. This principle draws from John Wesley's teachings on stewardship, generosity, and the common good, and is further shaped by our understanding of God's call to justice, hospitality, and care for creation.

At the heart of this strategy lies our covenantal commitment to Te Tiriti o Waitangi and the bicultural journey of the Church. Our property practices must actively honour Te Tiriti by incorporating Te Taha Māori perspectives on whenua (land) and kaitiakitanga (guardianship). This includes ensuring meaningful engagement with hapū and iwi, recognising and responding to historical injustices, and building models of resource-sharing that are equitable and intergenerational.

1.2 Mission-Driven Planning

Each parish, synod, Te Taha Māori, and Mission is being supported to develop an integrated Mission and Property Strategy. These localised strategies ensure that property decisions are not driven solely by maintenance needs or financial pressures but are instead aligned with contextual mission priorities and long-term vision.

To assist in this work, a set of planning templates has been provided (appendix 3a). Te Hāpai ō ki Muri, in its national oversight role, will review these plans to ensure alignment with Connexional goals, and may provide feedback that informs both strategic decision-making and the stationing process.

Key dimensions of a local Mission and Property Strategy include:

- **Mission and Ministry Alignment** – Clarifying how physical spaces support worship, discipleship, social justice, and outreach.
- **Bicultural and Treaty-Based Approaches** – Ensuring consultation with tangata whenua and honouring sites of cultural and spiritual significance.
- **Environmental Sustainability** – Integrating energy-efficient design, climate resilience, and

eco-theological reflection into property planning.

- **Responding to Aged and Underutilised Assets** – Reassessing buildings that are no longer fit-for-purpose and exploring options for repurposing, shared use, or divestment.
- **Financial Sustainability and Equity** – Addressing disparities between resource-rich and resource-poor parishes through innovative models of shared stewardship.
- **Community Partnership and Access** – Optimising church properties for wider community benefit through collaborative initiatives.

1.3 Connexional Support Structures

To ensure consistency, expertise, and appropriate oversight, the Church has committed to strengthening regional and national property support. Further detail on the roles and responsibilities of Regional Property Managers can be found in Section 2.2.

- **Regional Property Managers:** Three Regional Property Managers (Upper North Island, Lower North Island, and South Island) are being phased in to support property compliance, maintenance, leasing, and training across parishes.
- **Te Taha Māori Property Trust:** Te Taha Māori continues to manage its property responsibilities through its National Property Coordinator and the development of its own strategic property planning framework, aligned with tikanga Māori and mission imperatives.

1.4 Accessibility and Future-Proofing

Looking ahead, all future church developments should be designed as multi-purpose facilities that enable worship, education, service delivery, and community engagement under one roof. Accessibility will be a key design principle, ensuring that all persons — regardless of age or ability — can participate fully in the life of the Church. To support this goal, grants of up to \$80,000 are available for building reports, compliance upgrades, and accessibility improvements.

1.5 Addressing Financial and Climate Challenges

The Working Group recognises that rising insurance premiums, compliance costs, and the impacts of climate change present major risks to the Church's property portfolio. In response, the following initiatives are underway:

- **Cost-Sharing Fund** – A new Connexional fund will assist under-resourced parishes with insurance and compliance costs. The fund is supported by designated interest streams, including CB&L investment returns and the Fire Insurance Fund.
- **Green Grants (Pūtea Tiaki Taiao)** – Grants will be available to support solar installations, insulation upgrades, and water-sensitive landscaping.
- **Resilience Planning** – Parishes are encouraged to assess their preparedness for climate-related disasters and to develop emergency response protocols for their buildings.

1.6 Housing as Mission

Church land has the potential to address one of the most pressing social issues of our time: housing insecurity. The property strategy supports:

- **Social Housing Projects** – Parishes are encouraged to identify underutilised land or buildings that could be repurposed for affordable housing, in partnership with local agencies or Methodist community housing organisations.
- **Presbyter Housing Needs** – A dedicated workstream is underway to explore long-term housing solutions for retiring presbyters, particularly those without secure housing or sufficient retirement savings.

1.7 Heritage, Cemeteries, and Wāhi Tapu

A number of our church properties are also heritage-listed or situated on culturally significant land. These require specialised care:

- **Heritage Management** – All heritage buildings must have a condition survey and long-term maintenance plan developed in consultation with heritage professionals.
- **Cemeteries and Wāhi Tapu** – These sacred spaces are to be preserved with reverence. Their cultural, spiritual, and historical value should guide decisions about maintenance, signage, or development.

- **Council Engagement** – Where appropriate, Church-owned cemeteries may be transitioned into local authority care to ensure their long-term management.

1.8 Strengthening Cooperative Ventures

In recognition of changing demographics and financial realities, increasing numbers of congregations are sharing property through cooperative ventures. To support this:

- **Memoranda of Understanding (MoUs)** are being promoted to clarify governance responsibilities between partner congregations.
- **Shared Lease Guidelines** are available to support mission-aligned rental arrangements with external groups.
- **Conflict Resolution Protocols** are being developed to mediate disputes and ensure long-term relational health.

1.9 Governance and Accountability

Finally, transparent governance is essential to a property strategy that embodies justice and care.

- **Bricks and Mortar Guide Updates** – The Church's property management guide is being reviewed and updated regularly to reflect current best practice and bicultural priorities.
- **Annual Reporting** – All parishes and synods are expected to submit a Mission and Property Report as part of their annual Connexional return, outlining their use of property, future plans, and challenges encountered.

2. Supporting Small Congregations and Strengthening Property Management

The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa affirms the vital presence and witness of small congregations in their local contexts. While some congregations may have limited membership, their contribution to the spiritual, cultural, and social fabric of their communities is significant. These congregations often serve as places of whakapapa, resilience, and belonging — particularly in rural, remote, and post-industrial urban settings.

Recognising the unique challenges faced by small congregations, the Connexional Property Strategy includes targeted support mechanisms to help ensure their sustainability and capacity to contribute meaningfully to the Church's ongoing mission. This includes a structured viability review process, strengthened regional property management support, and a renewed approach to resource-sharing across the Connexion.

2.1 Viability Review Process for Small Congregations

A consistent and compassionate process has been established to review the future viability of small congregations, particularly Tauwiwi parishes with fewer than 20 financially contributing members actively engaged in church life, as defined by the Law Book. This process is to invite honest reflection, prayerful discernment, and shared decision-making about the future. Importantly, the review may also highlight situations where additional support is needed—such as financial pressures and leadership mentoring. In this way, the process becomes a means of strengthening the Church's life together, not only managing decline.

Key stages of the process include:

- **Initial Assessment:**
 - Review of the congregation's financial position, ministry engagement, and community relationships.
 - Analysis of property usage, physical condition, and ongoing maintenance requirements.
- **Consultative Conversations:**
 - Dialogue involving the Parish Council, Kai Hāpai, Synod Superintendent, and a member of the Synod Property Committee.
 - Where applicable, engagement with UCANZ partners in cooperative settings.
 - A final review conducted by the Tauwiwi Strategy Committee and Taha Māori, to consider appropriate next steps, which may include renewal, restructuring, amalgamation, or managed transition.

This process seeks to honour the life and witness of each congregation while ensuring that

property and ministry resources continue to serve God's mission faithfully and with hope for the future.

2.2 Strengthening Regional Property Management Capacity

To support parishes that face challenges in managing property assets, a pilot initiative will be launched in 2026 to trial regional property management roles. This initiative will focus on improving compliance, stewardship, and sustainability across the Connexion.

The pilot phase will establish:

- **A North Island Property Manager**, focused on the Upper North Island.
- **A Joint Taiwi–Taha Māori Property Manager** in the Lower North Island, ensuring bicultural coordination and collaborative governance.

The role descriptions for these positions will be developed in consultation with the respective Synods and the Taha Māori Property Trust, to ensure local wisdom and bicultural partnership shape the design. The pilot will be fully funded from the Connexional budget.

Responsibilities of the Regional Property Managers will include:

- **Compliance and Risk Management:** Ensuring adherence to building codes, insurance, seismic standards, and accessibility regulations.
- **Preventative Maintenance:** Coordinating building condition surveys and developing 10-year maintenance plans to reduce the cost of reactive repairs.
- **Crisis Response:** Supporting parishes in responding to urgent property issues with pre-vetted contractors and resources.
- **Facility Utilisation and Leasing:** Assisting congregations in leasing underused spaces and brokering community partnerships to enhance sustainability.
- **Preferred Contractor Database:** Establishing a vetted portfolio of reliable, cost-effective contractors and suppliers to standardise service delivery and pricing across regions.

Following the pilot, a full evaluation in 2027 will determine the feasibility of expanding the model to include a **South Island Property Manager**.

2.3 Exploring Sustainable Financial Models

To support equity and sustainability across the Connexion, two models are under consideration: a Connexional Cost-Sharing Fund and a proposed review of the Bricks and Mortar policy. These are introduced here and detailed more fully in Section 6.

- **Option 1: Connexional Cost-Sharing Fund** – See Section 6 for full framework and review process.
- **Option 2: Revisiting Bricks and Mortar Policy** – This policy review would allow property sale proceeds to fund innovative mission-aligned initiatives, including digital outreach, lay leadership training, and intercultural engagement.

2.4 Implementation and Monitoring Timeline

The proposed interventions will be implemented in phases to ensure learning, adaptability, and consistent evaluation.

- **Phase 1 (2026):**
 - Appointment of Regional Property Managers (North Island and Joint Taiwi–Taha Māori).
 - Identification of parishes eligible for review and support.
 - Development and rollout of preferred contractor portfolios and compliance tools.
- **Phase 2 (2027):**
 - Evaluation of the pilot programme's impact on property compliance, sustainability, and parish wellbeing.
 - Consideration of extending the programme to the South Island.
 - Refinement of cost-sharing and resource distribution models based on feedback and financial data.

- **Ongoing Review:**

- Annual reporting to Tauīwi Strategy Committee and Taha Māori, including progress metrics and recommendations.
- Opportunities for parishes to provide feedback on the effectiveness of the support structures and processes.

3. Shared Spaces – Stewardship, Sustainability, and Story

The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa recognises that one of the most effective ways to steward our property assets is through collaboration. Shared space arrangements—between congregations or with community partners—present both a theological and practical response to the complex realities many churches now face declining membership, rising operational costs, and underutilised buildings. The Church is committed to facilitating shared space agreements that uphold our mission, reflect our bicultural covenant, and enable sustainable, long-term ministry. This section outlines the principles and pastoral considerations that will guide our approach to shared space use across the Connexion.

3.1 Guiding Principles for Shared Spaces

All shared space arrangements should be grounded in values that uphold the Church's identity and commitments. These include:

1. **Mission Alignment** – Property must serve the Church's mission. Shared use must support worship, outreach, and community engagement.
2. **Sustainability** – Financial and operational sustainability must be built into each agreement, ensuring the long-term viability of all parties.
3. **Bicultural and Treaty-Based Framework** – All agreements must honour Te Tiriti o Waitangi, incorporating tangata whenua perspectives on whenua (land) and kaitiakitanga (guardianship).
4. **Equity and Fairness** – Shared spaces must be governed by equitable cost-sharing models that acknowledge the contributions and needs of all communities.
5. **Transparency and Collaboration** – Honest, inclusive, and transparent dialogue is essential to developing and maintaining effective partnerships.
6. **Legal and Policy Compliance** – All agreements must comply with Methodist Church policies, synod requirements, and legal and safety regulations.

3.2 A Relational Journey: From Negotiation to Shared Story

The Church affirms that shared space arrangements are not merely transactional but deeply relational. A narrative-based discernment process, designed to support congregations in developing spiritually grounded shared space agreements, is provided in appendix 3b: 'Telling Our Stories – A Framework for Discernment and Dialogue.'

3.3 Conflict Resolution and Mediation

Where tensions arise in shared space arrangements, a structured mediation process will be established, drawing on Connexional and Synod resources to ensure fairness and consistency. Neutral facilitators may be appointed where appropriate, particularly in situations involving power imbalances or cultural sensitivities. All agreements should include a review clause, allowing parties to revisit and revise terms as circumstances change, thereby maintaining the integrity and health of the partnership over time.

Summary

Shared space agreements offer a vital way forward for many congregations and mission units within Te Hāhi Weteriana o Aotearoa. They are not simply solutions to property challenges, but opportunities to live into our calling as a relational, Treaty-anchored, and missional Church. By grounding these agreements in story, principle, and practical care, we ensure that our buildings continue to be places of belonging, service, and gospel witness for generations to come.

4. Managing the Increasing Cost of Insurance, Compliance and Stewardship of Sacred Spaces

The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa continues to face significant challenges associated with the rising costs of insurance, compliance obligations, and the stewardship of heritage and sacred sites. These properties are not merely physical assets but are taonga — vessels of memory, identity, and mission. As such, they require stewardship that is

theologically grounded and biculturally informed. This section outlines the Church's strategic response to these pressures, grounded in our mission and responsibilities as kaitiaki of property entrusted to us for the service of God and community.

4.1 Insurance and Risk Management

Insurance is a critical component in protecting church property from damage or loss caused by events such as fire, flood, earthquakes, and theft. Due to the value and significance of our buildings—many of which hold spiritual, cultural, and historical importance—replacement insurance remains compulsory for all church properties deemed essential to ongoing ministry.

Given the high level of risk exposure, all church insurance is to be arranged through the Board of Administration, ensuring consistency, accountability, and optimal coverage.

However, rising insurance premiums across the country have placed an increasing financial burden on parishes, many of whom operate with limited budgets. These rising costs require a new, more nuanced approach to property insurance and long-term risk mitigation.

4.2 Property Portfolio Review and Strategic Coverage

Synods and parishes must undertake a regular review of their property portfolios to assess how each building contributes to the Church's mission. This review will distinguish:

- Properties critical to active ministry,
- Properties no longer aligned with strategic direction,
- Properties in unsuitable locations or which duplicate facilities.

Following this assessment:

- Replacement insurance will remain compulsory for ministry-supporting properties.
- Properties no longer aligned with ministry may qualify for reduced coverage, such as:
 - Demolition-only insurance, where there is no intent to rebuild after catastrophic loss.
 - Indemnity value insurance, covering only depreciated value (not replacement), to be used only in cases of total write-off, not partial loss.
 - Functional replacement, allowing for rebuilding to a reduced scale in alignment with current ministry needs.

All alternative coverage arrangements must be approved by the Synod and the Methodist Church Property Committee (MCPC), acknowledging the risks of partial destruction under limited insurance.

4.3 Expanding the Self-Insurance Component

The Church is exploring increased self-insurance as a way to reduce overall premiums. Currently:

- The deductible per claim is capped at \$80,000.
- The total annual aggregate liability is capped at \$450,000.

A proposal is being developed in consultation with insurance brokers to raise the aggregate, thereby lowering premiums. This move is supported by historical claims data showing that premiums have exceeded payouts significantly over the past decade, even after major events such as the Christchurch earthquakes and regional flooding.

While acknowledging the unpredictability of natural disasters, especially in urban centres, increasing the self-insurance component could offer long-term savings. Further analysis is needed, including the possibility of excluding natural disaster coverage in low-risk areas.

4.4 Seismic Compliance

All church properties must remain compliant with current earthquake safety regulations. This includes achieving a minimum of 67% of the New Building Standard (NBS).

While MCPC is reviewing whether additional risk factors—such as liquefaction, lateral spread, and building use—should be considered alongside NBS scores, we recommend that Conference retain the 67% standard until:

- The Ministry of Business, Innovation and Employment (MBIE) completes its national review of earthquake-prone buildings (expected by mid-2025), and

- MCPC completes its internal evaluation of church building safety.

4.5 Healthy Homes Standards

Many residential properties in the Church's portfolio must meet the Healthy Homes Standards by 1 July 2025. These include requirements for:

- Insulation
- Heating
- Ventilation
- Moisture ingress protection
- Draught stopping

All parishes with residential properties are required to complete a Healthy Homes assessment and take corrective action before the deadline.

4.6 Heritage Buildings

Heritage-listed properties require specialised stewardship. A register of all such buildings is maintained by Connexion and is being updated to include:

- Type of heritage classification (Council or Heritage New Zealand)
- Whether a "land story" has been completed

Every heritage property should have:

- A condition survey,
- A conservation plan prepared by a qualified heritage architect, and
- A long-term maintenance plan that preserves the cultural and architectural integrity of the site while ensuring structural safety and fitness for purpose.

4.7 Maintenance Planning for All Properties

To support long-term sustainability:

- All buildings over 60 years old will undergo a condition review every five years as part of the Parish Review process.
- Properties required for ministry will also develop long-term maintenance plans forecasting capital needs for 10 years.

This proactive maintenance approach will prevent costly emergency repairs and enable better forecasting by synods and parishes.

4.8 Cemeteries and Wāhi Tapu

Cemeteries and wāhi tapu carry deep spiritual, cultural, and historical significance. While cemeteries are usually clearly defined, wāhi tapu may be unmarked and known only to local rohe or whānau.

The Church, as kaitiaki, must:

- Identify and document such sites,
- Ensure respectful stewardship,
- Prevent damage and preserve their sacred character.

Where appropriate, church cemeteries may be transitioned to council ownership to ensure their care and compliance.

4.9 Financial Literacy and Property Management Support

The growing complexity of property and compliance responsibilities necessitates targeted support for parishes. We recommend:

- Delivery of financial literacy training to lay leaders and property stewards,
- Continued resourcing of regional property managers to assist with compliance, insurance, leasing, and capital planning,
- Ongoing review and adaptation of the Bricks and Mortar framework to ensure alignment with mission and resourcing equity (see Section 2.3).

Recommendations

1. **Conduct Strategic Property Reviews** across all parishes and synods to assess alignment of buildings with ministry priorities.
2. **Maintain Full Replacement Insurance** for properties deemed essential to ongoing ministry.
3. **Permit Flexible Insurance Models**—including indemnity, demolition-only, and functional replacement—for non-strategic properties, subject to MCPC and Synod approval.
4. **Review the Self-Insurance Component:** Conduct a cost-benefit analysis to explore raising the self-insurance aggregate cap and clarify eligibility criteria based on risk categories.
5. **Retain the 67% Seismic Standard** pending MBIE's national review (2025) and MCPC's internal evaluation.
6. **Complete Healthy Homes Assessments** for all Church-owned residential properties by 1 July 2025.
7. **Update and Maintain the Heritage Register**, including type of classification and completed land story records.
8. **Conduct Condition Surveys Every Five Years** for properties over 60 years and develop 10-year maintenance plans for all ministry-essential properties.
9. **Recognise and Steward Wāhi Tapu and Cemeteries** by identifying, documenting, and safeguarding sacred sites in consultation with whānau and local rohe.
10. **Develop a Capacity-Building Strategy** that includes financial literacy training, compliance mentoring, and digital property management tools for parish leaders.

5. Presbyters' Housing, Employment, and Retirement Preparedness

The Methodist Church of New Zealand faces a significant moment of transition in the life of its ordained ministry. With many presbyters approaching retirement age and a variety of housing and financial challenges becoming more visible, it is vital that the Church takes proactive steps to ensure our presbyters are supported with dignity, equity, and compassion.

In early 2025, a survey was distributed to 110 presbyters across the Connexion to gather data on housing status, employment, retirement intentions, household composition, and financial preparedness (see appendix 3c). This section outlines the key findings from the 86 responses received (a 78% response rate), highlights emerging issues and risks, and provides a set of recommendations to guide the Church's response.

Key Findings

A. Retirement Timeline and Demographics

- 64 respondents (74%) expect to retire within the next 10 years.
- 38 presbyters (44%) indicated they plan to retire within the next five years.
- Most anticipate a retirement household size of 1–3 people, indicating modest accommodation needs.

Implication: The Church must prepare for the retirement of a significant portion of its presbyteral workforce within the coming decade, including succession planning and housing support strategies.

B. Current Housing Situation

- 47 presbyters own a home.
 - Notably, 18 of these homeowners live in Church-provided housing and rent out their private homes.
- 26 presbyters live in Church-owned properties such as parsonages.
- 13 presbyters are renting in the private market.

Implication: While overall home ownership is relatively high, a significant number of presbyters remain reliant on Church housing. The fact that some own homes yet live in Church property suggests complex realities—ranging from location and accessibility issues to income supplementation through rental. These dynamics raise important questions about the long-term viability of the current parsonage model and its alignment with presbyters' needs.

C. Employment and Income

- 58 presbyters (67%) are employed full-time by the Church.
- Part-time workloads range from 10 to 32 hours per week.
- Full-time presbyters frequently report workloads exceeding 40 hours per week.
- 89% of respondents do not supplement their income through secondary employment.

Implication: The overwhelming majority of presbyters rely solely on their stipends. This reliance, paired with high workloads and relatively low long-term savings, places many at risk of financial instability in retirement. It also raises questions about the long-term sustainability of stipend-based employment models and the pastoral wellbeing of clergy.

D. Retirement Housing and Financial Readiness

Presbyters without home ownership (n=39):

- 30 are likely to require housing support within the next 10 years.
- 18 of those require support within the next five years.

Within 0–5 years from retirement:

- All 18 have savings of less than \$200,000.
- 2 plan to live with family, 5 hope to purchase property (each with <\$100,000 saved), 9 intend to rent, and 2 are unsure.
- 60% plan to retire in high-cost urban centres such as Auckland, Wellington, or Christchurch.

Within 6–10 years:

- Half have savings under \$100,000.
- 4 plan to buy property (including one planning to co-purchase with children), 6 intend to rent, and 2 are unsure.
- Most favour Auckland or Waikato.

More than 11 years from retirement:

- Savings range from \$0 to \$300,000.
- 6 plan to buy, 1 plan to rent, 1 will return to a family home, and 1 is unsure.
- Destinations include Auckland, Tai Tokerau, Bay of Plenty, Waikato, Rotorua, Hawke's Bay, and Christchurch.

Implication: Housing insecurity is a looming issue for a substantial number of presbyters, especially those nearing retirement. Savings levels suggest that home ownership is unlikely for many, and rental affordability—particularly in urban areas—is a growing concern.

Emerging Risks

From the data gathered, five key risks have been identified:

1. **Low Savings Across All Cohorts:** Many presbyters are approaching retirement with insufficient savings to purchase or sustain long-term housing.
2. **Unrealistic Housing Expectations:** A number of presbyters intend to purchase property with limited savings, suggesting a gap in financial awareness or understanding of housing market realities.
3. **Urban-Centric Retirement Preferences:** The preference for high-cost urban retirement increases pressure on Church and social housing systems.
4. **Projected Housing Demand:** At least 30 presbyters will require housing support within 10 years, 18 of them urgently.
5. **Need for Personalised Support:** High-level data conceals individual variables, such as health, caregiving needs, and family dynamics that will shape housing pathways.

Next Steps: Need for Deeper Analysis

While this quantitative survey has offered valuable insight, further qualitative research is essential—particularly with those presbyters within five years of retirement. Broad categories such as “rent” or “buy” mask critical differences in debt levels, equity, access to intergenerational housing, and mobility needs.

A targeted, relational approach—through pastoral conversations, financial coaching, and bespoke planning—is necessary to understand each presbyter's situation and provide them with options that are both sustainable and compassionate.

Recommendations

1. **Develop a National Retirement Housing Strategy** that includes rental, shared equity, co-housing, and partnerships with faith-based housing providers. Oversight by Connexional Office and Methodist Social Housing Sub-Committee.
2. **Deliver Financial Literacy and Retirement Planning Workshops** annually for all presbyters, with targeted support for those nearing retirement.
3. **Review Parsonage and Housing Policies** to ensure equitable long-term support for presbyters, especially those with limited access to housing or financial capital—accounting for diverse realities including Māori, Pasifika, and migrant presbyters.
4. **Investigate Innovative Housing Solutions** such as intergenerational housing, Church-owned retirement housing, and co-investment models.
5. **Prioritise Individualised Housing Consultations** for the 18 presbyters expected to retire within five years. Case-by-case planning should include location, financial need, service history, and whānau context.
6. **Undertake a Qualitative Research Phase** using interviews or focus groups to explore barriers and opportunities in retirement housing pathways.

The data affirms that the Church must act urgently and with pastoral sensitivity to support its ageing presbyteral workforce. A lack of housing security not only threatens the wellbeing of our presbyters but also undermines the Church's ability to model justice and care within its own body. By developing a retirement housing strategy that reflects the diversity of presbyters' needs and drawing on our heritage of shared responsibility, Te Hāhi Weteriana can ensure that those who have served the Church faithfully are supported to retire with dignity, safety, and peace.

6. Sharing Financial Resources Across the Connexion

A persistent financial pressure faced by parishes across Te Hāhi Weteriana o Aotearoa relates to the cost of maintaining Church property. Routine maintenance, repairs, and refurbishment are often deferred due to limited funding, leading to increased costs over time and, in many cases, compromising the safe and effective use of Church buildings. This burden is especially significant for parishes responsible for heritage-listed buildings, which require compliance with conservation and restoration standards, adding layers of complexity and cost.

Rising insurance premiums—particularly for older or earthquake-prone buildings—further strain already limited parish budgets. These challenges have highlighted the need for a more sustainable and equitable approach to managing financial pressures associated with Church properties.

In response, Conference 2024 approved the establishment of a Connexional Cost-Sharing Fund, a mechanism to assist parishes with property-related financial burdens. The Fund aims to support routine maintenance, insurance costs, and compliance obligations, enabling all parishes—regardless of financial capacity—to maintain safe, functional, and mission-aligned church buildings.

Cost-Sharing Fund: Initial Framework

The Fund draws on existing income streams within the Connexion:

1. **Interest on Parish Investments in CB&L**
 - 80% allocated to the parish
 - 10% retained to maintain capital value
 - 10% allocated to the Connexional Cost-Sharing Fund
2. **Redundant Building Fund Contributions**
 - Contribution increased to 20%
 - Allocation: 40% to Te Hāpai Ō Ki Muri, 40% to the Property Development Fund, 20% to the Cost-Sharing Fund
3. **Fire Insurance Fund Interest**
 - A portion of the interest directed to support the Cost-Sharing Fund

Proposed Adjustment for Greater Efficiency

Following further review, a simplified mechanism is proposed:

- Allocate 10% of the interest earned on CB&L funds held in the Methodist Trust Association (MTA) directly to the Cost-Sharing Fund.

- The remaining 90% would be distributed as currently practiced.
- This provides a more consistent and streamlined revenue stream.

Review and Evaluation

A formal review of the Fund's operation is proposed after three years, assessing:

- The effectiveness of the Fund in supporting parishes with significant property-related costs.
- The impact on other Connexional funds.
- The appropriateness and sustainability of revenue sources.

The Connexional Cost-Sharing Fund represents a practical expression of our shared commitment to mutual responsibility and long-term stewardship. By intentionally redistributing resources, the Fund ensures that no parish is left behind due to structural inequities or property-based hardship.

Recommendations:

1. **Allocate** 10% of the interest earned on CB&L funds held in the Methodist Trust Association (MTA) directly to the Connexional Cost-Sharing Fund. The remaining 90% of interest will continue to be distributed according to current practices.
2. **Undertake a comprehensive review** of the Connexional Cost-Sharing Fund after three years to assess its effectiveness.

Appendix 3a

Templates for Developing Mission and Property Strategies

Guidance Notes

These templates are designed to support parishes, synods, rohe, and mission units to develop localised Mission and Property Strategies that align with the values, priorities, and collective vision of Te Hāhi Weteriana o Aotearoa.

Each template is structured to:

- Encourage theological reflection and strategic planning.
- Centre bicultural commitments grounded in Te Tiriti o Waitangi.
- Emphasise sustainability, stewardship, and community engagement.
- Provide a consistent framework for reporting and oversight.

How to Use the Templates:

1. **Collaborative Process:** These templates are best completed as part of a collaborative discernment process involving key leaders (e.g. Parish Councils, Rohe committees, Synod Property Committees, Kai Hāpai, Superintendents). Early engagement with Te Taha Māori or tangata whenua is essential where Treaty and land issues arise.
2. **Adapt to Context:** While the headings are standardised for consistency, each section should reflect the unique identity, context, and aspirations of the local church body. Feel free to add culturally appropriate narrative, imagery, or symbols.
3. **Theological Framing:** Start with prayer and theological grounding. Frame decisions about property not only around operational needs, but also through lenses of kaitiakitanga (guardianship), manaakitanga (hospitality), justice, and mission.
4. **Data and Evidence:** Use current financial records, property condition reports, environmental audits, and demographic data to inform your planning. Templates may be complemented by GIS maps, land story documents, or community needs assessments.
5. **Bicultural and Environmental Integrity:** Each template embeds key questions to ensure that property decisions reflect bicultural values and ecological responsibility. These are not optional “add-ons” but core to the ethos of Te Hāhi.
6. **Timelines and Review:** Include realistic timelines for implementation, identify responsible groups, and ensure plans are reviewed at least every three years. Local strategies should also inform and be informed by Synod and Connexional-level reviews.
7. **Reporting to Connexion:** Final strategies should be submitted to the Synod and copied to Te Hāpai Ō Ki Muri and the Methodist Church Property Committee. These will be reviewed to ensure strategic coherence, safety, and Treaty alignment.

For support, contact your Regional Property Manager or the national property teams of Te Taha Māori or Methodist Mission.

Templates for Developing Mission and Property Strategies

Template 1: Parish Mission and Property Strategy

1. Introduction

- Parish Name:
- Location:
- Synod:
- Prepared by:
- Date:
- Purpose of this Strategy: As we look to the future, we invite the Church community to share their vision for the kind of Church they hope to see—one that is **thriving, inclusive, and engaged in transformative mission**. Briefly describe the purpose of developing a Mission and Property Strategy for the parish.

2. Mission and Ministry Priorities

- Describe the key mission and ministry activities of the parish.
- How does the property support these priorities?
- What are the main challenges currently faced in mission and ministry?

3. Bicultural and Treaty-Based Approaches

- How does the parish engage with local hapū and iwi regarding property decisions?
- Are there any historical injustices related to whenua that should be addressed?
- What steps can be taken to align property management with Te Tiriti o Waitangi?

4. Environmental Sustainability

- Current environmental initiatives in place:
- Plans for implementing energy-efficient and sustainable property management:
- Key priorities for climate resilience and kaitiakitanga:

5. Financial Sustainability and Equity

- Current financial status of parish properties:
- Major costs related to property maintenance and development:
- Opportunities for shared resources with other parishes:

6. Community Use and Partnerships

- Current community engagement and use of parish property:
- Potential partnerships with community organisations:
- How can the property be utilised to strengthen community relationships?

7. Implementation Plan and Timeline

- Key actions to be undertaken:
- Timeline for each action:
- Responsible persons/committees:

8. Review and Reporting

- Who will oversee and review this strategy?
- How often will it be reviewed?
- Reporting requirements and process:

Template 2: Synod Mission and Property Strategy

1. Introduction

- Synod Name:
- Prepared by:
- Date:
- Purpose of this Strategy: (Briefly outline the objectives for mission and property planning at the synod level)

2. Mission and Ministry Priorities

- Overview of key mission activities across the synod:
- How does property support the mission work in various parishes?
- Identified gaps and challenges in mission work:

3. Regional Property Overview

- Total number of properties within the synod:
- Summary of property types (churches, halls, housing, heritage sites, etc.):
- Key property maintenance and development needs:

4. Bicultural and Treaty-Based Commitments

- Synod approach to biculturalism and engagement with tangata whenua:
- Treaty-based property decisions and collaborations:

5. Financial and Resource Management

- Summary of synod financial support for properties:
- Cost-sharing initiatives between parishes and the synod:
- Major financial challenges and potential solutions:

6. Climate Resilience and Sustainability

- Key environmental priorities at the synod level:
- Energy efficiency and sustainability plans:
- Support for parishes in implementing climate-conscious initiatives:

7. Implementation and Monitoring

- Action steps to be undertaken:
- Timeline and responsible groups:
- Review process and reporting structures:

Template 3: Te Taha Māori Mission and Property Strategy

1. Introduction

- Rohe Name:
- Prepared by:
- Date:
- Purpose of this Strategy:

2. Mission and Ministry Priorities

- Overview of ministry priorities specific to Te Taha Māori:
- How do properties support tikanga Māori and indigenous leadership?

3. Kōrero Papatupu Whenua (Land Stories)

- Documentation of whenua history for all properties:
- Engagement with iwi/hapū regarding historical land issues:
- Future opportunities for whenua restoration or use:

4. Kaitiakitanga and Environmental Stewardship

- How are Te Taha Māori properties integrating kaitiakitanga?
- Plans for sustainable development and climate adaptation:

5. Property Management and Financial Planning

- Current property portfolio and key challenges:
- Te Taha Māori Property Trust responsibilities:
- Budgeting and financial projections:

6. Implementation and Review

- Key action items:
- Responsible persons/groups:
- Timeline and review structure:

Template 4: Methodist Mission and Property Strategy

1. Introduction

- Mission Name:
- Prepared by:
- Date:
- Purpose of this Strategy:

2. Mission Objectives

- Core areas of mission work:
- How do properties support service delivery and outreach?

3. Community Engagement and Social Justice

- How are properties being used for social services and community care?
- Plans for partnerships and outreach:

4. Sustainable and Climate-Responsive Planning

- Sustainability initiatives in place:
- Future plans for eco-conscious development:

5. Financial Viability and Resource Sharing

- Overview of financial strategy for property management:
- Cost-sharing and funding opportunities:

6. Action Plan and Monitoring

- Key steps to be taken:
- Responsible groups:
- Review and reporting framework:

Appendix 3b

Telling Our Stories – A Framework for Discernment and Dialogue.

This journey begins with storytelling. By sharing our experiences, asking courageous questions, and listening deeply, we can shape a shared future rooted in trust, purpose, and mutual understanding.

1. Our Story of Place and Purpose

Begin with the stories that shape our connection to place.

- What does this place (our church buildings and spaces) mean to us?
- What stories do we tell about how we've used our space for mission and ministry in the past?
- When have we felt most alive as a faith community in this space?
- How does our physical space reflect our values and call to serve?
- What new stories might emerge as we prepare to share this space with others?

2. Our Journey and Our Challenges

Every community has moments of joy, struggle, and resilience—share them honestly.

- What are some of the key milestones in our congregation's journey? What have been our struggles and strengths along the way?
- What shifts have we noticed in recent years—whether in membership, finances, or community involvement?
- What are the most pressing concerns we face about sustaining our ministry in this space?
- What questions are we carrying into this next chapter?

3. Our Vision for the Future

Envision the future through story and imagination.

- What is our congregation's vision for the next 5–10 years?
- How do we see our property and buildings supporting that vision?
- What kind of partnerships or shared use of space might help us live more fully into our mission?
- What stories do we hope to tell in the years ahead about faithfulness and growth?

4. Our Values in Relationship with Others

Stories of partnership shape how we share space with grace and care.

- How do we currently share our space with others (formally or informally)? What have we learned from those experiences?
- What values are most important to us in any shared space arrangement—hospitality, respect, fairness, collaboration?
- How might our relationships with other congregations or community groups be enriched through shared space?
- What stories from the past remind us of the power of mutual respect and shared mission?

5. Honouring Te Tiriti and Bicultural Commitments

Our story as Church in Aotearoa is incomplete without Te Tiriti o Waitangi and our bicultural journey.

- How do we honour Te Tiriti o Waitangi in our use of land and property?
- What stories can we tell about our engagement with tangata whenua and how that has shaped our understanding of stewardship (kaitiakitanga)?
- How might a shared space arrangement reflect a deeper commitment to bicultural partnership?
- What questions should we be asking about power, presence, and participation in this context?

6. Being Good Stewards

Stewardship is a story we inherit and continue.

- What does good stewardship of our property look like in this season?
- What stories have we inherited about responsibility for buildings and financial sustainability?
- What creative solutions have we already tried or considered?
- How do we pass on a legacy of wise and faithful resource-sharing?

7. Navigating Change Together

Sharing space will stir emotions—naming these is part of the story too.

- What feelings arise when we talk about sharing space—hope, loss, anxiety, opportunity?
- What practices help us listen well to each other when there are differences?
- When have we successfully worked through changes or challenges in the past? What helped us?
- What stories of transformation or resilience can guide us now?

8. Creating a Shared Story

This is not just about logistics—it is about shaping a new narrative together.

- What kind of shared story would we like to create with another congregation or group?
- What would it mean for us to move from “our space” to “shared space”?
- How can we shape an agreement that honours each story, strengthens our collective mission, and fosters long-term partnership?
- What shared rituals, celebrations, or symbols might help us remember and renew our covenant over time?

Appendix 3c

Presbyters' Housing Survey

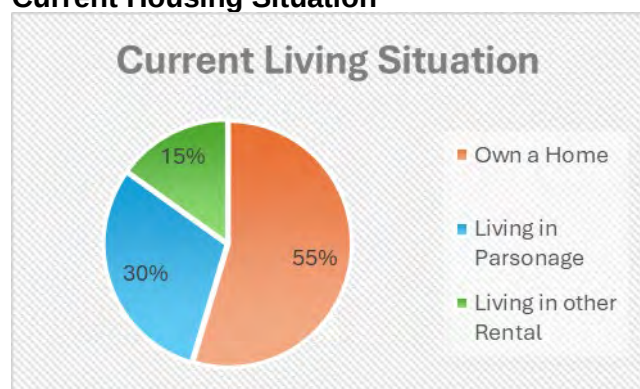
Recently a survey was sent to 110 Ministers, requesting information about their current housing situation, employment, retirement plans, household composition and financial preparedness. We received responses from 86 individuals. The key insights are summarised below.

Demographics and Retirement Timeline



- **Years from retirement:**
 - A Majority of respondents (64) are **0 – 10 years** from retirement, with 38 of those intending to retire within the next five years
- **Household size at retirement:**
 - Most respondents expect **1 – 3 people** in their household during retirement (the range was 1 - 7)

Current Housing Situation



- Respondents fall into three categories:
 - **Own a home:** 47 respondents. Note, 18 of these are currently living in church owned housing (17) or other rental accommodation (1) and rent out the properties they own.
 - **Living in parsonage or Church-owned housing:** 26 respondents
 - **Living in other rental accommodation:** 13 respondents

Employment Situation

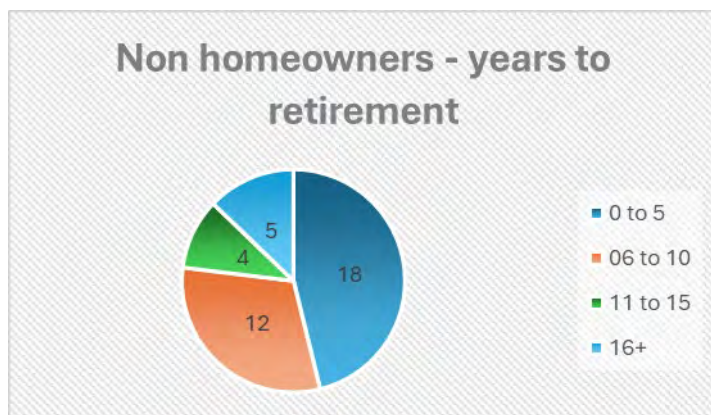
- **Church employment hours**
 - Most (58) respondents work full time for the Church
 - Part time hours varied from 10- 32 hours
 - Many respondents noted they worked more than 40 hours per week for the Church
- **Other employment:**
 - Most (89%) do not have secondary employment.

Retirement Housing Plans

For the purpose of this report, it is assumed that those 47 respondents who currently own a home will have housing security in retirement. Having assumed this, one respondent reported that they would be unable to afford to live in the home and pay the mortgage once retired. Further information would be required from the respondents who are home owners to understand their ability to meet any mortgage repayments, once retired.

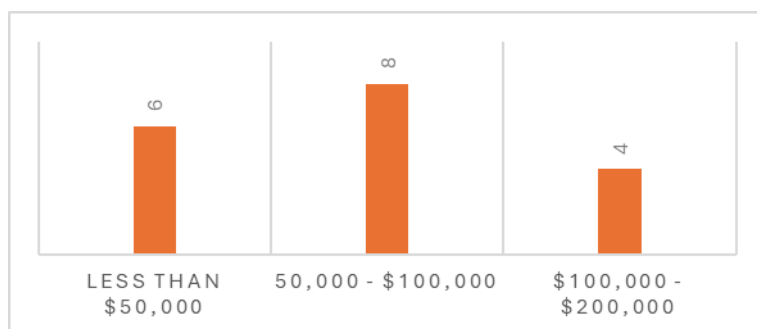
Among those 39 respondents **not currently owning a home**, there are **30 respondents who**

may require support with retirement housing in the next ten years, with 18 in the next five years.



Those planning to retire in 0 – 5 years

Financial Readiness: All 18 respondents in this category have less than \$200,000



Plans:

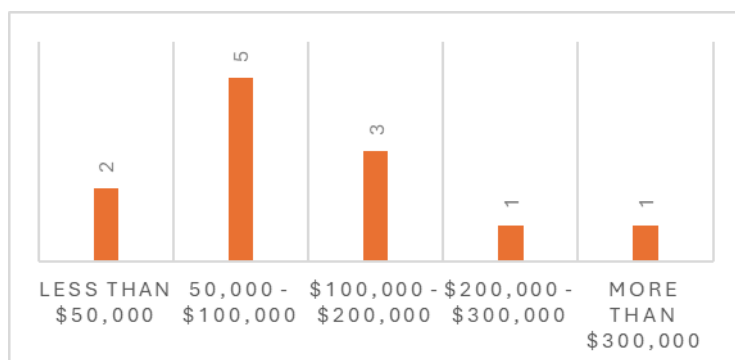
- o Two plan to live with family (both have \$100,000 - \$200,000)
- o Five plan to purchase a property (all five have less than \$100,000)
- o Nine plan to rent (five have \$0 - \$50,000, two have \$50,000– \$100,000, two have \$100,00– \$200,000)
- o Two are unsure (both have \$50,000 - \$100,000)

Location:

- o The respondents plan to retire across various regions: 60% are within the region of major cities (Auckland, Wellington and Christchurch)
- o Other locations reported include Dargaville, Gisborne, Hastings, Southland, Waikato and Waiairiki

Those planning to retire in 6 – 10 years

Financial Readiness: There is a wide range of savings for the 12 respondents in this category, but half have less than \$100,000.00.



Plans:

- o Four plan to purchase a property (of these two have \$50,000 - \$100,000, one has \$100,000 - \$200,000 and intends to purchase with their children, and one has more than \$300,000 including an anticipated inheritance)
- o Six plan to rent (three have \$50,000 - \$100,000, two have \$100,000 - \$200,000 and one has \$200,000 - \$300,000)
- o Two are unsure (one has less than \$50,000 and one has \$50,000 - \$100,000)

Location:

- o 11 of the 12 respondents plan to live in Auckland (7) or Waikato (4)
- o One respondent plans to live in Christchurch

Those planning to retire in more than 11 years

Financial Readiness: There is a wide range of savings for the 9 respondents in this category, from \$0 to \$300,000.

**Plans:**

- o One plans to move back to the family home (ownership is unclear, has less than \$50,000)
- o Six plan to purchase a property (of these, one has less than \$50,000, one has \$50,000 - \$100,000, one has \$100,000 - \$200,000 and two have \$200,000 - \$300,000)
- o One plans to rent (has less than \$50,000)
- o One is unsure (has \$200,000 - \$300,000)

Location:

- o The respondents reported a range of locations, including Auckland, Tai Tokerau, Bay of Plenty, Waikato, Rotorua, Hawkes Bay and Christchurch

WESLEY HISTORICAL SOCIETY (NZ)**Te Rōpu Hitori o Te Hāhi Weteriana o Aotearoa**

Kia whakatōmuri te haere whakamua.

(One walks into the future with eyes fixed on the past to learn)

A prime focus for the Society in 2025 has been to ensure that the WHS Journal continues to capture insights from our Methodist / Wesleyan journeys in Aotearoa - New Zealand in a way that reflects what has been lived, so that we may be informed as we consider the next steps in our journey.

Conference 2024 expressed appreciation for the part that Rev Dr Terry Wall, as editor, and Mr Derek Olphert, as designer played in creating very readable and visually appealing copies of the Journal for a period of some 20 years. The Executive Committee has secured the appointment of Mr Simon Kay as editor and Mr Richard Dale as designer for the 2025 Journal. Given their experience in media, the Society looks forward with confidence to future publications continuing the high standard we have become used to.

As editor, Simon is supported by the re-established Publications Committee with a membership of Terry Wall (convenor), Norman Brookes, Eric Laursen, Peter Lane, and Ian Faulkner.

It is anticipated that the 2025 Journal will include:

- i. research informing the creation of the play 'Amazing Love / Aroha Kaiora', performed at the Kerikeri Conference in 2023, recalling Catherine and Samuel Leigh and the Kaeo Wesleydale Mission, written by Geoff Allen;
- ii. an account of the life of a Tongan Missionary to the Solomon Islands written by the late Rev Kepu Moa (This was requested of Rev Kepu by the late Reverends Phil Taylor and Alan Leadley and his response was found in the papers left to the WHS by Phil);
- iii. an article entitled "Methodists – a singing people" written by Norman Brookes;
- iv. an examination of the changing identity of Methodist Presbyters, contributed by David Bell;
- v. a revision of the date for the baptism of Tamati Waka Nene, written by Gary Clover; and
- vi. a review of Miss Brumby's Mission, a novel written by J. M. Laird, reviewed by Lynne Wall.

The Publications Committee and the Wesley Historical Society wish to record their deep appreciation of the contribution of Honoured Member, Rev Norman Brookes. Norman and Margaret Brookes have relocated to Australia to be closer to family, and we wish them well as their future unfolds.

The Society recognises that the Connexional Archives have facilitated digitalized copies of early missionary correspondence. This will be a valuable resource for those researching this period and the interactions between personnel, sending agencies and their reflections on their setting.

The current Officers of the Society are Rev. Ian Faulkner (President); Rev. Gary Clover (Vice President); Rev. Dr Lynne Wall (Secretary) and Mr Peter Lane (Treasurer). The Executive committee comprising Dr Elaine Bolitho, Rev. Norman Brookes, Eric Laurenson, So'otaga P-Misikei, Rowan Tautari, Rev. Brian Turner, and Rev. Dr Terry Wall have continued to meet by zoom as required. Our experience is that the ability to meet this way, as a national committee, has provided the opportunity, for a broader input into our work.

Ian Faulkner, President

PROFESSIONAL DEVELOPMENT GRANTS COMMITTEE

"Poipoia te kākano, kia puawai", Nurture the seed and it will blossom

SECTION A - Information and Reporting Back

The PDG Committee is pleased to bring its annual report to Methodist Conference and thanks the wider church for its support. This year we welcomed Nicola Teague Grundy (Kai Hāpai) to the Committee. We look forward to the contribution she will make to our work.

Disbursement of grants

This year limited funds continued to impact the Committee's ability to provide funding assistance for professional development. As a result, we made far fewer grants than usual.

In past years most of our applicants have undertaken studies with an academic focus. This year we were pleased to see people looking to a wider variety of professional development opportunities including training in practical and pastoral ministry skills. We also funded a group event focused on upskilling young people in the role of music in worship and practical musicianship.

During the period 1 July 2024 to 30 June 2025 the Committee made the following grants:

PDG Approved Grants 1 July 2024 to 30 June 2025

Name	Synod	Topic
Tauiwi		
Sinoti Samoa Mission Choir	Sinoti Samoa	Upskilling Youth in Music
Simon Williams	Auckland	Clinical Pastoral Education
Henry Hoglund	Vahefonua	Bachelor of Theology
Vivien Chiu	Lower North Island	Nelson Organ Festival
Martin Sungchei Oh	South Island	Retreat
Te Taha Māori	Nil	

Grants allocated:

Tauiwi:	\$9907.78
Te Taha Māori:	\$0

Grants not yet paid:

Tauiwi:	\$2434.78
Te Taha Māori:	\$0

Total approved grants: \$9907.78

Bradley Trust

The Bradley Trust makes grants of up to \$10,000 annually to support major research projects in the church and community. In November 2024 the Committee was pleased to make a grant of \$10,000 to Rev. Prof. Dr Nāsili Vaka’uta, Principal of Trinity Theological College enabling him to conduct a survey on the experiences of gender- and sexuality-diverse people in Pacific (*lotu*) spaces.

Applications are currently open for this year's grant. Application forms and an accompanying Bradley Trust Criteria and Guidelines document are available on the Methodist website and the deadline for applications is 31 October. Please note the Trust exists to fund in-depth research projects, not operational costs. Priority is given to projects which are aligned with our Methodist ethos and bicultural journey and that reflect our diverse church and/or community context of Aotearoa.

SECTION B - Strategic Plan

PDG focuses on supporting study which will enhance people's theological development aligned with our Methodist ethos and bicultural journey, reflect our diverse church/community context of Aotearoa, offer opportunities to first-time applicants and young people and resource as many people as possible from a limited pool of funding.

The Committee has had two difficult years following a reduction in our main source of income (an annual grant from the Connexional Budget). This severely limited our ability to help those who need our assistance. We are extremely grateful that the Budget Task Group heard our request for assistance and increased our 2025-2026 grant back to its original amount of \$20,000.

Aware that finances will continue to be tight into the future, the Committee has had numerous ongoing conversations about the sustainability of our funds. In September 2024 we decided that the following understandings would help the work of the Committee.

- The Committee will prioritise funding applications which directly support the work of the Church.
- When there are a large number of applications for a course in one funding round, the Committee will consider funding up to 75% of the course fee for each applicant, providing there are funds available. E-learning costs can be included in that funding but not administration and building levies.
- The Committee will consider capping the amount of funding to individuals undertaking several years of study at \$1,000 in any one year.
- Applicants must note on their initial application their intention to seek further funding in

subsequent years.

- The Committee will consider further year(s) of funding support, on receipt of a letter of request accompanied by a transcript of academic record for the paper(s) already funded.
- Ongoing funding is at the discretion of the Committee and linked to the funds available.
- Individuals who are funded to attend retreats, seminars, overseas conferences and events are reminded that a condition of funding is that a post-event report be sent to the PDG Secretary no later than six weeks after the event.

It is hoped that these understandings will enable the Committee to spread its funds as widely as possible in a fair and consistent way. We are aware that many of our applicants are serving parts of the church with limited ministry resources. They often do so while working full-time and facing their own financial challenges. Our work plays a vital role in enabling those who offer ministry to develop the skills they need to serve the church well.

The Committee notes that in 2023 its work was to be reviewed by a team reviewing the purpose and function of Standing Committees of Conference. This has not yet happened.

CONNEXIONAL TRUSTS

NEW ZEALAND METHODIST TRUST ASSOCIATION

The New Zealand Methodist Trust Association (MTA) was established by Conference in 1978 for the cooperative accumulation and commercial investment of the funds of the Methodist Church of New Zealand.

An investment with MTA is an investment into one of two portfolios of assets, a low risk one for the Income Fund, and a moderate risk portfolio for the Growth and Income Fund. Depositors are not actually making a deposit (loan) into MTA, as they would be in a bank deposit, they investors in the portfolios.

All investments are held for the benefit of depositors with MTA. All income received by MTA, after the payment of expenses, is distributed to depositors through quarterly income distributions.

Strategy

MTA's vision is to provide an exemplary, ethical and professional organisation, to manage the funds and liquid assets of the Church for the best results, inside responsible investment parameters.

Key objectives

- To be a professional and innovative investment management operation
 - Demonstrate investment experience and expertise
 - Clear and informative reporting to investors
 - Funds managed to fully comply with the Church's Responsible Investment policy
 - Maintain investment risk management practices at best practice levels
- Increase/maintain investment capabilities
- Operational transformation and process improvement
 - Continue to evolve operations
 - Maintain and improve operational resilience.
 - Maximise time devoted to value-adding investment activities, through efficient internal operations
 - Enable and encourage improvement in Church systems and processes
- Improve the customer experience
 - Continue to improve customer communication
 - Provide timely informative reporting
 - For the Income Fund, provide accurate income forecasts for next financial year
 - Continue to improve understanding of MTA products in through reports

Results

The 2025 financial year was another eventful year, with most global equity markets posting strong gains. However, the majority of those gains were once again in large companies, most of which our Responsible Investment Policy exclude, while several sectors of the market recorded much more modest returns, including losses in two cases.

Most world markets posted double digit gains, the main exceptions being in Europe (+9.4%) and New Zealand (+7.6%).

Global bond yields declined modestly in most markets during the financial year, with the US 10-year bond yield declining from 4.40% to 4.24%, which is positive for bond prices and equity valuations. In NZ the 10-year bond yield also moved slightly lower, moving from 4.67% to 4.54%. With NZ having weak growth and inflation remaining at moderate levels, short term interest rates should continue to trend lower over the year ahead.

Most central banks cut their cash rates during the past year. Our own Reserve Bank has reduced the official cash rate from 5.50% to 3.25% over the financial year.

In the US market, where most of our equity investments are located, inflation is steady, growth is weak due to tariff driven uncertainty, while unemployment is stable. The US Federal Reserve is expected to restart cutting the Fed Funds Rate in September 2025 to support GDP growth and employment.

For the MTA funds the 2025 results were strong. With the Income Fund we were pleased to deliver an annual income return of 4.55%, which was much better than our initial forecast of 4.40% at June 2024. This improvement was achieved by proactively improving the credit quality of the portfolio as well purchasing longer-term bonds, thereby locking in higher long-term returns to aid future distributions.

The Growth & Income Fund had a strong year, with a +10.55% total return, due mainly to strong performance from the equity portfolio, together with a positive revaluation of the Fund's investment properties.

During 2025 we maintained our excellent risk management practices, provided timely and informative reports to depositors, and fully complied with the Church's Responsible Investment policy.

Financial Results

The Methodist Trust Association's purpose is to support the mission of the Methodist Church of New Zealand, by generating strong investment returns for our depositors. All income is distributed to our depositors, so they are better able to meet the mission of the Church.

We are very pleased with the returns generated during the 2025 Financial Year for both funds. For the Income Fund we generated total returns of 4.68% for the year. For the Growth and Income Fund we generated total returns of 10.55%.

Income distributions to MTA depositors for the year rose \$0.9m to \$11.8m. Total distributions, including the capital adjustments were \$25.3m.

Total deposits with MTA increased by \$16.1m during the year to a total of \$337.7m on 30 June 2025. Over the past decade total deposits with MTA have grown by \$56.0m.

During 2025 the management fee paid to the Board of Administration increased from 2024. The fee structure for the Income Fund is based on the amount of income the fund receives. During the year the management fee increased modestly for the fund.

The Growth and Income Fund has a higher cost structure, as it incurs higher costs for investment systems, custodial services, and brokerage expenses. During 2025 the management fee paid to the Board of Administration increased from 2024.

The Board and management of MTA continue to be extremely conscious of both the significant confidence and trust placed in them by the Church and the importance of MTA continuing to provide appropriate levels of return, commensurate with the level of risk accepted by the Church and consistent with the Church's Responsible Investment Policy.

MTA is also careful to ensure that it has ample liquidity in the funds to meet demands for reduction or repayment of deposits.

Investment Funds

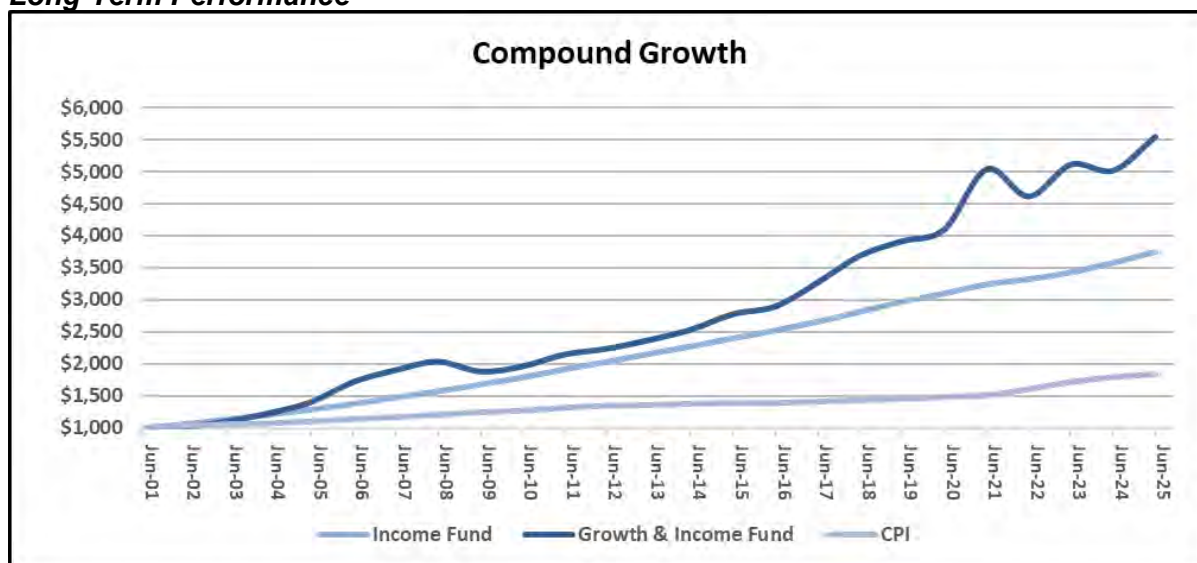
Income Distributions

The income distributions for both the Income Fund and the Growth and Income Fund (excludes capital distributions) were very pleasing. The Income Fund's income distribution is now significantly higher than bank Term Deposit rates.

The income distribution rates for the 2025 financial year were:

	Jun 25	Mar 25	Dec 24	Sep 24	12 Mth Average
Income Fund	4.55%	4.53%	4.59%	4.53%	4.55%
Growth & Income Fund	3.14%	2.70%	3.38%	2.52%	2.94%

Long-Term Performance



The above chart shows the value of a \$1,000 investment in either Fund on 30 June 2001, with all distributions reinvested into the Fund.

Over the 24 years from June 2001 to June 2025 MTA has provided a compound return (including capital distributions) of 5.59% for the Income Fund and 7.32% for the Growth & Income Fund. The returns from both funds have significantly outperformed inflation over this period.

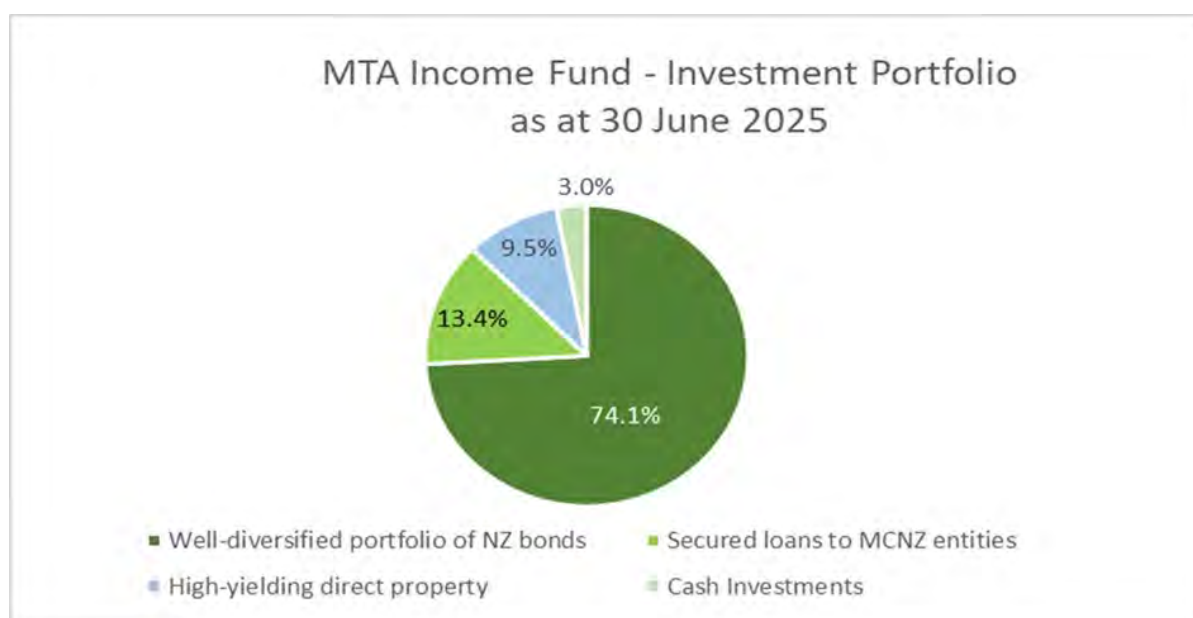
Over the last five years the respective compound returns were 3.86% for the Income Fund and 6.24% for the Growth and Income Fund.

Income Fund

Income Fund - Portfolio Performance					
Period	Income	Capital Growth	Capital & Income	CPI	Real Return
1 Year	4.55%	0.13%	4.68%	2.42%	2.26%
2 Years (p.a.)	4.45%	0.08%	4.53%	3.44%	1.09%
3 Years (p.a.)	4.27%	-0.19%	4.08%	4.60%	-0.52%
4 Years (p.a.)	3.83%	-0.14%	3.69%	5.04%	-1.36%
5 Years (p.a.)	3.98%	-0.11%	3.86%	4.41%	-0.55%
10 Years (p.a.)	4.61%	-0.06%	4.55%	2.88%	1.67%
15 Years (p.a.)	5.09%	-0.04%	5.05%	2.53%	2.53%
20 Years (p.a.)	5.50%	-0.03%	5.48%	2.62%	2.85%

The Income Fund's objective is to provide income returns that are superior to those available in the general market, while maintaining low risk levels, as well as sufficient liquidity to allow Depositors to access their funds at any time, with no penalty.

In the table above we have also shown the Income Fund's real (inflation adjusted) returns. The real return is important, as this is the return that would be available for depositors to spend, if they retained and reinvested enough to maintain the real value (spending power) of their deposit.



In total the NZ bond portfolio currently has exposures with 18 different entities such as the NZ Government, local government, airports, electricity generators, large corporates, State Owned Enterprises and leading Australasian banks, providing a high level of diversification.

The credit grade of the Income portfolio is now very strong, being 82.2% invested in A- grade or better securities on 30 June 2025.

The Income Fund reporting now separates the income return from the capital return. Only the income component can be forecast in advance. The Income Fund's annual income distribution rate for 2025 was 4.55%. The capital return component for 2025 was positive \$191,000, as MTA's valuers modestly increased the valuation of the Income Fund's stake in the Izone property investment. This increased the total return for the year to 4.68%.

The annual income distribution rate for the June 2026 year is forecast to be approximately 4.60%. This forecast incorporates a negative impact from further expected reductions in short-term interest rates over the financial year ahead, primarily impacting the loan portfolio.

In determining its investment mix, MTA is aware that returns on your Income Fund investments must not only enable the Church to continue its operations in the short-term but also allow the Church to enhance its resources in the longer term.

Investments with MTA also enable us to provide loans for a variety of mission-related projects throughout the Connexion, when sufficient funds and liquidity permit.

Over the past year the Income Fund bought some high quality, long-dated bonds, locking in attractive rates for over ten years in most cases. This should enable the Income Fund to provide very attractive income returns over several years ahead.

Growth and Income Fund

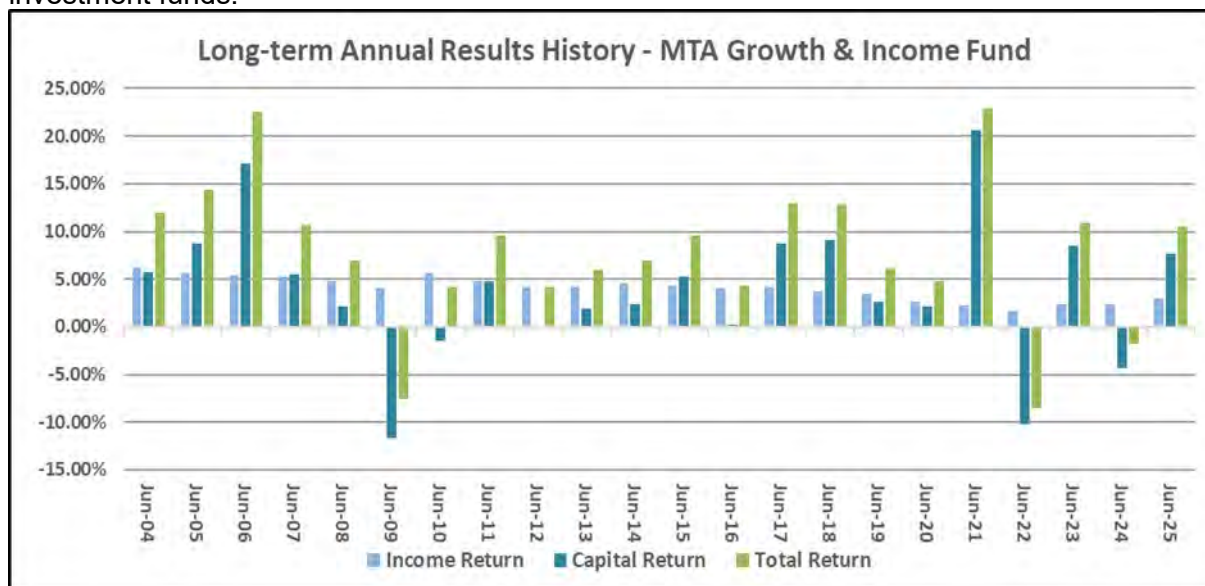
Growth & Income Fund - Portfolio Performance					
Period	Income	Capital Growth	Capital & Income	CPI	Real Return
1 Year	2.94%	7.61%	10.55%	2.42%	8.12%
2 Years (p.a.)	2.68%	1.48%	4.16%	3.44%	0.71%
3 Years (p.a.)	2.59%	3.76%	6.35%	4.60%	1.75%
4 Years (p.a.)	2.37%	0.06%	2.43%	5.04%	-2.61%
5 Years (p.a.)	2.36%	3.88%	6.24%	4.41%	1.82%
10 Years (p.a.)	2.98%	4.19%	7.18%	2.88%	4.30%
15 Years (p.a.)	3.46%	3.75%	7.21%	2.53%	4.68%
20 Years (p.a.)	3.84%	3.29%	7.13%	2.62%	4.51%

The Growth & Income Fund's annual total return for the 2025 financial year was 10.55%, after a \$13.25m (7.61%) capital accretion, \$12.25m from strong returns in the equity portfolio as well as a revaluation gain of \$800,000 from the fund's property investments.

In the table above we have also shown the Growth and Income Fund's real (inflation adjusted) returns.

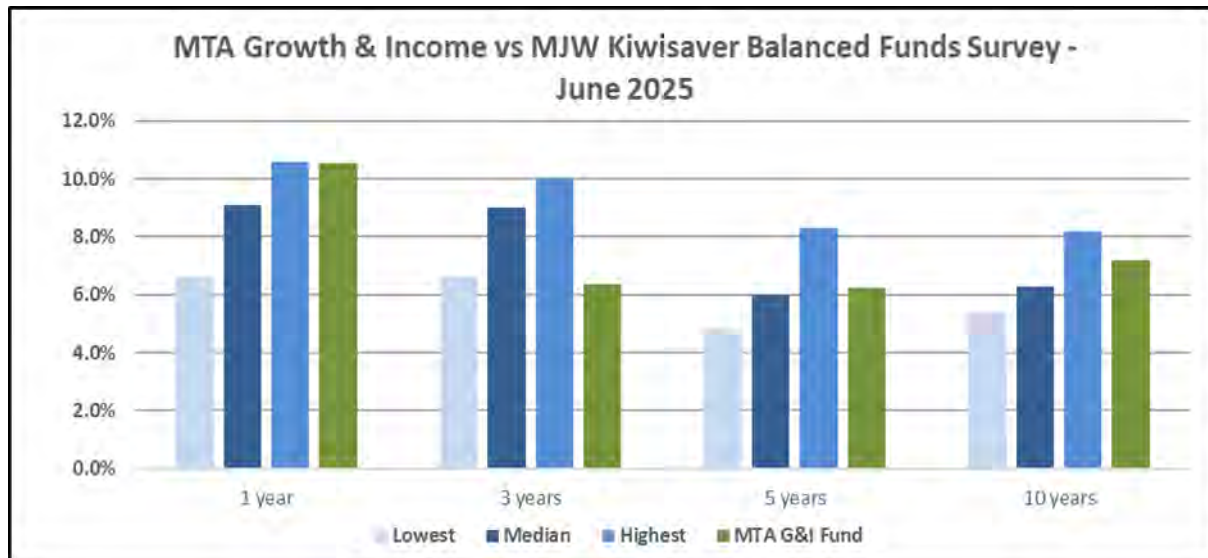
The returns of the Growth and Income Fund are more volatile than the Income Fund's in the short-term. However, despite more volatile markets over recent years due to Covid, inflation, lower growth and geopolitical concerns, the Growth and Income Fund has outperformed the Income Fund over past 5 years and longer.

Over longer periods the real returns generated by the Growth and Income Fund are significantly higher than the Income Fund's returns, enabling depositors to grow the real value of their deposits. The fund's longer-term returns remain solid and comparable well against those for similar investment funds.



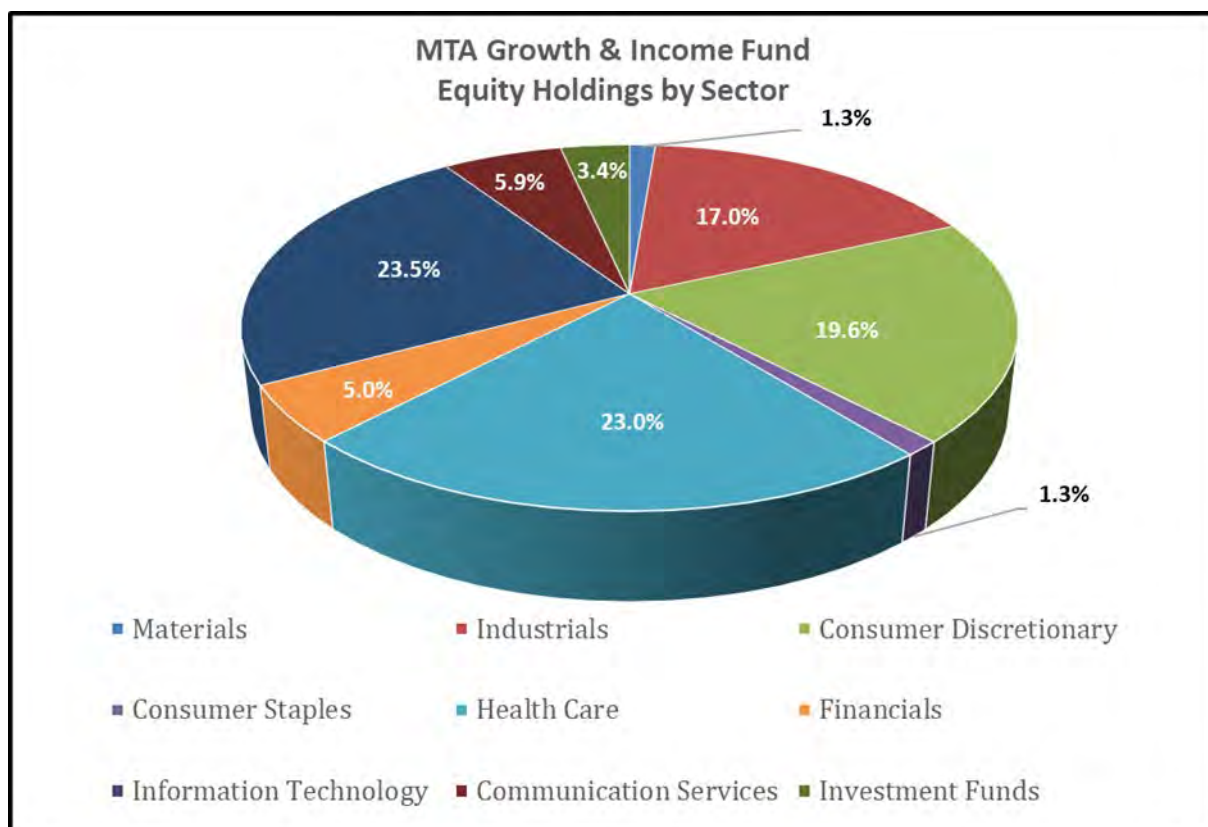
MTA benchmarks its returns against other investment funds and in particular looks to compare itself to the Balanced KiwiSaver funds, which have a similar asset allocation to the Growth and Income Fund.

The following chart, using returns from the Melville Jessup Weaver Return Survey, shows the Growth and Income Fund's returns were equal to the highest fund's returns over the one-year period. For the three-year period the fund lagged behind comparable funds. But for the five and ten-year periods, the Fund's returns have been at or above the median fund returns.



MTA is very confident that all its holdings represent a proper application of the Church's Responsible Investment Policy and expectations.

The following pie-chart below shows the sector breakdown of the Growth & Income Fund's equity portfolio at 30 June 2025.



Responsible Investment

MTA's goal is to produce risk-adjusted returns that align with the values and principles of the Methodist Church, together with our investors' objectives. Putting our investors' interests first requires us to recognize and manage a wide range of global market risks and opportunities, including environmental, social and governance (ESG) factors and the impact that these factors may have on long-term investment returns.

We access most of the information we use to implement the Church's Responsible Investment Policy from Institutional Shareholder Services Inc (ISS). This information is integrated into our research and decision-making processes, resulting in significant efficiencies compared with our previous approach.

This enables us to now regularly report to both the Board and to depositors on Responsible Investment, segmented into:

1. Church Values assessment – covers alcohol, tobacco, gambling, adult entertainment, private prisons, nuclear bases, coal oil and gas involvement.
2. Controversial Weapons Assessment - covers anti-personnel mines, biological weapons, chemical weapons, cluster munitions, nuclear weapons, civilian firearms and military equipment involvement.
3. Norm-Based assessment - covers anti-corruption, environmental protection, human rights, labour rights and military equipment involvement.
4. Climate Impact Assessment - portfolio greenhouse gas emission exposure.

The Board has completed a significant update of the Church's Responsible Investment policy, that incorporates the efficient and effective use of ISS information. – (Appendix 4)

Climate Impact Assessment - Decade of Climate Justice vision (“Rekindle the Va of Papatuanuku”)

The equity portfolio's greenhouse gas emission exposure at 30 June 2025 was at only 30.9% of the MSCI benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level.

Our portfolio remains aligned with a potential temperature increase of 1.5° C by 2050.

We remain very focused on the environment more broadly, with particular focus on reducing pollution and waste through recycling, resource use and the circular economy. Improving effectiveness in these areas would contribute significantly to reducing greenhouse emissions. We believe the equity portfolio is very well positioned with regard to recycling, resource use and the circular economy.

MTA operations:

1. 50% of Board meetings are held digitally on-line, reducing travel costs and emissions.
2. Board papers are now digital copies.
3. MTA's quarterly newsletter and statements are now emailed to depositors.

Appendix 4

Methodist Church of New Zealand / Te Hāhi Weteriana Ō Aotearoa

Responsible Investment Policy

Adopted (tbd)

The Methodist Church of New Zealand has a long history of investing responsibly in New Zealand. In association with the Presbyterian Church, the Methodist Church of New Zealand published its first ethical guidelines in 1983, to assist individuals and Church bodies in considering what were or were not appropriate investment objectives and practices.

This 2025 Policy is intended to be a living document and will be subject to regular review and improvement.

The Methodist Trust Association's (MTA) goal is to produce risk-adjusted returns that align with the values and principles of the Methodist Church, as well as our investors' return objectives.

In April 2022 the Methodist Church of New Zealand contracted with Institutional Shareholder Services (ISS), a leading provider of corporate governance and responsible investment solutions, market intelligence, and fund services for institutional investors and corporations globally.

We have integrated information from ISS into our research and decision-making processes, resulting in significant efficiencies, as well as having access to better and more timely information. We currently use ISS' high-quality data, analytics, insights, and exclusion lists to implement the Church's Responsible Investment Policy.

This has also enabled us to now regularly report to both the Board and depositors on Responsible Investment, segmented into:

1. Church Values assessment – covers alcohol, tobacco, gambling, adult entertainment, private prisons, nuclear bases, coal oil and gas involvement. The Church's materiality threshold for Church Values issues has been reduced to 5% of revenues in most cases.
2. Controversial Weapons Assessment - covers anti-personnel mines, biological weapons, chemical weapons, cluster munitions, nuclear weapons, civilian firearms, and military equipment involvement.
3. Norm-Based assessment - covers human rights, labour rights, environment, and corruption.
4. Climate Impact Assessment - portfolio greenhouse gas emission exposure.

ISS services enable MTA to access real-time information on all our holdings, as well as potential new investments.

Our Responsible Investment Policy is implemented by using values/ethical negative screens, and through the integration of Norm-Based research and ESG factors into our investment analysis and investment decision making process.

Norm-Based Research covers:

- Anti-Corruption
- Environmental Protection
- Human Rights (including supply chain exposures)
- Labour Rights/Standards (including supply chain exposures)
- Military Equipment Involvement.

ESG Assessments:

- Upstream risks related to a company's supply chain and natural resource usage.
- Operational risks related to a company's production and operational processes.
- Downstream impacts, positive and negative, from products and services sold.

Norm Based Research Integration

Norm-Based Research includes assessing investments against minimum standards of business practice based on national or international standards and norms such as the International Labour Organisation conventions, the OECD Guidelines for Multinational Enterprises, the UN Global Compact or the UN Guiding Principles on Business and Human Rights.

MTA previously used exclusion screens to cover Norms-Based issues but increasingly found this approach inadequate and unsatisfactory.

International best practice has evolved to now integrate Norm-Based Research into the investment decision-making process, which produces far superior results than the blunt screening approach, in this complex area.

ISS Norm-Based Research assists MTA by flagging any area of potential exposure, as well as providing detailed information on the issues for our research process.

This enables MTA to investigate all the flagged issues relating to companies we are considering for investment, enabling robust decisions to be made regarding each companies' adherence to global norms on anti-corruption, human rights, environmental protection and labour standards.

Norm-Based Research Explained

Norm-Based Research identifies situations in which companies fail to prevent or address social or environmental controversies in line with established expectations for Responsible Business Conduct.

Norm-Based Research identifies corporate controversies and assesses how companies manage these controversies. The scope covers controversial practices that have adverse impacts on society and the environment in line with established expectations for Responsible Business Conduct. The core normative framework consists of the Principles of the UN Global Compact, the OECD Guidelines for Multinational Enterprises (MNEs) and the UN Guiding Principles for Business and Human Rights and is embedded in the Sustainable Development Goals.

The OECD defines Responsible Business Conduct as entailing “above all compliance with laws, such as those on respecting human rights, environmental protection, labour relations and financial accountability, even where these are poorly enforced. It also involves responding to societal expectations communicated by channels other than the law, e.g., inter-governmental organisations, within the workplace, by local communities and trade unions, or via the press.”

ISS Norm-Based Research updates its approach to the evolving framework of internationally recognized principles and standards, as well as a focus on company responsiveness and strict validation and verification of allegations.

ISS Norm-Based Research involves in-depth research through extensive dialogue with companies and stakeholders, and robust quality assurance and validation. This process includes:

- Assessment of accuracy and comprehensiveness of information obtained through a robust validation process involving engagement with issuers and/or key stakeholders.
- Qualitative insights garnered throughout the research process.
- Timely updates on developments as they occur.

We also use Norm-Based Research to:

- Assess supply chain risks (e.g. child/forced labour) and
- Identify and understand the nature of involvement for any company flagged for “military equipment involvement”, to determine whether it is in breach of Church values.

We now use Norm-Based Research, as this is the best method for identifying and researching all potential issues, resulting in well-considered decision making.

Our objectives relating to Military Contracting exposures have also changed, in relation to military equipment designed primarily for defensive purposes, in keeping with global best practice.

The invasion of Ukraine has forced the global investment management industry to reassess the responsible investment case for defence-related investment.

The manufacture of defence equipment is required for promoting/ensuring the democracy, sovereignty and social welfare of nations in the event of possible invasion.

Our UK colleagues’ approach is to make a distinction between military equipment designed primarily for offensive use versus that designed primarily for defensive purposes.

Ideologically, we agree with this approach. However, in practice equipment and weapons are difficult to categorise as one or the other and will mostly be dual purpose. Accordingly, will not invest in companies primarily involved in the production of defensive military equipment or weapons, subject to the materiality threshold listed below.

We may invest in companies that provide services, systems or components, to companies that are involved in the production of defensive military equipment that is designed primarily for defensive use, subject to the materiality thresholds outlined below.

Military Contractors	Exposure (% of sales)					
	0%	5%	10%	20%	25%	50%
Companies with US Department of Defense contracts related to the production or development of military equipment designed primarily for offensive use	Allowed		Not Allowed			
Companies with US Department of Defense contracts related to the production or development of military equipment, or components used in military equipment, that is designed primarily for defensive use	Allowed					
Companies with US Department of Defense contracts for goods and services that are clearly not related to the production of offensive use weapons, such as transportation, telecommunications and commercially available products, components, IT systems and services	Allowed					
Companies that provide vehicles, machinery or components used by the military or military contractors	Allowed					
Rocket launch services for satellites or space craft	Allowed					
Satellites or space craft (not carrying military equipment that is designed primarily for offensive use)	Allowed					
Satellites or space craft carrying military equipment, designed primarily for offensive use	Allowed		Not Allowed			
Investment funds with exposure to companies with US Department of Defense contracts related to the production or development of military equipment designed primarily for offensive use (% of fund)	Allowed		Not Allowed			

As military involvement can be a complex “grey area”, any investments made in companies with “military contracting involvement” will be pre-approved by the MTA Board.

ISS Norm-Based Research also identifies and evaluates allegations that companies fail to respect established norms for Responsible Business Conduct as set out in the relevant international initiatives and guidelines. The analysis results are categorised and presented according to ISS ESG’s traffic-light system (Green, Amber, Red).

For any company that is flagged as having Norm-Based issues, MTA now downloads a detailed report outlining the issues, severity and the companies’ responses and remediation. If MTA is satisfied that the issues raised are not of concern, mostly due to their historic nature, then investment may be approved.

In addition to the Norm-Based Research practice outlined above, MTA maintains a list of other breaches of Church norms that have been identified by Church members.

1. West Papua has been included on the exclusion list at the request of the church. MTA is reliant on Mission and Ecumenical and other Church sources to identify companies with significant operations (>5% of total revenues) in West Papua and to provide factual evidence to allow MTA to determine whether those Companies should be added to the Methodist Church of New Zealand’s exclusion list.
2. On 19 April 2022 the MTA Board resolved to add Russia and Belarus to the exclusion list, following the invasion of Ukraine.

Environmental, Social and Governance (ESG) Factors

MTA has integrated the assessment of Environmental, Social and Governance risks and opportunities into the investment decision-making process.

ESG risks and opportunities are assessed across a company’s value chain.

ESG information is also accessed through our Bloomberg market information system, providing up-to-date information for our portfolio holdings and each company we consider for potential investment.

ISS and Bloomberg data allow us to monitor third party ESG assessment company scores for each ESG factor, as well as how they measure up against their industry peers.

Global Warming Alignment

We are committed to transitioning to net-zero greenhouse gas emissions by 2050. This is needed to limit the increase in the global temperature to below 1.5°C. Current science indicates that global warming beyond 1.5°C has potentially catastrophic impacts on the natural world and human society.

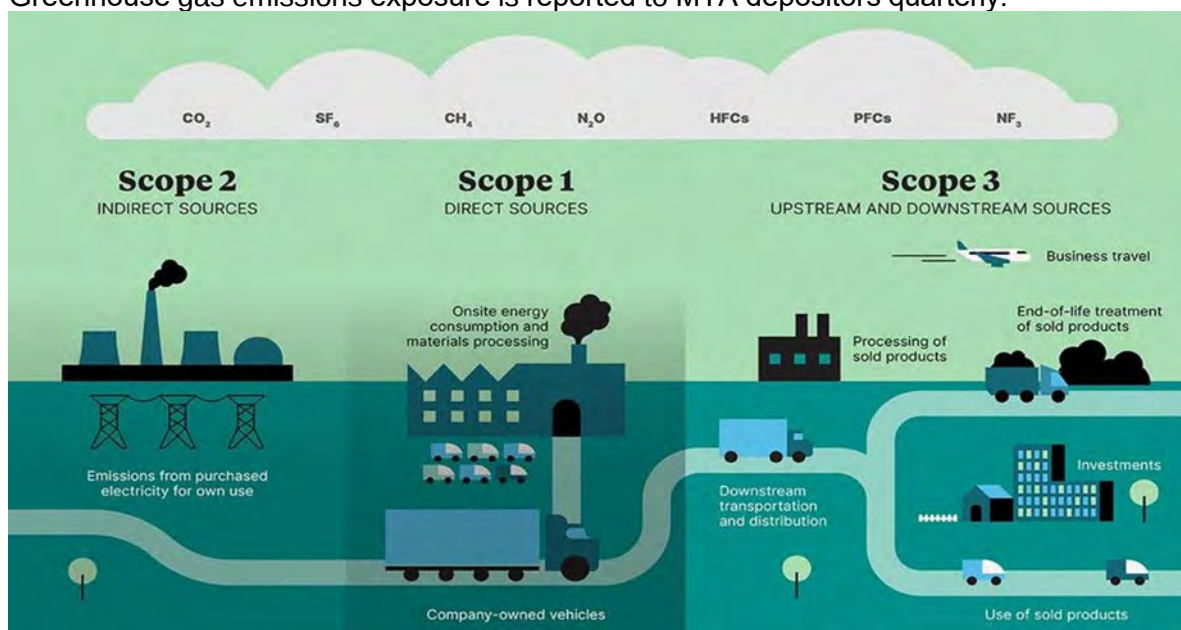
ISS and Bloomberg data allow us to assess the investment portfolio's alignment with a potential temperature increase of 1.5° C by 2050, as well as see the alignment of each company within our portfolio and any potential new investments.

Portfolio alignment is reported to MTA depositors quarterly.

Climate Impact Assessment

ISS and Bloomberg data allow us see scope 1,2 and 3 greenhouse gas emissions for each company within our portfolio and potential new investments, as well as for the investment portfolio in total.

Greenhouse gas emissions exposure is reported to MTA depositors quarterly.



Environmental

Environmental factors are an important consideration in the investment process, due to legislation in some countries, the impact they can have on investment returns and cash flows.

MTA monitors the environmental performance and risks associated with each company and/or industry and considers the potential economic implications.

Social

Social issues are mainly addressed in the Norm-Based Research section. Beyond that MTA considers the materiality of social issues, with a focus on the economic impact of any issues.

Governance

Corporate governance is a risk factor MTA seeks to understand and take into account as part of the investment decisions.

Diversity of thought, skills and backgrounds are usually a feature of high- performing boards.

It is often difficult to robustly assess diversity using these criteria, as disclosure is limited.

Values/Ethical Negative Screens

The Methodist Church of New Zealand generally excludes companies that derive >5% revenue from products and services, listed below, that are not aligned to the social principles of the Methodist Church.

Ethical Screening	Controversial Weapons Screening
• Alcoholic beverages • Adult entertainment • Civilian firearms • Conventional weapons and munitions • Gambling • Nuclear bases • Privately operated correctional facilities • Tobacco	• Anti-personnel mines, • Biological weapons, • Chemical weapons, • Cluster munitions, • Depleted uranium, • Incendiary weapons • Nuclear weapons (all), • White Phosphorus weapons
Energy & Extractives • Exposure to fossil fuel activities - coal, oil and gas	

Interpretation of Responsible Investment Guidelines

The Church's Responsible Investment Guidelines require interpretation in their application. There are many grey areas, where there are likely to be disagreements. The following discussion tables provide some guidance about both the black and white issues, and how MTA will interpret and implement the Church's Responsible Investment Guidelines with regard to the grey areas.

Contentious issues will be discussed by the MTA Board, who will make the final decision. Other decisions are delegated to management.

Members of the Church can raise an issue with MTA (by emailing the Executive Officer at MTAfeedback@Methodist.org.nz), regarding any company owned by MTA, which they believe is involved in one of the activities from the table above and therefore should be excluded from investment by MTA.

To enable proper consideration, the email **must** provide the following information:

- The name of the company
- The value/norm/activity for which the member believes the company breaches the Responsible Investment Policy's exclusion thresholds.
- **Facts and verifiable evidence** proving that the company is in breach of value/norm identified as well as the 5% exclusion threshold level, if applicable.

Ethical Screening

Alcoholic beverages

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to alcohol.

Alcohol	Exposure (% of sales)					
	0%	5%	10%	20%	25%	50%
Manufacturers of alcoholic beverages (includes spirits, beer, wine, RTD's)	Allowed		Not Allowed			
Retail sales of alcoholic beverages. This relates primarily to restaurant chains and convenience stores	Allowed		Not Allowed			
Agricultural products companies that sell products to the alcohol industry for use in the production of alcoholic beverages	Allowed					
Companies that sell unprocessed agricultural goods, such as barley or grapes, to alcohol producers	Allowed					
Companies that produce products to be used in the production of alcohol, such as enzymes, catalysts, and fermentation agents	Allowed					
Companies that provide machinery, components, products or services specifically designed for producing alcohol	Allowed		Not Allowed			
Companies that provide machinery, components, products or services that are not specifically designed for producing alcohol.	Allowed					
Investment funds with exposure to companies that produce or manufacture alcohol (% of fund)	Allowed		Not Allowed			

Adult Entertainment

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to adult entertainment.

Adult Entertainment	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Providers of products which violate human dignity with denigrating and degrading portrayals of persons	Allowed		Not Allowed				
Distributors or broadcasters of adult entertainment products	Allowed		Not Allowed				
Investment funds with exposure to companies that manufacture or distribute adult entertainment products (% of fund)	Allowed		Not Allowed				

Civilian Firearms

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to civilian firearms.

Civilian Firearms	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Companies that produce or develop hunting and sporting weapons	Allowed						
Companies that produce or develop firearms, including pistols, revolvers, rifles, shotguns, sub-machine guns, or associated ammunition	Allowed		Not Allowed				
Retail or wholesale distribution of firearms or small arms ammunition	Allowed		Not Allowed				
Investment funds with exposure to companies involved in the production or development of firearms or small arms ammunition (% of fund)	Allowed		Not Allowed				

Conventional Weapons and Munitions

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to conventional weapons and munitions.

Conventional Weapons and Munitions	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Companies that produce or develop military equipment designed primarily for offensive use, including warships, submarines, tanks, fighter aircraft, attack helicopters, howitzers, naval mines, bombs, offensive missile weapons, including launch systems specifically designed for offensive missile weapons	Allowed		Not Allowed				
Companies that produce or develop components specifically designed for use in military equipment							
Companies that produce or develop military equipment, or components used in military equipment, that is designed primarily for defensive use, including missile defense systems and systems for tracking inbound missiles and other attacks	Allowed						
Investment funds with exposure to companies involved in the production or development of Military equipment designed primarily for offensive use (% of fund)	Allowed		Not Allowed				

Gambling

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to gambling or gaming industry.

Gambling	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Providers of gambling or gaming services	Allowed		Not Allowed				
Manufacturer of gambling/gaming equipment	Allowed		Not Allowed				
Provider of financial services to gambling or gaming operators	Allowed						
Suppliers of goods or services that are clearly nongaming-related to gambling or gaming operations	Allowed						
Investment funds with exposure to companies involved in gambling or gaming activities (% of fund)	Allowed		Not Allowed				

Nuclear bases

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to nuclear bases.

Some nuclear base operators may be involved in nuclear warhead modification, retrofit and maintenance activities as part of life extension programmes, to extend the life of nuclear stockpiles in the United States and United Kingdom.

Nuclear Bases	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Companies that operate nuclear bases	Not Allowed						
Investment funds with exposure to companies that operate nuclear bases (% of fund)	Allowed		Not Allowed				

Privately operated correctional facilities

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to privately operated correctional facilities.

Privately operated correctional facilities	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Companies operating correctional facilities, including jails, prisons, penitentiaries, detention centres, prison camps and transfer centres	Allowed		Not Allowed				
Private equity funds with exposure to companies that operate private correctional facilities (% of fund)	Allowed		Not Allowed				
Investment funds with exposure to companies that operate private correctional facilities (% of fund)	Allowed		Not Allowed				

Tobacco

The following table outlines the materiality thresholds applied to companies with some involvement related to tobacco products.

Tobacco	Exposure (% of sales)					
	0%	5%	10%	20%	25%	50%
Manufacturers of tobacco products	Allowed		Not Allowed			
Processing tobacco	Allowed		Not Allowed			
Suppliers of tobacco	Allowed		Not Allowed			
Retail sales of tobacco	Allowed		Not Allowed			
Suppliers of components of tobacco products, such as cigarette papers and filters	Allowed		Not Allowed			
Suppliers to the industry of non-Tobacco related supplies, including packaging	Allowed					
Investment funds with exposure to companies that manufacture or process tobacco products (% of fund)	Allowed		Not Allowed			

Controversial Weapons Screening

The following table outlines the materiality thresholds applied to companies with some involvement related to controversial weapons and munitions.

Controversial Weapons	Exposure (% of sales)						
	0%	5%	10%	20%	25%	50%	100%
Companies that produce or develop controversial weapons, including cluster munitions, anti-personnel mines, depleted uranium, nuclear weapons, biological weapons, chemical weapons, incendiary weapons and white phosphorus weapons	Allowed		Not Allowed				
Investment funds with exposure to companies that operate nuclear bases (% of fund)	Allowed		Not Allowed				

Energy & Extractives Screening

The following table outlines the materiality thresholds applied to companies or funds with some involvement related to the coal, oil and gas industries.

Climate Change - Coal	Exposure (% of sales)						
Coal mining	0%	5%	10%	20%	25%	50%	100%
Power generation % output from thermal coal	Allowed	Not Allowed					
Companies that provide machinery, components, products or services that are specifically designed for coal mining	Allowed	Not Allowed					
Companies that provide machinery, components, products or services that are not specifically designed for coal mining	Allowed						
Investment funds with exposure to coal mining and power generation from thermal coal (% of fund)	Allowed	Not Allowed					
Climate Change - Shale Oil	Exposure (% of sales)						
ISS flag for Shale Oil involvement	0%	5%	10%	20%	25%	50%	100%
	Not Allowed						
Climate Change - Oil & Gas	Exposure (% of sales)						
Companies classified as Oil, Gas & Consumable Fuels by MSCI	0%	5%	10%	20%	25%	50%	100%
ISS oil and gas exploration, refining and processing	Not Allowed						
ISS Power generation % output from gas	Allowed	Not Allowed					
Companies that provide machinery, components, products or services specifically designed for oil and gas drilling and refining	Allowed	Not Allowed					
Companies that provide machinery, components, products or services that are not specifically designed for oil and gas drilling and refining	Allowed	Not Allowed					
Investment funds with exposure to companies involved in oil and gas exploration, refining and processing (% of fund)	Allowed						
	Allowed	Not Allowed					

SOCIALLY RESPONSIBLE INVESTMENT

A biblical and theological preamble the Responsible Investment policy of the Methodist Trust Association

Faith and Order Committee March 2018

Methodism is committed to

- Stewardship - the responsible use of money
- Social Justice - avoiding social harm
- Human Wellbeing – promoting positive development
- A Good Creation - sustaining the planet

God's purpose

Christian theology teaches that God brought this world into being, sustains it and brings it to completion. In Christ we have seen that God pours out the divine life for the life of the world and is ever active within the world encouraging it toward its fulfilment. The scope of God's transforming love is personal and communal, political and environmental, global and cosmic. In this divine work we are called to be co-creators. As the church seeks to manage its financial resources, there is the challenge for these fundamental convictions to shape both policy and decision making.

Word to Israel

God's word speaks to us across the generations and within our own day. From the beginning of scripture there is a call to delight in creation and to "replenish the earth". (Genesis 1:28 AV) Law is given to provide direction and call Israel to remember its obligation to the poor. "You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien." (Leviticus 19:10) At the heart of the Law is the notion of restraint. Alongside Law in the Old Testament the prophetic witness calls for moral responsibility in business and social relationships. "Seek justice, undo oppression; defend the fatherless, plead for the widow." (Isaiah 1: 17) God's vision is one of transformation: "they shall beat their swords into ploughshares, and their spears into pruning hooks..." (Micah 4:3)

Word to the Church

This stewardship of resources continues to play a central role in the New Testament. In Jesus' parables there is witness to a world of grace in which hearers are surprised at God's generous love extending to all, even the marginalised. Jesus teaches, "Blessed are the meek, for they will inherit the earth." (Matthew 5:5) Jesus challenged the abuse of the Temple courts when he turned the money changers from their tables. (John 2: 14) A constant theme in the teaching of Jesus is caution about the accumulation of riches. "Do not store up for yourselves treasures on earth...but store up for yourselves treasures in heaven." (Matthew 6: 19) Further wisdom of Jesus: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." (Matthew 19:24)

John Wesley's witness

In the preaching of John Wesley there are insights that remain relevant to our management of the resources of the church. Before the development of economic theory in the nineteenth century, Wesley was a pioneer in articulating a critical theology of wealth. Wesley did not have a negative attitude toward money or the generation of wealth. He saw that it could be a blessing. All who fear God have a responsibility to know how to employ this valuable talent, for example in feeding the hungry and clothing the naked. In his sermon **The Danger of Riches** he located **four positive purposes of wealth: 1. provision for families, 2. generation of capital by business, 3. bequeathing resources to families, and 4. freedom from debt.** In 1746 he established a "poor man's bank" and lent small sums of money to those who wished to start businesses.

John Wesley's warning

Careful study of Wesley's sermons reveals that he gave considerable attention to the place of wealth in society. In sermons such as *On Riches*, *The danger of Riches* and *The Danger of Increasing Riches* he outlined his awareness of the spiritual danger of wealth. Indeed so

concerned was he about this that he saw the pursuit of wealth as being idolatrous. In his sermon *On Riches* he identified five dangers in amassing wealth.

(1) It prevents us from attending to God and the things of God. (2) Riches can be a hindrance to loving neighbour and self (3) Riches can lead to pride, contempt for others and atheism and as such are a hindrance to holiness. (4) To deny ourselves and follow Jesus is a bigger challenge for the affluent. (5) He concluded that happiness is to be sought in God, and In God alone. For Wesley covetousness was the sin of desiring more. In his sermon on *The Danger of Riches* five desires are mentioned that he claimed have destructive spiritual consequences. (i) The desire of the flesh, the pleasure of tasting leading to gluttony. (ii) The desire of the eyes, wanting things that are ornate. (iii) The desire of honour, seeking admiration and applause. (iv) The desire of ease, the wish of comfort and desire to avoid every cross.

John Wesley's economics

In his sermon *On the Use of Money* we are introduced to Wesley's famous teaching, "gain all you can, save all you can and give all you can." It is instructive to note some of the qualifications that are outlined. In gaining all we can Wesley insists that (a) we should not gain at the expense of "hurting the body". By this he meant people should not work too many hours or be exposed to harmful chemicals. (b) Nor should we do what is harmful to the mind by either breaking God's law or the law of the land. (c) Nor should we gain by harming neighbour. This includes refraining from selling below market rate, setting out to undermine a neighbour's business and lowering the moral health of society. Further, Wesley considered we should not seek to avoid taxes, as these are used to do good in and for society.

John Wesley's social responsibility

By "saving all we can", Wesley did not endorse the accumulation of wealth. Rather he advocated frugality and simplicity of life. He opposed expenditure that was designed to support comfort and luxury. He cautioned against purchasing things that appealed to the senses such as works of art and fancy clothing. By "giving all you can" Wesley recognised an obligation to others; especially the poor, even to those who may not be believers. Clearly Wesley sees the use of money as a spiritual challenge associated with particular temptations. He was constantly concerned that because the Methodist people were frugal they accumulated wealth and as a consequence lost the reality of Christian spirituality.

Disturbing heritage

Methodism has sought in different ways to respond to its biblical and spiritual heritage. This has been expressed in the quest for social justice as conditions have been encountered in different periods of history. e.g. in the fight against slavery, in the temperance movement, in the pacifist witness, in struggle against apartheid and in support for a minimum wage and good working conditions. It has been expressed through "humble philanthropy", in which wealth is used for the benefit of others without drawing attention to the donor. More recently the bicultural journey has been an expression of the sharing of resources and power. There has been the commitment both to refraining from engaging in harmful actions and the promotion of the communal well-being.

Today's challenge

And now this heritage continues through the theological emphases inherited from Wesley, and the themes of stewardship, social justice, human wellbeing, and a good creation which have specific relevance for questions of responsible investment today. In our contemporary setting, these themes are seen to be linked to environmental concerns which are demanding more attention within Methodism and are appropriately considered in the context of investment.

Finish then thy new creation

Managing wealth at family and institutional level requires spiritual maturity. Our tradition encourages the responsible and creative use of resources. Wealth can promote fullness of life and healing. However our tradition does not endorse maximising return on investment. It calls for restraint in the interests of avoiding exploitation of people and exhausting the environment. Drawing inspiration from the gospel, the church is bound to engage in an ethical investment policy that serves the new creation. This vision should inform and critique our practice.

Wider Methodist Community

The Central Finance Board of the British Methodist Church formulated the following Biblical Principles to guide its work:

- to encourage the fruitful use of economic resources
- to encourage activities consistent with God's nature and values
- to encourage a concern for the vulnerable and oppressed

SOME SOCIAL PRINCIPLES OF THE METHODIST CHURCH

The ethical and social ideal of the Methodist Movement is the ideal of essential Christianity. Methodism's impact on the life of the eighteenth century was due in some degree to the rediscovery of a social message. In 1743 John Wesley wrote (An Earnest Appeal to Men of Reason and Religion): "We see, on every side, either men of no religion at all, or men of a lifeless, formal religion. We ... should greatly rejoice if by any means we might convince some that there is a better religion to be attained, a religion worthy of God that give it. And this we conceive to be no other than love; the love of God and of all mankind, the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we hope to enjoy; and the loving every soul which God hath made, every man on the earth as his own soul."

Believing this and recognising that society at present falls far short of the Christian ideal, the Methodist Church stands for:

1. The sacredness of human personality and the equal value of all men and women in the sight of God.
2. Adequate opportunities of employment for all those willing and able to work, and reasonable standards of living for those, who because of age or infirmity, are not able to work.
3. The co-operation of employers and employees for the benefit of the community.
4. The duty of all to render conscientious service, the condemnation of scamped work, of sweated labour and of consumer exploitation.
5. The right to a just return for services rendered and the right to good housing, and a healthy environment.
6. The wise use and careful conservation of the world's physical resources.
7. The removal of the root causes of poverty, unemployment and war.
8. The promoting of social and industrial reforms by lawful means.
9. The right to freedom of conscience, constitutional liberty, secrecy of the ballot and access to the Courts.
10. Christian influence in politics and civic affairs.
11. The conviction that the Gospel of our Lord Jesus Christ contains the message that will promote effectively the regeneration and reconstruction of society.

The Methodist Church reminds her people that Christian ethics cannot be maintained without Christian faith. The good life of the Christian and faith in Christ are inseparable. Where one fails the other cannot last.

Adopted by Conference 1952; reprinted in the Minutes of Conference 1967; reaffirmed by Conference 1976

A STATEMENT OF MISSION FOR THE PEOPLE OF AOTEAROA/NEW ZEALAND WHO ARE ASSOCIATED WITH THE METHODIST TRADITION, BOTH IN METHODIST PARISHES AND IN CO-OPERATIVE VENTURES

Our Church's mission in Aotearoa/New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures.

We are empowered by the Holy Spirit to serve God in the world.

The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing partnership and will guide how we undertake mission.

In seeking to carry out our mission we will work according to these principles:

Christian Community

To be a worshipping, praying and growing community, sharing and developing our faith, and working through its implications in our social context.

Evangelism

To challenge people to commitment to Christ and Christ's way.

Flexibility

To be flexible, creative and open to God's spirit in a changing world and Church, so that the Church is relevant to people's needs.

To release energy for mission rather than to absorb energy for maintenance.

Church Unity

To foster networks and relationships with communities of faith having similar goals.

Inclusiveness

To operate as a Church in ways which will enable the diversity of the people (e.g. all ages, all cultures, female and male) to participate fully in the whole life of the Church, especially decision-making and worship.

Every Member a Minister

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

Cross-cultural Awareness

To become aware of, and challenged by, each other's cultures.

Justice

To work for justice for any who are oppressed in Aotearoa/New Zealand, keeping in mind the implications of the Treaty of Waitangi.

To share resources with the poor and disadvantaged in Aotearoa/New Zealand and beyond.

Peace

To be peacemakers between people, and in the world.

Healing

To listen for hurt and work for healing.

Ecology

To care for creation.

Adopted by Conference 1989

PACT 2086 TRUST

PACT 2086 Trust exists to hold the Church's residual interest in the ground lease of the land bounded by Queen, Turner and Liverpool Streets and City Road in Auckland. The lease has another 61 years to run until expiry. All rentals for 100 years were paid upfront in 1986. The current value of the Trust's lessor's interest was valued by an independent registered valuer at \$2.7m on June 2025. This is a fraction of the current value of the underlying land.

Strategy

The Trust's purpose is to generate a significant capital reserve, so that when the lease expires in 2086, the Church will be financially able to consider redevelopment of this prime site, which could then provide substantial rental returns to the Church.

The Trust has made the following investments to achieve this purpose:

- Long-term strategic holdings
 - Queen St ground lease
 - Grafton Downs Ltd (44.19% ownership)
 - Willowford Forest – Now a Manuka forest.
- A growth-oriented investment portfolio.

Grafton Downs Ltd

The investment in Grafton Downs Ltd is now the major investment of the Trust. The Trust believes significant long-term value will be created for the Church through this investment.

Grafton Downs is covered in more detail in a separate report to Conference.

Willowford Forest

In 1992 the Trust purchased a 364-hectare farm in the foothills of the Kaweka Range, Hawkes Bay. In 1994 284 hectares of the property was planted, predominantly in *Pinus radiata*. The cutting right for the forest crop was sold in May 2019, realising proceeds of \$17m. In early 2023 we contracted with Comvita to replant the land in Manuka, for high-quality honey production. The planting was in two tranches, during 2023 and 2024. We now receive monthly lease payments from Comvita.

The latest 3-yearly rates assessment of the land value was \$1,820,000 at June 2024.

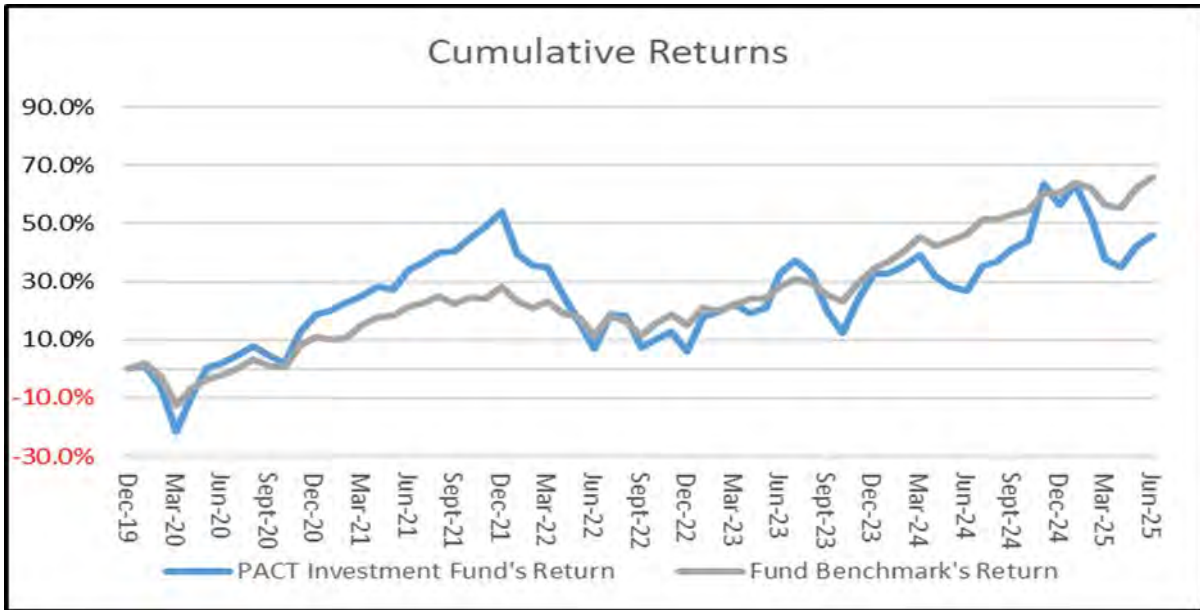
Investment Results

We began running the investment portfolio separately from the long-term strategic holdings on 1 January 2020.

The fund is growth focused, with 92.5% in equities, 4.1% in bonds and loans, and 3.4% in cash on 30 June 2025.

For the financial year ended 30 June 2025 the investment portfolio produced a strong return of +15.17%.

Cumulative Fund Returns vs Benchmark Returns to 30 June 2025



Responsible Investment

The Board is very confident that all its holdings represent a proper application of the Church's Responsible Investment Policy and expectations.

Decade of Climate Justice vision ("Rekindle the Va of Papatuanuku")

The PACT 2086 Trust equity portfolio's greenhouse gas emission exposure at 30 June 2025 was at 30.8% of the benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level.

Our equity portfolio is aligned with a potential temperature increase of 1.5° C by 2050.

By planting Willowford Forest in native Manuka we expect to see improvements in biodiversity on the property. Comvita's studies show it only takes 3-5 years following planting for biodiversity to show significant improvement.

PACT operations:

1. 50% of Board meetings are now held digitally online, reducing travel costs and emissions.
2. Board papers are now digital copies.

THE ROBERT GIBSON METHODIST TRUST

The 60th Annual Report of the Robert Gibson Methodist Trust to the Methodist Conference 2025. Rarely have I had the opportunity to report to conference a good production year coupled with a very good payout of \$10.10 per Kg/MS.

Production this season was 279692 Kg/MS = 19677 Kg/MS above last season. The water reticulation system on the Maire Farm is being upgraded and is $\frac{3}{4}$ complete. The last section will be done this summer.

The Taranaki Region Council did an audit on both farms regarding Riparian Planting; we are fully compliant.

Disbursements for conference approval:

Tertiary Bursaries	\$120,000
Wesley College Students	\$90,000
Taranaki/Whanganui Youth (Synod Discretion)	\$10,000
Manna Centre (Taranaki)	\$30,000
Mission Resourcing	\$12,000
Manaia Hall Maintenance	\$5,000
General (at Trust discretion with the scheme)	\$50,000
Total Disbursements	\$317,000

The payment to Mission Resourcing has been increased by \$3,000 with a request that the additional funding be used to assist the Taranaki Youth Ministry led by Rev Michael Lemanu. The Trust understands this ministry is currently being funded by Conference.

I believe that the R.G.M.T Board is a very capable and committed group of people who willingly give their specialised skills, knowledge and time. We have maintained a strict adherence to the deed of the Trust formed in 1965.

W.A Yateman, Chairman R.G.M Trust, 26/08/2025

COMPLAINTS REVIEW COMMITTEE

The committee has had no cause to meet this year so has nothing to report.

Rev. Dr Susan Thompson

Chair, Complaints Review Committee

SUGGESTED DECISIONS

1. The reports are received.

Board of Administration

1. The report is received.
2. Conference affirms the continued appointments to the Complaints Review Panel: Susan Thompson (Chair), Goll Manukia, Joohong Kim, Uesifili Unasa, Peter Williamson, Kathleen Tuai-Ta'ufo'ou, Mafua Lolohea, Matthew Croucher, Ngaire Southon and Sharon Waaka.
3. Conference affirms the continued appointments to the Disciplinary Tribunal: Kate Davenport KC (Chair), Royden Hindle (Deputy Chair), Ian Boddy, Kathryn Walters, Tovia Aumua, David Poultney, Arapera Ngaha, Jeff Sanders, David Ayers, Carol Dale and Melenaita Taumoeofolau.
4. That the members of the Board of Administration for 2026 be: Nan Russell (Chair), Ruby Manukia-Schaumkel, Dale Peach, Marama Hotere, Mataiva Robertson, Tovia Aumua, Paul Wells, David Ayers, Arapera Ngaha (Tumuaki) and Tara Tautari (General Secretary)

Spiritual Wellbeing Initiative

1. The report is received.
2. The Board of Administration be thanked through the General Secretary Reverend Tara Tautari for the funding made available to undertake the beginnings of this important work in Spiritual Wellbeing.
3. In acknowledgement that the work as outlined in this Report by the Reverends Setaita K. Veikune and Mary Caygill was for one year only in 2025, they be thanked for the work done.
4. Given the critical importance of this work in spiritual wellbeing, the responsibility and development of this work come within the mandate of Te Hāpai Ō Ki Muri, to be managed by the Kai Hāpai in consultation with Trinity Methodist Theological College.

Stipends Committee

1. The report is received.
2. The stipend for 2025-2026 for full time stipendiary ministry as of 1 July 2025 is \$62,998.35.
3. That Standard Reimbursing Allowance increases to \$4,212.87 per year.
4. The Book and Resourcing Allowance remains at \$1,500.
5. Supervision Fees are increased to \$1,700 per annum.
6. The Travelling Allowances for reimbursement of Church related travel within Information Leaflet No. 25 be increased those provided by the Inland Revenue Department.
7. The annual study leave subsidy within Information Leaflet No. 7 remains unchanged at \$300 per annum.

Connexional Financial Review Committee

1. The report is received.
2. The Connexional Financial Review Committee for the 12 months following the next Connexional year to be: President, General Secretary, Paul Wells (member of the Board of Administration), Craig Fisher (external accounting professional), the Tumuaki of Taha Māori and one other external accountant as approved by the President.

Methodist Connexional Property Committee, Property & Insurance

1. The report is received.
2. The Board of Administration records that it has appointed the following members to the Methodist Connexional Property Committee for 2026: Carol Dale (Chair), Arapera Ngaha, Harry Tawhai, David Ayers, Bruce Stone, Ronnie Matafeo, Charlotte Veikune, Peter Moss, Mateaki Telefoni, Jill van de Geer, Joshua Robertson, Nicola Grundy, Tara Tautari (General Secretary).
3. Conference directs the Connexional Property Strategy Group to continue to implement the changes over the 2026 year, in close consultation with the Methodist Connexional Property Committee to ensure alignment and collaboration throughout the process. The Strategy Group is further requested to provide a progress report on the implementation at the next Conference.

Wesley Historical Society (NZ): Te Roopu Hitori o Te Hāhi Weteriana o Aotearoa

1. The report is received.
2. That Conference expresses its appreciation of the contribution made to the work of the Wesley Historical Society by Norman Brookes over an extended period as writer, researcher and Executive Committee member, and wishes he and Margaret every blessing

- on their relocation to Australia to be closer to family.
3. That the Executive Committee for 2026 be (as determined by the Annual General Meeting held prior to Conference).

Professional Development Grants Committee

1. The report is received.
2. That Professional Development Grants Committee membership for 2026 shall be: Susan Thompson (Convenor), Sonia Faulkner, Jackie McGeorge, Suiva'aia Te'o, Esther Peach, (Principal, Trinity College), Arapera Ngaha (Te Taha Māori), Nicola Teague Grundy (Kai Hāpai) and Tara Tautari (General Secretary/Corresponding).

New Zealand Methodist Trust Association (MTA)

1. The report is received.
2. There were no changes to the Board during the 2025 financial year.
3. MTA thank the Church for its continued support during 2025.
4. MTA also acknowledges the work of the staff of the Connexional Office seconded to the work of MTA.
5. That the 2026 Board of the Methodist Trust Association be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu and Tara Tautari (Board Secretary).

PACT 2086 Trust

1. The report is received.
2. There were no changes to the Board during the 2025 financial year.
3. The Board of PACT 2086 Trust is made up of those persons appointed to the Board of the Methodist Trust Association.
4. That the 2026 Board of PACT 2086 Trust be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary).

The Robert Gibson Methodist Trust

1. The report is received.
2. The R.G.M.T Board for 2025 - 2026 be: Preston Bulfin, John Chittenden, Mark Hughson, John Lefleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan and Bill Yateman. Exofficio Tara Tautari, Superintended of Lower North Island or their nominee.

Complaints Review Committee

1. There is no report this year.



Ministry

- Trinity Methodist Theological College
- Wesley College Trust Board
- Te Hāpai Ō Ki Muri
- James & Martha Trounson Benevolent Trust
- Churches Education Commission
- Interim Diaconate Task Group
- Methodist Lay Preachers Network
- Uniting Congregations of Aotearoa NZ
- Grafton Downs Limited
- Tertiary Chaplaincies [ITCC & ANZTCA]
- Hospital Chaplaincy Aotearoa
- Defence Force Chaplaincy
- Prison Chaplaincy Service





TRINITY METHODIST THEOLOGICAL COLLEGE

Te hā o te hīhī ka roa

Trinity Theological College continues to serve as the Methodist Church's centre for theological education and ministerial formation, equipping leaders for the Church and wider community in Aotearoa and the Pacific. The past year has been marked by both continuity and change — strengthening partnerships, renewing programmes, advancing research, and preparing for a leadership transition. This report highlights significant achievements, acknowledges ongoing challenges, and outlines future directions for the life of the College.

Highlights

The year has unfolded largely as planned, with several significant developments that strengthen Trinity's role in theological education and Methodist formation.

Partnership and Collaboration: Our closer partnership with St John's College is evident in the growing number of students undertaking the Bachelor of Theology (BTheol) degree. In addition, staff from St John's College have contributed directly to the teaching of Trinity courses, reflecting a deepening spirit of cooperation across institutions.

Formation Team Model: Work has commenced on the proposed transition to a Formation Team Model, developed in closer collaboration with Te Hāpai. This model will bring together staff from both institutions to share responsibility for student training and leadership training, ensuring an integrated and sustainable approach.

Research and Scholarship: Two significant research initiatives are underway:

- A survey on the **experiences of gender and sexuality diverse (GSD) individuals in Pacific lotu spaces**, providing important insights into inclusion, wellbeing, and the role of faith communities. This has now been completed.
- The HRC-funded Lotu Factor project, exploring the impact of religiosity on the wellbeing of Tongans in New Zealand during the COVID-19 pandemic.

Events: Trinity hosted two important academic and church-facing gatherings:

- The Wesley Symposium in September, which continues to be a flagship event in the College's annual calendar.
- The Lotu Factor Symposium in October, which showcased ongoing research and created a platform for engagement between scholars, churches, and communities.

Regional Leadership: A high-level meeting of the Heads of Methodist Theological Colleges across the Pacific is scheduled for October 2-4, 2025 in Auckland. This is to discuss the development of the Methodist Graduate Theological Consortium. This marks an important step towards shared postgraduate programmes, pooling expertise, and strengthening regional theological education.

Academic Engagements: Trinity staff have continued to contribute to scholarships and global networks:

- Several staff members attended the OBSA 2025 conference (Sia'atoutai Theological College, Tonga, 28-29 August 2025) building connections with wider theological and biblical studies networks.
- The Principal has been invited to deliver the prestigious Northey Lecture at the University of Divinity, Melbourne (September 2025), further raising Trinity's academic profile.

Challenges: While these developments are encouraging, several challenges continue to impact the life of the College:

- **Financial constraints** affecting long-term sustainability.
- **Leadership transition**, requiring careful navigation to ensure continuity.
- **Sustainability of programmes** relative to the size of the staff team.
- **Staff retention and professional development**, which remain vital but under-resourced.
- **Work overload**, as a small core team, carries wide responsibilities across teaching, research, and administration.

4 + 4 appointment for Principal of Trinity Theological College:

A 4 + 4 connexional group has been convened to engage in the process of appointing a new Principal for the College. It has been 10 years since the appointment of the last Principal requiring extensive consultation within the church to update the Position Description to reflect the needs and current practices of the church.

Proposal to Amend Laws & Regulations – Appointment of Principal of Trinity College

Trinity College Council asks Conference to amend the Laws and Regulations to remove the current requirement that the Principal of Trinity College be a Presbyterian in Full Connexion.

The role of Principal is not defined by ordination status, but by the capacity to lead with vision, theological depth, cultural competence, and prophetic courage. Our law book already states that Conference may appoint a minister or lay person to any Connexional or Resource Appointment unless another provision applies. We believe the “other provision” restricting the Principalship to Presbyters is unnecessary and inconsistent with the Connexion's wider practice.

What matters is not the title, but the attributes clearly set out in Section 11C 8.1(a)–(j):

- educational and strategic leadership
- fostering community and pastoral formation
- promoting and resourcing ministry preparation
- engaging the Church in mission and justice
- and, above all, embodying our covenantal commitment between Te Taha Māori and Tauīwi, grounded in Te Tiriti o Waitangi and expressed through bicultural partnership and Pasifika engagement.

Lay leaders as well as Presbyters are fully capable of exercising this leadership, including the prophetic, theological, and justice-oriented dimensions required of the College. To insist otherwise is to diminish the gifts of the whole people of God and to limit Conference's ability to discern the best person for this critical role.

We therefore ask Conference to make the role of Principal consistent with other Connexional appointments by removing the requirement that the Principal be a Presbyterian in Full Connexion.

The Future

The future direction of Trinity lies in collaboration and shared capacity. The partnership with St John's College, the integration with Te Hāpai through the Formation Team Model, and the emerging Methodist Graduate Theological Consortium signal a new era of cooperative theological education in Aotearoa and the wider Pacific.

Through these partnerships, Trinity will strengthen its programme delivery, expand postgraduate

opportunities, and enhance its role in forming leaders for the Church and society.

Acknowledgements

We record our deep gratitude to:

- Mr Richard Biddle, outgoing Council Chair, for his service and steady leadership.
- Rev Prof. Nāsili Vaka'uta, outgoing Principal, for his dedicated leadership and contribution to Trinity's mission.
- Trinity's mission.

Farewell Remarks from the Principal

As I bring this report—and my service as Principal—to a close, I want to express my heartfelt thanks to Conference for entrusting this responsibility to me over the past eleven years. It has been both an honour and a privilege to serve as the first Pacific person (and the first person of colour), to hold this role in the history of Trinity Theological College.

I hope I am leaving the College in a better state than when I began. I take responsibility for any and all shortcomings during my term, and I salute my team for their dedication, faith, and resilience. It has been a joy to work alongside them, and I wish them every blessing as they continue the work we have begun together.

With gratitude and hope, I hand over the baton to the new Principal, offering my full support and best wishes as Trinity enters a new season.

Tauange moe 'Otua ke ne fakaa'u 'eku ta'ea'u, pea fakakakato 'eku ta'ekakato.

'Ofa atu fau moe lotu,

Rev Prof Nasili Vaka'uta

Shirley Rivers/ Chairperson

Suggested Decisions:

1. That the report be received.
2. That conference confirms the appointment of Shirley Rivers as Chairperson of Trinity Council.
3. That the service of Rev. Prof. Nāsili Vaka'uta, outgoing Principal, to Trinity be acknowledged.
4. That conference affirms removing the requirement that the principal be a Presbyterian in Full Connexion
5. The conference request the Law Revision committee to amend the law book accordingly.
6. That the Trinity College Council members for 2025-26 are: Shirley Rivers (Chairperson), Principal, Steven Hargreaves, Richard Biddle, Naasona Te'o, and Saia Havili, and two more to be confirmed at conference, Academic Registrar (Secretary).

WESLEY COLLEGE TRUST BOARD



Introduction

Wesley College continues to deliver on its founding purpose as a Christian, multi-ethnic, socially diverse boarding and day school. The College remains a parish of the Methodist Church of New Zealand - Te Hāhi Weteriana o Aotearoa, and its special character continues to guide all aspects of school life.

Our commitment to inclusiveness, bicultural partnership, and academic excellence is shaped by our identity:

- We are Christian in practice
- We are Methodist in ethos
- We are Accepted for who we are
- We are Called to be God's people to do God's work
- We belong to the Wesley College Family and the wider Family of God

In 2025, the school environment is marked by a renewed sense of purpose and optimism. While external constraints such as the property market have delayed the timing of our campus rebuild, there is much to celebrate in terms of student achievement, staff development, and strengthening of our safeguarding and pastoral care systems.

Wesley College temporary hostel closure

The Wesley College Trust Board resolved to close the College hostels at the end of Term 4, 2025. This decision was made in response to concerns raised by the Education Review Office and internal reviews regarding student safety and cultural wellbeing. The closure will allow for a full review of hostel operations and alignment with Wesleyan values. The closure will also see the renovation of two of the existing hostels to ensure they are brought up to a state-of-the-art standard. The Trust Board has committed to reopening the hostels when high standards of care and safety are met.

This strategic move reflects the Board's dedication to safeguarding students and ensuring that Wesley College remains a nurturing and values-driven environment where students' wellbeing is nurtured. Communications regarding the closure have been coordinated with HR and communications advisors, and messaging has been carefully crafted to support staff, students, and stakeholders through the transition.

Strategic Vision and Renewal Initiatives

In 2025, the Wesley College Trust Board undertook a major strategic revitalisation to reconnect with its founding purpose and reassert its commitment to excellence in Methodist, Māori, and Pasifika education. The updated Strategic Plan, developed through a collaborative process across governance and school leadership, lays out a bold, values-led pathway for the next five years. Key priorities include strengthening spiritual and pastoral life, reigniting alumni and Church engagement, clarifying governance structures, and centering the College's Special Character in all aspects of leadership and learning.

Complementing this strategy, the Board has launched a significant Infrastructure Renewal Plan led by the "Infrastructure & Redevelopment" working group. This includes the flagship Denton Landscape Redevelopment Project, aimed at creating safe, inclusive spaces that reflect the College's identity and foster community celebrations. With support from the wider Wesley whānau, this transformation will reshape campus life while anchoring it in faith and legacy.



Together, these initiatives signal the Trust Board's resolve to move from reflection to action—bringing the Wesley vision boldly to life.



2025 Senior Prefect

2025 Head Boy

2025 Head Girl

Chaplaincy Appointment

In 2025, Wesley College undertook the significant step of appointing a new Chaplain through the Connexional 4+4 process. This Connexional Appointment reinforces the College's deep commitment to nurturing the Methodist Special Character across all aspects of school life.

The new Chaplain will offer spiritual and pastoral guidance for both students and staff and contribute meaningfully to chapel services, faith formation, safeguarding practice, and bicultural leadership. Interviews occurred on 26 July 2025 in Auckland. The appointment of the successful candidate, Rev Ieremia Amituana'i will be confirmed at Conference.

Safeguarding and Pastoral Care

There has been considerable progress in our safeguarding systems this year. Staff Safeguarding Champions have been trained and embedded across all key areas of the campus. An Inclusive Safeguarding Group has also been established, including representatives from pastoral, academic, and cultural leadership. This group is focused on ensuring all students, particularly those most vulnerable, are supported and heard.

A culture of student voice has been embedded more deeply, supported by feedback mechanisms across the campus and a more visible student council. Safeguarding is now understood to be everyone's responsibility, and training for all staff continues to ensure expectations are clear and responses are swift and effective.

Overall wellbeing indicators for students remain encouraging. Students report feeling safe, supported, and hopeful about their future. There are positive gains in emotional and social wellbeing, and while academic pressure is noted, students demonstrate a strong sense of resilience.

Education and Achievement

Senior student achievement in 2025 is tracking well above the previous year. Early term data shows:

- Overall achievement is 12% higher than the same time in 2024
- Excellence and Merit endorsement rates are up 5% and 8% respectively
- A small number of students below target are being supported through whānau engagement, course adaptation, and additional learning support

Junior literacy and numeracy continue to be priority areas. Reading Plus and e-asTTle results show most Year 9 and 10 students are within range to meet expected curriculum levels, though a smaller group require targeted support. In mathematics, Year 10s are performing close to the national mean, and ability-based class grouping is being used to assist with targeted interventions.



Wesley students continue to be actively involved in a broad range of co-curricular activities. Seven rugby teams, four netball teams, and other opportunities such as music, defensive driving, and forklift licensing reflect the depth of student engagement.



Academic Achievement: NCEA 2024

Our students continue to outperform national averages

MAORI STUDENTS
41% above at Level 1
18% above at Level 2
24% above at Level 3
PASIFIKA STUDENTS
40% above at Level 1
10% above at Level 2
16% above at Level 3
MALE STUDENTS
28% above at Level 1
4% above at Level 2
18% above at Level 3
FEMALE STUDENTS
44% above at Level 1
13% above at Level 2
5% above at Level 3

This reflects our ongoing commitment to excellence and continuous growth.

Attendance

Attendance remains a strong focus. Term 1 average attendance was 86.3%, though changes in Ministry reporting have impacted our Every Day Matters data. The College has updated its attendance procedures and is communicating expectations clearly to students and families.

To be eligible for 2026 sports and cultural groups, students must maintain 90%+ attendance and meet academic benchmarks. These criteria have been clearly communicated to the school community.

Property and Facilities

Maintenance and improvement work continues across the campus:

- Windows in key teaching areas have been replaced
- Landscaping and Amphitheatre construction is underway
- Demolition of the Denton is complete

An update on the W.H. Smith Memorial Chapel: At present, progress on determining the building's future is paused while financial considerations are reviewed and discussions with the Methodist Church continue. The Board will provide further updates as the situation develops.

Roll and Growth

The 2025 roll sits at 349 students (188 boarding, 161 day), including 13 international students. Applications remain strong, and demand for places continues to exceed capacity in some year levels.

Grafton Downs and Rebuild Plans

While Grafton Downs Limited continues to perform solidly, the property market slowdown has affected section sales and delayed funding availability for the Wesley College rebuild. Planning continues, and the Trust Board remains committed to rebuilding on the Paerata site when conditions allow.

Suggested Decisions:

1. The report is received.
2. That the Conference affirm the progress made in safeguarding, student achievement, and College life.
3. The Board thanks Rev Ali'itasi Aoina-Salesa for her many years of service to Wesley College.
4. That the Conference note the proposed changes to boarding fees and support the College in maintaining accessibility for students from all backgrounds.
5. The 2025/2026 membership of the Wesley College Trust Board is: Jan Tasker (Chairperson) Norman Johnston (Deputy Chair), Barry Shuker, Patisepa Tala'imanu, Gillian Laird, Meleane Nacagilevu, Arapera Ngaha, Alain Makiha-Perham, Jeff Moeakiola, Wesley Mansell, Tjay Asiata.

TE HĀPAI Ō KI MURI

He mihi tēnei purongo o 'Te Hāpai Ō Ki Muri' ki a koutou ngā mema o te Hui Tōpū.

E whakanui ana mātou i ngā mahi o tēnei tau, otirā, te whakatūnga o tō mātou rūpū hou e arahina ana e te Kai Hāpai. E tautoko ana Te Hāpai Ō, i ngā mahi hei whanake haere ngā mahi puta noa i te hāhi. E titiro whakamua ana mātou ki te angitu tonu o te minitātanga.

E kī nei mātou, *"Hāpai ake, tautoko ake, whanake ake ngā wāhi katoa o te hāhi hei oranga mō tatou katoa e mahi tahi i te Kaupapa Tikanga Rua ki Aotearoa"*.

SECTION A: Looking Back

This year marked the formal establishment of Te Hāpai Ō Ki Muri, following the induction of Nicola Teague Grundy as Kai Hāpai and the appointment of Matila Amani as Executive Assistant in February.

Later in that same month, Te Hāpai Ō Ki Muri Connexional Standing Committee held its inaugural hui at the 409 Church Offices in Penrose, Auckland. At the time, the building was still undergoing significant repairs due to prior flooding and water damage. The office space remained in a transitional, "work in progress" state, and both Nicola and Matila were understandably, still in the midst of settling into their new roles and environment. But it was important for the Standing Committee to meet on-site to begin understanding the dynamics, duties, and setting of our staff, and how these shape the rhythm and responsibilities of Te Hāpai Ō. This two-day hui laid the foundation for our regular meetings in a hybrid format, combining in-person and online engagement.

We are a Bi-Cultural Standing Committee, made up of equal representation from both Te Taha Māori and Tauīwi, determined to uphold our church's covenantal commitment to partnership and shared leadership. We comprise of members drawn from various parts of our hāhi, selected for their contextual expertise, leadership experience, and commitment to the church's mission.

Each member facilitates or assists to further work in specific areas of focus, including:

- Ministry development (e.g. Rangatahi, Diaconal, regional specific).
- Strengthening relationships with various parts of the life of our hāhi, including Trinity College, and other cultural, regional, institutional areas.
- Overseeing of property matters pertaining to Te Hāpai Ō.
- Partnership and Grants Committees.

In May, we welcomed Anaseini Hoglund as the 409 Office Assistant/Receptionist, and in July, Sonia Pope was appointed as Kai Whakahaumarū (Director of Safeguarding). These additions have strengthened our operational capacity and reflect our commitment to wellbeing and safety.

Throughout this formative year, we have navigated the complexities of building a new structure while actively engaging with the wider Church. We acknowledge the patience, feedback, and encouragement received from across the Connexion, from those who participated in hui and consultations, to those who offered reflections on our reports and proposals.

With gratitude and humility, we now turn our attention to the strategic priorities that will shape and guide our work in the year ahead, informed by all that has been shared and gathered throughout this foundational season.

SECTION B: Strategic Plan

As Te Hāhi Weteriana o Aotearoa steps boldly into this season of transformation, we affirm that this journey is not solely about structures or strategies, but about faithful responsiveness to the Spirit's guidance. We are a Church shaped by the living presence of God — rooted in aroha and grace, guided by Te Tiriti o Waitangi, and called to co-create communities of belonging, justice, and healing.

Our work is being undertaken in a spirit of listening — not as a passive exercise, but as an intentional, prayerful discipline. We listen for the movement of the Spirit in the whenua, in the calls for justice, in the wisdom of Te Ao Māori, in the creativity of our young people, and in the longing of our communities for hope.

Our focus for the year ahead is as follows:

1. Developing our strategic plan

The future direction of our work is centred on developing a clear strategic vision and plan that will underpin all aspects of our mission and governance. This vision will provide the foundation for leadership development, well-being and safeguarding initiatives, and the strengthening of capability across the Church. It will also guide how we deepen partnership and co-governance, ensuring that our structures and practices foster belonging, participation, and transformation. Through this process, we seek to build a shared sense of purpose and direction that aligns our priorities, supports effective leadership, and sustains the life and mission of the Church into the future.

2. Well-being and Safeguarding:

Conference 2024 approved the Methodist Church Safeguarding Policy and noted that one of the key tasks of Te Hāpai Ō Ki Muri would be the implementation of the policy adopted at Conference 2024.

In implementing this policy Sonia Pope was appointed as the Kai Whakahaumaru (Director of Safeguarding). The workplan of the Kai Whakahaumaru [Director of Safeguarding] focuses on strengthening safeguarding practices within the church through research, policy development, and professional development. In the short term, the plan includes conducting a needs analysis, attending key training workshops, contributing clinical expertise, updating key policies and documents, and preparing a new Child Safety Policy for launch.

Also established is the Safeguard Reference Group (SRG) who provide guidance and collaborative input to the Director of Safeguarding, supporting the development and implementation of a robust, inclusive, and faith-informed Safeguarding Framework across Te Hāhi Weteriana o Aotearoa.

Comprised of key representatives from across the Church, the Group offers strategic, cultural, theological, and practical advice, helps identify risks and opportunities, and promotes the integration of safeguarding into the Church's culture, policies, and practices. The Group uses diverse perspectives to build trust, support communication, and keep children, young people, and vulnerable adults safe and treated fairly. One of the first projects the SRG worked on was consulting with the Director on child safety issues, contributing directly to the creation of a Church Child Protection Policy that is relevant, fit for purpose, and applicable across all congregations. The new Child Safety Policy (appendix 1) is now available for implementation.

For next year, the aim is to build internal and external safeguarding networks- one being a key collaborative relationship with Wesley College. In preparation for the intended closure of Wesley College, the Safeguard Director is committed to providing ongoing support to the College not only throughout the closure process, but also during the renewal and eventual re-opening of the school's dormitories. This support will include, but is not limited to, developing transition plans that strengthen the school's culture and renew the Wesley spirit, fostering a safe environment where students feel a strong sense of belonging, ensuring teachers have access to professional development opportunities, and guiding school leadership to model a strong Methodist ethos grounded in love, care, respect, commitment, and compassion.

The Safeguard Director will also ensure that safeguarding and wellbeing remain integral across all levels of the school community from students to management, and throughout both the closure and the future re-opening of the dormitories.

The Safeguard Director will also over time develop specific policies for disability and LGBTQ+ inclusion, establish clear communication pathways for managing traumatic incidents, and deliver targeted professional development for church leaders on trauma-informed and crisis-response practices.

A priority will be clear and consistent communication with the Church on the safeguarding programme, to build trust, ensure shared understanding, and support a culture of safety and accountability across all parts of Te Hāhi.

3. Leadership Support

Responses from were received from three Synods on the proposed leadership support and capacity building framework. The comments received commended the commitment to strengthening leadership capability through a consistent and transparent framework that nurtures growth, sustains wellbeing, and clarifies expectations for those in leadership roles. The importance of active engagement with Synod Executive Committees in the first year of implementation was suggested and will be implemented to ensure understanding and preparedness, and the need for consistency across Synods. The integration of Pasifika frameworks to reflect the diversity of our leadership is also being embedded into the process.

The responses received encouraged implementation in 2025 with a formal review process for Synod Superintendents as stage one of a more comprehensive review and evaluation framework. Material will be shared with Synods in the new year as stage one is implemented along with a process of training hui for Superintendents as they then begin to implement this model within their own Synods.

Stage one is for Synod Superintendents to engage in regular, intentional reflection on their leadership, with the aim of nurturing growth, sustaining wellbeing, and supporting capability development. Following evaluation and refinement, stage two will be implemented in 2027 for Presbyters, Deacons and stationed Lay Ministers.

The review process for parish reviews will be scheduled for 2028. Until then the current model will continue.

4. Kai Hāpai Rangatahi and Rangatahi Reference Group Support

Conference 2024, tasked *Te Hāpai Ō Ki Muri* working collaboratively with Rangatahi to develop a strategy that prioritises two key outcomes:

1. The establishment of a new Connexional appointment – *Kai Hāpai Rangatahi*
2. The formation of a Connexional *Rangatahi Youth Reference Group*

The 4+4 process was implemented and followed and a Kai Hāpai Rangatahi appointment will be made by Conference 2025.

The Rangatahi Reference group has been established and has identified key priorities for the year ahead including:

- Network Mapping Across the Church
- Identifying individuals with key skills, resources, and experience.
- Recognising the untapped value within existing church faith communities.
- Establishing pathways for better connectivity and collaboration.
- Developing a communication strategy – including a digital strategy and production
- Resource development
- Synod and Rohe engagement

5. Year of Discernment and Ministry Formation

Synod responses to the reframing of the Year of Discernment highlighted strong support for the proposed Discernment Journey as a more inclusive, relational, and contextually relevant model for ministry formation.

Synods affirmed:

- The discontinuation of the current Year of Discernment programme,
- Emphasises on relational discernment, flexible timelines, cultural and generational accessibility.
- Synod-level responsibility,
- A wānanga-based formation model, and structured support for candidates and mentors.

Key considerations raised include ensuring engagement with diverse cultural and theological perspectives, integrating Pasifika and generational frameworks, developing training adaptable to different ministry contexts, and fostering intentional encouragement of younger leaders.

There was a strong emphasis on effective collaboration between Trinity College and Te Hāpai, as well as the need for robust communication strategies. Conversations have begun with Trinity College for an integrated approach with the aim of piloting the new model in 2026. Guidelines and handbooks are currently under development. A process to integrate those in the current model is also underway.

6. Recognised Season Employees (RSE) Strategy

Earlier this year, a hui was held bringing together representatives from across the Connexion to address the wellbeing of Recognised Seasonal Employees (RSE workers). The gathering highlighted significant gaps in our Church's pastoral, practical, and prophetic engagement with RSE communities, while also challenging us to consider the scope of our mission and how we might respond with compassion, coordination, and courage.

The hui identified the need to:

- Map current parish initiatives supporting RSE workers.
- Explore a coordinated, values-driven approach.
- Begin shaping a strategy rooted in Methodist commitments to justice, service, and spiritual wellbeing.

While some parishes are already providing hospitality, pastoral care, and advocacy, the absence of a Connexional strategy means this support remains uneven and unsustainable. Our calling to justice and manaakitanga requires us to act together. Over the coming year, Te Hāpai ō ki Muri will host a further wānanga to progress this kaupapa and develop a Connexional strategy grounded in the love of Christ, the Church's bicultural and multicultural identity, and our commitment to both compassionate care and prophetic advocacy.

This work represents a timely opportunity for the Church to uphold the dignity and worth of RSE workers, embodying Christ's love through intentional relationship, practical action, and a united voice for justice.

7. Long-term aspirations – Weteriana Hub

Te Hāpai Ō Ki Muri has confirmed its commitment to partner in the development of the new Weteriana Hub at Wesley College/Paerata Rise. This decision reflects both the practical unsuitability of current facilities and a bold step toward reorienting the Church's presence in Te Ika-a-Māui (North Island). The Hub will provide a visible and accessible northern anchor for Te Hāhi Weteriana o Aotearoa, complementing Weteriana House in Christchurch, and embodying our bicultural covenant, theology, and mission.

More than just an administrative centre, it will be a place of welcome, reflection, and connection — where our stories (Māori and Tauiwi) stand together, where leadership and hospitality are woven in prayerful dialogue, and where the Church's future is shaped with hope, justice, and belonging.

Together, these workstreams demonstrate our Church's Spirit-led commitment to justice, compassion, bicultural partnership, and the flourishing of all people — signs of meaningful transformation already emerging through safeguarding, leadership support, discernment, rangatahi strategy, and beyond, grounded in whakawhanaungatanga, accountability, and deep listening to God and one another.

Suggested Decisions:

1. The report is received.
2. Conference receives and notes the Child Safety Policy as an integral part of the Safeguarding Policy adopted by Conference in 2024.
3. Conference requests Synods, Rohe, Parishes and Connexional Groups to engage with training, resources and process ensure the safeguarding of children is embedded in all areas of church life and ministry.
4. Conference affirms the stage one implementation of the Ministry Review process during 2026. Feedback gathered through this initial implementation will inform evaluation and refinement of the model, with a revised Connexional framework to be shared with Conference 2026.
5. Conference welcomes the appointment of Kai Hāpai Rangatahi, affirming their leadership in supporting the engagement, discipleship and voice of rangatahi across the Church.
6. Conference notes the establishment of the Rangatahi Reference Group, recognising their role in advising on policy, programme development, and initiatives that support the participation and wellbeing of rangatahi in the life of the church.
7. Conference encourages Synods, Rohe, Parishes and Connexional Groups to work collaboratively with the Kai Hāpai Rangatahi to strengthen the Church's commitment to nurturing and empowering young people of Te Hāhi Weteriana.
8. Conference welcomes the refined Discernment Journey programme, noting its focus on relational discernment, flexible timelines, cultural and generational accessibility, and wānanga-based formation.
9. Conference agrees to discontinue the current Year of Discernment programme, and supports the transition of candidates into the new model with structured guidance and mentoring.
10. Conference encourages Synods, Hui Pōari, Rohe, and Parishes to participate in the upcoming wānanga hosted by Te Hāpai Ō Ki Muri, aimed at developing a co-ordinated RSE response and strategy.
11. Te Hāpai Ō Ki Muri membership for 2026 is: Te Rito Peyroux (Chairperson), Amelia Takataka-Kaur, Amos Muzondiwa, Dilys Davies, Joshua Robertson, Hoana Flay, Keita Hotere, Ngahina Ranui, Shirley Rivers and Nicola Teague Grundy (Kai Hāpai).

Appendix 1

Child Protection Policy

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Ko ngā kupu Whakamārama | Definitions

Kupu Maori Maori Word	Ko ngā kupu Whakamārama Definitions
Mokopuna	Grandchild
Tamaiti	Child
Tamariki	Children
Rangatahi	Youth and Young People
Kaimahi	Employees
Te Hāhi Weteriana O Aotearoa	The Methodist Church of New Zealand
Hauora – Tinana, Wairua, Hinengaro	Wellbeing – Physical, Spiritual, Mental
Tino Rangatiratanga	Right to exercise authority
Mana	Spiritual Power
Te Tiriti o Waitangi	The Treaty of Waitangi
Mana Wairua	Spiritual Autonomy
Minita-i-tōhia	Ordained minister
Minita-a-iwi	Lead Lay Preacher
Kaikarakia	Lay Preacher

Ko te Pūtake | Purpose

Te Hāhi Weteriana O Aotearoa – The Methodist Church of New Zealand is dedicated to the wellbeing, safety, and protection of children and young people. This policy affirms our responsibility to safeguard mokopuna, tamariki, rangatahi from abuse and harm, in compliance with New Zealand legislation, including the Oranga Tamariki Act 1989, the Children's Act 2014 and the Family Violence Act 2018. It also recognises Te Tiriti o Te Waitangi and upholds our churches ongoing commitment to a bicultural journey. This policy affirms a culturally responsive approach that upholds the rights, voices, hauora-a-tinana, a-wairua, a-hinengaro and identities of mokopuna, tamariki and rangatahi.

Ko te Hōkaitanga | Scope

This policy applies to all individuals serving within the New Zealand Methodist Church, including but not limited to ordained ministers, deacons, lay preachers, Minita-a-iwi, Kaikarakia, contractors, kaimahi, volunteers, youth leaders, Kaiarahi Rangatahi, Sunday School teachers, church leaders, church representatives, and congregation members engaged in church activities.

It covers all environments, programmes, events, and activities where mokopuna, tamariki and rangatahi are present, whether occurring on church premises, offsite locations, or through online and digital platforms.

This policy applies at all times where individuals act in the capacity of church leaders, representatives, or participants under the responsibility of the New Zealand Methodist Church.

Ko ngā Mātāpono | Values and Behaviours

Our child protection policy is grounded in a set of core values that guide every decision and action we take to safeguard mokopuna, tamariki and rangatahi. These values align with the church's safeguard policy.

The values serve as the foundation for creating a safe, nurturing, and culturally responsive environment.

- **Mana and Rangatiratanga** – We are committed to protecting and upholding the mana of mokopuna, tamariki and rangatahi, while respecting and supporting their rangatiratanga in all aspects of our ministry and decision-making.

- **Rights and Best Interests** – We place the rights and best interests of mokopuna, tamariki and rangatahi at the centre of our decisions, ensuring their safety, wellbeing, and cultural identity are consistently prioritised.
- **Whānau and Community** – We recognise that mokopuna, tamariki and rangatahi are nurtured within their families, whānau, hapū, iwi, and communities. We commit to honouring and respecting their cultural practices, values, and beliefs, ensuring our responses remain culturally appropriate and responsive to their needs.
- **Voice and Participation** – We value the voices and lived experiences of mokopuna, tamariki and rangatahi. We actively encourage their participation in decisions that affect them, upholding their right to be heard, respected, and valued in ways that enhance their safety and wellbeing.
- **Dignity and Respect** – We uphold the inherent dignity of mokopuna, tamariki and rangatahi, treating them with respect and compassion in all interactions and ensuring their identity and personhood are always honoured.
- **Prevention** – We are committed to proactive measures that prevent harm, abuse, and neglect, embedding safeguarding practices into all aspects of our ministry and community engagement.
- **Inclusivity and Transparency** – We ensure our practices are inclusive, equitable, and open, fostering a culture of trust, honesty, and fairness in all interactions with mokopuna, tamariki and rangatahi, whānau, and communities.
- **Responsibility and Accountability** – We take responsibility for our actions and decisions, ensuring all kaimahi, leaders, and volunteers are accountable for upholding the safety and wellbeing mokopuna, tamariki and rangatahi.
- **Pastoral Support** – We provide compassionate pastoral care mokopuna, tamariki and rangatahi, and their whānau, ensuring emotional, spiritual, and cultural support is available whenever needed.

By embedding these values into our practices, we ensure that mokopuna, tamariki and rangatahi are protected from harm, their voices are heard, and their wellbeing and development are actively supported in all aspects of church life.

Ko ngā kupu whakamārama o te takahi mana | Definitions of Abuse

In this policy, abuse is defined as the harming (whether physically, emotionally, sexually, spiritually, mentally and culturally) of any grandchild/mokopuna, children/ tamariki or young person/ rangatahi. This includes deprivation or neglect of mokopuna, tamariki, rangatahi.

Takahi Wairua | Spiritual Abuse

Spiritual abuse is a form of emotional and psychological harm that occurs when faith, scripture, or spiritual authority is misused to control, manipulate, or dominate another person. It can damage an individual's relationship with God, themselves, and the church community. (Royal Commission of Inquiry into Historical Abuse in State Care and in Faith-based Institutions Order, 2018)

In a **church context**, spiritual abuse can leave deep emotional wounds and cause individuals to distrust both God and Christian community. Spiritual abuse might include:

- Using the Bible, theology, or prophetic claims to instil fear, shame, or guilt.
- Pressuring someone to act against their conscience “in the name of God.”
- Claiming spiritual authority to silence questions, discourage healthy doubt, or demand unquestioning obedience.
- Excluding, isolating, or rejecting someone as a means of control.
- Using pastoral roles or church leadership to exploit or manipulate for personal gain.

Patu Tangata | Physical Abuse

Physical abuse is the deliberate use of force that causes, or has the potential to cause, physical pain, injury, or harm to another person. This includes actions that may leave visible marks, but also those that cause internal injuries or long-term harm. (Family Violence Act, 2018)

In a **church context**, even when intended as “discipline” or “correction,” physical harm is never acceptable and can have serious consequences for health, trust, and wellbeing. Physical abuse might include:

- Hitting, slapping, shaking, kicking, or any other form of physical assault.
- Forcing someone to take part in physically harmful activities, including dangerous punishments.
- Withholding basic needs such as food, water, shelter, rest, or medical care.
- Handling children or vulnerable adults roughly during activities or discipline.
- It also includes any act where a child is forced or persuaded to take part in sexual activities, whether or not they understand what is happening. It happens when an adult, or someone older or more powerful, uses mokopuna, tamariki, rangatahi for sexual purposes. This can include any type of sexual activity, physical harm such as strangulation or choking, touching or fondling of breasts or genitals, unwanted touching or kissing, exposing themselves to a child, or making a child expose themselves for sexual reasons.

Whakaiti Tangata | Cultural Abuse

Cultural abuse occurs when a person’s cultural identity, values, or practices are disrespected, dismissed, or used against them in a way that causes harm or diminishes their dignity. It can undermine a person’s sense of belonging and identity, and create barriers to participation in church life. (Oranga Tamariki Act, 1989)

In a **church context**, cultural abuse not only harms individuals but also damages the unity and witness of the church community. Cultural abuse might include:

- Mocking, stereotyping, or belittling someone’s cultural practices, language, or heritage.
- Excluding or marginalising people because of their ethnicity, culture, or traditions.
- Forcing individuals to abandon their cultural identity in order to “fit in.”
- Ignoring or dismissing the significance of cultural practices (e.g., food, dress, ceremony, or forms of worship).
- Misusing or appropriating cultural traditions in ways that are disrespectful.

Mauri Tukino | Emotional Abuse

Emotional abuse is a pattern of behaviour where a person causes harm to another by undermining their sense of self-worth, dignity, or emotional wellbeing. Unlike physical abuse, it may not leave visible scars, but its impact can be just as damaging and long-lasting. (Family Violence Act, 2018)

In a **church context**, emotional abuse can happen in many settings such as Sunday school, youth groups, pastoral care, choir, or informal gatherings. Emotional abuse might include:

- Constantly criticising, shaming, or humiliating a child, young person, or vulnerable young people.
- Using Scripture, faith, or spiritual authority to control, manipulate, or instil fear.
- Ignoring or excluding someone in a way that causes distress.
- Creating an environment of fear, embarrassment, nervousness or unsafe where a person feels they cannot express their thoughts, ask questions, or make mistakes.
- Pressuring someone to meet unrealistic expectations or using guilt to control their actions.

Whakamomori | Mental / Cognitive Abuse

Mental or cognitive abuse occurs when someone’s thinking, understanding, or mental wellbeing is deliberately manipulated, controlled, or undermined. It often involves creating confusion, self-doubt, or dependency in order to control or exploit another person. This type of abuse can be subtle but deeply damaging, particularly for those who may already be vulnerable because of age, disability, illness, or other circumstances. (Family Violence Act, 2018)

In a **church context**, mental or cognitive abuse can cause long-term harm, leaving individuals feeling powerless, isolated, or unable to trust their own judgment. Mental or cognitive abuse might include:

- Making someone question their memory, perception, or sanity.
- Constantly undermining or dismissing someone’s thoughts, ideas, or decisions.
- Exploiting someone’s cognitive impairments or mental health struggles for personal gain or control.
- Withholding important information to create confusion or dependency.
- Overriding someone’s ability to make decisions about their own life, faith, or participation in church.

Tapū Tangata | Neglect

Neglect is the persistent failure to meet a person's basic physical, emotional, spiritual, or developmental needs, which results in harm or places them at risk of harm. Unlike some other forms of abuse, neglect is often a pattern of omission rather than commission. Neglect happens when care, attention, or protection is withheld. (Oranga Tamariki Act, 1989)

In a **church context**, neglect can cause deep harm leaving individuals feeling abandoned, unseen, or unsafe within the very place meant to provide belonging and support. Neglect might include:

- Failing to provide adequate supervision or safety for children during church programmes or events.
- Ignoring the needs of vulnerable children, such as those with disabilities, illness, or age-related conditions.
- Withholding pastoral support when tamariki or rangatahi is clearly in distress.
- Failing to provide safe environments, resources, or opportunities for participation in worship and community life.
- Overlooking or dismissing repeated concerns raised by children, young people, or vulnerable adults.

Whakatāpungia Tangata | Deprivation

Deprivation occurs when a person is deliberately denied access to their basic physical, emotional, spiritual, or developmental needs, resulting in harm or placing them at risk of harm. Unlike neglect, which is often an omission or failure to act, deprivation is an active choice to withhold what is necessary for a person's wellbeing, safety, and growth. (Family Violence Act, 2018)

In a **church context**, deprivation contradicts its mission and can cause deep harm leaving individuals not only physically and emotionally weakened but also spiritually excluded or oppressed. Deprivation might include:

- Denying children or vulnerable adults' food, rest, or access to safe spaces during programmes or activities.
- Withholding opportunities for participation in worship, sacraments, or community life as a means of control or punishment.
- Refusing access to pastoral care, prayer, or spiritual support when it is reasonably available and requested.
- Preventing someone from receiving appropriate medical care, counselling, or external help.
- Using authority or resources in a way that restricts someone's dignity, safety, or development.

Nga tohu Tūkinō Tangata | Indicators of abuse

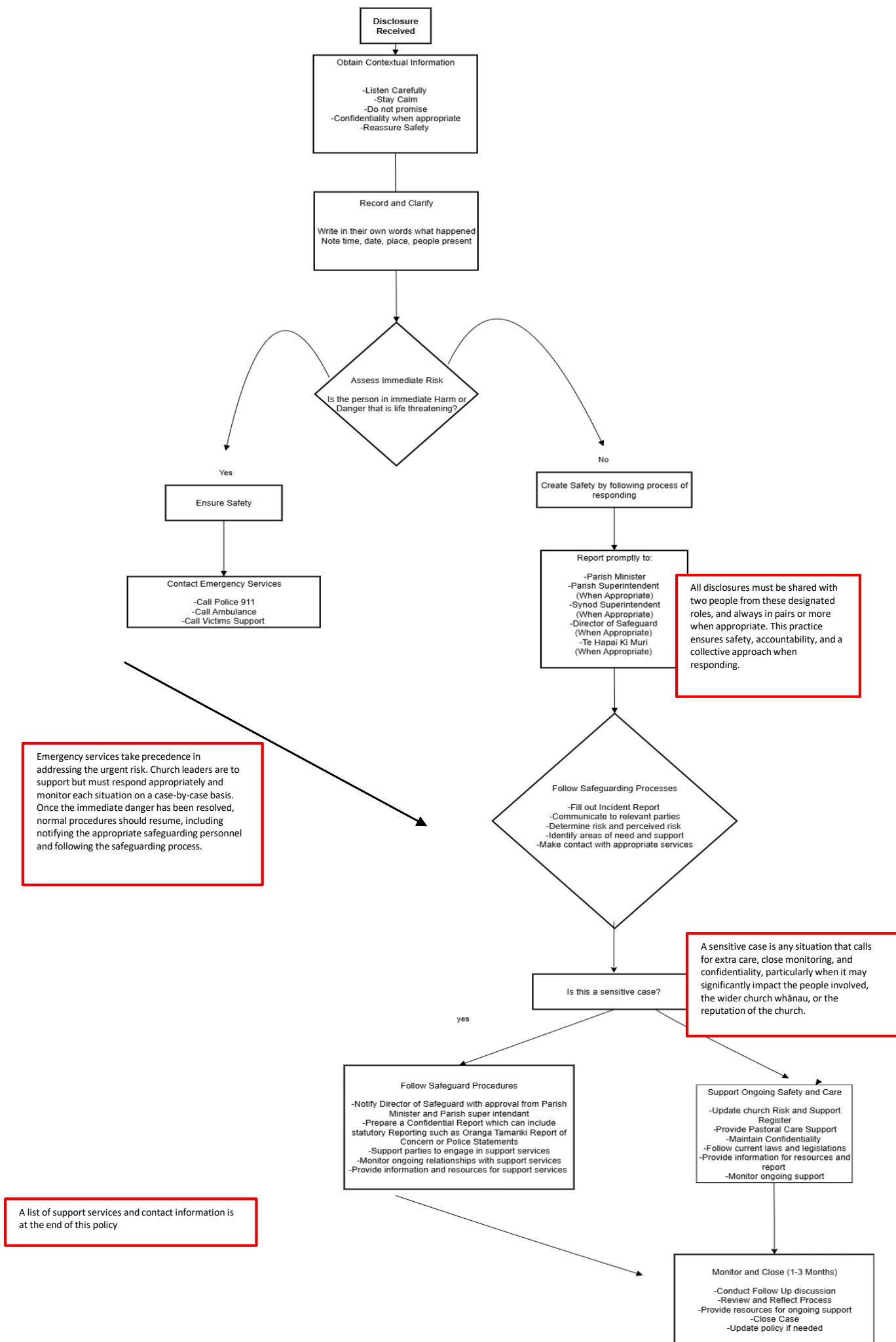
We all have a responsibility in knowing how to recognise signs of abuse and neglect. Child Matters is a registered charitable trust that provides guidance, advice, education and support to protect children. Indicators of different types of abuse can be found on the Child Matters website.

<https://www.childmatters.org.nz/insights/abuse-indicators/>

Huarahi Whākitanga uaua | Process of reporting and responding to disclosures

Any church leader or church representatives who suspects, witnesses, or receives a disclosure of child abuse or neglect must respond and report it immediately regardless on who may be involved. The steps are as following:

(Please note: The next diagram may require you to zoom in. The new flow chart design is in progress)



Ko ngā Kaupapahere Paerewa | Policy standards

- All ministers, church leaders, and representatives are carefully appointed by authorised church leaders and committees before being appointed to any church role or title.
- All church leaders undergo police vetting and will continue to be vetted every five years. Failure to meet vetting requirements will result in the referral to the Pastoral Committee for consideration. If a Lay person refuses to have a Police Vetting Check then such Lay person will not be permitted to work with children, youth or the elderly and their appointment will be discontinued.
- All churches are to have a support and risk register which records and documents all risk or safeguarding issues of the church. This helps records and monitor all safeguarding issues within each church. This is only accessible to church ministers and safeguarding personnel such as Kai Hāpai, General Secretary or Safeguard Director.
- All ministers and church leaders are to be sensitive to the needs and vulnerability of the children and young people with whom they work, ensuring that the professional nature of the relationship is made clear in an appropriate way.
- Training and accountability processes support the prevention of all harm. All staff will receive access to training, resource material, and opportunities to upskill in their areas of work and role in the church.
- Emotional abuse is strictly unacceptable. Leaders, volunteers, and members are expected to foster a culture of respect, encouragement, and kindness, ensuring that spiritual guidance builds up rather than harms.
- Misuse of spiritual authority to manipulate, control, or harm others is not tolerated. Leaders, staff, and volunteers are committed to humility, accountability, and servant leadership, using Scripture and pastoral guidance to support, encourage, and strengthen others.
- Physical abuse in any form is prohibited. Leaders, volunteers, and members are expected to engage in safe, respectful, and non-violent interactions. Any concerns or disclosures of physical abuse must be reported and addressed immediately through the church's safeguarding procedures, with the safety and wellbeing of the person as the top priority.
- Cultural abuse is unacceptable. Leaders, volunteers, and members are called to respect and honour cultural diversity within the body of Christ. Our church is committed to fostering inclusion, listening, and mutual learning, actively promoting practices that celebrate and safeguard every cultural identity. In doing so, we ensure that our worship, teaching, and community life reflect the richness of all cultures represented among us.
- Leaders, staff, and volunteers are responsible for ensuring that no one is deliberately denied care, support, or access to the resources necessary for their wellbeing. This includes upholding fairness, providing safe and inclusive participation in church life, and ensuring that decisions about care and support are motivated by compassion, not control.
- Leaders, staff, and volunteers are responsible for ensuring that all practical, emotional, and spiritual needs are taken seriously. This includes maintaining safe environments, responding to concerns promptly, and providing support that upholds the dignity and wellbeing of our mokopuna, tamariki and rangatahi.
- All staff understand our Child Protection Policy and related procedures, and are familiar with the indicators of abuse and know how to seek advice and respond when abuse is suspected or identified.

Nga Paeroa Haumaru Tangata | Safeguarding Responsibilities

Church Role	Safeguarding Responsibilities
Church Minister / Ordained Pastor/ Lay preacher	- Be police vetted at all times - Abide by all New Zealand legislation - Ensure all activities involving children comply with safeguarding and child protection policies. - Model safe behaviour and healthy boundaries. - Participate in safeguarding training. - Complete process of disclosure once there is abuse or suspicion of abuse.
Church Leader	- Screen and approve volunteers and staff for child-facing roles. - Ensure ongoing police vetting or background checks are completed. - Oversee safeguarding policy implementation in programs. - Respond to safeguarding concerns appropriately. - Encourage a culture of safety and accountability.
Director of Safeguard	- Act as the first point of contact for sensitive disclosures or concerns. - Ensure all reports are handled according to policy and law. - Maintain accurate documentation of incidents. - Provide guidance and training to staff and volunteers. - Liaise with statutory authorities when necessary.
Sunday School Teacher	- Follow the church's safeguarding and child protection policies at all times. - Supervise children carefully. - Maintain professional boundaries and avoid unsupervised one-on-one situations. - Report any signs of abuse or neglect immediately. - Complete mandatory safeguarding training.
Youth Leader	- Ensure youth group activities comply with safeguarding policies. - Maintain safe boundaries with young people. - Supervise all activities and trips responsibly. - Respond immediately to disclosures or concerns and escalate when appropriate. - Support youth in understanding safe behaviour and personal boundaries. - Complete regular safeguarding training.
Volunteer / Other Child-Facing Staff	- Follow the church's safeguarding policies at all times. - Supervise children and young people carefully. - Report any signs of abuse or neglect immediately. - Maintain professional boundaries. - Complete mandatory safeguarding training.
Administrative Staff	- Keep confidential records of safeguarding reports secure.

Church Role	Safeguarding Responsibilities
	- Ensure only authorised people have access to sensitive information. - Support leaders and volunteers in following safeguarding procedures. - Help schedule police vetting and training sessions.
Parents / Guardians (when engaged in church programs)	- Ensure their children understand safe behaviour and boundaries. - Report concerns to church leaders. - Participate in safety briefings or workshops if required.
All Church Members	- Maintain vigilance and report any suspected abuse. - Follow the church's code of conduct with children and young people. - Support a culture of safety and care.

References

New Zealand. *Family Violence Act 2018* (2018 No 46). Legislation. Retrieved from <https://www.legislation.govt.nz/act/public/2018/0046/latest/LMS112968.html>

New Zealand. *Oranga Tamariki Act 1989: Children's and Young People's Well-being Act* (1989 No 24). Legislation. Retrieved from <https://www.legislation.govt.nz/act/public/1989/0024/latest/DLM147088.html>

New Zealand. *Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions Order 2018* (LI 2018/223). Legislation. Retrieved from <https://www.legislation.govt.nz/regulation/public/2018/0223/latest/LMS118772.html>

Resources and Links to Services

- [Youthline](#) – 0800 376 633, free text 234 or email talk@youthline.co.nz or online chat if you want to vent.
- <https://www.1737.org.nz/> - Free text or call 1737 any time. This 24/7 service provides a confidential service with health professionals to strengthen your wellbeing.
- thelowdown.co.nz – or email team@thelowdown.co.nz or free text 5626. A space created with rangatahi for rangatahi. Here you can learn, express and engage around your hauora (wellbeing), identity, culture and mental health.
- [What's Up](#) – 0800 942 8787 (for 5–18 year olds). Phone counselling is available every day of the week, 365 days of the year, 11am–11pm. Online chat is available from 11am–10:30pm 7 days a week, including all public holidays. Call us if you need someone to talk [to](#).
- [Anxiety NZ](#) – 0800 269 4389 (0800 ANXIETY). Call us if you are feeling anxious about anything.
- <https://www.auntvdee.co.nz/> - Aunty Dee is an online tool used to help youth manage their thoughts and offer skills and solutions for problem solving. It is a Pacific based tool.
- [0508MUSICHELPS](#) – The Wellbeing Service is a 24/7 online, on the phone and in-person counselling service fully funded by the NZ Music Foundation and provided free of charge to those in the Kiwi music community who can't access the help they need due to hardship and other circumstances. Call 0508 MUSICHELP.

- [Yellow Brick Road](#) – We provide mental health support for families who have a loved one experiencing mental health challenges. Call us on 0800732825
- [EDANZ](#) – We improve outcomes for people with eating disorders and their families. Freephone 0800 2 EDANZ or 0800 233 269, or in Auckland 09 522 2679. Or email info@ed.org.nz.
- [Warm Line](#): Free peer support services for people experiencing mental illness or those supporting them: Auckland Central 0508 927 654 or 0508 WARMLINE (8pm to midnight, seven nights).
- [The Lowdown. NZ](#) Helping young Kiwis understand and deal with depression. Free 24/7 helpline 0800 111 757. Free text 5626 for help. There is also webchat available on the Lowdown website.
- [Feeling down, worried or stressed? Take control with SPARX!](#) SPARX is a computer game that teaches young people the key skills to help fight mild to moderate depression. It can also help young people who are feeling anxious or stressed. It helps young people to learn to control their emotions with their thoughts. SPARX.org.nz – online e-therapy tool provided by the University of Auckland that helps young people learn skills to deal with feeling down, depressed or stressed.
- [Depression Helpline](#) – 0800 111 757 or free text 4202 (to talk to a trained counsellor about how you are feeling or to ask any questions). www.depression.org.nz – includes The Journal online help service.
- [Cutting and self harm \(Helpguide.org, US\)](#) Information about self-injury help, support, and treatment. Need to talk? Free call or text [1737](#) any time for support from a trained counsellor.
- [Lifeline](#) – 0800 543 354 (0800 LIFELINE) or free text 4357 (HELP). Whatever the issue, we're here to listen. We're committed to providing a safe, effective and confidential service to support the emotional and mental well-being of our callers and communities.
- [Suicide Crisis Helpline](#)– 0508 828 865 (0508 TAUTOKO). If you think you, or someone you know, may be thinking about suicide, call the Suicide Crisis Helpline for support. If either you, or someone you know, is in immediate danger, please call emergency services immediately on 111.
- [Healthline](#) – 0800 611 116 - if you don't have a family doctor or if you're feeling unwell but you're not sure if you need to see a doctor, if you need advice about what's happening for you and next steps, if you want some advice about a family member or a friend who's sick (if you are with them) if you want advice on finding services near you - you can also check www.healthpoint.co.nz.
- [Samaritans](#) – 0800 726 666 If you are experiencing loneliness, depression, despair, distress or suicidal feelings, call 0800 72 66 66 now. Samaritans operates a 24/7 crisis help line. Our phones are operated by volunteers from the community for the community. We receive no direct government funds.

JAMES & MARTHA TROUNSON BENEVOLENT TRUST

History of the Trounson Trust Benevolent Fund.

James Trounson gifted **11.000 pounds (sterling)** to the Methodist Church of New Zealand, **the deed was signed 15th October 1928**. This money was from the sale of Kauri trees on his property.

Purpose of the fund as noted in the original deed.

- Was to provide some assistance for the widows of Presbyters, their children and active Methodist members who were experiencing financial hardship.
- As the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa has evolved, this fund is now also open for members within a cooperating parish with an active Methodist component.

Purpose of the Trounson Trust Benevolent fund in 2025.

- The intent of this fund is to assist a member or family when there is a significant unexpected financial expense. Presbyters, Deacons and recognised Lay leaders within a parish without a stationed presbyter may apply. This fund is available for members who attend Methodist parishes, or CV parishes with an active Methodist component.
- It is very important to be aware that the person who is in the crisis may not apply themselves. Where there is an active pastoral care team; there are times when people who are having difficulties, find their situation easier to share with someone they know and trust.

Funding of this Benevolent fund.

When the current Trustees were appointed in 2010 the capital was very small, this reduced the maximum amount that could be given as a grant. In 2010 the Trustees received \$23,610.00 from the application to the PAC Distribution group. This was gratefully received. A second application in 2012 to the PAC Distribution group was also approved. **The only income that the Trust receives is the quarterly interest from the capital which is invested in the Connexional office.**

How may applications be submitted?

- Applications must be submitted by email to the convener of the Trust. This must be on the current annual application form. The form is available on the Methodist website or from the convener Mary West maryw@west.net.nz. The Parish Minister, or Deacon may apply, also the recognised parish Lay Leader when there is no stationed Presbyter. No individual member may apply for themselves. It is important, that as much information as possible is shared which explains the need for support. The Trustees are aware that this can at times be difficult for the applicant to ascertain.
- The convener receives the application. This is promptly shared by email with the Trustees. Often, the responses enable a decision to be made within 24 hours.

How grants are paid to the recipient

- When the Trustees have decided on the amount of the grant, the convener contacts the applicant. When the necessary bank account details are received, this information is forwarded to the accounts department at the Connexional Office. This payment is made by direct credit. Information is arranged so that the recipient knows when the grant is available.

The Trustees have no active involvement with the available finance.

Once again there have been few applications in the recent 12 months, this appears to **indicate that this hardship fund is not well known or understood**. The convener is happy to receive requests for information and can offer support. maryw@west.net.nz

Succession planning- Mary West convener and Colin Telford will retire at the end of this connexional year. Rev. Paula Moala and Dianne Sundberg have been observers for 6 months and will become Trustees in 2026.

Suggested Decisions:

1. The report is received.
2. That this fund is advertised at all Synod meetings, and each Presbyter understands the intent of this hardship fund.
3. Membership for 2026: Tau Lasi, Sylvia O'Leary, Judy Pope, Sera Toduadua, Paula Moala, and Dianne Sundberg.

THE CHURCHES EDUCATION COMMISSION



August 2025

On behalf of the Churches Education Commission, I want to again thank you for your faithful support over the past year. Your contribution — whether through financial support, providing volunteers to deliver our programme in schools, or through your prayers — is deeply appreciated and highly valued.

It is a privilege to continue supporting our young ones in state schools across Aotearoa. The challenges of the past few years, including rising financial hardship and families struggling to meet the cost of basic necessities, have had a profound impact on our tamariki. We are seeing higher levels of anxiety than ever before. Many schools are especially grateful for the additional support that the Launchpad programme brings during these uncertain times.

While our society is becoming increasingly diverse, the fundamental needs of every child — for love, protection, and support — remain unchanged. Launchpad is there, week in and week out, offering consistency, encouragement, and hope, standing alongside schools as they strive to provide the very best for each child.

Through our fun and interactive programme, we deliver stories from the Bible, New Zealand history, and inspiring international role models. The values these stories highlight are carefully emphasised, helping students apply them in their own lives.

The New Zealand history stories, which we added to the Launchpad curriculum last year, have been particularly well received. Schools appreciate the quality of these resources, especially as they are now required to teach New Zealand history as part of the national curriculum.

Participation in the Launchpad programme is completely voluntary. The opt-in system ensures that parents who want this input for their children can choose it freely, while those who prefer not to take part are equally free to decline.

The partnership between the Methodist Church of New Zealand and the Churches Education Commission is instrumental in enabling us to continue our mission — to bring love, hope, and support to the precious young ones in schools across our nation.

Thank you once again for journeying with us. We value your continued partnership deeply and pray that you will be able to keep blessing our tamariki through your support.

Blessings

Geoff Burton, CEO Launchpad, Churches Education Commission

Suggested Decision:

1. The report is received.

INTERIM DIACONATE TASK GROUP

1. INTRODUCTION:

At Conference 2021, a task group was established to undertake, on behalf of the Connexion and in partnership with Te Taha Māori and Tauīwi, a review and exploration of Diaconal ministry as it is currently expressed in the life of Te Hāhi.

This task was to include both a reflection on the diversity of existing expressions of Diaconal ministry and a consideration of new and emerging models of ministry that may support and strengthen the Church's call to diakonia in today's world.

A key aspect of this work was to consider the ongoing shape, role, and purpose of ordained Deacons within the life and mission of the Church.

An initial report on this work was presented to Conference 2022. The workgroup report affirmed that further targeted conversations across the diverse life of the Church were essential to inform the future shape of Diaconal ministry. They noted their intention to then prepare a discussion paper for Synods and Hui Poari in 2023, with a final report and recommendations to be presented at Conference 2024.

The initial Task Group has not been able to complete its work and so a new group has been formed with an aim of reporting back to Conference 2025.

2. BACKGROUND:

The re-formed Interim Diaconal Workgroup members are: Keita Hotere, Kai Hāpai (Nicola Teague Grundy) Co-convenors; Margaret Birtles, Julie-Anne Barney Katene, Ngahina Ranui, Eseta Lemanu, Katrina Hampton, Michael Lemanu, Robyn Holt and Susan Case.

The group gathered at Ngamotu Mission House, Moturoa, for a wānanga to explore the biblical and theological foundations of diaconal ministry, drawing from the rich Christian tradition of justice, compassion, and service as expressed in Micah 6:8, Philippians 2:2–4, and Luke 4:18–19. These scriptures highlight the Church's ongoing call to serve the needs of others, particularly the oppressed and marginalised, and to engage with the social, political, and economic realities of our time in Aotearoa.

Sessions included a review of the history of the Methodist Deaconess Order and Diaconal ministry in Aotearoa New Zealand, the development of the ecumenical diaconate, and two sessions focused on identifying key areas for future direction. These considerations helped to shape a vision of diaconal ministry that is faithful, relevant, and responsive to the needs of our time.

3. THEOLOGICAL FOUNDATIONS OF DIAKONIA:

Diakonia is a permanent activity of the Church, grounded in the example of Jesus Christ. It calls us to selfless service, love, and solidarity. While often misinterpreted as mere charity, diakonia is much deeper—it is about sharing in the lives and struggles of others. The New Testament use of the term is strongly connected to the Old Testament's emphasis on justice, compassion, and advocacy for the oppressed.

Early Christian communities embodied diakonia through communal life, sharing resources to ensure that no one was in need. This tradition continues to challenge the Church today to be communities of radical hospitality, generosity, and justice.

4. AUTHENTIC DIAKONIA IN PRACTICE and ECUMENICAL DIMENSIONS:

Authentic diakonia involves more than providing financial or material assistance. It is about walking with others in humility and empathy, rejecting any attitudes of superiority that diminish the dignity of those served. When service becomes transactional or paternalistic, it loses its Christian character.

Diakonia must be rooted in genuine relationships and mutual respect. True service calls us to suffer with those who suffer, to listen deeply, and to act in ways that empower and uplift communities.

Ecumenical Diakonia is a shared, ongoing obligation across all churches. It transcends denominational and national boundaries and speaks to the heart of Christian unity in action. Through ecumenical diakonia, the Church is called to be a voice for justice, an agent of healing, and a steward of creation. Therefore, the Diakonia aligns with the Church's mission to alleviate poverty, care for the environment, uphold human rights, and promote peace and wellbeing for all people.

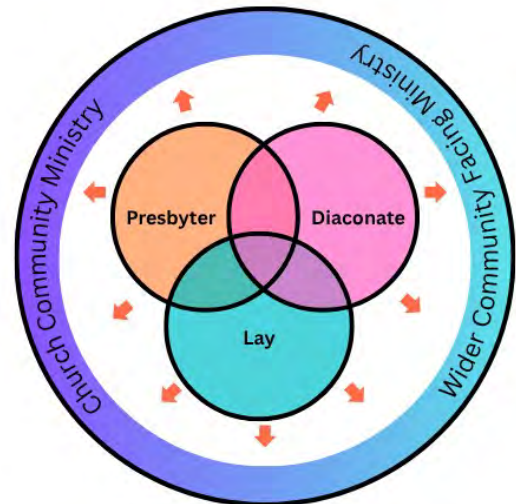
5. WHERE TO FROM HERE?

Ministry Structure and Recognition

The workgroup affirms a threefold understanding of ministry within Te Hāhi Weteriana o Aotearoa—presbyters, deacons, and lay ministry—each holding equal value and significance as per the diagram.

The workgroup believes that the diagram clarifies what is currently seen as a lack of clarity, recognition and validation within the Methodist Church for Diaconal ministry.

A consistent theme in our discussion was the absence of a clear and compelling vision and pathway for diaconal ministry. This lack discourages potential candidates and reinforces systemic bias towards presbyteral roles. The diagram articulates a renewed, holistic vision that affirms and sustains diaconal ministry within the broader mission of the Church.



Community-Rooted Ministry and Sustainability

Diaconal ministry was consistently identified as being deeply rooted in local communities, often resisting traditional itinerant models. There is growing demand for ministry that is responsive to the social, political, and economic needs of the wider community. Parishes are increasingly seeking community-focused roles in their profiles, signalling a shift towards a more holistic expression of ministry.

The process of discernment for all forms of ministry begins at the local level, requiring strong relationships of trust and mutual mentoring between local, regional, and national levels. Diaconal ministry requires alternative approaches to validation that honour practical, community-embedded ministry—such as local commissioning and contextually-based wānanga training.

The workgroup believes that the current national itinerancy model is unviable for Diaconal ministry. A shift toward regional or district-level itinerancy for Diaconal ministry offers flexibility, context-specific models of ministry that may more likely be sustained through deep local relationships and long-term community engagement.

While International models of diaconal ministry, including those observed in Hong Kong and the UK, provide valuable insights they cannot be directly transposed to the Aotearoa context. However, these models highlight the importance of storytelling and public theology in building understanding and support for diaconal ministry.

Training and Alternative Pathways

Many current deacons and lay ministers are undertaking effective and faithful ministry without formal theological training from Trinity College. Alternative training pathways—such as regional wānanga, mentorship models, and local commissioning—should be explored and affirmed. A “proper confidence” in context-specific training is essential for the future.

As part of the ongoing work to strengthen and sustain diaconal ministry within Te Hāhi, the workgroup proposes the development of alternative training and validation pathways. This includes identifying regional partners and mentors to pilot wānanga-based training and discernment processes that are contextually grounded and accessible.

It is therefore recommended that consultation with Synods and Hui Pōari will begin to explore the viability of district-level itinerancy models that better reflect the community-rooted nature of diaconal ministry. In addition, focused discussion is required on training and alternative pathways for candidate selection for diaconal ministry. This conversation should involve Trinity College, Tauīwi, Te Taha Māori, and Faith and Order, with the aim of developing inclusive models of formation, validation, and ordination that recognise the diversity of diaconal ministry and uphold its integrity within the life of the Church.

6. RESPONSES AND RECOMMENDATIONS

Responses to the Interim Diaconate Workgroup Report were received from one individual, seven of the nine Synods, Hui Pōari, Trinity College, and the Convenor of the Diaconate Task Group. All the responses expressed encouragement for the work undertaken so far and affirmed the importance of continuing to develop and strengthen Diaconal ministry within the life of Te Hāhi Weteriana.

Across these responses, several key themes emerged.

- There was broad affirmation of the threefold ministry of presbyters, deacons, and laity as a holistic vision for the Church.
- Concerns were raised regarding the perceived lower status of deacons in comparison with presbyters, with calls for clearer definitions of equality and equity.
- Wasewase Ko Viti Kei Rotuma and Sinoti Samoa synods in particular highlighted the need for cultural adaptation, noting differing understandings of diaconal ministry in relation to deaconesses, *Vakatawa*, and existing lay ministries.
- A recurring question was the distinctiveness of diaconal ministry — what makes it uniquely Methodist, and how it differs from presbyteral or lay roles how does chaplaincy fit into this model.
- Formation and training were identified as critical, with support for flexible, locally grounded, and culturally responsive pathways, in partnership with Trinity College.
- Many responses stressed that practical expressions of diaconal ministry should focus on community engagement, justice, and service.
- Finally, there was strong encouragement for ongoing dialogue — through *talanoa* and *wānanga* — to clarify the role, develop coherent training pathways, and ensure cultural integration.

The Interim Diaconate Workgroup is recommending that the progress on this matter continues into 2026, supported by a dedicated *wānanga*, to ensure wide and inclusive engagement in shaping the future of the diaconate.

This *wānanga* should include representation from Chaplains, Trinity College, Hui Poari, National Synods (Wasewase, Sinoti, Vahefonua) and the Faith and Order Committee to ensure theological, cultural, and practical perspectives are fully integrated.

The group will continue to refine pathways of formation, clarify the distinctiveness of the diaconal role, and address questions of status, equity, and cultural expression. A final report with comprehensive recommendations will be brought to Conference in 2026. In the meantime, we ask Conference to re-affirm the Diaconate as a core ministry of the Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa.

Suggested Decisions:

1. The report be received.
2. Conference re-affirms the Diaconate as a core ministry of the Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa.
3. Conference requests the Interim Diaconate Workgroup continue its work as outlined in the report, including the convening of a *wānanga* with representation from Chaplains, Trinity College, Hui Poari, Kai Hāpai Rangatahi reference group, and the Faith and Order Committee, to progress the discernment and development for the diaconate within the life of Te Hāhi Weteriana o Aotearoa.
4. Conference encourages faith communities across Te Hāhi Weteriana to develop and support models of diaconal ministry that are locally grounded and community focused.
5. The Interim Diaconate Workgroup members for 2026 are: Nicola Grundy and Keita Hotere (Co-convenors), Margaret Birtles, Julie-Anne Barney Katene, Ngahina Ranui, Eseta Lemanu, Katrina Hampton, Michael Lemanu, Robyn Holt and Susan Case.

METHODIST LAY PREACHER'S NETWORK

It has been a busy year for Lay Preachers. In our English-speaking congregations, worship is more often being led by lay people as presbyters are spread more thinly across our parishes. Lay Preachers are in demand not only for leading Sunday worship, but also for taking services in rest homes and prisons, organising Messy church and all-age worship, and administering the sacraments with annual Synod approval. In our Pasifika Synods, Lay Preachers are equally active, with training and continuing education a regular feature of their life. It has also been busy for us as Network convenors as we have worked on co-ordinating a second year of Lead Worship, continued conversations about basic training, answered queries about accreditation and processed the 2025 Update returns.

The first four zoom sessions of *Lead Worship* this year were led by Rev Dr Lynne Wall, who gave us an Introduction to the First Testament; in the week following the lectures we discussed questions set by Lynne. Around 12 people registered for these sessions, which were recorded and made available to those unable to attend. Sessions for the rest of this year are: *Resources* with Philip Garside, *The Bicultural Journey* led by Rev Keita Hotere and TeRito Peyroux-Semu and two sessions on *Parables* with Rev Dr Geoff New. While there has been plenty of interest expressed in receiving training, a comparatively small number of people have committed to joining us regularly for these zoom sessions for basic training in English-speaking congregations.

We look forward to continuing conversations with Kai Hāpai and Trinity College around ways that suitable and accessible training can be offered to those expected to lead worship in our congregations.

We encourage all those leading worship regularly to work towards accreditation through the process outlined in Information Leaflet #153. As well as those in training (I/T), there are many who are locally recognised (L/R) by their congregation as able to take services. Introducing this category to the Update Forms this year has encouraged more preachers to be included in the return. All accredited Lay Preachers are encouraged to remain active (by taking at least 3 services a year), and to undertake not less than 8 hours a year of further study or reading, so they can be noted as accredited, active and upskilled (AAU).

In conversation with the General Secretary, it was agreed that accredited Lay Preachers will be listed under their parishes in the 2026 Yearbook. This step will enable parishes to take more responsibility for recognising their Lay Preachers as well as making it simpler to identify their location and affirming their place in the life of their congregation.

The Methodist Lay Preachers Network, whose work is outlined above, is often confused with the interdenominational New Zealand Lay Preachers Association (NZLPA) who issue certificates to those who complete the training required by the partner churches as well as long service certificates. With both groups struggling to recruit people to leadership positions, we are in conversation about how the groups could come under one umbrella. The Network held a zoom meeting on Monday 1 September and its annual zoom gathering will be held on Monday 10 November. The NZLPA is holding its AGM on Tuesday 28 October.

We celebrate the vital ministry offered by Lay Preachers in their congregations and are grateful to the presbyters and parishioners who encourage and support them. Does your parish:

- ensure that your Lay Preachers receive a book allowance,
- reimburse travel to those leading worship in congregations outside their parish,
- encourage attendance at training events
- recognise 10,15, 25 or more years of preaching by arranging for the presentation of long-service certificates?

These are all ways that our hard-working Lay Preachers can be affirmed and valued.

Suggested Decisions:

1. That the report is received.
2. That the Methodist Lay Preachers Network Convenors be included in conversations with Te Hāpai Ō ki Muri and Trinity College on theological education.
3. That the Methodist Lay Preachers Network Team be: Viv Whimster (Convenor), Ngaire Southon (Co-convenor), with up to 2 more to be appointed in consultation with the Network members.

Viv Whimster, Methodist Lay Preacher Network Convenor

UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND

UCANZ supports 105 Cooperating Ventures (CVs) across Aotearoa New Zealand. Nearly 100 of these involve Presbyterian and Methodist congregations, with additional participation from 30 Anglican, 8 Christian Churches, and 1 Congregational Union.

CVs represent almost one-half of all Methodist parishes, and 70% of English Speaking Tauīwi parishes. While many congregations are small and aging, they remain marked by a vital spirituality and deep commitment to Christ.

UCANZ works alongside both partner churches and CVs. A weekly newsletter supports this network with leadership resources, updates, and links to video sermon resources based upon the Revised Common Lectionary. This resource is open to anyone interested; contact Andrew at office@ucanz.org.nz to be added to the mailing list.

2025 Biennial Forum – “Our Future Together”

King’s Birthday Weekend, 31 May – 2 June 2025, hosted by Onehunga Co-operating Parish

This year’s Forum was held on a significant occasion in the Christian calendar. It took place at the start of the Week of Prayer for Christian Unity (1-8 June), and in the year the global Church commemorates the 1700th anniversary of the Nicene Creed, first adopted at the First Council of Nicaea in 325 AD. This historic milestone serves as a grounding reference point for our shared identity and purpose as churches working together in Aotearoa New Zealand for the sake of the kingdom.

The Forum brought together 74 participants from across the motu, including national and regional leaders from partner churches and many CV practitioners. The strong turnout — on a holiday weekend — spoke to a shared commitment to face the tough realities confronting our churches. Partner churches (Anglican, Methodist, Presbyterian) are all facing varying degrees of structural and numerical decline. Many existing frameworks were designed for a time of greater capacity.

While CVs strongly believe in the value and future potential of their model, there is a sense that this confidence is not fully shared by all partner bodies.

Nevertheless, two key decisions were made:

Ongoing Support: The Forum and Partner personnel present affirm their on-going commitment to supporting the life of CV parishes and congregations throughout the nation.

Organisational Review: We recognise the need for a broad and thorough review of UCANZ – of the very need for its existence, its purpose, procedures, and basis.

We settled on a process to complete this review within a 2-year period.

Alongside these discussions, we shared in rich worship, deep connection, good food, genuine fellowship and friendships developed and were renewed. All serving as reminders that relationships are the foundation of any cooperative work in Christ’s name.

Methodist Support

The Methodist Church has been magnificent in its support of UCANZ. The General Secretary, Rev Tara Tautari, has been generous in seeking to ensure that UCANZ has the resources it needs to function over the coming days – seeing support as an investment in our shared future. This has seen a significant level of financial support provided through the Moemoeā Grant Fund – both for our day-to-day running, and funding the 2-year review process, aware that at the end of that review UCANZ as an institution may no longer exist.

Staff Changes

Rev Andrew Doubleday continues as Ministry Facilitator, on a half-time basis. This has allowed UCANZ to employ Rev Andrew Howley, also half-time, to fill the role of Executive Officer. This is a win-win – it allows each to play to their strengths, while seeing significant improvements in Administration and in Website and technical developments.

Suggested Decision:

1. The report is received.

GRAFTON DOWNS



1. Introduction

Grafton Downs Limited (GDL) is a charitable property development company owned by the Wesley College Trust Board, PACT 2086 Trust, and Te Taha Māori Property Trust. Its central mission remains to be the development of Paerata Rise as a sustainable, community-focused township, supporting Wesley College's long-term financial viability and public good objectives.

2. Overview of Activities

In 2025, GDL made continued progress across development, sales, and infrastructure. The Paerata Rise community now includes more than 500 settled households, reflecting the resilience of the company in an uncertain market environment.

Key milestones during the year included:

- **Supermarket Precinct:** Footpaths, raised tables supporting the supermarket site are underway. The key commercial brands and partners remain confidential at this stage, with public announcement expected in the coming months.
- **Acquisition of 729 Paerata Road:** The site at **729 Paerata Road**, adjacent to GDL's Paerata Rise development, was brought into the **Special Housing Area (SHA)** zoning by Auckland Council. This posed a potential risk to the **high design standards** of Paerata Rise, particularly if lower-quality housing were to be developed there. Recognising this, GDL strategically acquired the site to safeguard the township's visual and architectural integrity. Its acquisition provides opportunities for medium-density housing next to the Paerata Rise commercial centre and improves the town's gateway profile and allows the company to protect the look and feel when entering the development.
- **Retail Zoning Submission** in November 2024, a formal application was submitted to Auckland Council seeking retail zoning for the site adjacent to the Glenbrook roundabout. This location is strategically positioned to support the commercial growth of Paerata Rise. In response to aesthetic concerns raised by neighbouring residents, the proposal was revised to include enhanced design treatments and landscape buffering to soften the visual impact and maintain the character of the surrounding area. The application is currently awaiting public notification from Council.

3. Sales and Market Conditions

The residential market in 2025 continued to be influenced by buyers having difficulty in accessing financing, buyer hesitancy, and ongoing macroeconomic pressures. Within this environment, GDL has upheld stable section pricing to protect long-term asset values and avoid market erosion.

It is noted that there is a significant difference in value between second-hand home prices and new-build prices at Paerata Rise, this has resulted in continued challenges for all builders in the market. We continue to closely monitor the differences in the values to ensure we are competitive while not sacrificing any significant profit margin.

4. Marketing and Community Engagement

The image displays two marketing materials for Paerata Rise. On the left is a brochure titled "Where Community Grows and Your Dream Home Rises" featuring a photograph of a family walking on a path. On the right is a flyer titled "10 THINGS YOU'LL LOVE ABOUT LIVING IN PAERATA RISE" listing various amenities and features. Below the flyer is a "Why Build New" section with a "Why Choose Navigation Homes?" sub-section, highlighting the benefits of new builds and providing contact information for Navigation Homes.

Marketing efforts were strengthened to support buyer interest and build partner participation:

- A three-part editorial series in the Eastern & Franklin Times promoted Paerata Rise's architectural values, community feel, and local amenities.
- The series was professionally translated into Mandarin to support accessibility for key market segments.
- Joint billboard and radio campaigns were run in collaboration with build partners to encourage visitation to show homes and the wider precinct.

In parallel, messaging was refreshed to focus on Paerata Rise as a maturing, connected neighbourhood with walkability, park access, and inclusive infrastructure.

5. Strategic Planning – FY26

Looking ahead, the following priorities are guiding GDL's operational focus:

- **Stage 10A Launch:** Launched on practical completion September 2025, leveraging attractive topography and proximity to community amenities.
- **Inventory Incentives:** Continued flexible negotiations with builders and buyers, providing incentives such as landscaping, driveway construction, flexible settlement options and any other creative ideas.
- **Stage 10B1:** Civil construction projected to commence in late 2025 to ensure continuity of supply from 2027 onward.

6. Climate justice



Grafton Downs Limited continues to embed climate justice principles into the Paerata Rise development. Climate justice recognises that environmental challenges are deeply tied to social equity and human rights. This approach has shaped the way we restore and protect the natural environment while building a community that reflects our values.

Over 1.5 km of streams have been enhanced with native planting, replacing exotic species and rehabilitating degraded wetlands. In the past 12 months, a further 1.34 Hectares of riparian has been planted with native species. Water-sensitive design has been used to reduce flash flooding and improve water quality. A historic landfill and asbestos-containing dwellings were safely remediated. We've also ensured native fish species are protected during stream works, including the rescue and relocation of 375 eels. These efforts are complemented by pest control and habitat creation for native birds and lizards like the copper skink.

7. All-Ability Park and Community Amenities



The All-Ability Park at Paerata Rise, located below Stage 9, includes the Liberty Swing and other accessible play equipment designed for wheelchair users and individuals with disabilities. It sits alongside the Paerata Rise Pump Track, which has quickly become a popular recreational feature for families and young people.

8. First Fruits Distribution to Wesley College

Grafton Downs Limited has committed to a minimum First Fruits distribution of \$1,000,000 to Wesley College by December 2025. This reflects our long-standing mission to support the College's redevelopment and social housing objectives. The Board is actively exploring mechanisms to scale distributions over time, with a target of \$150 million in cumulative contributions.

9. Financial and Charitable Stewardship

Since its inception in 2009, Grafton Downs Limited has significantly increased in value. The rezoning of land in 2015 saw its value of the company increase from \$13 million to \$122 million. Since then, with the further development and delivery of Paerata Rise; the company as of 30 June 2025 currently is valued at approximately \$229,500,000. This stems from the settled sales exceeding \$196,000,000, and the continued reinvestment of funds for the continued growth of the company. This ensures that the company remains debt-free to external creditors, and operates on a self-funded basis, allowing for long term sustainability and financial stewardship.

Social housing contributions in FY26 are forecast to total above \$500,000, up from \$350,000 in the previous year; based on settled contracts, supporting broader Methodist housing objectives.

10. Governance

- The Conference records its acknowledgement of the service of outgoing Director Harvey O'Loughlin, who resigned earlier this year.

Directors currently appointed by the three shareholder Trusts are:

- Chris Johnston - Executive Director (Wesley College Trust Board)
- Barry Shuker (Wesley College Trust Board)
- Dan Ogle (PACT 2086 Trust)
- David Bush (PACT 2086 Trust)
- Tara Tautari (PACT 2086 Trust)
- Arapera Ngaha (Te Taha Māori Property Trust)
- Tjay Asiata (Wesley College Trust Board)

11. Closing Remarks

Despite market challenges, GDL continues to deliver its long-term vision for Paerata Rise. The Company's commitment to ethical governance, financial prudence, and community development remains central to its mission and identity. Conference is invited to receive this report and support its ongoing objectives.

Suggested Decisions:

1. The report is received.
2. Thank Harvey O'Loughlin for his Service on the Grafton Downs Board as Director.
3. Note the Directors appointed by the Wesley College Trust Board, The PACT2086 Trust and the Te Taha Māori Property Trust: Chris Johnston (Executive Director) Barry Shuker, Dan Ogle, David Bush, Tara Tautari, Arapera Ngaha, Tjay Asiata.

THE INTERCHURCH TERTIARY CHAPLAINCY COUNCIL (ITCC)

The ITCC is a national body which brings together all the interdenominational Christian tertiary chaplaincy boards. They provide chaplaincies for all the universities and all the polytechnic regions except the West Coast, Nelson-Marlborough and the Bay of Plenty. The Council met last in November 2024, at Ramsay House, Wellington.

We are very pleased to report that Rev Heather Kennedy from Invercargill has taken up the reins as chair of the Council in succession to Rev Terry Wall, who led us so very well for the last fifteen years. Heather is very experienced with hospital chaplaincies and is a Presbyterian minister. The executives also include Hamish Smith, Keita Hotere and Terry McGrath.

The Polytechnic sector remains an area of significant need. The current government has announced the end of the Te Pukenga national organisation of polytechnics, although six of the sixteen polytechnics remain uncertain of their future. There have been large reductions in programmes and staffing at many polytechnics, and our chaplains have been called upon to provide significant pastoral support in this process.

We also know of some polytechnics which have cut support to chaplaincy, and in one case the part-time chaplain resigned because of the uncertainty. It is vital to our work that we maintain and seek to extend our impact, and because of the dissolution of Te Pūkenga, we need to make individual approaches to every Polytechnic.

In the universities there have been some significant developments, and we note especially the appointment of Māori chaplains on three campuses, and significant ministry among overseas students on many campuses, as numbers of international students have begun to grow. We are deeply appreciative of the vital work done in cooperation with chaplains by the International Student Ministry organisation. Universities generally tie our work into their student welfare structures, and they expect us to work cooperatively with chaplains from other faiths, who do not have the support structures which we have developed.

The chaplains have their own body, the Aotearoa New Zealand Tertiary Chaplaincy Association, which incorporates chaplains from all faith traditions. They are developing training modules which will form a basis of accreditation of chaplains and ensure that all chaplains are able to show their competence in the critical situations which sometimes trouble campuses, and our chaplains have received good commendations from secular university leaders for the value of this work, but there are also constant challenges in navigating occasional hostility to their work.

Another side to the challenge we face is ensuring that our boards are kept refreshed and alert to the environment, and we are feeling the need to support regional boards which are often fragile. We were grateful at our last annual meeting for input from Steve Moe, a partner at the Christchurch law firm of Parry Field, who provided good advice on the changing scene for Trust Boards and especially for Incorporated Societies. There can be little doubt that there are significant pressures on voluntary boards today, and it is our desire to ensure that we can ensure that the ministry of chaplains is not undermined by such pressures. We are considering the possibility of promotional material for boards.

Financially some of our boards now have to finance a team of chaplains and know that all chaplaincy organisations are struggling as denominations have a reduced capacity to support such specialist ministries. The ITCC has modest reserves and is able to help out chaplaincies with short-term cashflow issues. We have been in discussion with a Christian trust which is supportive of new initiatives on campus, including planting chaplaincies on campuses which do not currently have chaplains.

Heather Kennedy/Chair of the ITCC
Peter Lineham/Secretary of the ITCC

Suggested Decision:

1. The report is received.

AOTEAROA NEW ZEALAND CHAPLAINCY ASSOCIATION (ANZTCA)

The ANZTCA would like to thank the NZ Methodist Church for the opportunity to supply a report for your annual conference, and for your continued support in many of our regions for tertiary chaplaincy.

Our vision as an association is to see campus communities across Aotearoa NZ where the faith, spirituality and wellbeing of students and staff is actively cultivated and supported through the presence of capable and well-resourced chaplains.

We have a network of approximately 90 chaplains throughout the country, a mixture of paid full-time, paid part-time and voluntary. We are a multi-faith body spreading across some faiths and many denominations.

We are present in every University, in St John's College, and in about two-thirds of the Polytechnic sector. Chaplaincy seems to have a uniqueness in each institution in terms of reporting lines, locations within the campuses, and how our services get seen/promoted to name just a few.

We have a current executive of 7 members who meet quarterly; Northern Rep: Shahela Qureshi
Central Rep: Paul Stock Southern Rep: Sheila Mark International Rep: Jill Shaw Tāngata Whenua: Te
Ata Roy Treasurer/Secretary: Adrian Casey Chair: Steve Downey

In November 2024, in Auckland, we had our most recent national conference. Following a survey of our network at the conclusion of the conference, we decided to move away from having annual conferences. Instead, beginning this year, we are having annual regional gatherings with a national conference every second year with 2026 being the next conference. We're hoping this will be a more sustainable approach for our chaplains, plus foster regional and online support networks.

Over the last 18 months we have been developing our accreditation process for all chaplains. Our cohort from Massey, Palmerston North are well over half-way, and are pioneering this process for us, with many other chaplains throughout the country beginning this year. It is a 15-module program which aims to get chaplains around the country up to a particular degree of competence and confidence, as well as encouraging accountability. Some topics we cover are the Code of Pastoral Care, Te Tiriti derived values in chaplaincy, counselling skills, the use of spiritual conversation, stages of faith and interfaith issues.

We have also developed an induction process for all new chaplains – to welcome chaplains to our network, get them connected as soon as possible, make them aware of the various training/accreditation opportunities, and to maintain healthy connections with our local chaplaincy boards.

There are many challenges facing tertiary chaplaincy at present – funding cuts and under resourcing, chaplains working above and beyond their capacity, complex mental health presentations, and some institutions not valuing chaplaincy services. But we are also thankful for many testimonies of chaplaincy being an integral part of campus life, including being an invaluable asset when tragedy and death hit our campuses, and for being a safe and calming presence when circumstances are anything but that. We are also very mindful of the distinct difficulties facing our EIT whānau, still reeling from the effects of Cyclone Gabrielle.

We wish you God's blessings on your national conference in my hometown of Dunedin. If anyone would like a campus tour at Otago Uni or Polytech, some local knowledge or to simply catch up over a coffee, we would absolutely welcome that.

Steve Downey/ANZTCA Chair

Suggested Decision:

1. The report is received.

HOSPITAL CHAPLAINCY AOTEAROA **(formerly Interchurch Council for Hospital Chaplaincy - ICHC)**



Section A – Information and Reporting Back

In October 2024, the organisation formerly known as the Interchurch Council for Hospital Chaplaincy officially adopted the name *Hospital Chaplaincy Aotearoa* for operational purposes.

Over the past 12 months, our hospital chaplains have provided spiritual support to 130,406 patients, whānau, and hospital staff. This support ranges from informal bedside conversations to assisting individuals and their whānau in coming to terms with traumatic health-related incidents, accidents, or traumatic events. Additionally, our chaplains facilitated 46,178 spiritual rituals and acts of worship, including prayers, blessings, Bible readings, Eucharist (Communion), weddings, funerals, and regular chapel services. Approximately 5% of the spiritual assistance provided annually is in direct support of hospital (Health New Zealand) staff.

The AGM held in November 2024 confirmed Mrs Loraine Elliott as our Board Chair. Representation from the Methodist Church on our Board remained vacant at that time; however, we are pleased to have recently welcomed Rev Dr Mary Caygill as a newly appointed Methodist Church representative. We look forward to her contributions to our governance with her knowledge and expertise.

Ongoing changes within the national health system continue to influence the operational environment of our hospital chaplains. Our primary funding source remains the contract with Health New Zealand, which continues to support us through June 2026. This funding sustains 30 Full-Time Equivalent (FTE) positions and supports results-based activities and professional development initiatives. Additional support from individuals, organizations, and churches—including the Methodist denomination via the Connexional Fund and individual churches—enables us to employ and support additional chaplains and volunteers. Without this vital support, our service would face significant challenges.

Currently, Hospital Chaplaincy Aotearoa employs 64 ecumenical chaplains, with an additional 28 Catholic chaplains covering 55.1 FTE, along with three voluntary chaplains working across 36 hospital sites. Many of our teams train Voluntary Chaplaincy Assistants to help triage patients and whānau, referring those in need of a chaplain's support.

This year, we have continued the integration of a competency framework for hospital chaplaincy into our organisation. Developed in consultation with our personnel, the framework and accompanying toolkits are now embedded within our annual review and appraisal processes, enabling chaplains to set personal and collective professional development goals.

In October 2024, Hospital Chaplaincy Aotearoa co-hosted a Healthcare Chaplaincy Conference with the New Zealand Healthcare Chaplains Association. The event attracted 95 attendees, including 75 hospital chaplains. Themed “Replenish,” the conference focused on resilience, burnout prevention, competency development, ethics, and professionalism. Feedback highlighted the conference's value and the balanced nature of the program.

We continue to participate in research funded by the Health Research Council of New Zealand, exploring spiritual care within healthcare settings across Aotearoa. This three-year project involves six key research initiatives culminating in a final report with recommendations. We invite individuals, groups, and faith communities—including the Methodist Church—to engage with this research. More information is available at <https://www.spiritualwellbeing.nz/>.

Section B – Your Strategic Plan

Our Purpose:

To provide hospitals with Christian chaplains who deliver high-quality, holistic spiritual and pastoral care for all individuals.

Our Outcomes: In partnership with health professionals, our aim is to enhance the wellbeing of patients, whānau, and staff through compassionate spiritual care.

Overarching Goals:

- Foster processes that uphold mana, resulting in partnership, protection, participation, and whakapono, respecting cultural values.
- Deliver high-quality, holistic spiritual care.
- Remain adaptable and responsive to evolving contexts, including natural disasters, pandemics, and health reforms.

Strategic Themes:

- Embedding Te Tiriti o Waitangi principles.
- Developing People and Culture.
- Prioritizing Whānau-Centered Care.
- Ensuring a Sustainable Financial Future.

Hospital Chaplaincy Aotearoa remains committed to providing sustainable chaplaincy services nationwide. We report to Health New Zealand on a six-monthly basis, aligned with a results-based accountability framework that includes mental health chaplaincy, Māori chaplaincy, and ongoing professional development.

While healthcare chaplaincy is inherently challenging, its value is increasingly recognized within hospital settings. There is a growing acceptance of a holistic approach to health that incorporates spiritual wellbeing. Recent structural changes within New Zealand's health services introduce some uncertainty; however, we continue to seek divine guidance as we navigate these developments. We are actively working to enhance our visibility through updates to hospital information resources and social media platforms. Our Fundraising and Partnerships Manager is dedicated to strengthening connections with donors and partners.

The ongoing support from the Methodist Church is vital in ensuring that hospital chaplains are available and equipped to support the mental health and wellbeing of New Zealanders. We invite continued financial contributions, as well as the ongoing involvement of volunteers and ordained ministers. Historically, Rev David Poultney has represented the Methodist Church on our Trust Board. We look forward to collaborating closely with his successor, Rev Dr Mary Caygill.

Currently, four Methodist ministers serve as chaplains within Hospital Chaplaincy Aotearoa—an increase from previous reports. They are the Reverend 'Epeli Taungapeau, based at North Shore Hospital. Reverend Falakesi Filiai at Auckland City Hospital, Reverend Manu Tavake at Hillmorton Forensic Mental Health Unit in Christchurch, and Reverend Kang Sun Seo recently appointed at Hutt Hospital.

We acknowledge the significant contributions of the Auckland Methodist Diocese and the Methodist Connexional Budget, which provide essential funding supporting our chaplains' work. The recent appointment of a new Trustee and increased financial contributions from the Methodist Church strengthen our capacity to serve into the future.

Suggested Decisions:

1. The report is received.
2. Ongoing funding be approved.

David Hough, National Operations Manager

www.hospitalchaplaincy.org.nz

DEFENCE FORCE CHAPLAINCY

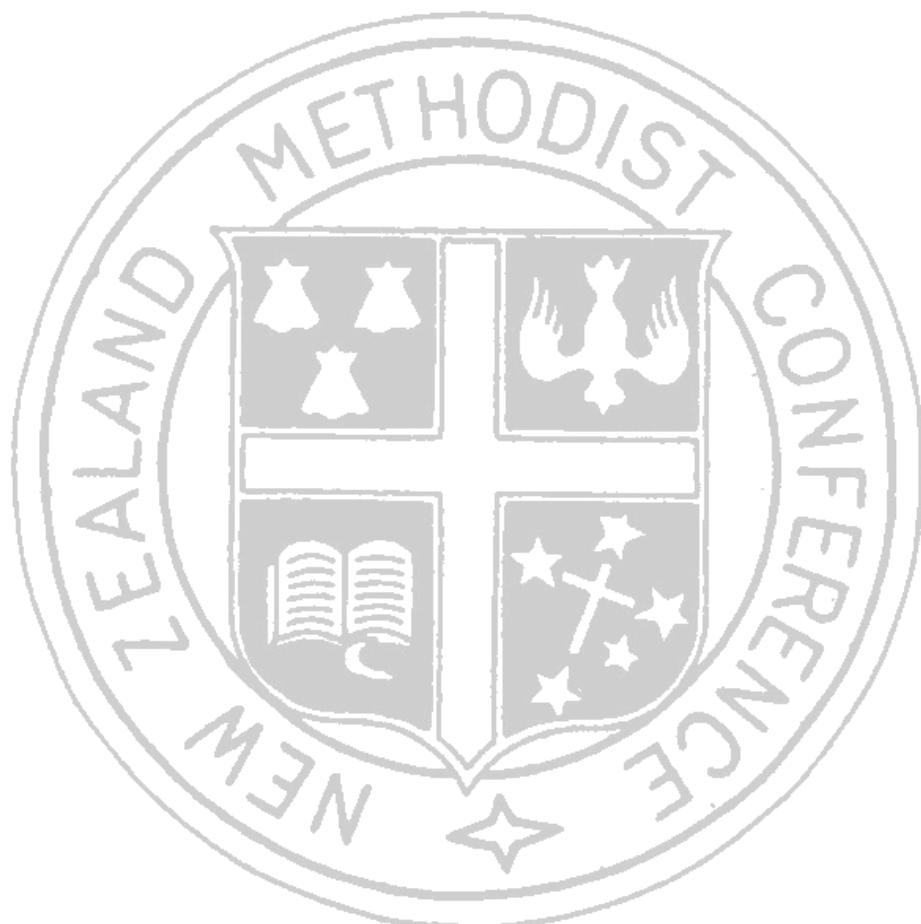
No report received in 2025

PRISON CHAPLAINCY SERVICE

No report received in 2025

F

Faith & Order



FAITH AND ORDER COMMITTEE

The 1700th Anniversary of the Nicene Creed

The Christian Churches this year are observing the 1700th anniversary of the Nicene Creed, there have been a series of statements and vents around the World to mark this anniversary; including a conference in Egypt at which *Te Hāhi* was represented.

The creeds can seem far removed from us, relics of another time, rarely used in our Worship. Yet the creeds are defining, in various ways they hold together disparate traditions. Historically speaking changing a creed, as when the Western Church changed the Nicene Creed to say the Holy Spirit proceeds from the Father and the Son has triggered division.

We want to encourage reflection on the Creeds as statements of the faith of the Church and ask about their place in our tradition and its Worship. This is not because we envisage their regular recitation; in some traditions the Nicene Creed is recited at every Sunday Eucharist, nor do we seek to impose some kind of doctrinal test. The creeds are not about what any one of us personally believes but the faith of the Church.

The Creeds are not a dead letter but part of our inheritance.

The Lectionary 2025-26

We are grateful for the Rev Andrew Gamman's work in preparing the Common Lectionary for ourselves and the Presbyterian Church of New Zealand. We advocate the use of the Lectionary acknowledging there are specific circumstances and occasions which may lead preachers to choosing other readings.

The Lectionary offers an oversight of main Biblical themes over a three-year cycle and keeping to its cycle of readings means preachers have to engage with texts they might choose to avoid otherwise, and this is a good thing both for preachers and for our congregations.

Diaconate Task Group

While this work is overseen by the Kai Hāpai, Faith and Order is fully supportive and is willing to assist in theological conversation and reflection as it unfolds.

Liturgical Writing – Resources to Celebrate our Covenants and the Prayer Book Project

Some time ago Faith and Order received a message about the Covenant Service, expressing some concern about the language it uses, some of which sits uneasily with some contemporary sensibilities.

Faith & Order acknowledged that the Covenant Service is a *taonga*, a treasure of our tradition and many of us treasure its current form. However, we acknowledged that there are those of us in *Te Hāhi* who struggle with the gendered and hierarchical language of our traditional form of the service. We also realise that our traditional form could be from anywhere, that it does not have the language and imagery of this country.

We acknowledge that liturgy, particularly the official liturgies of a denomination, are both an expression of the faith of the universal church, of Christians in all places and in all time and of a particular place and a given time.

A working party has been looking at an alternative order for The Covenant Service which stand alongside our existing order. We have also prepared a material in preparation for the Covenant Service, remembering that originally it began as an exercise in communal discernment. In identifying the giftedness in each other and on the call of God on each of us at this point in time.

This material can be the basis of a service, worked through in a small group or by individuals. We are also convinced that a distinctive and vital part of being Methodist in this country is honouring Te Tiriti o Waitangi. This is referenced in the offered version of the Covenant Service, but we also provide a service prepared by the Rev Tara Tautari for use on Waitangi Day. The Covenant resource is called Faithful to Time and Place, Resources for a Covenant People. It will

be translated into Te Reo Māori, Fijian, Samoan and Tongan.

This work stands in itself, but it is also a pilot project, the beginning of crafting a denominational Prayer Book. In part this will involve collation of our official orders of service, but also the crafting of new texts speaking of this place and time. We anticipate this will take two to three years and the next part of the project will be a look at what liturgists call the Rites of Initiation; Baptism, Confirmation, Membership.

Denominational liturgical texts have a dual role, providing a resource of liturgical texts and being an educational resource for those both crafting and attending Worship.

There will be an update on progress at Conference 2026.

Methodist Anglican Dialogue

It is an observation of ecumenical dialogues, that the space in which they operate now is very different from the contexts in which they first arose. What is Te Hāhi asking or expecting from the formal dialogues; as well as the informal local, regional, and national settings in which churches work together.

Flax-root local ecumenism for common witness and mission is the core basis for visible unity. Many local settings enjoy various degrees of collaboration with neighbouring parishes almost instinctively, even if left to be only one or two formal such as Good Friday services/processions. Could there be more such as collaborations for the Season of Creation, Matariki, and the Week of Prayer for Christian Unity, of youth groups, of fellowship gatherings? How are ecumenical opportunities and relationships fostered regionally between our Synod and the Anglican Dioceses they overlap with. Nationally there are many ways in which the Connexion relates with other denominations in cooperation where we can and speak as Te Hāhi when we must. Social service mission in communities, theological education and ministry formation, ecological care is among a multitude of contexts for ecumenical cooperation strengthening our collective voice as Christians in Aotearoa.

As we approach the 20th anniversary of the Anglican Methodist Covenant we are reminded of the Covenant's vision, for:

1. An ongoing and intentional dialogue that will deepen the present relationship of our two churches and move us towards visible unity.
2. A greater commitment to dealing with the issues that presently prevent closer communion between our two churches.
3. An open and generous relationship that holds an awareness of the other in everything we do.
4. A focus on a common mission to the world.

With these in mind, the Anglican-Methodist Dialogue group invites further reflection on what might the Spirit be saying to the churches today in response to this vision. We have also contacted the leadership of our respective traditions to establish a joint theological commission to further the relationship in the spirit of the Covenant between us.

Methodist Roman Catholic Dialogue

The death of Pope Francis and the election of Pope Leo have understandably given a context to the work of the Dialogue this year. We reflect that many Christians who are not Roman Catholic loved and respected Pope Francis and found inspiration and clarity in his teaching on how to be Christian in a world facing conflict, inequality, and environmental crisis. This he perhaps expressed at his most compelling in his encyclical *Laudato Si*.

At our next meeting no doubt we will hear much from our Roman Catholic friends about the recent election of Pope Leo XIV. The first American elected to the Pontificate and by virtue of his Peruvian naturalization the second Latin American Pope.

Our meetings are marked by informative sharing that opens the riches of each tradition to the other. This year the Rev Norman Brookes gave a talk on the hymnody of Charles Wesley and the Rev David Poultney is giving a paper on the Covenant Service.

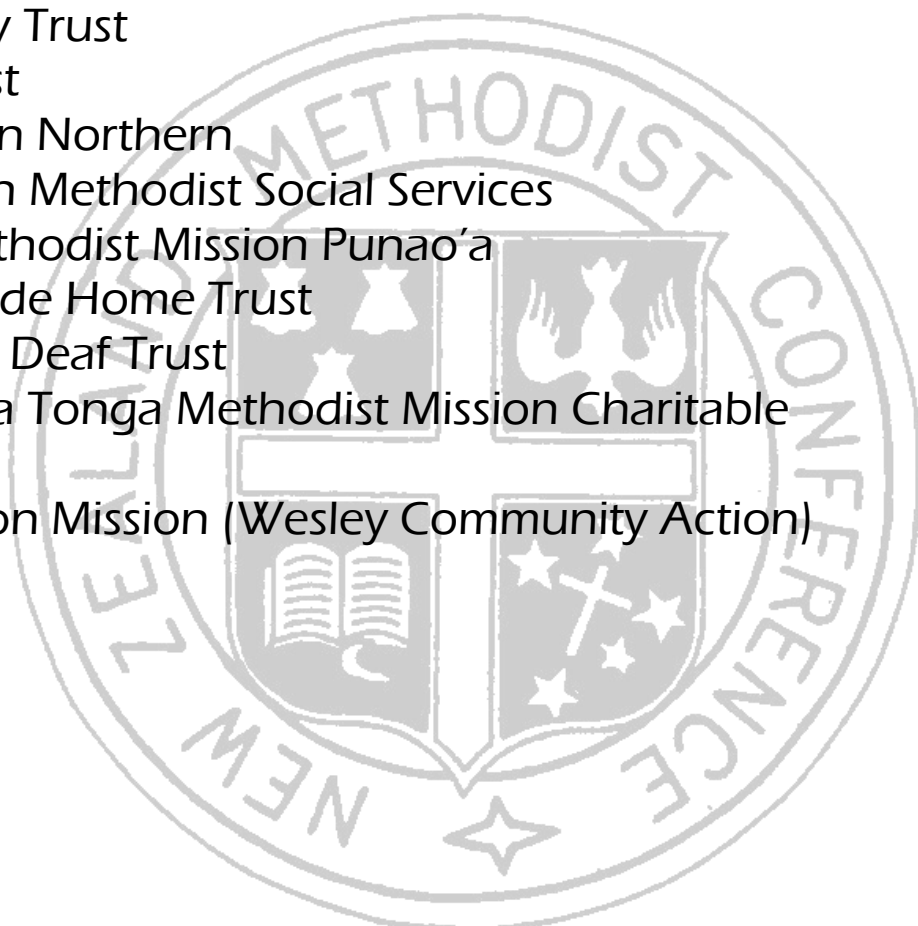
Suggested Decisions:

1. The report is received.
2. Members of Faith & Order for 2026 will be David Poultney (convenor) Faiva Alaelua, Margaret Birtles, Norman Brookes, John Carr, Craig Fairhall, Faleatua Faleatua, Tony Franklin Ross, Robyn Allen Goudge, Cathie Hoggard, Peter Lane, Peter Norman (*ex officio*), Foukimoana Sipu, Rowan Smiley and any such persons as nominated by the President.
3. Members of the Methodist team in the Methodist Anglican Dialogue 2024 will be Tony Franklin Ross (co convenor), Kim Chiwona, David Poultney.
4. Members of the Methodist Roman Catholic Dialogue 2024 will be Trevor Hoggard (co convenor), Tony Franklin Ross, David Poultney.
5. Membership of the Liturgical Writing working party will be David Poultney (convenor) Mary Caygill, John Carr, Darryn Hickling, Tara Tautari.
6. Conference thanks the Rev Goll Manukia and the Rev Iklilifi Pope for their service to Faith and Order.
7. Conference acknowledges that ecumenical engagement carries the possibilities of a more compelling shared witness to our Faith and can enrich the life and witness of our local congregations, however we acknowledge that our current ecumenical dialogues do not engage us. We encourage any attempts to give them new impetus and energy.
8. Conference expresses appreciation for the work of Andrew Gamman in producing the version of the Common Lectionary used by *Te Hāhi* and the Presbyterian Church of New Zealand and encourages the use of the Lectionary.
9. Conference offers its support for the liturgical writing project and looks forward to its completion.



Social Services

- Methodist Alliance Aotearoa
- Social Services
 - Christchurch Methodist Mission
 - Hamilton Methodist Social Services
 - Levin Uniting Church and Community Centre
 - Methodist Mission Southern (Dunedin)
 - Airedale Property Trust
 - The Lifewise Trust
 - Methodist Mission Northern
 - Palmerston North Methodist Social Services
 - Sinoti Samoa Methodist Mission Punao'a
 - Tamahere Eventide Home Trust
 - Ministry with the Deaf Trust
 - Siaola Vahefonua Tonga Methodist Mission Charitable Trust
 - Wesley Wellington Mission (Wesley Community Action)



METHODIST ALLIANCE

As you will read in the reports included below, the past year has been challenging for social services across Aotearoa, and our members are no exception to this. Through this difficult environment, however, we can see the green shoots of new initiatives and much needed collaboration both within the Methodist Alliance and in our communities.

It is times like these that remind us of the need for togetherness and relationships. When times are tough, it can be tempting to retreat into our safe spaces, to hold down the fort on our own until the storm blows over. We believe in the need to reach out and hold hands to weather the storm together.

Ehara taku toa i te toa takitahi, engari he toa takitini
Success is not the work of an individual, but the work of many.

In this way, our collaborative work has increased significantly over the past year. We have begun a campaign to upskill and inspire our members – evidenced in our video presentation. From the bottom of Te Waipounamu to the top of Te Ika a Maui, from the youngest child to the oldest kaumātua, there is a Methodist organisation actively working to transform their lives.

Across Aotearoa, we are seeing and experiencing the increased need caused by difficult economic conditions and government decisions. Low employment, low housing availability and high housing costs are impacting entire families, forcing whānau to live in cars or on the streets.

Tamariki and Families:

Our ECEs and family focused services ensure pēpi and tamariki are getting the best possible start to their lives, while the supports given to families that surround these tamariki strengthen and connect entire communities.

Housing and Food:

Our services are much more than the provision of food or housing. They recognise the entire person who is accessing them and meet them where they are – addressing the immediate need but also making space for growth and community building.

Our members are also involved in innovative food sovereignty initiatives, making healthy kai available for low cost.

Older People:

Our ageing population means that support for older people/kaumātua is increasingly needed. Innovative and culturally appropriate care is offered by Methodist Alliance members, providing a space for older people to not only live but thrive in their own community.

The Methodist Alliance has made both written and oral submissions, attended consultations and made our voice heard. We have also shared our expertise with others, including the New Zealand Council of Christian Social Services, Action Station, Tax Justice Aotearoa and many more.

I am immensely proud of the work that the Methodist Alliance does, and I'm privileged to present the reports of our members to Conference 2025.

Hamish Jarvie, National Coordinator

Christchurch Methodist Mission

Growing homelessness and the increasing cost of living have resulted in a busy year for Christchurch Methodist Mission. Government policy reducing emergency housing, together with increasing poverty and high rental prices have resulted in homelessness, overcrowding and people living in appalling conditions. Our Government contract to support those living in emergency housing has been reduced, transitional housing is severely restricted and there are currently no Government contracts for building new social housing in Christchurch or Blenheim.

Despite all of our services being at capacity, CMM continues to provide a strong Housing First service to over 400 people who have been long term homeless, while 70 households (primarily families) have been supported in Transitional Housing. Our new Youth Transitional Housing opened for 22 rangatahi at the Christchurch Youth Hub, complementing our existing youth housing services. We also celebrated two new major builds: 4 two-bedroom homes in Blenheim for families and 14 one-bedroom homes at Wesley Village.

At a time when Government contracts are uncertain, CMM is grateful that the expertise and knowledge of its workers have been recognised in the renewal of contracts. We continue to work with whānau at risk of having their tamariki taken into care and whānau where tamariki have a diagnosis of ADHD or anxiety. We continue to work in schools and run a variety of groups for tamariki and their parents. Our Financial Mentoring service increased from 2 to 3 workers, and besides doing one-to-one mentoring has established other programmes such as an Incentive Saver Scheme and most recently a no-interest loan programme.

CMM's Community Development Workers continue to be based at New Brighton Union Parish and have enjoyed a strong relationship with the congregation there. This team runs the city's Blanket Bank which has doubled in size this year. The team also coordinates Pasifika Mamas and a number of Re-create events.

Aratupu, CMM's preschool and whānau hub, continues to focus on tamariki from low-income households, and appreciates the strong support received from local parishes. At the other end of life's spectrum, WesleyCare has had a positive year with strong occupancy and a much better end-of-year financial position than in previous years.

With over 300 kaimahi (workers) in CMM, relationships are fostered through quarterly All of Staff hui, a new Intranet, an annual marae visit, Te Tiriti training and Te Reo lessons. President Te Aroha Rountree joined our two-day Staff Retreat at Living Springs and greatly helped kaimahi to understand the important relationship between CMM and the Church. She provided inspiration and support to CMM's Toitū Tiriti group.

Advocacy is playing an increasingly significant role for CMM. We are speaking out on issues such as homelessness, Government changes to the Early Childhood Education sector, the Treaty Principles Bill and we are about to launch a 3-year campaign focusing on the need for Government to invest in Older Person's Housing.

An ongoing challenge for us is our name. Our services now extend well beyond Christchurch into Marlborough, Nelson and the West Coast and we are continually being confused with the (Anglican) City Mission. We have therefore started a year-long consultative process that will include all of our stakeholders both inside and outside the Church to explore whether we should consider a name change. It is hoped we will bring a proposal to Conference next year.

CMM finished the year in a strong financial position, and the Board is committed to ensuring that these funds benefit those most in need. Through all of our work, we are very grateful for the strong support received from individuals, parishes and the wider Connexion.

Jill Hawkey, Executive Director



Hamilton Methodist Social Services

This year has been one of rebuilding, resetting, and going deeper. At times, it's felt heavy like the weight of what we've been carrying, both as individuals and as a community, has pressed in around us. But with that pressure came clarity. Our mahi has stayed steady. And at the heart of it all, nothing's changed, we're still here creating a space where people are treated with dignity, where connection matters, and where practical support makes a real difference.

Our weekly community lunch continues to be a place of hospitality and grounding. It's a simple act, a hot meal, a kind word, a familiar face but one that carries immense value for our regulars. It's not uncommon to see someone come in quiet and leave lighter, not just from food, but from having been seen. We offer our meals for a gold coin donation, and in doing so we make it accessible without making it feel like a handout.

The showers we offer twice a week continue to be a crucial service. More than just hygiene, they offer a chance to reset. We know that something as small as a warm shower can restore mana. We see it. And for many of our people those navigating the sharp end of housing insecurity these services are lifelines.

Strategic Direction.

Our focus continues to be on creating a sense of belonging, connection, learning, and empowerment. We're guided by our core values of Manaakitanga, Arohātanga, Kotahitanga, and Kaitiakitanga, and we aim to be a place where everyone feels seen, heard, and valued.

We will strengthen relationships with local marae, iwi, and community providers. These connections will help us offer support that is early, holistic, and responsive so people get help before things reach crisis point.

A key change in our new strategic plan is making Te Tiriti o Waitangi one of our core goals. This reflects our commitment to meaningful partnership with Māori and ensuring our services are inclusive and equitable.

People.

Our mahi is delivered by a small but dedicated team of 7 part-time employees and 5 regular volunteers, each of whom brings unique strengths and unwavering heart. John, our Sports Tutor, celebrated 30 years of service, and Wendy, our Administrator | Coordinator, marked 20 years with HMSS, both milestones of extraordinary commitment. We also acknowledge the valuable contribution of Ebin our Chef for the past two years who left us in May 2025, and the arrival of Chef Roni, who brings a fresh energy to our community lunch and cookery programme.



Programmes.

All our programmes are inclusive, safe, and shaped around the needs and aspirations of our people. This has been a year of rebuilding, refining what works, welcoming new faces, and doing what we can with what we have.

- Music Expression
It's grounded in tikanga Māori and lets people express themselves through singing, rapping, beat making, and recording. We're seeing great engagement from both students and the wider community. Big thanks to Destylez Music for partnering with us.
- Art & Craft
A space where people can get creative and try new things. We've added fresh materials and topics throughout the year, and it continues to be a place where everyone's ideas are valued.
- Indoor Sports
Two sessions a week offering movement, teamwork, and fun. We've added new games and adapted activities to make sure everyone can get involved.
- Cookery
Practical, hands-on classes that cover hygiene, nutrition, and cooking skills. These sessions help build confidence and independence — and the kai's always good!
- Brain Gym
This remains an important part of our week for those with higher support needs. It provides stimulation, routine, and social connection in a gentle and positive environment.

A Centre That Holds.

Our mission continues to be a place where people show up with what they carry, and leave, we hope, with something lighter. That can be as practical as support navigating the system, or as intangible as feeling safe enough to speak honestly. Our work in this space isn't always clean-cut or easy to measure but we know it matters. We hear it in the way people talk about "coming back." We see it in the way some people start to offer help to others, having first been helped themselves.

Connection with Broader Community

We've been making deliberate efforts to re-engage with the wider community attending inter-agency meetings hosted by Hamilton City Council, building relationships with other service providers, and staying informed about the real challenges our people face. At one such meeting, it was made clear just how vulnerable some of our unhoused whānau are including being targeted by P dealers. We do not shy away from that reality. We take it seriously, and we keep working in ways that uphold people's mana and offer safer alternatives.

Funding and Practicalities

Funding, as always, remains both a necessity and a challenge. We've passed on a couple of opportunities that required more time than we had capacity for, especially those that needed multiple layers of sign-off. But I stand by those decisions. We're not in the business of chasing money for the sake of it. We're here to make the best use of what we have, to the greatest effect for those we serve.

Gratitude and Looking Forward

The strength of this place lies in its people, not just the staff, but the volunteers, the participants, the community that keeps turning up. We've had hard conversations this year, but also rich ones. We've faced tensions but also built trust. And through it all, we've tried to stay anchored in care and action.

If I had to sum it up, I'd say this: we are still here. Still showing up. Still believing that even small actions, done with aroha, can change someone's day and maybe their life.

Michael Brunton, Manager

Faye Blossom, Chairperson

LEVIN UNITING Church and Community Centre

A place where everyone thrives

As Levin Uniting strives toward being a place where everyone thrives, we have identified 7 workstreams, of which 3 seek fullness through community thriving and connect with the vision and purpose of Methodist Alliance.

In December 2023, Levin Uniting employed a fulltime Community Development Manager, Michelle Rogerson, an initiative supported by funding through Methodist Mission Resourcing and our local Presbytery. Michelle's focus is the three workstreams of Collaboration, Programme Delivery and Hosting.

Collaboration

Strong relationships are at the heart of our mahi. Levin Uniting brings people and groups together to share ideas, resources, and support. We actively participate in over 10 collaborative networks, steering groups and projects. Key successes include initiating the Horowhenua Community Action (HCA) Network, which connects over 15 local organisations to share kai, identify needs, and respond together. We support young adults with disabilities through social groups and inclusive micro-events. We collaborated with 19 other organisations to successfully host the 2024 International Day of Persons with Disabilities, welcoming over 130 participants. These partnerships reflect a community-led, strengths-based approach where everyone's voice and experience matters.



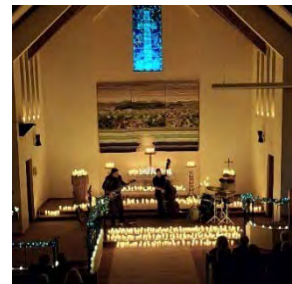
Collaboration team for 2024 International Day of Persons with Disabilities

Programme Delivery

Our initiatives are designed to reduce isolation, promote wellbeing and enhance resilience in our community. Ongoing outreach initiatives include a free weekly community meal (now in its 20th year), hosting a monthly community market, involvement in the inter-church opportunity shop, delivering 'meals on wheels', and the Seasons for Growth grief and loss programme. A craft and conversation group 'yarns' has been established to help mitigate issues of isolation for seniors.



Weekly Community Meal



Candlelit Concert

A further new initiative is a Candlelit Concert series, raising the profile of our venue as a place for everyone and encouraging cultural enjoyment and connection. Our first event attracted over 90 attendees, many of whom were new people to our venue.

Hosting

Levin Uniting Church and Community Centre have become a vital hub in the heart of our community. Trusted and well-used, we host a wide range of groups and services, and are committed to being enablers of collaboration, not just landlords. In the past year room bookings increased by nearly 17% and we have hosted 58 organisations providing activities and events that support among others health and wellbeing, children and youth, adult education, consultation or hui, sports and exercise, older persons, cultural and ethnic, dance, crafts and hobbies.

One of our success stories is the growing connection with former refugees from Colombia who attend English language classes in our centre. Through this relationship they have gone on to host family and community events and establish a weekly dance and culture group for their young people. Another is working with Sport Manawatū to deliver Adapt Recreation for rangatahi and tamariki who are neurodiverse or differently abled. Through wider collaboration, this is now expanding to Adapted Living, supporting young adults into independent living.



International Day of Persons with Disabilities



Mayor's Taskforce for Jobs forklift training,



Horowhenua Youth Performers and Entertainers



Think Hauora Pasifika Wellbeing course



HALT Network meeting



Colombian family day

Supporting Our Expansion

Committed to growth and support for our community, Levin Uniting have begun the process toward a major renovation and upgrade of our facilities, including connecting our worship space with the rest of the centre, enabling it to be better utilized by community. We have increased the minister's stipend from 60% to 80% FTE (although she commits full-time hours), and with some assistance from Moemoeā funding, have increased the administrative support for our mahi from 15 to 30 hours each week.

As well, the Parish Council have developed a 4-year strategic plan with a focus on growing our diversity, our connection with the community, and ensuring Levin Uniting has a future and a purpose beyond its present congregation.

We at Levin Uniting Church and Community Centre seek to provide opportunities and places where everyone thrives and where we live into our values of inclusiveness, compassion, integrity and unity of purpose. We have stepped out boldly and bravely, and see each day, God's commitment and faith to our journey.

Methodist Mission Southern



Section A – Information and Reporting Back

For much of the NGO social service sector, the 2024-25 year has been extremely challenging. Government funding of services has largely been frozen despite inflationary pressures, and in some cases, there have been sudden, sizeable cuts, reducing support to whānau and children, and putting organisations in the unenviable position of laying off productive, capable, caring staff.

Methodist Mission Southern has not been unaffected. Following months of negotiations with a commissioning partner that has clearly been under great strain, we were faced with either closing our Young Mums Transition House or taking a two-thirds cut to funding. It has meant retooling a valuable service into much less than it has, and could, be. We will continue to look at how we can return that service to a full-suite support for young women either pregnant or with littlies, who need support.

Otherwise, it has been a year of celebrations.

Little Citizens, founded in the mid-1930s and a part of the Mission since 1955 has its best ERO review ever. This is a result of a dedicated team pushing itself with the help of exceptional leadership from the new Centre Manager, Katee Thomas. Congratulations to them all!

ENGAGE has gone from strength to strength in its nationwide roll-out, with thousands of ECE Kaiako (teachers) now having completed the first phases. ENGAGE is now in 1,500 ECEs (roughly a third of the sector nationwide), with coverage across all 10 Ministry of Education regions. Demand continues to exceed the available funded places.

ENRICH has been implemented in 70 ECEs, where it has demonstrated significant improvements for tamariki oral language and self-regulation skills, and has resulted in sustainable improvements in teaching practice for ECE kaiako.

The Kia Tīmata Pai research (based on ENRICH and ENGAGE) has been extended for another two years, courtesy of the Royal Society Te Apārangi's Marsden Fund. This will allow us to follow the 1,600 tamariki enrolled in the programme to their second year of school, so we can measure the educational and developmental effects of supporting early language and self-regulation skills in the pre-school years.

We're exceptionally pleased that as part of the 2025 Government Budget, an initial roll-out of ENRICH to 525 ECEs is planned over the next four years.

Finally, our ENGAGE primary school programme. Work is well underway to implement ENGAGE in primary schools. Research delivery with 20 South Island schools resulted in statistically significant self-regulation gains that are consistent with the benefits we typically see in ECE delivery, and very strong demand for the programme from schools around the country continues to come in.

To do all of this, we have implemented a gold standard quality, bespoke, logistics and assurance system called Pātaka which lets us measure the quality of ENGAGE and ENRICH delivery at scale, and ensures our delivery is responsive to the needs to ECEs around the country.

Section B – Our Strategic Plan

BECOME A TIRITI-ALIGNED ORGANISATION, EXPRESSING OUR ASPIRATIONS FOR AND RESPONSIBILITIES TO TE AO MĀORI

We recognise the rights of Māori under Article 2 of Te Tiriti o Waitangi for hapū to retain control over decisions affecting them. The Mission will sustain constructive, collaborative, and above all, accountable relationship with our Manawhenua partner Te Rūnaka o Ōtākou who are our Treaty Partner; Te Taha Māori of Te Hāhi Weteriana o Aotearoa, and the Manawhenua of any other Takiwā that we seek to work in.

New services will be designed and implemented in ways that are responsive to the needs and interest of Māori; the Mission will recruit and retain more Māori staff at every level of the organisation; and we will ensure that every staff member has a minimum cultural competency which we expect will increase over time. We will seek out co-design opportunities and to be accountable for our work with Māori.

RESPOND TO THE CHALLENGES OF CHANGING SOCIAL NEEDS, WORKFORCE AVAILABILITY, AND FUNDING CONSTRAINTS BY INNOVATING

We will continue to strengthen our existing family of services by advancing, intelligently, the quality and impact of our work.

At the same time, the aging of the New Zealand workforce means that we expect our workforce to shrink and for the wages we pay to increase.

And we expect that in Otago and Southland the proportion of need experienced by older people will rapidly increase, while demand for support from younger whānau (tamariki and rakatahi) will stabilise and even fall.

Our response to these competing pressures will be to innovate; building services that help meet existing and emerging needs, increasing our recognition of staff via improved wages, but knowing that this means relieving our staff of tasks that may be partially or wholly automated so that they can focus on time with clients and more complex tasks.

This may also mean innovating the use of hybrid delivery systems interventions focused on helping those we work with be more independently self-supporting.

SUSTAINABLY REDUCE OUR CONTRIBUTION TO CLIMATE CHANGE AND ENVIRONMENTAL DEGRADATION

We recognise the threats of climate change and environmental degradation to the whenua we live and work from; the livelihoods, security, and health of our communities; and to future generations who will live with the comprehensively challenging times if we do not ameliorate, mitigate, and adapt now.

The Mission expects that we can reasonably improve our performance via greater use of renewable energy sources, including solar, at our sites; transitioning our vehicle fleet to electric power, reducing flights; and better waste prevention and management.

At the same time, it would be prudent to consider climate change risks – storm damage, flooding, sea level and water table rise, slips etc. – to our sites and relocate where advisable.

We expect, also, that those we work with are likely to be more affected by climate change and environmental degradation than the general population: our poorest people live on our worst land. We will continue to advocate for their voices and their needs.

CONSERVE OUR RESOURCES

As our development processes generally require 4-5 years of investment before new services and products are stable, the Mission will:

- Plan for new services to be sustained by external investment through the development years, before starting;
- Seek diversified revenue streams to support our work;
- Evaluate new service development proposals for their ability to be self-sustaining, financially, after the initial development phase.



The Three Trusts Update 2024/25 FY:

The Three Trusts, known separately as Airedale Property, Lifewise and Methodist Mission Northern, each has a particular role.

Airedale Property Trust: A strong, ethical and effective builder of communities.

The Lifewise Trust: Powerful change through connection with community.

Methodist Mission Northern: To anchor the work of the Trusts in the Methodist Church.

In April 2025, a Presidential ruling confirmed the resignation of the Board members for Airedale Property Trust and The Lifewise Trust and the establishment of a new Methodist Mission Northern Board, listed in suggested decisions below.

The establishment of one Board will require a rethinking of the three separate entities and discerning a new structure moving forward. The priority for the new Board is the initiation of a 4+4 process to appoint a Connexional Chief Executive.

Strategic Outcomes by 2030

- One cohesive organisation with unified governance and leadership.
- Visible transformation in the lives of vulnerable communities (e.g., homelessness, addiction, poverty).
- Culturally competent workforce living Te Tiriti in practice.
- Financial sustainability with diversified income streams.
- Recognised sector leadership in inclusive, faith-based social services.
- Data-driven decision-making and transparent impact reporting.

A full strategic plan is in development.

Airedale Property Trust

Airedale Property Trust's (APT) purpose is to create a property fund, anchored by the Mission's assets, to achieve diversification within property sectors to generate a sound and secure cashflow, with a focus also on generating positive social outcomes. APT provides a dividend to its partner Trusts, Methodist Mission Northern (MMN) and Lifewise, to deliver on their social programmes and to deliver our shared vision.

The financial year ending June 2025 presented significant challenges for APT, shaped by a difficult economic climate and key changes in governance that postponed major initiatives planned for 2024. The decision to appoint one Chief Executive to lead all three Trusts marked a pivotal transition, with Dean Shields concluding his tenure as CEO of APT at the start of the year.

Achievements for FY2024/25

- The Everil Orr Living Care Centre (EOLC) has continued to progress with levels 2 and 3 opened and ahead of budget. Level 1 opening in April 2025.
- Apartments at Everil Orr Independent Living have continued to attract strong interest and sales despite the challenging residential market, reflecting the quality of the village and the service provided by the team.
- Continual refinement of the Housing First programme with 330 houses provided by APT in Auckland and Rotorua through lease agreements with the private sector.
- Provided a dividend to its partner Trusts of \$693k.

Key priorities

1. Find joint venture partner to finalise stages 3 and 4 for Everil Orr Living village, Mt Albert.
2. Reestablish discussion of development of the Mt Eden property as a potential medical hub.

The Lifewise Trust

The Lifewise Trust (TLT) remains steadfast in its mission to foster connected, just, and inclusive communities. This year has brought change, challenges, celebrations, and meaningful collaboration. The Three Trusts Symposium in July 2024 enabled staff to gather as one, celebrating achievements and sharing perspectives across services and Trusts. In October 2024, Lifewise joined Auckland City Mission and other service providers for World Homeless Day. The Mayor, along with Auckland City Missioner and Lifewise CE Haehaetu Barrett, addressed the gathering, raising awareness around the growing issue of homelessness in Auckland.

The decision to appoint one single Chief Executive to oversee all three Trusts, marks the conclusion of Acting CE Haehaetu Barrett's term on August 29, 2025.

During the fourth quarter of 2024/25, significant effort was invested in reviving the Lifewise fundraising event, the Big Sleepout, after a six-year hiatus. The event successfully raised over \$207,000 in support of Merge Café with significant advocacy and exposure to the challenges facing the homeless.

Family Services

The Mana Whānau programme delivers intensive, wraparound support to families and whānau at risk of child placement, as well as those working toward reunification after a placement event. Over the past year, the programme has assisted 50 whānau and received 36 new referrals, consistently achieving positive outcomes.

Notably, 100 tamariki have either returned to or remained with their whānau. An independent evaluation by Impact Lab, a Social Impact Advisor, found a Social Return on Investment of \$1:\$1.90nearly double the investment particularly strong result given the high-needs population served and the comprehensive support required.

ECE Centres

The focus remains on enrolling children from low socio-economic backgrounds, as well as Māori and Pasifika whānau. Children experiencing challenging family, developmental, or social circumstances are also prioritised. It has been a difficult year, marked by the closure and then fire at Mustard Seed Centre in Ōtara, and the recent closure of Glen Eden ECE due to declining enrolments. As a result, only two ECEs remain open, serving 112 Tamariki.

Housing First (Te Pou Tuatahi o Tamaki) & Youth Housing

Delivered in partnership with Airedale Property, these programmes address the diverse needs and aspirations of those experiencing homelessness or risk, including adults, families, youth, and refugees. Presently, 351 whānau and 77 rangatahi are housed, doubling the number of new whānau supported compared to last year. Our teams remain committed to addressing physical, mental, and social needs, and to connecting individuals with community opportunities.

Health and Disability Services

We continue to deliver services to older people and disabled individuals living independently, as well as to those receiving disability support through Individualised Funding. A successful audit, along with significant improvements to our systems, has enabled us to support 972 people and provide over 216,000 hours of in-home care, despite limited growth.

Lifewise Te Arawa

Supported Accommodation (mental health and addiction), Supported Housing Pathways (SHP), and Housing First (Iwi-led) were delivered throughout the financial year, serving mānaha in Rotorua. As of June 30, 2025, local Iwi assumed the Housing First MHUD contract from Lifewise, creating a significant gap in the coming year's budget. SHP has supported 24 mānaha, while 279 mānaha have been served through Housing First and 111 through mental health & addiction services.

Merge Community, Lifewise Works & Merge Café

Operating since 2010, Merge Café continues to be a vital source of support for Auckland's Street whānau and those facing homelessness, offering a welcoming environment and nourishing, subsidised meals. Over the past year, more than 7,900 subsidised \$5 meals were served, and our Peer Support outreach team accompanied 177 whānau, up from 52 the previous year. Lifewise Works facilitated transitions from unemployment to paid work, providing 2,376 hours of paid employment in the past year. Funding these vital services continues to be problematic and reliant on donations and grants.

Methodist Mission Northern

Methodist Mission Northern's (MMN) role in the Three Trust collective is to whakahirahira (uplift) the whakapapa (genealogy) and Kaupapa (purpose) of the Three-Trusts, ensuring all Board members and staff know the Mission's history, especially the Weteriana (Methodist) connection.

MMN continues to provide chaplaincy services to the street whānau in the Auckland CBD and elderly residents in the Everil Orr Village and Care facility, Wesley Care Home and Aldersgate community. We are also active in building community within the Auckland CBD, supporting the vision of Neighbours Aotearoa Trust, through the hosting of neighbourhood connections throughout the year.

MMN has appointed John Kingi as the new Pou Manukura to build the capacity of our Tiriti Treaty practices with Māori. This will require an internal review of policies and the development of training for all staff. It will also include building relationships with Iwi and Urban Māori providers.

Mission to the Parishes continues with the Head of Mission attendance at Synod meetings in Auckland, Manukura and Waikato/Waiariki.

The Head of Mission has also been active in providing He Whakaputanga-Declaration of Independence and Tiriti-Treaty workshops for the Auckland Parish, Auckland Synod and Auckland Rangatahi. There has been an increase in homelessness in the North Shore and Takapuna Parish have hosted two community hui to discuss their response to this Kaupapa.

Mā te huruhuru, ka rere te manu – Adorn the bird with feathers so it can fly.

Shirley Rivers
Head of Mission MMN

Pam Elgar
Executive Chair MMN

Ministry with the Deaf Trust

This year has seen two major changes for the Trust. Firstly, Norman Brookes has resigned as Chairperson as he is moving to Australia. We appreciate all Norman's leadership during his time as Chair. Peter Grundy was elected as Interim Chair at the Trust's Annual Meeting. Subsequently, the Auckland Deaf Christian Fellowship has been discontinued so there is no longer a ministry for the deaf in Auckland with any Methodist association.

Once again, the Trust has been unable to make any grants despite having over \$370,000 held with the MTA.

Briefly, the aims of the Trust are:

- To establish and support Methodist and inter-denominational ministries with the Deaf in New Zealand.
- To encourage and develop Deaf ministry services in New Zealand
- To support spiritual exploration and advancement within Deaf communities.
- To enable fellowship and community among Deaf people.

If you are aware of any relevant ministries or projects, the Trust would be delighted to consider financial assistance. Any applications or suggestions should be addressed to Peter Grundy (grundypeter@gmail.com) in the first instance.



Innovation Within Social Services: A Holistic Approach to Community Wellbeing at Palmerston North Methodist Social Services

In an era marked by growing social inequality and economic hardship, innovation within social services has become not only desirable but essential. Traditional models of support, while foundational, often fall short in addressing the complex and interconnected needs of individuals and communities. The integration of innovative practices—such as social supermarkets and community cafés—alongside multidisciplinary teams of social workers, counsellors, and youth support staff, represents a transformative shift toward holistic, dignified, and empowering service delivery.

The Social Supermarket: Restoring Dignity Through Choice

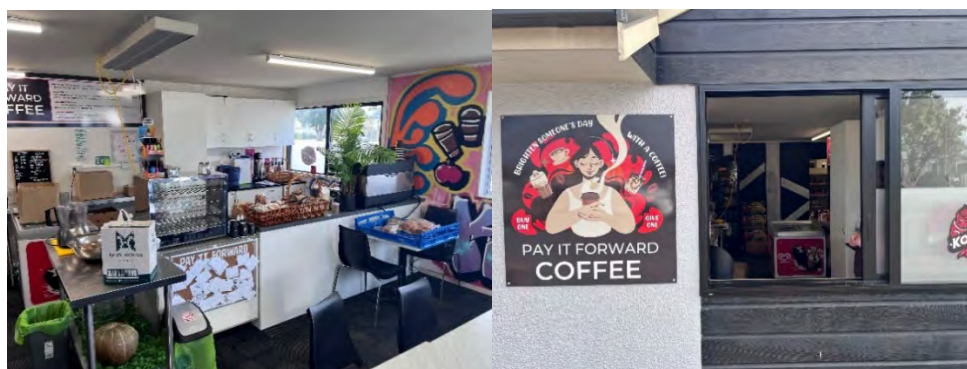
Our social supermarket is more than a place to access affordable food—it is a symbol of dignity and agency. Unlike food banks, which often rely on pre-packed parcels, social supermarkets allow individuals to choose their own groceries, fostering a sense of normalcy and autonomy.

This model reduces stigma and encourages engagement, while also promoting financial literacy and healthy eating habits. By embedding the supermarket within a broader social service framework, it becomes a gateway to deeper support, enabling staff to build trust and identify underlying needs.



The Café: A Space for Connection and Inclusion

Our new initiative, the community café, serves as a welcoming, non-clinical space where people can gather, connect, and access support informally. It breaks down barriers between service providers and users, creating opportunities for spontaneous conversations and peer support. For many, our café is a first step toward engaging with services they might otherwise avoid. It also provides a platform for social enterprises—such as training programs for youth or employment pathways for marginalized groups—thus reinforcing the cycle of empowerment and inclusion.



PNMSS Multidisciplinary Teams: Meeting Needs Holistically

Innovation in social services is not only about physical spaces but also about how support is delivered. By bringing together social workers, counsellors, and youth support staff under one roof working collaboratively, services can respond to the full spectrum of needs—emotional, psychological, practical, and developmental. This collaborative model ensures that individuals are not passed from one agency to another but receive coordinated, person-centered care. It also fosters professional learning and resilience among staff, who benefit from shared knowledge and mutual support.



Youth Engagement: Building Futures Through Innovation

Newly introduced Youth support staff play a critical role in engaging young people who may be disconnected from education, employment, or community life. Innovative programs—By embedding these programs within accessible community hubs like the café or supermarket, services become more approachable and relevant to young people's lives.

Conclusion: A Model for the Future

Innovative social services are not about replacing traditional methods but enhancing them. By creating integrated, welcoming, and empowering spaces, and by fostering collaboration among professionals, we have built a model of support that truly meets the needs of our communities. The combination of a social supermarket, café, and multidisciplinary team is our powerful way of how innovation can restore dignity, build resilience, and transform lives.



SINOTI SAMOA METHODIST MISSION PUNAO'A Serving Six Regions of Sinoti Samoa across Aotearoa

Parish Programmes & Projects

New Plymouth – Taranaki: Supporting Samoa Victim Support



The parish travelled to Samoa to hand-deliver Christmas presents to children in Samoa Victim Support facilities and contributed donations to support their work.

This partnership responds to the increasing number of women and children needing assistance to escape situations of violence.

The Big Sleep Out – LifeWise

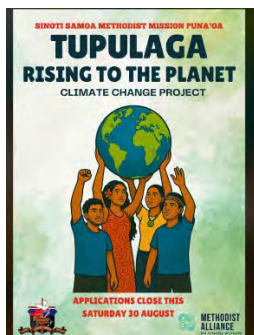
Ten members of the Sinoti Samoa Team participated in LifeWise's annual Out, sleeping rough to raise awareness combat homelessness across



Ministry Big Sleep and funds to Aotearoa.

Climate Change Project – Tupulaga, Rising to the Challenge

Young people across Sinoti Samoa received funding from the Tindall Foundation and Methodist Alliance to develop Climate Change initiatives.



*These projects aim to raise awareness and connect to the Church's ten-year Climate Change Strategy: **Rekindle the Va of Papatuanuku***

Sinoti Samoa Mission Choir – Community Outreach Project



The Choir assisted local communities in Tāmaki Makaurau with tasks such as:

- Mowing and property maintenance
- Cleaning

- Shopping and running errands for the elderly and those with disabilities.

The community expressed deep appreciation, suggesting this become an annual event.

Choir members helping elderly or performing outreach.

Acknowledgment

We sincerely thank the Methodist Alliance, administrative boards, and Connexion committees for their ongoing support of our mission board and parish initiatives.

Tamahere Eventide Home Trust



1. Mission statement

We continue to build a culture of inclusivity and respect. We aim for continuous improvement of our facilities, services, and people. We respect our heritage and our environment.

2. Challenges

As we look forward to the next season for the Trust, we need to acknowledge the ongoing challenges facing us and the wider retirement industry. The property market is still weak, making it harder for new residents to move into our village. The government funding for the care facilities limits the level of services we can provide. We need to continually assess where the industry is going in the short and long term. Will there be ongoing demand for our services, as the number of Baby Boomers declines? Will we lose a market advantage if sharing of capital gains is enforced on all villages? Internally, we can make constant smaller changes to improve services. Our ongoing commitment to staff training ensures a highly skilled and engaged workforce. Creating our own internal resource team has captured and reinforced the skills we have nurtured, rather than relying on external agency staff. Both the ongoing training, and the resource team, will continue to develop our reputation for quality services.

3. Staffing and Culture



We completed 8 staff houses that provide safe, warm and healthy living conditions for our staff. This is done together with a three-year savings plan which puts the staff member in a position to purchase a house and enables us to repeat the process with the next staff member.



Without our people, we would not exist as an organisation. We are blessed to have a diverse staff, who contribute their time and passion to our operations. Staff culture days allow us to celebrate our differences and our unity of purpose. The ability for us to provide staff housing helps the trust. show appreciation by giving a step-up to our staff.

4. Information & report back

a. Financial performance

Revenue and Expenses	2021	2022	2023	2024	2025
Total Income	16,881,583	18,803,914	18,576,869	20,973,064	22,304,178
Total Expenses	14,890,918	16,627,542	18,267,356	19,718,386	20,304,007
Operating Surplus	1,990,665	2,176,372	309,513	1,254,678	2,000,171
Revaluation of Investment property	7,292,474	1,100,748	8,748,903	4,837,336	(5,580,296)
Revaluation of PP&E	(692,960)	-	-	318,784	-
Comprehensive Income	8,590,179	3,277,120	9,058,416	6,410,798	(3,580,125)

Financial Position

Assets	2021	2022	2023	2024	2025
Property, plant & equipment	23,098,579	23,590,003	23,748,483	25,411,732	25,651,533
Village - Investment property	88,396,820	102,256,865	122,043,028	126,035,828	129,797,524
Current Assets	2,093,402	2,460,560	1,861,433	3,728,819	3,796,137
Total Assets	113,588,801	128,307,428	147,652,944	155,176,379	159,245,194
Liabilities					
Earnings & Reserves	43,343,150	46,620,270	55,678,686	62,089,484	58,509,359
Long term liabilities	0	2363360	6,875,045	2,164,312	2,011,857
Current Liabilities	1,318,774	2,794,909	2,435,156	2,130,362	3,608,157
Obligations to residents	68,926,877	76,528,889	82,664,057	88,792,221	95,115,821
Total Liabilities	113,588,801	128,307,428	147,652,944	155,176,379	159,245,194

We achieved a reasonable operating surplus in tough economic conditions. Cash flow remain very tight, as issue of Occupation Right Agreements for villas were limited by the slow property market.

b. Future developments

- **Tamahere Eventide**
 - o 4 staff houses and 14 Villas are in construction. Planned completion in September and December 2025.
 - o A Rest Home wing of 9 bed requires replacement which is planned in the next three years.
- **Atawhai Assisi**
 - o Civil works for the development of an additional 37 villas over the next three years is nearing completion.
 - o A wing of 20 rest home beds requires replacement. Review of the extension of hospital level services in progress as there is considerable demand.
- **Care Facilities**
 - o Renovation of care facilities rooms and furniture is a continuous process to ensure an appropriate and well-maintained residents living environment.
- **Wesley Courts Village – Thames**
 - o The village consist of 9 units and is well placed in the centre of town. Expansion is needed to ensure it reaches a financially viable size.

Louis Fick /Chief Executive Officer

Vahefonua Tonga Methodist Mission Charitable Trust (SIAOLA) provided valuable community support from June 2024 to July 2025 across multiple programs, including family and financial well-being, driving, employment, and emergency assistance.

Famili Va Lelei – Family Wellbeing Service

SIAOLA's Famili Va Lelei (FVL) program held three successful Family Retreats at Camp Morely, Clarks Beach, **serving 24 families and 101 participants**. The camps focused on improving family communication, with many young Tongan couples finding the sessions particularly helpful. Participants were also connected with financial services to support their goals of homeownership. SIAOLA is currently seeking continued funding to ensure the program's continuity.



Famili Api Lelei (GREI) – Financial Wellbeing Service

This program empowered families through financial literacy and homeownership.

- **Homeownership:** Two families achieved homeownership, with a total of **152 clients** completed our Financial Literacy Training and Pastoral care. Of that **102 clients have sufficient financial resources for home ownership**. Of that **72 clients have engaged with banks and mortgage brokers** to begin the process toward home ownership. Of that **55 clients have signed conditional purchase contracts** with the bank. We have had **20 families that have bought homes**.
- **FinCap – Digital Banking:** **250 clients** were enrolled, with personalized plans developed to improve their digital banking skills and protect them from scams.
- **Ready to Rent:** The final workshop was completed with **60 participants** who learned about their rights as tenants and were connected with representatives from the
- Ministry of Social Development (MSD) and Inland Revenue.



Driving Towards Success – Driving License Programme

SIAOLA's driving programs in Auckland and Gisborne successfully helped **415 clients** obtain their licenses, nearly reaching their KPIs. The high demand has led to a waitlist for the new financial year.

- **Auckland:** **338 clients** were enrolled, with minimal remaining capacity.
- **Gisborne:** **77 clients** participated, with only two slots currently available. The program celebrated inspiring success stories, including a **61-year-old** who finally obtained their first New Zealand license and the program's **first deaf client** who successfully achieved her restricted license.



Food Hub (Feleoko)

Facing funding limitations, SIAOLA provided crucial food supported **247 people**, by distributing Food vouchers. Due to ongoing job losses and high demand, SIAOLA is seeking new funding and exploring a strategic shift to a voucher-based system to give families more choice.

Whānau Ora

The program successfully supported **61 families** with a wide range of needs, including financial literacy, food security, and immigration support. Although the program is concluding under Pasifika Futures, the high demand for its holistic support is evident. The assistance led to tangible outcomes, such as families securing stable housing and achieving their immigration goals.

Auckland Council Storm Recovery

SIAOLA continues to provide vital support to families affected by floods and cyclones. The program assisted **45 families** with understanding their property category results and the difficult decisions that follow. A key success was guiding the Mangere Lotofale'ia Parsonage through the assessment process, which resulted in a buyout. SIAOLA is also partnering with Auckland Emergency Management to develop an emergency plan for Pacific communities.



Famili Ako Lelei (FAL)

The FAL Laulotaha program is serving **200 students** and their families across four centers. It has successfully returned to in-person sessions and has introduced parent sessions to inform them about NCEA changes and student attendance.

The Fononga Programme was a collaboration between SIAOLA and Waitakere College whereby we supported Y10-11 Pacific students to achieve NCEA standards and receive scholarships.



Famili Kaha'u Lelei – Employment Service



This program continues to support Pacific women in their employment goals, with **43 women** enrolled. The focus is on the healthcare sector, but support has also been expanded to other fields like administration and beauty. The program has already celebrated improved outcomes, with women securing higher-paying jobs or successfully entering employment.

'AtaOngo 'o Aotearoa

SIAOLA's media program, Ataongo, uses its Facebook page to deliver information on key services, with strong community engagement. The program highlights client success stories, particularly from new homeowners, to inspire others. Weekly Lika Ola programs provide essential information and resources and has attracted thousands of views from the Tongan community.

Wesley Community Action – good news and bad news

The last year has been a mixture of good news and bad news. The good news includes the fact that our transformation of Wesley Rātā Village in Naenae (previously Wesleyhaven) has taken several exciting steps forward. We've also supported some great new initiatives in partnership with the whānau we work with, and we were lucky enough to get two unexpected bequests. The bad news is the impact of the recession. Like many similar organisations we've experienced funding cuts. And our staff witness the impact of the current economic climate every day. They see that some whānau are pulling back in the face of greater uncertainty. The result is growing inequity and all the negative statistics we read and hear about.



Cuts to services for vulnerable whānau

We're one of 45 organisations around the country who were affected by Oranga Tamariki decision to cut funding. Our funding for supporting vulnerable babies and parents fell by 60%. That meant we had to lay off four kaimahi. It also means we can now work with fewer whānau, supporting babies in families who are under pressure – despite a growing need for that support.

More social housing at Wesley Rātā Village



Our building programme at Wesley Rātā Village – previously Wesleyhaven – has taken several leaps forward over the last year. Work has now begun on a \$7.8m project to convert the former Strand rest home into 16 apartments.

They'll be called Pōhutukawa Apartments and will be rented at a discounted rate to people who don't qualify for social housing but who can't afford market rents.

An artist's impression of the completed Pōhutukawa Apartments

A grant from the Methodist Church's Green Fund will help pay for the installation of solar panels on



the roof of the building. This will ensure cheap power for tenants at the village.

Meanwhile, the \$4.8m project to convert the former hospital into 15 social housing apartments is now complete. Known as Kōwhai Court, they were formally opened in August. The apartments are a mixture of 1-bedroom and 2-bedroom. They are being rented to people on the social housing waiting list and we expect most will be rented to older people. Equally exciting is that, thanks to a grant from the church's Moemoeā Grant Fund, we're exploring the feasibility of building a new Methodist Centre in Waitangirua (Porirua East). This building could house social services, a community Māori health centre and provide valuable worship/community space.

Inside one of the Kōwhai Court apartments

Farewell to Peter Glensor

Our long-time board chair Peter Glensor has stepped down after 25 years of dedicated service to the board (as well as to the boards of Lifewise and Palmerston North Methodist Social Services). Peter always modelled the spirit of our whakatauiķī – Kāore mā te waha, engari mā to ringa (Actions speak louder than words).

Peter's last public act as chair was to open Kōwhai Court at Wesley Rātā Village on August 27. He then attended his final board meeting that evening.

We extend our heartfelt thanks to Peter for his many years of dedicated service – his contribution has been huge. And we give a warm welcome to our new co-chairs, Eugene Ryder and Roger Blakeley. Peter is now taking a well-deserved overseas holiday.

New approach enables young people in care to have more stable lives

We're delighted at the success of a new approach we developed to support the caregivers of young people with high support needs in Oranga Tamariki care. An [evaluation](#) of the Te Kotahi Intensive Caregivers Support (ICS) approach found that it has led to significantly more stable placements, better school attendance, happier and more confident caregivers and fewer emergency calls for social workers.

"Oh mate – I'm a lot nicer!" one caregiver said. "Me and my daughter, how we sort things is a lot calmer and it's so much nicer in my house."

Under the approach, two skilled kaimahi provide one-to-one support to caregivers of tamariki / rangatahi aged 5 to 18. They visit caregivers in their own homes for six months, providing a safe space for honest discussion and realistic advice. Their approach fosters healing and helps address intergenerational trauma in whānau.

From left: Lower Hutt Mayor Campbell Barry, Peter Glensor and village Property Manager Joss Elliott do the honours with the ribbon at the opening of Kōwhai Court





The Fruit & Vege Co-ops' Cannons Creek packing team with bags of produce ready for collection

Local Harvest: connecting Wellington communities with local growers

Salad leaves from Te Horo, silverbeet from Newtown, eggs from Ōtaki ... that's just some of the produce available through Local Harvest, a pilot programme developed by [Wellington Region Fruit and Vege Coops](#) to connect Wellington communities with local growers.

We have been running the co-ops in partnership with Te Whatu Ora / Health New Zealand's regional public health team for the last 10 years.

Local Harvest was introduced to give people easy access to affordable, regionally grown produce while also supporting small-scale local growers and building a stronger, more sustainable local food system. Following a very successful pilot it's hoped Local Harvest will

expand and become permanent.

Funding challenges – and the value of bequests

Given the current funding challenges, we were very lucky to receive two bequests during the year. These unexpected surprises from active Methodists, Cliff Couch and Mr Braithwaite, help redistribute wealth and provide support for people who struggle to achieve a decent life. Cliff, who was Secretary of the Wellington District Synod for many years, was a key mentor for me as a young national youth worker. Leaving a bequest is a powerful legacy.

Wesley Community Action Suggested Decisions:

1. That Conference **affirms the bicultural leadership** of Wesley Community Action board and wishes the two new co-chairs, Eugene Ryder and Dr Roger Blakely well as they continue to contribute to navigating the choppy waters.
2. That Conference **affirms the vision** of a new Waitangirua Methodist Community Centre that weaves relationships between Methodist Parishes, Lower North Island Synod, Wesley Community Action, Ngati Toa Rangatira, and the Porirua East Community. Subject to a robust feasibility report, this building has the potential to demonstrate new ways of 'being' Methodist in communities that are struggling.

David Hanna - Director

Suggested decisions:

1. The reports are received.
2. That thanks be given to Paerata Rise for the \$350,000.00 which has been contributed to the Social Housing Fund.
3. That sincere and appreciation and recognition be given to the departing members of boards listed below:
 - i) **Wesley Community Action:** Peter Glensor, who has chaired the board for over 20 years and contributed to the boards of Lifewise and Palmerston North Social Services. Peter modelled the whakatuaki – 'Kāore mā te waha, engari mā te ringa' (don't tell me, show me).
 - ii) **Airedale Property Trust:** Susan McKinnon (Chair), Warren Chapman, Mel Easton, Jiayang (Hedy) Huang, Ashel Reuben, Shirley Rivers, Christina von Bohemen.
 - iii) **The Lifewise Trust:** Rohan MacMahon (Chair), Marion Hines, Jai Nario, Rhonda Koroheke, Viliani Liavaá, Shirley Rivers
4. That Conference acknowledges the ongoing work and impact of the Methodist Alliance's members and their staff.
5. That the membership of the following boards for 2025-2026 be:

Methodist Alliance Steering Group 2025/2026:

Jill Hawkey (co-chair), Arapera Ngaha (co-chair), David Hanna, Kathleen Tuai-Ta'ufo'ou, Shirley Rivers/Pam Elgar

Christchurch Methodist Mission Board for 2025/26:

Pam Sharpe (Chair), Martin Hadlee (Deputy Chair), David Caygill, Andrew Donaldson, Andrew Hercus, Losana Korovulavula, Moana-o-Hinerangi, Jan Wright

Hamilton Methodist Social Services Board for 2025/26:

Faye Blossom (Chair), Alisa Lasi (Secretary), Irena Wekere (Treasurer), Paula Moala, Sera Toduadua and Natalie Levis.

Methodist Mission Southern Board for 2025/26:

Julie Pearse (Tiamana Chair), Carla Werder (Kaitirwā Tiamana Deputy Chair), Dean Deaney (Tarahitī Trustee), Dr Sebastian Gehricke (Tarahitī Trustee), Prof Richard Greatbanks (Tarahitī Trustee), David Poultney (Tarahitī Trustee), Jamie Smith (Tarahitī Trustee), Moana Wesley (Kāi Tahu Tarahitī Trustee), Michelle Schaaf (Tarahitī Trustee), and Laura Black (Kaihautū Director).

Methodist Mission Northern Board for 2025/26:

Pam Elgar (Executive Chair), Leon Wijohn, Ruth Bruce, Arapera Ngaha, Ruanna Letalu, Abhishek Solomon and Sonia Pope.

Ministry with the Deaf Trust Trustees 2025/2026:

Peter Grundy (Interim Chair), Kathy Hohepa (Treasurer), Glenn Schischka (deaf representative) Marilyn Welch, Sandra Gibbons

SIAOLA Vahefonua Trust Board for 2025/2026:

Kalolo Fihaki (Chair), Suliana Mone (Vice-Chair), Tauataina Tupou (Secretary), Meleane Paea Nacagilevu (Treasurer), Edwin Talakai, Sela Finau, Manatu Fia, Hiueni Nuku, Sami Paea Fifita.

Puna'oa Sinoti Samoa Methodist Mission board 2025/2026:

Chairman: Ruanna Tagaloasa Letalu, Secretary: Malavai Levao, Pastoral Representative: Ieremia Amani Amituanai, Committee Members: Namulauulu Joshua Robertson, Feagaimalii Naasona Te'o, Olive Tanielu, Lynne Vatau (Youth representative) Tumema Mita'i,

Tamahere Eventide Board 2025/26

Emma Falconer (Chairperson), Shane Vanin (Deputy), Leeanne Wilson (Secretary), Paul Bennett, Peter Schaare, John Walsh, Jason Jack, Lesila Halauafu and Carole Fleming.

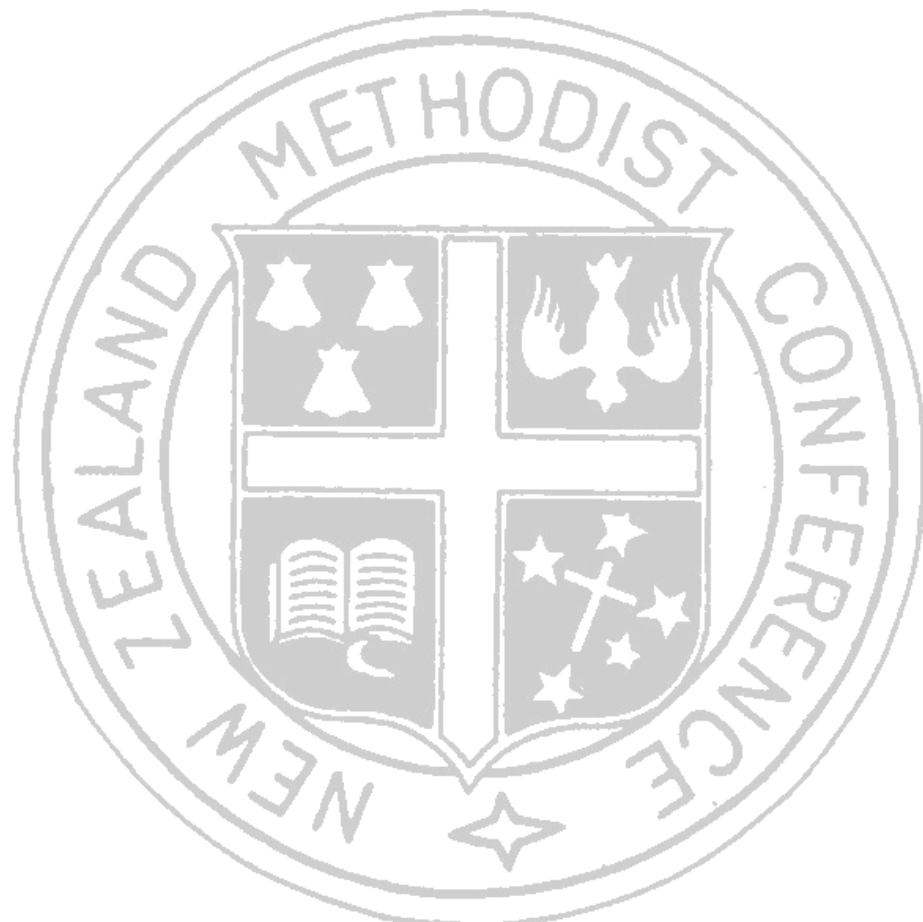
Wesley Community Action Southern Board for 2025/26:

Eugene Ryder, Roger Blakely, Hiueni Nuku, Patria Tamaka-Pairama, Murry Wu, David Hanna, Leah Haines, Simulata Pope, Lois Bryant, Kevin Jones.



Mission & Ecumenical

- Methodist Mission & Ecumenical
- Christian World Service



METHODIST MISSION AND ECUMENICAL



Tirohanga/Vision:

Kia whakakotahi ai tātou o ngā waka wairua whānui – To unite as communities of faith.

Kia hanga whanaungatanga pono – To build and promote strong, ecumenical relationships.

Introduction:

Since the 2024 report to conference the Mission and Ecumenical Board has undergone significant restructuring. From a small board of 5 at the start of 2024 the new initiative after conference was to strengthen the board by appointing Methodist members who serve on national and International ecumenical bodies as ex-officio board members for the duration of their terms on these committees. We also now include the President and Vice-President on the board bringing our board membership up to 12. This model now means we have a direct connection between these members and the wider church ensuring that ecumenical work is shared at various levels. It strengthens our ecumenical vision by integrating ecumenical insights and challenges into our priorities and strategies.

Strategic Priorities:

Key strategic priorities identified include:

1. Whanaungatanga – Fostering relational connections.
2. Whakakakau – Strengthening communication.
3. Tauatanga – Emphasising future-focused leadership and succession planning.

Ecumenical Engagement:

Ecumenism is critical to the Methodist Church's mission. It is not merely a strategic goal, but a theological imperative rooted in our Methodist identity. John Wesley, the founder of Methodism, famously said "the world is my parish," underscoring that our faith transcends denominational lines. To be Methodist is to be ecumenical, driving us to seek unity in diversity and build partnerships locally and globally.

Partnership:

In 2025 both national and international ecumenical efforts have reflected a deep commitment to dialogue, cooperation and shared spiritual goals. Nationally Methodist senior leadership participated in the interfaith dawn service at the Treaty grounds on Waitangi Day where President Te Aroha gave the sermon.

National Ecumenical Bodies:

The Methodist Church actively participates in two key ecumenical bodies:

-National Dialogue for Christian Unity (NDCU): Rev Susan Thompson and Rev Keita Hotere are members of the executive, with Rev Tony Franklin Ross serving as the secretary. The President and General Secretary also participate as members. This committee is working on ongoing revision of its constitution in relation to the treaty.

- Te Runanga Whakawhanaunga i Nga Hāhi (TRWH): President Te Aroha Rountree and General Secretary Tara Tautari are on the Komiti Whaiti (Executive) with the General Secretary as the Chair. The Komiti Whāiti met in July at Ōhope Marae, hosted by Te Aka Puahou of Te Hāhi Perehipitiriana o Aotearoa, with the General Secretary facilitating the gathering. The hui provided space to reflect on recent developments, set strategic priorities, and reaffirm a kaupapa-driven direction for the year ahead. Guided by prayerful discernment and mutual learning, members shaped initiatives to strengthen Te Rūnanga's ecumenical witness in Aotearoa.

The gathering was also a time of spiritual reconnection and renewed commitment to the shared vision of justice, peace, and unity that continues to guide Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa. Participants resolved that Te Rūnanga would engage in upcoming national Church leadership gatherings with the Prime Minister, prioritise the writing and publication of its

comprehensive history, and host a wānanga focused on Māori spiritual wellbeing and ministry formation. The hui further affirmed Te Rūnanga's commitment to strengthening its voice as a collective Māori ecumenical presence on matters of national concern through advocacy and public engagement.

International Ecumenical Engagement:

Our involvement here is :

-Commission on World Mission and Evangelism (CWME) where the General Secretary serves as Vice-Moderator. A meeting of the CWME Working Group on *Decolonising Discipleship: Praxes and Spiritualities*, convened by the General Secretary, was held in Auckland in September and hosted by the Methodist Church of New Zealand. The gathering continued CWME's global journey of reimagining mission in light of colonial legacies, ecological crises, and the call for reparations and restoration, following on from the 2024 Nairobi meeting. Grounded in the bicultural covenant and Treaty-based commitments of the Methodist Church, the Auckland meeting explored "wisdom stories" - narratives of land, people, and encounter that hold both wounds and healing. These stories were used as theological frameworks for understanding belonging, discipleship, and mission, highlighting Māori and Taiwi experiences and contemporary commitments to climate justice. The meeting also contributed to CWME's wider trajectory toward the 2028 World Conference on Mission and Evangelism, refining approaches to decolonising discipleship, spirituality, and praxis across diverse settings. Theological reflections focused on Scripture as story, hospitality and boundary, dialogue and counter-voice, the "space between" self and other, and the presence found even in absence.

-Christian Conference of Asia (CCA) where Rev Keita Hotere serves on the committee. CCA hosted a wananga this year to celebrate the 170th anniversary of the Council of Nicaea and its significance in New Zealand and Australia.

-World Methodist Council (WMC) represented by General Secretary, President Te Aroha, Marama Hotere, and Rev Tony Franklin-Ross. MME acknowledges the conclusion of Rev Tony Franklin-Ross's term as chairperson for the Ecumenical Relationship Committee (2019-2024), and his ongoing membership of the Ecumenical and Inter-Religious Committee for 2024 – 2030.

MME acknowledged Rev Tara Tautari's ongoing service on the **World Methodist Council Steering Committee (2024–2030)**. As General Secretary, she attended the Steering Committee meeting held in Accra, Ghana, in August 2025 and facilitated a session on *Peace, International Law, and Diplomacy: The Church in the Public Square*. The meeting brought together global Methodist Church leaders for worship, dialogue, and strategic planning. Key sessions addressed evangelism, education, reconciliation, and peacebuilding, alongside reports from the Council's committees and international offices. Key outcomes included the presentation of the 2025 World Methodist Peace Award to Dr Fatou Bensouda, recognising her contribution to international law and justice. The meeting concluded with the adoption of a press statement on slavery reparations and closing reflections that reaffirmed the Council's shared commitment to peace, justice, and partnership within the worldwide Methodist family.

-Methodist Consultative Council of the Pacific (MCCP) met in March in Auckland, hosted by the Methodist Church of New Zealand (MCNZ) and co-facilitated by President Te Aroha Rountree and General Secretary Rev Tara Tautari, under the theme *"Methodism in the Pacific: Strengthening Faith, Justice, and Partnership."* The gathering brought together Methodist and Uniting Church leaders and theological educators from across the Pacific for worship, reflection, and strategic dialogue. Grounded in MCNZ's bicultural covenant under Te Tiriti o Waitangi, discussions explored faith, justice, partnership, and regional challenges such as climate change, decolonisation, and self-determination. Reports addressed the MCCP's whakapapa, theological education partnerships, diaspora ministry, and the need for cultural competency, safeguarding, and intergenerational formation. Member churches shared key developments, including Fiji's "Five Es" strategy, Tonga's constitutional renewal, Samoa's ministry realities, and PNG's peacebuilding and women's initiatives. The Council affirmed climate justice advocacy, strengthened governance

structures, and advanced plans for regional theological collaboration and archiving. The meeting concluded with a call to bear faithful Methodist “fruit” across the Pacific.

-Uniting Church in Australia. The General Secretary was invited to serve as the theological reflector at its Tasmania and Victoria Synod meeting. Her participation reflected the strong ecumenical relationship between the Methodist Church of New Zealand and the Uniting Church. She was also a speaker in the *Belonging to Place – Respecting Country* Synod elective, which explored spiritual and ethical relationships with land through First and Second Peoples’ perspectives, scriptural reflection, and local contextual engagement. Prior to the Synod, she had shared the MCNZ’s *Kōrero Papatupu Whenua Policy*, as the Synod was in the process of developing its own land story policy and had sought guidance from the work undertaken in Aotearoa New Zealand. In her contribution, she reflected on the Church’s bicultural journey and encouraged deeper reflection on how Churches can honour the land’s story and strengthen relationships with tangata whenua and tauiwi.

-World Council of Churches (WCC) where Rev Susan Thompson serves on the Central Committee. The WCC central committee met for its biennial meeting in June 2025 in Johannesburg, South Africa. The New Zealand contingent included Susan Thompson (Member, Methodist), Maungarongo Tito (Advisor, Te Rūnanga Whakawhanaunga o Aotearoa: the Māori Council of Churches) and Wiliame Toduadua (Steward, Methodist) and Ana Veaila (Steward, Free Wesleyan Church of Tonga). Meeting in Johannesburg gave the committee a chance to have a significant encounter with the South African context and to reflect on lessons that came out of that country’s journey from apartheid to democracy. We were reminded of the important role of the church in being a voice for the voiceless alongside those who are suffering. The meeting had a wide agenda. Discussions and decisions included:

- Agreement that the segregation being imposed on the people of Palestine by Israel amounts to a modern-day system of apartheid in violation of international law and moral conscience. The meeting was clear that the actions of the government of Israel don’t reflect the views of all Jewish people.
- The launch of a new Ecumenical Decade of Climate Justice Action to bring together climate-focused initiatives and promote bolder action.
- Affirmation of a proposed Feast of Creation to be held every September uniting Western and Eastern Christian traditions in worship and environmental stewardship.
- Notice of this year’s Sixth World Conference on Faith and Order being held in Wadi El Natrun, Egypt to mark the 1700th anniversary of the Nicea Council and Creed. The theme of this event is “Where Now for Visible Unity?”
- Adoption of statements on threats to peace in Ukraine, Syria, Colombia and Sudan; the need to guard against atrocity crimes; support for multilateral cooperation among nations on the 80th anniversary of the UN; concerns about crises in Latin America and the Caribbean and threats to the provision of public health care.
- Agreement that work on human sexuality needs to be addressed and room made for marginalised voices to be heard within the WCC.

The WCC seeks to bring people into dialogue so they can meet, learn from and challenge each other in order to build mutual understanding. We acknowledge that God speaks to us in the wisdom of many traditions and in the cries of our broken world. As we left our meeting, we prayed for the courage to speak out “where silence is betrayal, to act where injustice reigns and to love where fear divides ... in the name of Christ, who walked among the poor, who broke bread with the outcast and who rose with wounds still visible.”

- WCC Sixth World Conference on Faith and Order. The General Secretary attended the Sixth World Conference on Faith and Order of the World Council of Churches, in October, held in Wadi

El Natrun, Egypt, under the theme “*Where Now for Visible Unity?*” As a plenary speaker on *Mission – Common Witness and Apostolic Discipleship*, she presented *Returning to the Soil of God*, a theological reflection calling the Church to rediscover its rootedness in land and creation. Drawing on the concept of *whenua* (land and placenta), she described belonging as the interweaving of soil, story, and spirit, urging the Church to listen anew to the earth and to reframe mission as repentance and renewed relationship rather than conquest. Her address expanded the Nicene Creed’s understanding of “God, the Maker of Heaven and Earth,” introducing *whenua revelation*, God’s voice expressed through land, sea, and genealogy. This vision aligns with the *Pasifika Creed*, developed at the Pacific pre-conference meeting, which reimagines faith as relational, ecological, and communal. A further gathering is envisaged to include Aotearoa New Zealand participants and continue the wānanga on this evolving Pacific expression of faith and unity.

Other:

Members of MME met to select 4 candidates for the 6th World conference of Faith and Order.

MME owns a property in Penney Ave Auckland and are stakeholders in the King Building in Napier.

MME gave funds to support the United Churches of the Solomon Islands in supporting a family where the parents are studying at the PTC and the children attend schools in Fiji.

MME has had a working committee of 4 working on the job description for a new director. The draft was sent out to the board members, and a decision has been made to seek feedback from conference because of the large workload involved.

Suggested decisions:

1. The report be received.
2. Conference affirms ongoing relationships as partners in mission with the United Church in the Solomon Islands and the United church in Papua New Guinea.
3. Conference affirms its commitment to foster unity, which includes its continued engagement in the Anglican -Methodist and Methodist Roman Catholic bilateral dialogue and through the National Dialogue for Christian Unity and Te Rununga Whakawhanaunga I Ngā Hāhi o Aotearoa.
4. Conference affirms its membership and participation in the World Council of Churches and its commissions, the Christian Conference of Asia, the Pacific Conference of Churches, Methodist Consultative council of the Pacific and the World Methodist Council.
5. Conference affirms Te Hāhi Weteriana o Aotearoa(MCNZ) representatives to National Dialogue for Christian Unity the President, General Secretary, Director MME , Rev Dr Susan Thompson, Rev Keita Hotere and Rev Tony Franklin-Ross who also serves as secretary.
6. Conference affirms Te Hāhi Weteriana o Aotearoa(MCNZ) Taha Māori representatives to Te Runanga Whakawhanaunga I Nga Hāhi o Aotearoa as Tara Tautari, and Te Aroha Rountree.
7. Conference affirms Susan Thompson as a member of the Central Committee of WCC; which is also a representation of the three WCC member churches from Aotearoa-New Zealand (being Anglican, Methodist and Presbyterian).
8. Conference affirms Tara Tautari as Vice Moderator of the WCC commission World Mission and Evangelism.
9. Conference affirms Keita Hotere as a Programme Committee member of The Christian Conference of Asia.
10. Conference affirms Tara Tautari, Tony Franklin- Ross, Mārama Hotere and Te Aroha Rountree as members of the World Methodist Council.
11. Conference affirms Tara Tautari as a member of the World Methodist Council Steering Group.
12. Conference affirms the role of MME as stakeholder in the Religious Diversity Centre.
13. The MME board seek broader feedback from conference on the directorship model and its

appropriateness given contemporary Methodism in Aotearoa. Can Conference think of alternatives? Is the scope of the role beyond one person to develop and build ecumenical relationships nationally and internationally?

14. Conference affirms the board of MME for 2026 as Jackie McGeorge(Chairperson), Ian Faulkner, TeRito Peyroux, Abhishek Solomon, and the following ex-officio members: President, Vice-President, Tara Tautari, Susan Thompson, Keita Hotere, Tony Franklin-Ross, Marama Hotere and the Director MME.

CHRISTIAN WORLD SERVICE

INTRODUCTION

“As God’s chosen people, holy & dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and with patience.”
Colossians 3:12

In our eightieth year of ministry, it is with thanks to the CWS community that over the last twelve months we have continued to refine, and grow our mission of being the oldest international aid and development organisation serving people in the name of the Church across Aotearoa/New Zealand. While we’re keen to welcome new denominations to our fold, currently our ‘owners’ includes the Anglicans, Christian Churches, Methodists, Presbyterians, Religious Society of Friends (Quakers) and Uniting Congregations.

Our aim is to share compassion and to support initiatives towards justice, and peace with those who suffer amid grave poverty and vulnerability around the globe. Two themes underpin the work of CWS and of which the organisation is known for pioneering across the humanitarian space. They are localisation and relationship. CWS does not have its own agenda, rather it builds relationships founded on trust. It seeks to understand and respond to the needs of those closest to the problems. We don’t have our own team of missionaries in the field. Instead, we listen to our partners, believing they know best the needs of their people and how these needs might best be met. Once we know their challenges and their plan, our task is to mobilise the CWS community - our denominations, our local churches, and our individual supporters to join in solidarity to bring life into difficult, sometimes impossible situations, by financially investing in their work.

OUR PROGRAMME

This last year we have supported partners’ working in some extremely challenging situations brought about by either natural or human disasters. These have included:

- Afghanistan: Recovery following the 2023 earthquake, along with supporting victims of the refugee crisis.
- Haiti: in response to the rioting, we provided for support to a school, including replacing water catchment systems and benches. We also assisted with protection of 50 female domestic workers in Port-au-Prince.
- Pakistan: Assisted in recovery from the Flooding of 2022.
- The Middle East – Supporting those displaced in in the Gaza Strip, West Bank, Jerusalem, and Lebanon.
- Ukraine: Supporting those displaced by the conflict.
- Vanuatu: Partnering with Kiwi Anglican & Presbyterian churches as they responded to the Port Vila quake.
- Supporting early interventions through development of a rapid relief fund.

We also continue supporting partners’ undertaking developmental work. These have included work in:

- Fiji: Advocacy and training towards democracy amongst village folk and developing sustainable income streams through women’s cooperatives.
- India: Women’s & Girls’ empowerment, sustainable development for Dalit & Tribal women.

environmental issues, gender and social justice, development of rural, grassroots & vulnerable communities.

- Nicaragua: Food and environmental security, women's empowerment, strengthening pastoral leadership, secondary education, refugee care, -ecotourism, and supporting Radio CEPAD.
- Philippines: Environmental conservation, food security/livelihood opportunities, and climate action.
- Oceania: Supporting travel to present at the UN Committee on Decolonisation, and support for Otin Taai +20 conference.
- South Sudan: Access to education, livelihood empowerment, income generation, sexual reproductive health, support for vulnerable youth and women.
- Sri Lanka: Advocacy for peasant farmer rights, agroecology, climate justice, community empowerment, empowering women & girls in the garment Industry and plantation Sector, livelihood projects, youth digital literacy, and school supplies.
- The Middle East Medical support & supplies, dental care, mother & childcare, psychosocial support. maternal health, empowering youth & children, and supporting women's cooperative development.
- Uganda: Building water tanks, revolving loan fund, hygiene training, pig & rabbit rearing.
- Tonga In partnership, with the Ministry of foreign Affairs and Trade, we have embarked on a three-year project aimed at disaster and climate resilience. This includes food security through small scale farming, income generation through sales of produce at markets, and mental health awareness and education.

OUR CHALLENGES

We are pleased to report that CWS is recovering what has been an exceptionally challenging season. Over the last three years, the Board has examined every facet of the organisation to ensure we get as much funding as possible to beneficiaries - the partners we work with across the globe. In parallel, we've also had to ensure we safeguard the future financial viability of CWS. With the help of our staff, following two restructures, and by reworking many of our administrative tools and processes, CWS has now entered a new season and is excited for the future before us. We have been so encouraged by, and are thankful for those who have stood with us and supported the changes that have been necessary.

OUR DIRECTION

The Board has been busily working on developing its future direction to align with international and local developments. Currently, we're seeking input from stakeholders across different tikanga/cultures, including tangata whenua, denominational partners, the Pacific community, and our individual donors. A link to an early draft of our current direction can be found [here](#) and we seek your input as we develop our future programme.

Some of the key areas we are pondering include:

- How to get more funding to partners. We wish to significantly build our revenues while also continuing to reduce overheads.
- How best to enhance our relationships with our CWS community by getting closer to churches, both nationally and locally. We also want to strengthen our reporting to individual supporters. We're planning on more newsletters and roadshows to educate and build awareness around international issues and needs. We're wondering how to connect with new supporters who may no longer be engaged in traditional church communities but who still share our spiritual values of global citizenship. We're thinking of significantly upscaling our use of the internet through our webpage, social media, podcasts, and developing a YouTube channel.

- As Oceania is our closest geographic neighbour we're envisioning placing greater emphasis on supporting development and emergency work across our own region of the world.
- We're also grappling with the utility targeting a narrower focus of endeavour where we prioritise
- Climate Action and environmental concerns
- Displaced Persons
- Education (including children's and vocational education)
- Food/Water
- Global Emergencies
- Inclusion/gender justice, and
- Justice/Empowerment
- To increase the impact of our partnerships and to reduce overheads, we're considering reducing the number of partners we have. This would increase the level of funding we make available to partners and our ability to strengthen relationships with them.
- We'd like to work more closely with partners to develop their skills towards long term sustainability.
- We'd also like to establish a Youth Council of young enthusiastic social activists.
- Lastly, rather than having several small church based aid and development organisations, we'd love to see a new wave of ecumenism emerge, perhaps now days we'd call it a united church response to aid and development, where economies of scale can be realised through greater cooperation, collaboration and teamwork. How might we link up each of our individual denominational efforts!

Of course, in tandem with this, we're committed to continuing hosting our Christmas and seasonal appeals, along with our regular giver or Partner for Life programme.

OUR PEOPLE

Our sincere thanks is also extended to Board members, staff and volunteers who have concluded their work with us over the last twelve months. We note the contributions of Georgina Kingsley Smith, and Jonathon Fletcher on the Board. We also acknowledge Jordyn Kotara our Admin Assistant, and Fi Sawers who worked on international programmes. Special mention is also due to the outstanding contributions to the life of CWS from our previous Chair Jill Hawkey, and staff member Gillain Southey. Both have been such a dynamic part of our community for so many years. We also note the retirement of Alison Grimshaw who has been associated with CWS for over 40 years, starting as the Presbyterian representative on the Board, and concluding as a volunteer in the office each week. To each of you we say a heartfelt kia ora!

At the same time, we have welcomed Glenn Livingstone as the Presbyterian representative on the Board, and Ruth Ferguson as the Religious Society of Friends representative. Similarly, Malcolm Sproull has joined as our Domestic Partnerships Lead, and Jane Mountier, who volunteered as our minute secretary has now transitioned to assist in the office with administration. To each of you, thanks for joining us on the journey.

OUR ASK

Unapologetically we ask for your ongoing prayers for CWS and for the causes we represent. Equally unashamedly, we ask you to continue financially supporting our ministry as individuals, parishes and as a movement.

Finally, at a formal level, the CWS Board invites conference forward the draft of the 'Our Future Direction' document to the different tikanga, committees, and boards of the church for their response and input.

Ngā manaakitanga
Fei/Chair

Tim Pratt, /Director,

Suggested Decision:

1. The report is received.



**Christian
World Service**
ACTION AGAINST POVERTY

DRAFT: OUR DIRECTION



Summary of our Draft Direction

Our Hope:

Hope and life for the world's most vulnerable

Our Calling:

Inspired by Christian values, CWS partners with all across Aotearoa to support local communities across Oceania & the globe so that as stewards of creation together we build awareness & act on poverty eradication, injustice & peacebuilding

Our Values:

Manaakitanga	Mahi Tahi	Whakauru	Anga Whakamua	Pononga	Hauora
Respect, empathy, generosity & care	Partnerships, building trust & working together	Our shared humanity is sacred and all have importance	Learning, being thorough & accountable	Giving & receiving honestly & transparently	Wholistic wellbeing physical, mental, social, spiritual

Our Goals:

Strong Partnerships in Aotearoa NZ

We will earn support in Aotearoa by communicating compelling stories from our international partners, detailing hope, courage, and their impact amidst adversity.

Strong International Partnerships

We will partner with trusted local organisations who share our values, and we commit to supporting them in achieving their goals.

Strong Structures, Systems & Finances

We will ensure all decisions & processes within CWS deliver the best possible outcomes for the world's most vulnerable.

Our Current Activity and Priorities:

- Take action on poverty eradication
- Take action on global emergencies
- Take action on climate change
- Focus on partners in Oceania
- Create a strong online presence
- Establish a Youth Council
- Collaborate with MFAT
- Initiate a major financial donor project
- Strengthen church relations
- Strengthen Maori & Pacifica relations
- Collaborate with Christian development orgs
- Communicate more with our community
- Deliver Christmas and Seasonal appeals
- Profile bequests and regular givers
- Refresh Gifted & Operation Refugee

- Maintain and develop partnership in Oceania
- Focus international partnerships for impact
- Strengthen relationships with partners
- Develop partners' capabilities
- Simplify application and reporting processes
- Develop simple safety & security checks

- Ensure > 70% of funds go to partners
- Strengthen connection with ACT Alliance
- Annually review & extend CWS strategy
- Annually review & develop workplans
- Deliver balanced financial accounts
- Constantly review and develop CWS policies
- Introduce quality assurance across CWS
- Recruit & retain capable & diverse personnel
- Integrate processes to avoid duplications
- Ensure data is safe & confidential
- Embed simple systems and responsibilities
- Regular governance reviews and upskilling

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The needs we see

A daily scan of global news headlines indicates our world both people and planet are fragile.

Tensions between ethnicities, ideologies, and religions remain elevated. So much so that the Action of Churches together (ACT) Alliance expressed the view at its Assembly in November 2024, that rather than the world experiencing reduced polarization, its presence is increasing¹. Conflicts and war are plentiful, leading to destruction of life, land, property, livelihoods, and the forced displacement of people. It is estimated by the UN High Commissioner for Refugees that in May 2024, more than 120 million persons were displaced². The Danish Refugee Council has since estimated this number is likely to have experienced a rise of a further 6.7 million by the end of 2026³.

Yet, not all the world's challenges result from human activity. Natural disasters also play a significant role. The United Nations (UN) express this reality throughout its sustainable development goals. Specifically goal 11.5 speaks of the need to reduce the adverse effects of natural disasters. Our closest geographic neighbours across Oceania experience these disasters all too regularly. Cyclones sweep through almost annually. However, earthquakes and/or eruptions also present real challenges. So frequent are these problems, that Tonga has been determined the second most disaster-prone nation in the world⁴. Changes to our climate compound the intensity of natural disasters by creating peaks of temperature, droughts, king tides, floods, and rising sea levels. The causes of climate change are not only natural, human activity has also played a significant role in its advance. Regrettably, those who contribute the least to climate change in Oceania are impacted the most, yet they have the least power to effect altering the human behaviour that is at fault.

A third area of concern to CWS is scarcity of food for so many of the world's most vulnerable. While poverty stands as the first concern in the UNs development goals, its ally, hunger features as the second. Without doubt, significant progress has been made to address poverty. The World Bank estimates that forty-five years ago (in 1980) around 40% of the world's population lived in extreme poverty, which they define as living under 2.15USD per day⁵. However, the Bank continues by positing that this figure reduced to below 10% prior to the pandemic. Yet, as Covid-19 was in full force, the UN Department of Economic and Social Affairs proposed that decades of work to alleviate poverty had been reversed because of the impact of the virus⁶. More encouragingly, by 2024 The World bank estimated that only 8.5 percent of the global population (700 million people) were living on less than \$2.15 per day⁷. However, they added, that if poverty was defined as living on less than \$3.20 a day, as is the definition for lower-middle income countries, then poverty still impacted around 25% of the global population.

It is these kinds of challenges that motivate and drive us within Christian World Service. Suffice to say, sadly these problems continue to be very real and to cause much suffering to victims. There is much work yet to do in supporting, standing alongside, and empowering those who are most vulnerable – and to this we are committed.

¹ See <https://actalliance.org/wp-content/uploads/2024/11/PUB-19-Assembly-Message-FINAL.pdf>

² See <https://www.unhcr.org/global-trends>

³ See <https://www.reuters.com/world/global-displacement-rise-by-67-million-people-by-end-next-year-aid-group-says-2025-03-14/>

⁴ See <https://reliefweb.int/sites/reliefweb.int/files/resources/WorldRiskReport-2020.pdf>

⁵ See <https://data.worldbank.org/indicator/SI.POV.DDAY>

⁶ See <https://www.un.org/nl/desa/un-report-finds-covid-19-reversing-decades-progress-poverty-healthcare-and>

⁷ See <https://www.worldbank.org/en/publication/poverty-prosperity-and-planet>

Our Identity

Christian World Service (CWS) was founded in December 1945 when a group of Christian denominations within Aotearoa New Zealand collaborated to host a Christmas Appeal that would raise funds to support relief in post-war Greece. In undertaking this project, it became one of, if not the first international aid and development organisation in Aotearoa New Zealand.

Since its early days, the mission has developed and grown. Its concern has always been to express basic Christian values of compassion, care, peace, and justice for the oppressed and those who are most vulnerable around the globe.

Based on one of our previous publications entitled 'Partnership and Letting Go' we believe all are made by God, in the image of God, and that all are loved unconditionally by God. As people who seek to model our lives on the example of Jesus, our purpose is aligned with his - bringing life to the poor, the broken, the prisoner, the blind, the bruised, and the oppressed (Luke 4:18). We take seriously the call to care for our neighbour (Mark 12:31), the foreigner (Exodus 22:21), and those who are different to us (Luke 10:25-37).

In 2025, some 80 years since our founding, we continue this important work of bringing goodness, kindness and wellbeing into the world amongst those who suffer. We do this through the generosity and support of our CWS community. Today, we continue to represent the only, ecumenical aid and development organisation in Aotearoa New Zealand that is directly owned by and is accountable to the Church.



Since we began, New Zealand society has experienced change. Understandings of Christian faith have expanded, and the global diaspora has seen a growing diversity of religions being expressed⁸. Additionally, less institutionalized forms of spirituality have emerged both within and outside the church. Despite these changes, most kiwis continue to share the golden rule of “doing unto others as you would have them do to you”. This remains a constant anchor for humanity. Accordingly, concern for the welfare of those who are the most vulnerable stands as a critical moral and ethical value most New Zealanders share.

So much so, that since the 1940's there has been significant growth of nonprofit or civil society organisations who exist solely to deliver international aid and development. At the beginning of 2025 the peak body for our sector, the Aotearoa New Zealand Council of International Development represented around 90 member organisations who share similar goals and values. Collectively, our sector has grown from a revenue of 150 million NZD in 2018 to, 288 million NZD in 2024⁹. While this sum contributes generally to New Zealand productivity, far more importantly, it supports the needs of the most disadvantaged and vulnerable around the world. Interestingly, while around only 32.3%¹⁰ of the New Zealand population

⁸ See Pio, E. (2014). Work and Worship: Religious diversity at workplaces in New Zealand AUT Faculty of Business and Law. New Zealand

⁹ https://www.cid.org.nz/assets/Uploads/Surveys/Members-Survey-Report-2024_Final-Smaller-version.pdf

¹⁰ <https://www.nzherald.co.nz/nz/census-data-nz-more-than-half-of-the-population-has-no-religion/YT2KJBSTQNBTPVDHJYHNALIZA/>

currently affiliate with formalized Christianity (church), more than twice that number (72%) perceive the Church adds value to society through its disaster and relief programmes¹¹. This suggests that alongside global need, as Kiwis we want to assist.

The primary partners of CWS today include the Anglican Church of New Zealand and Polynesia, the Methodist Church of New Zealand, the Presbyterian Church of Aotearoa New Zealand, Christian Churches New Zealand and the Religious Society of Friends (Quakers). Additionally, many of our supporters are not adherents of church communities, rather they share our values for the care and wellbeing of humanity, especially for those who are suffering.



CWS partners with the Action of Churches Together (ACT) Alliance centered in Geneva. ACT has over 150 member organisations across 127 countries all working to deliver aid and/or development. This partnership keeps us informed of fresh opportunities for service, but also with the latest thinking around best practice within the sector. CWS is also committed to continue finding opportunities for collaboration with other Christian organisations who share our values. We are also committed to partnering with a younger demographic; not only so they might assist in building awareness and participation in social action, but our desire is to see them lead, and have shared responsibility for decision making within the organisation.

Our goal is that together we might increase our impact in alleviating suffering, standing for justice, building peace, and enhancing life for those most vulnerable.

Ecclesiastes 4:12 talks of a “threefold cord”

We see strength in unity; value in ecumenism, synergy in collaboration

¹¹ <https://faithandbeliefstudynz.org/wp-content/uploads/2023/11/willberforce-report-2023-digital-2.pdf>

Our Hope

Hope and life for the world's most vulnerable

Our Calling:

Inspired by Christian values, CWS partners with all across Aotearoa who share Christian values of care for humanity.

We support local communities across Oceania and the globe so that as stewards of creation, together we build awareness, and we act on poverty eradication, injustice & peacebuilding.

Our Values



Our Current Goals and Objectives

CWS was an early pioneer of locally led aid and development work. Rather than sending out 'experts' we have high confidence in the knowledge, skills, and abilities of the locals. Our partners know best the needs, aspirations, and priorities of their people, along with what solutions are likely to be most productive. Therefore, our focus is on getting as much financial resource to our partners so they can purchase local resources to help them realize their dreams for their future.

Due to this priority on what is sometimes referred to as a 'localisation' strategy, we place most of our efforts towards raising funds for use by partners. Therefore, our current goals lie in three key areas. We serve by building:

1. Strong local relationships in Aotearoa NZ
2. Strong International partners, and
3. Strong internal structures, systems, processes and finances

1) Strong relationships in Aotearoa NZ

We will earn support in Aotearoa by communicating compelling stories from our international partners detailing their hope, courage, and their impact amidst adversity.

2) Strong International partnerships

We will partner with trusted local organisations who share our values, and we commit to supporting them to achieve their goals.

3) Strong internal structures, systems, processes and finances

We will ensure all decisions and processes within CWS deliver the highest possible outcomes for the world's most vulnerable.



Our Current Activities and Priorities

The list below represents the work we are working towards. While much of our effort at the current time is strongly skewed towards building solid local relationships within Aotearoa New Zealand, our strategy and its associated programme is reviewed at the beginning of each year. This allows us to constantly adapt to the ever-changing developments that impact on CWS and on our partners in their work. As our domestic relationships strengthen in New Zealand and as the financial base of CWS grows, so too will our ability to increase our impact in addressing global poverty, injustice, emergency response and peacebuilding.

1) Strong Relationships in Aotearoa NZ

We will earn support in Aotearoa by communicating compelling stories from our international partners, detailing their hope, courage, and their impact amidst adversity.

To achieve strong relationships in Aotearoa NZ, we are committed to:

- a) Continuing to raise funds for poverty eradication. We will focus on developing awareness, profiling the work of our partners, and creating opportunities for churches and individuals to financially support our partners.



- b) Continuing to develop awareness of both natural and human emergencies around the globe where CWS or the ACT Alliance has partners. We will create opportunities for churches and individuals to financially support our partners working on global emergencies.
- c) Continuing to raise funds for climate action. Here we will concentrate on developing awareness, profiling the work of our partners towards advocacy around climate justice and their

programmes of building climate resilience. We will create opportunities for our community to financially support their initiatives.

- d) Focusing our international attention towards our closest neighbours in Oceania. We will develop awareness, profile the work of our partners, and create opportunities for our community to financially support their initiatives as our closest geographic neighbours.
- e) Building our profile with churches who are currently unaware of our work, amongst those outside communities of faith but who share our values and concerns for humanity, and amongst younger persons. This will be achieved through actively investing in our online presence. We will develop an intuitive and comprehensive webpage, social platforms, podcasts and a YouTube channel where we will develop awareness around international issues, especially those related to poverty, injustice, peacebuilding, and emergency response. We will also profile the work of our partners and create opportunities for our community to financially support their initiatives.

- f) Establishing a Youth Council who will take responsibility to build global awareness amongst younger people within Aotearoa. We will create opportunities for younger people to engage in social action along with providing mechanisms for younger people to lead and share responsibility for the organisation.



- g) Actively building rapport and collaborate with the Ministry of Foreign Affairs and Trade in its aid and development initiatives across Oceania, SE Asia, and emergency response.
- h) Initiating a 'Major Financial Donor' project to inject capital into CWS to support its expansion.
- i) Actively building relationship with our denominational church partners through communication, reporting, and decision-making.
- j) Developing relationships with local church partners where we will develop awareness of global issues, profile the work of our partners, and create opportunities for financially supporting our partners
- k) Building stronger relationships with the Māori community, focused on shared partnership and participation.
- l) Building stronger relationships with the Pacific community of Aotearoa New Zealand, focused on shared partnership and participation, especially with respect to our programmes across Oceania.
- m) Exploring potential synergies and efficiencies achieved through active collaboration with church & faith-based organisations concerned for international aid and development. We will continue to facilitate the Churches Emergency Response Team.
- n) Enhancing our communications within the CWS community through newsletters and in-person regional meetings. We will use these platforms to develop awareness of global issues related to poverty, injustice, peacebuilding and emergency response. This activity will also include profiling the work of our partners and creating opportunities for financially investing in their work.
- o) Continuing to deliver the Christmas Appeal through churches and



the wider CWS community as our flagship programme. Here, we will develop awareness of global issues related to poverty, injustice, peacebuilding and emergency response, profile the work of our partners, and create opportunities for financially supporting their work.

- p) Continuing to deliver quarterly appeals to wider CWS community, where we will develop awareness of global issues related to poverty, injustice, peacebuilding and emergency response, profile the work of our partners, and create opportunities for financially supporting their work.
- q) Continuing to actively profile our bequest and regular giving programmes as the most effective means of supporting and strengthening the ongoing work of CWS.
- r) Refreshing the Gifted Appeal, ensuring it delivers a strong financial return, and acts as an entry point for supporters to join our community.
- s) Refreshing Operation Refugee, ensuring it delivers a strong financial return, and acts as an entry point for supporters to join our community.
- t) Conducting a refresh of all CWS communications ensuring they are inspirational and motivate concern for the world's most vulnerable.

2) Strong International partners

We will partner with trusted local organisations who share our values, and we commit to supporting them in achieving their goals.

To achieve strong international partnerships, we have committed to:

- a) Proactively developing current and new partnerships across Oceania as or closest neighbour.



- b) Continuing to evaluate the number of international partners we support, ensuring both they (and we) are focused, and have maximum impact in relation to the respective size of our organisation/s.
- c) Strengthening our relationship with international partners, including mutual listening, learning, sharing our stories, and our capabilities for mutual benefit.
- d) Collaborating with partners (as desired) to develop their capabilities to maximise their impact.
- e) Creating simple yet robust templates for partners to use when submitting funding proposals and reports.
- f) Developing simple yet robust processes for maintaining safety and security checks in our work with partners.
- g) Developing a role of International Volunteer Champions.



3) Strong internal structures, systems, processes and finances

We will ensure all decisions and processes within CWS deliver the highest possible outcomes.

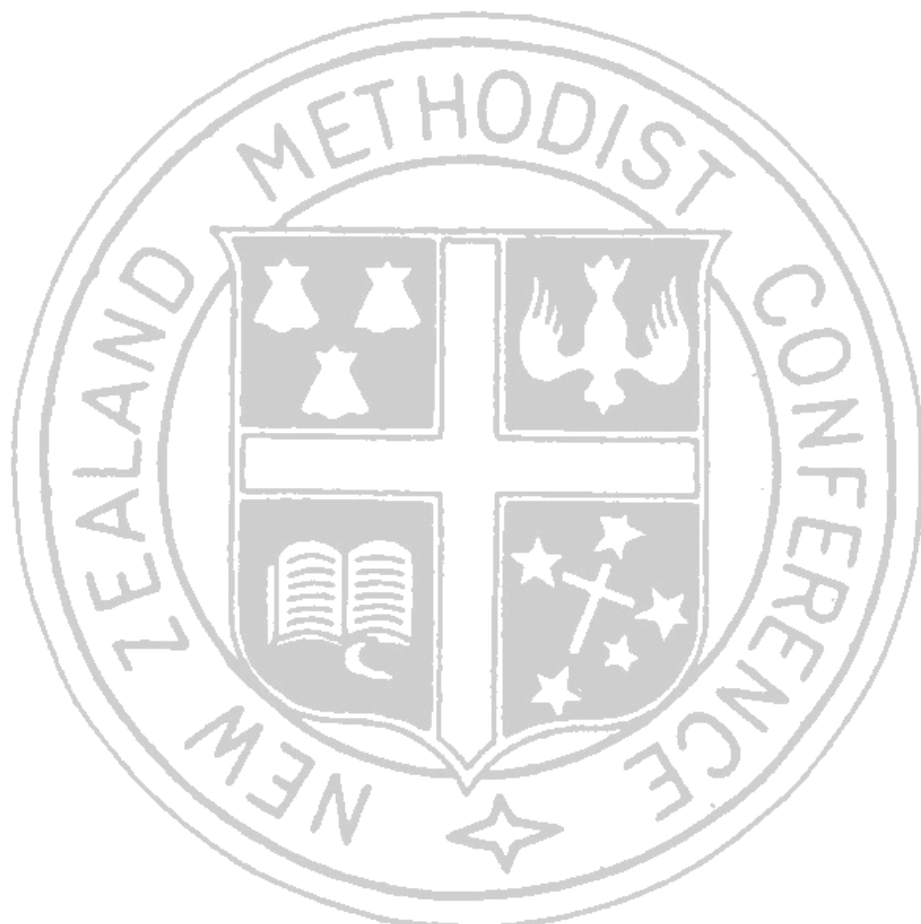
To achieve firm structures, systems, processes, and finances we have committed to:

- a) Ensuring that greater than 70% of all funds received will be designated and used for the work of partners.
- b) Strengthening strategic relationships with partners such as the Action of Churches Together (ACT) Alliance and actively support their initiatives towards emergency response and advocacy for the world's most vulnerable.
- c) Annually reviewing and developing the CWS strategy, ensuring we remain agile and adaptive.
- d) Reviewing and developing a documented work plan each year that will deliver our organisational goals.
- e) Developing a detailed project plan to manage and monitor all communications with our CWS community.
- f) Ensuring we deliver a balanced set of annual financial accounts each year.
- g) Continually reviewing and developing CWS policies to ensure their compliance, relevance, and appropriateness.
- h) Introducing a 'quality' programme within CWS to ensure our operational efficiency, so that the maximum amount of the funds possible is forwarded to partners.
- i) Ensuring we continue to recruit and retain competent and diverse employees, church representatives, and independent trustees on the Board.
- j) Undertaking regular governance upskilling.
- k) Integrating our donor database, with our financial software, and our online communication tools to eliminate duplications.
- l) Ensuring all electronic data is safeguarded through cloud-based backup and that it remains confidential.
- m) Continuing to embed simple and robust systems and clarity of responsibilities for all operations.



Communications

- Communications Committee
- Media & Communications



COMMUNICATIONS COMMITTEE

Ampifying the Voice of Methodism in Aotearoa New Zealand

Transition of the MPB to Communications Committee

One of the suggestions in last year's report to Conference was that the Methodist Publishing Board be disestablished and replaced by a Communications Committee. The rationale was that the Constitution of the Board was particularly focussed on running a publishing business and no longer relevant or fit for modern and diverse communications channels. The Conference agreed to this suggestion and the revisions to the Law Book have been presented to the Law Revision committee to take to Conference 2025. If agreed, the MPB will complete its transition to the Communications Committee. As noted in the 2024 report, the Communications Committee will have oversight of *Touchstone* and any other MCNZ publications and communications channels.

Budget Task Group (BTG) funding allocation

An application for BTG funding to support communications consultation – internally and externally - and opportunities for sharing and amplifying the MCNZ voice in the public domain was approved in March for the 2025/2026 financial year. Consultation is ongoing and this korero will contribute to a communications strategy. Outcomes will be reported to Conference 2026.

Podcasts

The production of podcasts was identified as a new communication initiative at the Strategic Planning Day in February 2025. Recording equipment has been purchased with the support of BTG funding. Michael Lemanu, a member of the MPB/Communications Committee, has created an initial pilot podcast - an interview with Nicola Grundy-Teague that she has been using to support Te Hāpai o ki Muri presentations. Michael will produce a variety of recordings intended to target different and broader audiences who share an interest in the history, people, whakapapa and stories of Methodism in Aotearoa. Tara Tautari is also exploring opportunities for podcast productions. The podcasts will be available on a range of MCNZ media platforms and accessible for anyone, within or outside the Connexion. Parishes will be encouraged to engage with and share these resources so that people are better informed, and aware of, matters of concern for the wider church.

Policy to cover traditional and new media

The Law Revision committee asked that the Communication Committee look at developing a policy on how to deal with media issues at a local level. The purpose was to provide guidance for presbyters, church leaders, staff, volunteers, and parishioners on the appropriate use of and engagement with media. The draft policy includes guidelines for the use of social media, church websites, and livestreaming and online worship. The aim is to protect the integrity of the church, safeguard personal privacy, and promote the Gospel message respectfully. The Communications Committee will review the policy annually.

Monitoring what is being read and how

Touchstone continues to be published monthly 11 x per annum (no January edition). Links to the online publication are sent directly to approximately 1,000 email addresses on the Connexional Office database. We can capture statistics for the unique clicks, opens and bounces on the links to *Touchstone* and the PDF - a reduced, A4 version of *Touchstone*, designed to be printable. On average over the three months June to August, the unique Open rate was approximately 60 percent. Typically, 83 percent of readers open the links on a computer, and 17 percent via mobile phone.

In addition to the office database dispatch, 350 individuals have subscribed directly to the website platform where *Touchstone* is hosted. Many parishes include the link to *Touchstone* in their newsletters and readers can also access the link via our MCNZ website. Feature articles and reflections are posted on Facebook in the days following release of each monthly edition. Although we do not have capability to gather analytics on the hit rate via these links, it is anticipated that the information will be available in the future.

The pared back PDF version of *Touchstone* sent attached with each month's links is intended for

parishes to print off and share with those readers who do not have access to online forums, thereby offering a means of sharing news across their wider communities.

Revamping the Website

Administration personnel at the Connexional Office are currently undertaking a website revamp with the General Secretary overseeing the project. The team meet regularly with Glass Tower web development company representatives to tease out the redesign brief and will soon engage in consultation with Connexional staff to get an idea / agreement on what content will be on the new platform. A presentation is planned for Conference giving an overview of the design proposed. Tentatively, the new website will go live in January 2026 with internal content (intranet) ready to launch in April 2026. Successive staged upgrades will encompass additional social media platforms including Facebook, Instagram and more.

Connexional Communications – Exploring new Options

In February 2024, the Publishing Board conducted a survey to determine if *Touchstone* content and format was fit for purpose and how we can better engage with varied audiences across a range of channels. In June 2025 we invited Parishes, Synods, Hui Poari and other MCNZ entities and communities to provide feedback on how the Communications Committee can enable and support them to share and amplify the voice of Methodism in Aotearoa. Responses were discussed at the August committee meeting.

The meeting confirmed that *Touchstone* should continue as a monthly electronic publication. We were pleased to learn that many parishes are sharing the *Touchstone* link in their online parish newsletters. Feedback also indicated that there is confusion and misunderstanding over the purpose of the PDF version of *Touchstone*. We will continue to promote the availability and function of the printable option.

A common issue for parishes was lack of resources and skills for creating and updating websites and Facebook content. It was agreed that the Communications Committee approach an external consultant to host workshops or webinars for Synods/parishes that require support.

We also identified the need for MCNZ to be more proactive in our engagement and interactions with secular media. We tend to fly under the radar on justice issues and bi-culturalism, and we need to be a “go to” for secular media representatives seeking a Church perspective on these issues. The reaction to President Te Aroha’s speech at Waitangi showed that the media and general public were interested in our stance on Te Tiriti o Waitangi.

We thank those who took the time to respond to the discussion paper. Those responses have helped to shape our goals and priorities for the next year. We plan to keep these conversations ongoing to enable us all to amplify the voice of Methodism in Aotearoa New Zealand.

Acknowledgments

The Board wishes to thank *Touchstone* Editor Ady Shannon, for producing a quality and informative publication and for juggling the demands of different media platforms. We also extend our thanks to Jane Pinney for her competent management of the finances.

I would like to thank the committee for their work over the past year. We were pleased to welcome Vice President Peter Norman to our August meeting as an ex-officio member. I extend special thanks to Tara Tautari and Joeli Ducivaki, both of whom are stepping down from their Communications Committee roles this year. We have valued their wisdom and input, and we look forward to welcoming new people to join us as we progress our mahi. The Committee will meet face to face twice a year, with additional meetings being a hybrid of Teams and in person gatherings.

Suggested Decisions:

1. The report is received.
2. That the Communication Committee organise workshops/webinars for Synods and parishes on how to set up, manage and maintain a website.
3. That MCNZ explore engaging a media consultant as required to foster relationships with

secular media.

4. Communications Committee members for 2026 will be Pauline McKay (Convenor) Peter Norman (Vice President) Ady Shannon (*Touchstone* Editor), Barbara Peddie, John Carr, Michael Lemanu, Iliesa Tora and members of Tauwiwi and Te Taha Māori as appointed by the President on advice from Te Taha Māori.

Pauline McKay, MPB Chair / Communications Committee Convenor

PACT MEDIA AND COMMUNICATIONS GRANTS 2025

Once again, we have been encouraged with range of projects from Parishes /organisations and the vision that inspired them. It is heartening to see Parishes engaged in creative ways to fundraise in order to achieve their goals.

We have continued to receive applications way beyond what our committee can grant, therefore we encourage Conference to explore how Media and Communications committee can be allocated more money to assist parishes in these projects. It is also encouraging to note, most applications we receive are correct and the applicant has spent time in exploring the companies that supply what they need. Well done to those parishes.

For parishes to have all their communications and update, audio-visual equipment is still an important and essential part of parish life. Times have changed over the past 5 years, where Zoom and live streaming of services, funerals, special occasions, meetings, where good quality production is imperative to maintain pastoral care and parish cohesion.

We are aware that some parishes apply each year, so it is encouraging when a parish/organisation has not previously applied – at least for some years.

We continue to encourage parishes in replacing their electronic equipment, to ensure they recycle it in the appropriate places or to engage in a special 'pick up' of these items. Many of these items have components that can be reused or transferred to upgrade equipment for the community.

The Media & Communications committee engage in lively debate on each application received especially where we do not always agree on how much we grant, or what group receives more than others. We always reach an amicable decision. It's an important task that we undertake on behalf of the whole church, for parishes/organisations who apply each year.

This report reflects the transformational direction of Te Hāhi Weteriana o Aotearoa, where communications are not only operational tools but theological and missional priorities. Digital platforms are vital in embodying bicultural partnership, Pasifika engagement, and ensuring that all voices are connected.

Suggested Decisions:

1. The report is received.
2. We further recommend Conference allocate increased funds to Media & Communications grants and encourage parishes to collaborate regionally on shared digital resources.
3. The Committee Membership for 2026: Convenor -Trish Moseley Taylor, Robyn Allen Goudge, Te Rito Peyroux Semu, Gillian Laird, and Peter Norman.

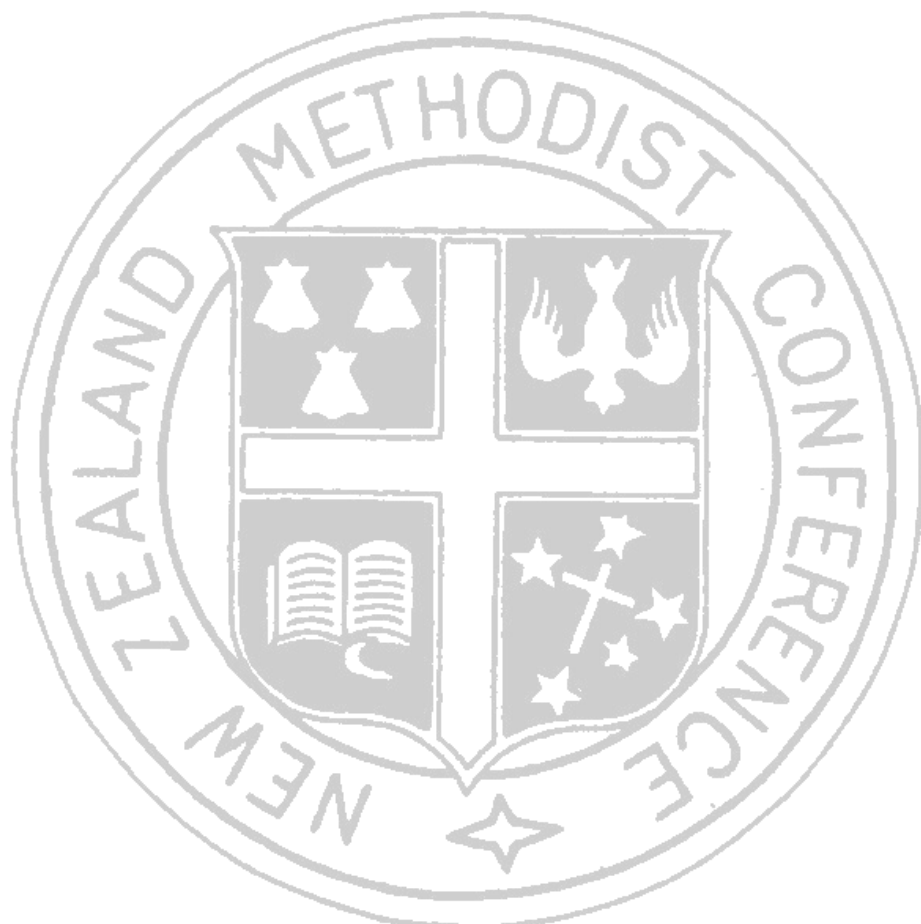
MEDIA APPLICATIONS JUNE 2025

		AMOUNT	
PARISH - ORGANISATION		GRANTED	DETAILS
Matamata Union		\$1,400.00	Upgrade office laptop
Kapiti Uniting		\$1,500.00	Portable sound system
Korean Parish/Auckland Dream		\$1,400.00	Apple Mac Mini & software
Methodist church - Remuera			
Rangiora Woodend - CHC		\$1,400.00	Upgrade mics, cable to sound system
Ngaio Union Parish		\$1,500.00	Website & branding
Oxford District Union Parish		\$1,500.00	Wireless mics, speaker stands
Samoan Methodist NZ Tupulaga		\$1,500.00	Camera, pocket 2creator combo
Poneke Rohe		\$1,900.00	Smart TV and accessories
Pulela'a Tongan New Lynn		\$1,400.00	Equipment to live-stream services
Taeaomua Samoan Parish Choir		\$1,400.00	Musical items to continue parish teaching
Bainbridge Fijian Youth		\$1,400.00	Portable PA system =, speakers
Birkenhead Methodist Parish		\$1,500.00	Renew church signage
Methodist Alliance		\$1,400.00	Making videos -supporting communities
Wesley - Samoan Sunday School - WLG		\$1,400.00	Laptop, software, carycase etc
Auckland Central Parish		\$1,400.00	AV euipment.Epsom Church
Taitokerau Rohe		\$1,000.00	Smart TV & accessories
Rifitimi Fijian Methodist (CHC)		\$1,400.00	PA System, laptop, projector
Hamilton East Parish		\$1,400.00	Upgrade sound system & accessories
St Paul's Otara Samoan Parish		\$1,400.00	Upgrade projector and accessories
Beckenham Methodist Church , CHC		\$1,400.00	Upgrade church signage,
St Paul's Tongan, Hamilton		\$1,400.00	Projector, laptop, speakers
Sinoti Samoan Mission Choir		\$1,500.00	Digital camera
Waterview Methodist - AKL		\$1,500.00	Laptop, software,
Chartwell Cooperating - Hamiton		\$1,400.00	Revamp AV system
Christchurch Methodist Central		\$1,400.00	Website for Whare Tiaki- (CCM) operated
...Mission			Information pack, intro visit, supporters etc
Hamilton Social Services Trust		\$1,400.00	Website revamp, branding/logo redesign
Papakura Tongan Parish		\$1,400.00	Dedicated printer
Mt Albert Methodist choir		\$1,400.00	Samsung Tablet & case for choir music etc
Lower Hutt Tongan Parish		\$1,500.00	Laptop and accessories
Tabacakacaka Peceli - Whanganui		\$1,400.00	Laptop and accessories
Mangere Otahuhu Parish		\$1,400.00	Video camera, misc etc

9

Social Issues

- Public Issues Network
- Interchurch Bioethics Council



PUBLIC ISSUES NETWORK

The Public Issues Network continues to help Te Hāhi Weteriana o Aotearoa read the signs of the times and respond faithfully to the challenges of our age. As the Church deepens its response to the Royal Commission into Abuse in Care and continues the Decade on Climate Justice, we once again stand at the intersection of faith and public life. The calling before us is both ancient and urgent: to discern the movement of the Spirit amid the turbulence of our world and to embody the gospel of Christ in the public square.

To read the signs of the times is to see with open eyes and faithful hearts the wounds of the earth and her peoples, and to ask what faithfulness looks like now. The gospel does not permit indifference. Justice that is embodied, kindness that becomes solidarity, and humility that listens before it speaks are the marks of true discipleship. For Methodists, this is covenant language. Te Tiriti o Waitangi is not only a founding text of Aotearoa but a living expression of covenantal faith, a promise of shared power and mutual care. Each issue before us, whether war, redress, climate disruption, or inequality, is therefore not only a policy challenge but a test of our integrity as a covenant people. Theology must take form in practice: advocacy that protects the vulnerable, policy that restores mana, and communities that live reconciliation rather than only proclaim it.

This Conference will consider whether to accept an important step for the Methodist Church of New Zealand, the inclusion of *He Whakaputanga o te Rangatiratanga o Nu Tireni* (the Declaration of Independence of the United Tribes of New Zealand) within its Mission Statement. This proposed inclusion recognises *He Whakaputanga* as a foundational expression of *rangatiratanga* and self-determination, affirming the Church's ongoing bicultural journey and covenantal partnership under *Te Tiriti o Waitangi*. Feedback from across the Connexion has been overwhelmingly positive, while also highlighting a strong desire for deeper kōrero and education in this space. Many have expressed the need for continued conversation about the theological, historical, and missional significance of *He Whakaputanga* for our life together as Church. The Public Issues Network affirms that these conversations will be vital as we move forward, shaping our shared understanding of justice, sovereignty, and partnership in the mission of God.

The wars of our time continue to strip people of their humanity. In Ukraine, families remain fractured by violence; in Gaza and the West Bank, decades of bombardment, blockade, and occupation have caused immense suffering. The Methodist Church of New Zealand has joined the global call for peace and justice in Gaza, recognising, as President Te Aroha Rountree has stated, that the situation constitutes genocide and parallels the experience of Māori under colonisation in Aotearoa. In conversation with the Methodist Liaison Office in Jerusalem, we heard the appreciation of regional Churches for the clarity with which global Methodists have named both settler colonialism and genocide. Within Oceania, our theology of land as covenant and relationship compels us to challenge all systems that deny dignity or desecrate whenua. The ceasefire offers a fragile but vital moment to recommit to justice, accountability, and right relationship among peoples and with the land itself.

At the same time, we witness across the world—and increasingly in Aotearoa—the rise of nationalism, racism, and misinformation that fracture communities and corrode public trust. Populist rhetoric built on fear and distortion has become a defining feature of political life. The gospel, however, calls us to reconciliation, truth, and peace. The Church must resist being co-opted by partisan ideologies and instead model communities where the humanity of each is honoured. Democracy is not self-sustaining; it relies on trust, truth-telling, and participation. The Church, with its covenantal memory, can help re-cultivate these foundations through prophetic speech, pastoral listening, and practical advocacy. Sometimes truth must be declared boldly; at other times it must be spoken gently in spaces of trust. The challenge is not whether to speak, but how to tell the truth in ways that reach beyond echo chambers, and to embody peace in forums dominated by fear.

The global erosion of institutions designed to protect human dignity adds urgency to this work. The United Nations and the International Criminal Court, once symbols of collective conscience, now face crises of credibility. At the World Methodist Council Steering Group in Ghana, Rev. Tara Tautari facilitated a dialogue with Dr. Fatou Bensouda and Bishop Juan Dias on peace,

international law, and diplomacy. Dr. Bensouda, recipient of the 2025 World Methodist Peace Award, affirmed that international law, though fragile, remains a vital defence against tyranny. The Church's task is not only to critique but to help rebuild such foundations of justice, insisting that law, not violence, governs the world and that every person bears the image of God.

In Aotearoa, the Government's response to the Royal Commission into Abuse in Care has fallen short of establishing an independent, survivor-centred redress system. Responsibility remains with Crown-controlled and institution-led processes, systems survivors have long described as retraumatising and lacking credibility. Many survivors of faith-based abuse remain in limbo, awaiting justice that continues to be deferred.

The Church must name clearly that abuse was enabled by systems that placed institutions before people and reputation above truth. Redress is not charity but a responsibility, a debt of justice owed to those who suffered when care became harm. The call to act with courage belongs as much to the Church as it does to the Government. Both must be held to account. Our response must be no less decisive, transparent, and survivor-centred than that which we ask of the State. To resource redress adequately, ensure independence, and embed safeguarding as a lasting expression of justice are not optional acts of goodwill but essential marks of repentance, integrity, and faithfulness to the gospel we proclaim.

Amid these large issues, the Church has also sought to create spaces for deep kōrero and restorative encounter. The wānanga on Disability and the Church earlier this year exemplified justice through listening, centering those too often excluded from theological and institutional life. This work, though not traditionally within the Public Issues Network, belongs here because it expresses the gospel's concern for dignity and participation. It reminds us that advocacy cannot be siloed; where justice is taken seriously, inclusion and transformation naturally follow.

In the past year, Church leaders, including the President, met with the Prime Minister to speak directly about priorities for justice, peace, and the common good. Yet prophetic witness also takes quieter forms: congregations making submissions, communities joining public action, and individuals embodying compassion in daily life. Each form of witness matters; together they reveal a Church committed both to courage in the public square and faithfulness in everyday discipleship.

Our calling as Te Hāhi Weteriana o Aotearoa is to live as a people of the gospel in a wounded world, to hold together the cries of the earth and the cries of the poor, to speak against war, dispossession, and abuse, and to embody justice, peace, and reconciliation in all we do. Conference is invited to receive this report not only as a statement of issues but as a summons: to act, to listen, and to walk humbly with God, that our life together may be worthy of the Christ who proclaimed good news to the poor, release to the captives, and freedom for the oppressed.

Finally, the Network records its deep appreciation to Marion Hines for her faithful and dedicated service as Secretary of the Public Issues Network. Her wisdom, attention to detail, and commitment to justice have been invaluable to the life and witness of this work. As she concludes her role and enters retirement, we give thanks for her contribution to Te Hāhi and wish her every blessing for the next chapter of her journey.

PIN Subcommittee Reports

Report: Climate Justice Working Group

It has been a busy year as we have moved into a new phase of the Decade on Climate Justice. 2025 has marked the beginning of our two-year thematic focus on "Climate-induced displacement". We have had two gathered and four virtual meetings. In-between there have been a variety of sub-group zui. We were immensely grateful that Rev Tara Tautari, the General Secretary, and Convenor of Public Issues, was able to participate in several of these meetings. Through the year we have largely focused on four areas of mahi:

2025 Calendar

The calendar was launched at Conference 2024 and dedicated to the late Rev Siosifa Pole, the founding chair of our group. It was the first resource we have created for the second decade sub-theme Climate-induced Displacement. We received appreciative feedback for the content, as well

as constructive ideas as to how we can improve future calendars. The distribution process at Conference last year did not go as planned, and there have been learnings we can take forward. We were still receiving orders as late as February and all copies were sold or gifted. Work will begin on the 2027 calendar next year.

Climate-Induced Displacement Policy development

The idea of developing the climate-induced displacement policy emerged from the 2021 Conference workshop facilitated by the CJWG. In these group discussions, four main action plans were proposed by the Climate Justice Working Group (CJWG) based on feedback from Conference members, and developing policy on climate-induced displacement was one of them. After a period of exploring various possibilities as to how such a draft policy could be developed Dr 'Elisapesi Havea, a member of the working group, very generously agreed to lead the project. She has a research background in climate change in the Pacific and is a senior academic staff person at Waikato University. She regularly kept the group updated on her progress.

At our planning hui in early 2023 we chose five sub-themes to give focus to the decade. Each theme to be given priority for two years. We agreed that Climate-induced displacement would be the focus for 2025-26. Since then, bringing the draft policy to te hāhi for talanoa, wānanga, reflection and hopefully endorsement at the 2025 Conference has been a key area of our mahi.

The draft policy as it has developed is based on a comprehensive literature review as conducting direct talanoa with affected communities was not possible. It incorporates voices from Tuvalu, Kiribati, and other vulnerable regions through video documentaries, news reports, and academic sources. Elisapesi's prior research on climate change in Tonga also helped to inform the policy framework. One of her goals has been to create a concise, accessible document that is understandable for people of all ages. During this development phase Dr 'Elisapesi Havea was assisted by Dr George Zechariah from Trinity College who is also a member of the CJWG. In the morning session of our February in-person planning hui this year we set aside time for the presentation of the initial draft policy document, then feedback and discussion.

As a result of this discussion and questions that emerged further work was done in refining the draft policy. Several further redrafts took place. This process included input from Te Taha Māori, the President, and General Secretary. They helped us to re evaluate our process and adapt options to instigate *whakawhanaungatanga* - active relationship building and connections with our Te Tiriti partners, *manaakitanga* – support, *aroha* – love and compassion.

A final draft was then circulated to the wider church for discussion and feedback with the view of bringing a final draft document to this Conference. We were grateful for the overall affirmation received back as well as the helpful suggestions to consider. The working group is deeply grateful for the immense grace, generosity, time and skill that Dr 'Elisapesi Havea, in particular, has given to this important mahi over several years. We are truly blessed to have someone with her knowledge and skill leading this task. But we also express gratitude to Dr George Zechariah for his theological skills in shaping the policy document. Last, but not least, we thank Te Taha Māori for their invaluable insight, wisdom and guidance in focusing and sharpening the policy.

It is with joy, gratitude and hope that we bring the final policy document to Conference for endorsement. Our hope is that it can provide focus and direction to our decade on climate justice and specifically our mission of solidarity with peoples and communities displaced by the breakdown of climate.

Rekindle the Vā of Papatūānuku Fund

The newest area of our mahi has been taking on the allocation task for the new Rekindle the Vā of Papatūānuku Fund. In August, in the first funding round, we considered 17 applications received from around the connexion. We approved 13 allocations. It was pleasing to see applications reflecting the breadth of Te Hāhi both geographically and culturally. However, there were noticeable gaps we would like to address through setting up face to face conversations with particular groups. They mostly represent minority groups within Te Hāhi. Hopefully this will lead to the fund truly resourcing the whole church. We see this as critical to climate justice mahi. If those on the margins are not empowered our mahi will falter.

Rekindle the Vā of Papatūānuku approved funding		
Organisation	Description Request	Grant \$
Efalata Trust (Hamilton Central Parish)	Kai Mo'ui Lelei (Healthy Eating)	\$15,000.00
Tabacakacaka Peceli Wanganui/New Plymouth	Na Tiko Bulabula Kei Na Savasava	\$15,000.00
Methodist Mission Southern	Little Citizens	\$8,382.00
Hamilton East Methodist Parish	Food Creation and Sharing	\$5,000.00
Vai 'oe Mo'ui, Tongan Womens Fellowship	Ecological Restoration Tree & Flower Garden Project	\$7,500.00
Cooperating Parish of Glen Innes - St Mary's	Vā of Papatūānuku Grant Fund	\$14,910.00
New Zealand Methodist Women Fellowship	Rekindle - Women Gardening	\$7,000.00
Whangaparaoa Methodist Parish	Building Community Through Sustainability	\$5,000.00
Durham Street Methodist Church	Hinewai Retreat	\$550.00
Trinity Methodist Theological College	Church and Climate-induced Displacement: A Toolkit Church and Climate-induced Displacement: A Toolkit	\$12,000.00
Lotofale'ia Mangere Tongan Methodist Parish	Revitalize Lotofale'ia Community Garden	\$9,000.00
Ponsonby Tongan Methodist Church, Vaine Mo'onia	Fohe Loa ki 'Itaniti Group	\$5,000.00
SOOTAGA 30+ Ministry (New Plymouth Samoan Methodist Church)	Ala Mai - Redefining our sustainable yet prosperous future	\$11,500.00
Ponsonby Tongan Methodist Church	Vaine Mo'onia Green Fingers Project	\$10,000.00

Solidarity visits planning

We are in the early stages of planning solidarity visits to communities experiencing or living with the threat of climate-induced displacement in Aotearoa and Tuvalu in 2026. This is a key project in this phase of our climate justice decade. An online course will precede these visits. It is hoped that rangatahi will be included in the team of participants. Funding is currently being sought. Soon we will be seeking expressions of interest from tangata wishing to participate.

Leadership model change

Early in the year after significant discussion we changed our model of leadership to better reflect Te Tiriti and the bi-cultural partnership of Te Hāhi. Part of the change also seeks to maximise the leadership skills of our whole team.

Retirement

It is with some sadness but also much gratitude and aroha that we acknowledge the retirement of Marion Hines both as the secretary, and as a member of the working group. She has served in this capacity since our establishment. We will miss immensely her wisdom, grace, skilled and dedicated service. May God bless her in her ongoing journey.

Report: Anti-Racism Working Group

Tēnā koutou katoa. This report provides an overview of the ongoing work of *Te Whānau o Anti-Racism*, which continues to advance the Methodist Church of New Zealand's commitment to being

an actively anti-racist Church. Our purpose is to develop and provide practical resources for parishes and Synods throughout the Connexion and to nurture theological, cultural, and leadership reflection on anti-racism as a matter of faith, justice, and discipleship.

We were pleased to welcome two new members into *Te Whānau o Anti-Racism* this year, with apologies received from others who were on leave or occupied with ministry and community commitments. Our meetings continue to be spaces of rich *kōrero* — moments of laughter, challenge, and deep reflection — where the group's shared commitment to this kaupapa sustains our work together. Over recent months the Committee has developed a two-year development strategy and roadmap to guide our work and monitor progress toward agreed milestones. This strategy sets out clear goals for 2025–2026 and ensures our actions remain aligned with the Church's wider mission commitments. Rev Hoana Flay, with the support of George Zachariah, is finalising the written version of the strategy and roadmap for members to use as a reference document for planning and implementation.

Storytelling and Theological Reflection

Each member of *Te Whānau o Anti-Racism* has been invited to begin or continue writing their own stories and reflections on experiences of racism within Church and community life. These personal narratives are vital for grounding our work in lived experience. They will form part of our theological and cultural reflection on how racism manifests and how we might embody the gospel's call to justice and reconciliation. Theology remains central to this work. From both cultural and leadership perspectives, we affirm that compassion, understanding, and shared values are essential to sustaining our commitment. Anti-racism, for us, is not only a social goal but a spiritual and theological imperative — a lived expression of *tika*, *pono*, and *aroha* in the life of the Church.

Every member of *Te Whānau o Anti-Racism* contributes valuable insight, energy, and creativity to this kaupapa. While there are challenges and occasional setbacks, our collective determination, grounded in *aroha* and patience, continues to sustain us. Our shared task is simple yet profound, to help our Church become more aware, more courageous, and more faithful in confronting racism and living out God's transforming love.

Suggested Decisions:

1. The report is received.
2. Membership of the Public Issues Network Coordinating Group for 2026 is: Tara Tautari (Convenor), Mataiva Robertson, Hoana Flay, Arapera Ngaha, Soana Muimuiheata, and George Zachariah.
3. Membership of the Climate Justice Working Group for 2026 is: Co-Convenors— Mark Gibson and Iriana Rountree, Siutaisa Tukutau, Joeli Ducivaki, Siniva Isaiah, Gillian Laird, George Zechariah, 'Elisapesi Havea, Alilia Molitika, Lupe Havea and Peter Lane.
4. Membership of the Anti-Racism Working Group for 2026 is: Hoana Flay, George Zachariah, Simon Williams, Ada Brown, Sateki Lolohea, Dorothy Lolohea, Alamaine McGregor, Laura Maruera, Metuisela Tafuna, Joohong Kim, Kim Chiwona, Lopiseni Fungalei, Sootaga P-Misikei.
5. That Conference approves the MCNZ Policy on Climate-Induced Displacement.
6. That Conference:
 - (i) Affirms disability inclusion as an ongoing Connexional priority grounded in the Gospel, the bicultural journey of the Church, and the principle that *every member is a minister*.
 - (ii) Recognises the leadership and lived experience of disabled people as vital to the life and mission of the Church.
 - (iii) Endorses the continued development of a *Disability Inclusion Blueprint*, based on the outcomes of the 2025 Disability Wānanga and the "Big Church, Small Church" strategy.
 - (iv) Mandates the Disability Inclusion Working Group (or successor body) to finalise the Blueprint by November 2026, in consultation with Te Hāpai Ō Ki Muri, Synods, Hui Poari, and relevant Connexional bodies.
 - (v) Commits to supporting a national Disability Inclusion Wānanga annually, with resourcing

and facilitation support from the Connexional Office.

- (vi) Requests the Connexional Budget Task Group to allocate ongoing funding to enable broad and equitable participation, including interpreters, transport, and accessibility resources.
- (vii) Approves the formation of a Connexional Disability Inclusion Reference Group comprising 8–10 members, nominated through Synods and Hui Poari and charges the Reference Group with:
 - (a) Providing guidance on implementation of the Blueprint,
 - (b) Ensuring the voices of people with lived experience of disability remain central and
 - (c) Coordinating across Methodist entities and ecumenical partners.
- (viii) Requests the Connexional Office and relevant oversight bodies to:
 - (a) Conduct an accessibility audit (physical, communication, digital) across all Church properties and functions by the end of 2026.
 - (b) Develop and implement minimum accessibility standards for parishes, synods, and institutions, aligned with best practices and in consultation with disabled communities.
- (ix) Requests Trinity College, in collaboration with Faith & Order, Te Hāpai Ō Ki Muri, and the Disability Inclusion Reference Group, to:
 - (a) Integrate disability theology and inclusive ministry practices into Lay Ministry and Ordained Ministry training programmes.
 - (b) Develop a theological resource on inclusive language, liturgy, and leadership for use across the Connexion by Conference 2026.
- (x) Encourages all parishes and rohe to:
 - (a) Celebrate Disability Awareness Sunday annually
 - (b) Identify and empower local disability or diversity advocates within parish councils or leadership teams.
 - (c) Share stories of disabled leadership and faith in Methodist publications and gatherings.
- (xi) Encourages parishes and rohe to:
 - (a) Review and adapt worship practices to ensure inclusivity (e.g., flexible liturgy, alternative to standing, sensory-friendly environments).
 - (b) Undertake contextual Bible studies and local education on disability and theology.
 - (c) Build partnerships with community organisations already active in the disability space.
- (xii) Requests Synods and Hui Poari to ensure representation from disabled people—including young people, elderly people, and those with intellectual disabilities—in all relevant Church processes.
- (xiii) Encourages ecumenical collaboration on disability inclusion, including future joint initiatives with Anglican, Presbyterian, and other denominational partners.

Appendix 1

Report – Wānanga on Disability and the Church

Date: 19-20 July

Location: Ōtautahi Christchurch



The wānanga began with a shared fellowship dinner, offering space for whakawhanaungatanga and informal introductions. Bringing together representatives from across the Connexion, the gathering was co-facilitated by the General Secretary and Mr Jonathan Tautari (*Ngāpuhi, Ngāti Hine, Ngāti Manaia*).

Participants included (in alphabetical order by surname):

Johanna Brens, Dorta Cassidy, Paea Fifita, Hoana Flay, Tau Lasi, Saimone Lolohea, Jenny Ma'u, Garth Nowland-Foreman, Josh Robertson, Mataiva Robertson, Anisha Santhoshkumar, Sokopeti Sina, Rhonda Swenson, Penitoa Tafuna, Tara Tautari, Jonathan Tautari, Fusi Veia, Willem Van der Walt, Ana Wightman.

Together, this diverse group brought a rich mix of theological insight, lived experience, cultural wisdom, and prophetic imagination. The wānanga created space for deep listening, shared learning, and a collective vision of the Church as a community where everybody, every mind, and every way of moving and being is honoured as a reflection of the image of God.

Saturday 19 July

Opening Reflections and Introductions

1. Welcome and Opening

The wānanga opened with a warm welcome and theological framing of the gathering. Facilitator Jonathan introduced the concept of wānanga as a sacred space and time for shared learning, rooted in Te Reo Māori and resonant with Pacific notions of *vā* (relational space). The act of gathering was described as a weaving together of diverse stories and experiences, with participants invited to trust in the process rather than focus on predetermined outcomes.

Participants were reminded that each person's voice and story would contribute to the collective weaving, and that the true outcome of the wānanga would emerge organically through shared reflection.

2. Framing the Purpose

The session affirmed the value of lived experience and the importance of creating a church that is fully inclusive, not just accessible in physical terms, but inclusive in leadership, language, theology, and belonging.

Key reflections included:

- **Disability as a word or label**, not an identity: Participants expressed that labels such as “disabled” or “tāngata whaikaha” may be embraced, rejected, or reinterpreted depending on personal, cultural, and spiritual contexts.
- **Inclusion means transformation for all**: True inclusion involves mutual change, not simply acceptance. The Church must evolve in response to the voices and leadership of disabled people.
- **Theological grounding**: The gathering was shaped by the guiding question: *What might the Church look like if we truly believed that every body—every mind, every way of moving, communicating, and being—is a revelation of God’s image?*

3. Participant Introductions

Participants introduced themselves by sharing their personal, professional and spiritual journeys with disability. The diversity of the gathering was one of its greatest strengths, with voices from across the motu including both Taha Māori and Taiwi, contributing to a rich and layered kōrero.

Among the participants were presbyters, lay leaders, caregivers, advocates, and educators, some with lived experience of disability, others journeying alongside whānau members, parishioners, or students with disabilities. Their stories reflected a wide range of experiences, including physical, sensory, cognitive, and neurodiverse realities.

Together, these voices illuminated both the barriers and the possibilities for the Church as it seeks to become a place where all people truly belong, participate fully, and are recognised as bearers of the image of God.

4. Reflections and Common Themes

Throughout the opening session, participants shared rich and varied introductions that revealed common threads of experience, insight, and conviction. A deep sense of whānau, whakapapa, and faith foundations emerged strongly, with many participants reflecting on how family and church life had sustained them through disability-related challenges.

At the same time, participants named the barriers they have faced within the Church, including physical inaccessibility, attitudinal exclusion, and the erasure or marginalisation of disabled identities. These were contrasted with powerful examples of churches that had made intentional, inclusive choices, demonstrating that the Church can be a place of true welcome and transformation.

Stigma and cultural beliefs were discussed openly, especially in relation to shame-based or Old Testament understandings of disability that persist in some communities, particularly in parts of the Pacific and among migrant families. Participants shared how such views can isolate and wound, but also how these narratives are being challenged and reimagined through lived experience, leadership, and faith.

A recurring theme was the importance of language and identity. Many emphasised the need for affirming, mana-enhancing language to replace deficit-based or disempowering terms. Participants also called attention to the impact of theological language and how it can either liberate or limit the full participation of disabled people in the life of the Church.

There was a clear and widespread desire for advocacy, leadership, and systemic change. Participants included those actively involved in youth mentoring, pastoral care, and public ministry, as well as others working in policy and education. Their commitment to building a more inclusive Church was rooted in both personal conviction and collective hope.

Among the many reflections shared:

- One participant described the vision of a New Zealand Sign Language Bible, underscoring both the power and lack of Deaf leadership representation in the Church.

- Others reflected on decades of disability awareness work, stressing the ongoing need to confront prejudice and unconscious bias.
- Some offered the perspective of parents or carers, illuminating the difference between superficial welcome and deep, meaningful inclusion.
- Pasifika voices highlighted the importance of intergenerational faith, the strength of community, and the complex layers of identity shaped by migration and disability.
- Cultural experiences from Tonga and other contexts deepened the understanding of how theology, shame, and stigma intersect—and how they might be healed.

Together, these stories and insights formed a woven mat of wisdom, challenging, encouraging, and calling the Church to be, in every sense, *a church of all, for all*.

Origins: Church, Disability, and the Stories That Shape Us

Introducing the theme of *origins*, the facilitator reflected on how our earliest experiences of family, Church, and community form the roots of how we understand disability, inclusion, and belonging. Referencing earlier *kōrero*, the facilitator explained that the work was not only to unpack past attitudes but also to “repack” these narratives for personal healing and the collective transformation of the Church. She shared a deeply personal origin story to frame the discussion and recounted a childhood experience in Whangārei, where their mother gave birth to a critically ill baby who was assessed with the lowest possible score on the Apgar test, a clinical tool used to evaluate a newborn’s health. In accordance with prevailing practices at the time, the hospital advised that the child be placed in institutional care, a path often taken in Aotearoa for disabled children.

However, the facilitator’s mother refused this advice. Instead, the *whānau* and wider community gathered together in prayer, surrounding the family with collective support. This early experience became foundational for the facilitator, shaping their understanding of faith, prayer, and healing as communal, embodied practices—not isolated or individual responses.

This story was offered as a starting point for the group to reflect on the Church’s role in the lives of disabled people. The facilitator acknowledged that the Church could sit anywhere on a spectrum, from being a source of great support to causing significant harm and often occupies the space in between. Participants were invited to begin open sharing of their own experiences, particularly as they relate to disability within the Church context. The facilitator encouraged the group to start with Church-based experiences before extending the conversation to the wider community.

What followed was a deeply moving session of testimony, each account rooted in lived experience, theological reflection, and often pain, resilience, and profound insight. Key themes that emerged included:

Key Themes:

1. Disability as Spiritual and Transformational

Many stories revealed how disability became a turning point, not an end, but a redefinition of calling, purpose, and service. Whether through accident, illness, or birth, disability was not framed as deficit but as doorway to deeper faith and insight.

2. Whānau and Collective Experience

Disability was never carried alone. It was shared by *whānau*, communities, congregations, and faith networks. Parents, siblings, and caregivers were central figures in shaping experiences of support or stigma. Intergenerational dynamics, both affirming and harmful, were acknowledged as powerful forces.

3. The Church as Both Haven and Harm

The Church featured prominently in every story, at times a sanctuary of healing, belonging, and empowerment, and at other times a place of exclusion, silence, or theological harm. Participants spoke of inaccessible spaces, erasure from leadership roles, and damaging sermons that linked disability with sin. But they also described Church as the first place they felt whole, valued, and called.

4. The Power of Storytelling and Oratory

Testimony was itself a sacred act. Participants reclaimed their voice, identity, and mana through storytelling, whether through speaking, poetry, music, or sign. Oratory was recognised as a form of leadership, resistance, and healing.

5. Confronting Ableism and Theological Stigma

Several stories named inherited beliefs, especially in Pacific and Christian contexts, that saw disability as a curse or punishment. These views were challenged openly, with participants calling for new theologies grounded in justice, inclusion, and aroha. Advocacy extended from local parishes to national and global stages.

6. Visibility, Disruption, and Belonging

Many spokes of how their presence, movement, or noise disrupted expectations in Church, but in doing so, revealed what true inclusion looks like: being embraced without conditions. The Church was encouraged to move from mere accommodation to celebrating difference.

7. From Margin to Ministry

Several participants entered ordained ministry or lay leadership through the path of disability. Their stories reframed leadership as grounded not in perfection, but in vulnerability, compassion, and lived experience.

8. Cultural Identity and Intersectionality

Cultural narratives—Samoan, Māori, Tongan—intersected with disability experiences. Participants wrestled with cultural expectations and spiritual understandings, revealing the complex layers of identity and the need for culturally responsive theology and pastoral care.

Reclaiming Indigenous Understandings of Disability

Facilitator Jonathan shared a reflection on the importance of interrogating the origins of our beliefs and language around disability, particularly within Māori contexts. He referenced the previous kōrero when someone spoke of an Old Testament understanding of disability being used in the Pacific. This served as a starting point to explore how theological and colonial narratives have shaped current perceptions of disability.

He drew attention to a recent Waitangi Tribunal hearing on disability and tangata whaikaha Māori, which prompted significant research into how Māori traditionally understood disability prior to colonisation. That research found that Māori held very different, often affirming views of people we might now label as disabled. These understandings are preserved in pūrākau (traditional stories) and oral histories.

One such story was shared from his own iwi, Ngāti Hine. He spoke of his ancestor, Whē, the son of Hineamaru, who was born with a disability and left in the forest. There, he was nurtured by a flock of birds known as Mirumiru. Whē survived and grew into a tohunga, a spiritual leader and seer, known for his wisdom and ability to guide others. This story, along with others from across Aotearoa, illustrates how people with disabilities were once seen as possessing unique gifts or sacred abilities, valued for their contribution to the iwi and hapū.

Jonathan observed that with the arrival of colonisers and the introduction of Western ideologies, many Māori began to adopt imported narratives of disability, ones that framed difference as deficiency. Over time, these external beliefs replaced traditional Māori understandings, often to the detriment of disabled people and their place in the community.

The reflection concluded with a call to critically examine the beliefs and language we now use. He urged others to ask: *Are these beliefs what our tūpuna truly held? Or have we simply inherited them from colonial and theological systems?* He questioned the usefulness of the word “disability” itself, challenging whether it serves those it describes or merely those who use it.

Ultimately, this contribution underscored the need to reflect deeply on the origins of our attitudes and language, and to intentionally seek out indigenous narratives that affirm the mana, value, and

contributions of all people.

Reflection on Worship Practices and Caregiver Support

During the session, a reflection was offered on how traditional worship practices can unintentionally exclude members of the Church community. Recalling their own upbringing, the participant noted that it was customary to stand for singing, to close one's eyes in prayer, and to stand again for the reading of the Gospel. These physical postures were assumed to be part of faithful worship. However, they reflected that as someone who was physically able, they never questioned how such practices might affect those who could not stand or participate in the same way.

This prompted a wider call to the Church to examine its liturgical practices through a lens of inclusion and accessibility. They posed the question: if certain traditions result in exclusion, are the reasons for maintaining them strong enough to continue? If not, how might worship be reimagined so that all members of the body of Christ can participate fully and meaningfully?

This reflection was followed by an observation from another participant, acknowledging a recurring theme across many shared stories: the presence of a strong, supportive figure—often a woman such as a mother or wife—who stood alongside and uplifted those who were disabled or otherwise marginalised. It was noted that these caregivers play a vital, often unrecognised role within both whānau and congregational life.

The Church must not only consider how its worship and liturgy reflect the diversity of its members, but also how it supports those who carry the day-to-day responsibilities of care. Both reflection and action are needed to ensure the Church becomes a place of full belonging for all.

Language, Disability, and Cultural Practice

During the session, a participant offered a deeply personal reflection on the role of language in shaping how disability is understood and experienced within families and communities. They emphasised that language is a powerful force, it can either affirm dignity or perpetuate harm and highlighted the importance of wānanga and ongoing discussions as vital spaces for influencing positive change. These conversations, they noted, have the potential to shape not only how the Church speaks about disability, but also how such language flows into whānau and wider community contexts.

The participant shared experiences from their childhood, recalling how several relatives were regularly referred to by nicknames that described their physical or sensory impairments. These names were used casually and uncritically by older generations and passed down to children, becoming normalised within the family. At the time, the speaker had no understanding of the deeper meanings behind the names, these were simply the names everyone used.

As they grew older and deepened their understanding of language and culture, they came to realise that these names were, in fact, descriptions of a person's disability, terms that reduced individuals to their impairments. This realisation brought a sense of discomfort and regret, especially upon learning that they had never known the given name of one relative, having only ever referred to him by a name that referenced his condition.

The participant reflected on how common this experience is for many in the Pacific and Māori contexts, where names tied to physical difference may be embedded in everyday language. They stressed the importance of pausing to reflect on where our language comes from and what it communicates, especially when it concerns identity, dignity, and belonging. They concluded by encouraging the Church and its people to consider whether the language we use uplifts others or unintentionally causes harm, and to commit to changing it when it no longer serves life-giving purposes.

Deaf Experience and Inclusion in Church and Community

A participant offered a reflection on the experiences of deaf people within education, church, and society, highlighting ongoing barriers and the need for deeper inclusion.

Historically, the education system failed many deaf children, especially those sent to boarding schools from a young age, separated from family and culture, and denied access to sign language. Though education has improved, challenges remain around how deaf identity is shaped, particularly when medical interventions like cochlear implants are prioritised over cultural belonging. Language matters deeply; offensive terms like “deaf and dumb” still persist, despite the intelligence and insight deaf people bring. Many grow up not knowing their relatives' given names, instead using labels tied to impairments, reflecting the need to rethink inherited language practices.

Access to worship is a recurring issue. Without interpreters, deaf individuals are often excluded from sermons and liturgy. Even casual conversation is challenging—masks, low lighting, or avoidance of eye contact make lipreading difficult. Some churches are improving, offering space for wheelchairs, guide dogs, and recognising the value of visual and signed worship. Acts of intentional hospitality, such as inviting deaf groups to lead parts of the service, help affirm inclusion.

The participant shared moving examples, such as a minister reading aloud a note from a deaf parishioner at a rest home, allowing others to see her clearly and welcome her. Communication tools, like typing devices, and attention to lighting are essential. Physical balance issues, common among deaf individuals, also require awareness, stories of baptisms gone awry due to instability in water were shared with humour and insight.

Belonging in the Deaf community is complex, especially for those with acquired deafness, who may struggle to fit in. But the core message was clear: inclusion is not just about access, it's about dignity, presence, and being fully seen. Churches are called to go beyond accommodation and into genuine relationship, where deaf people are recognised as full members of the body of Christ.

Mental Health, Community Care, and the Church's Mission

A participant shared a brief reflection on the intersection of mental health, community care, and the role of the Church, beginning with a recollection from the 1990s. During this period, under the leadership of then-Prime Minister Jenny Shipley, the National Government made the decision to close King's Seat Hospital, a major mental health facility in South Auckland. This policy shift aimed to move mental health care out of institutions and into the community, enabling families to receive their loved ones back home.

In response, the government invested millions of dollars in training families and communities to support mental health service users. Some families took the initiative to seek training, applying biblical principles to guide their approach to care. The speaker shared their personal experience of working with mental health patients, expressing deep respect for their intelligence, emotional sensitivity, and memory. They emphasised that many mental health patients are acutely aware of who loves and accepts them, and who does not. Despite being labelled or dismissed by society, they retain remarkable memory and relational insight—often recognising people years later, recalling both acts of kindness and harm.

As the session drew to a close, key reflections were offered to help shape the Church's ongoing journey toward justice and inclusion. The conversation affirmed the identity of *Te Hāhi Weteriana o Aotearoa* as a bicultural Church grounded in Te Tiriti o Waitangi, operating within an increasingly multicultural reality. This includes a significant Pasifika presence, which contributes to the diverse context in which the Church lives out its mission.

The discussion highlighted that while accessibility and inclusion—such as the provision of ramps, NZSL interpreters, and intentional hospitality—are important starting points, they represent only the first step. The next phase requires moving beyond inclusion to genuine partnership with disabled people. This includes shifting from token consultation or advisory roles to authentic power sharing, where disabled individuals hold decision-making authority and influence over Church practices and structures.

Participants noted that without meaningful authority—what was described as “hands on the

levers”—disabled people remain on the margins of leadership and transformation efforts. True partnership involves recognising and dismantling these barriers to enable full participation.

A further step involves transformation, not only of systems but of people and relationships. Disability inclusion was framed not solely as an issue affecting a particular group, but as a challenge and invitation for the whole Church. All members—disabled and non-disabled—must reflect on their own attitudes, language, and behaviours. The Church is called to move beyond identifying barriers, toward changing the underlying perspectives and structures that create and sustain them.

Central to this reflection was a renewed focus on Te Tiriti o Waitangi as a living covenant—a sacred promise that is dynamic, relational, and grounded in the values of partnership and power sharing. The point was made that this covenant, much like the biblical covenants upon which it is theologically understood, must be honoured not only in principle but in practice. This includes reflecting on whether the Church has truly upheld its commitments to disabled people: in how it speaks, empowers, and creates conditions for transformation.

The stories shared throughout the wānanga—some hopeful, others marked by pain—were acknowledged as representative of wider experiences within the Church and community. These testimonies underscore the need for continued collective reflection and structural change. Three interrelated movements were identified as essential to the Church’s journey:

1. **Inclusion** – ensuring access and welcome.
2. **Partnership and Power Sharing** – enabling shared leadership and decision-making.
3. **Transformation** – reshaping individuals, communities, and the Church as a whole.

This progression aligns with the Church’s mission as a covenantal people, committed to the principles of justice, mutual dignity, and gospel-rooted transformation. It provides a foundation for the Church’s future work, both within the disability space and across its broader mission in Aotearoa.

Participants were then invited to form small groups and to reflect on the statement: “In my church, inclusion, partnership, transformation would look like this...”

Summary of Group Feedback on Inclusion, Partnership, and Transformation

The first group reported back from their discussion, offering reflections on what inclusion, partnership, and transformation might look like in their church context. The feedback was shared informally, drawing from a rich and robust conversation. Key points included:

Inclusion

- Inclusion was defined as accepting people as they are, without measuring them against a perceived norm.
- There was critique of practices such as praying for healing as a way to make someone “whole,” which can imply that people with disabilities are somehow incomplete.
- Practical suggestions for inclusive worship included offering grape juice instead of wine for communion and gluten-free options.
- A positive example was shared about a church that received financial support through the PAC Distribution Fund (PDF) to carry out renovations that improved accessibility. This lifted a financial burden and reduced feelings of guilt for not being able to afford the changes locally.

Partnership

- The group noted that true partnership is difficult, especially when those in leadership or positions of power are reluctant or unable to share that power.
- The group posed the critical question: “*What does it really mean to let go?*” They acknowledged that while the concept of partnership is widely affirmed, the actual practice of sharing power remains elusive in many contexts.

Transformation

- Transformation was described as a change in mindset, as well as cultural and liturgical

shifts.

- Examples included questioning the necessity of standing for hymns or certain parts of the service when this is physically difficult for some. One participant noted being told they could not change the order of worship because of a tradition separating Old and New Testament readings—yet this explanation failed to address their concern and physical discomfort.
- Reflections pointed to the need for flexibility in worship practices, noting that norms have evolved in the past (e.g. no longer kneeling for prayer), and can do so again.
- The group also identified a lack of accessible resources for Church leaders to guide them in creating inclusive spaces. They noted that misunderstandings or unintentional harm can occur, particularly when leaders are unaware or unsupported.
- They emphasised the importance of creating spaces at all levels of the Church—local parish, synod, and Conference—for honest and open conversations about disability, inclusion, and worship.

The second group reflected on the Church's pathway of inclusion, partnership, and transformation, choosing to reorder the sequence, placing partnership first as the foundation from which inclusion and transformation emerge.

Partnership

- The group emphasised the importance of equitable and genuine partnership, noting that effective partnership requires more than simply working together—it also requires a shared understanding of purpose.
- They discussed the need to recognise different levels of partnership, beginning with leadership at the top of the Church. When partnership is modelled by those in leadership, it can flow down into congregational life, enabling both inclusion and transformation.

Inclusion

- Inclusion was understood as being rooted in equity, ensuring that all members of the Church—regardless of age, ability, or circumstance—can participate meaningfully in the life of the Church.
- They stressed that inclusion should apply to roles and responsibilities, not just presence. This means recognising and supporting the contributions of all, including those with disabilities.
- A practical suggestion was raised: the development of an accessibility blueprint for all Methodist churches, ensuring that church buildings and worship environments are intentionally inclusive by design.
- The group also discussed the importance of listening to the voices of children, acknowledging that while not all members may have the opportunity to speak, inclusivity must extend even to the youngest in the Church.

Transformation

- The group affirmed that genuine partnership enables inclusion, and that together these should naturally lead to transformation.
- As a current example of inclusive practice, they highlighted the use of live streaming to allow bedridden members from Whakatapu to participate in services, including Holy Communion.

The group concluded by affirming that when partnerships are genuine and inclusive, they become a transformative force for the Church as a whole.

The third group emphasised that inclusion begins with small, heartfelt gestures that help people feel comfortable in spaces where they might otherwise feel out of place. The group discussed how seemingly simple acts, like inviting someone into a conversation, can carry deep meaning, especially when done with sincerity and intention.

They reflected on the idea that blessing others doesn't require grand or dramatic acts but can come through everyday actions grounded in care and love. In the context of faith, these small actions can be expressions of God's blessing through how we relate to others.

The key insight shared was:

“To include means to see.”

If we do not truly see people—recognise them, acknowledge their presence and worth—then genuine inclusion cannot take place.

The fourth group offered a reflection grounded in their identity as Māori women and their roles within their rohe, whānau, and marae. Their kōrero focused on how inclusion and transformation can be understood and practiced through a Māori worldview.

Key Messages:

- Inclusion begins on the marae: It involves embracing tikanga and understanding inherited values and processes, regardless of a person's physical or cognitive ability. The group emphasised that inclusion is not an external adjustment but an extension of cultural belonging.
- Disability is normalised within whānau: In Māori families, having a disability or using mobility aids like a walker is simply part of life. What feels unnatural is when systems or environments outside the whānau make people feel excluded or uncomfortable.
- Difference is acknowledged and accepted: It is okay to say "I'm different" or "I'm not as active," while still affirming one's mind and voice. Participation is not limited by ability, and voice remains central to dignity and belonging.
- Redefining disability: The group challenged the negative framing of disability, proposing instead to reframe it as an “orator of change”—someone who carries wisdom and power to influence transformation.
- Mission grounded in ministry: They affirmed the mission statement of Te Taha Māori, which declares that *everyone is a minister*, regardless of ability or title. Ministry is expressed through lived experience, voice, and commitment to the collective.
- Ongoing education and collective growth: The group concluded by highlighting that shared goals and dreams contribute to educational growth and professional transformation. Change comes through commitment to one another and a shared cultural foundation.

Sunday 20 July

Contextual Bible Study

The Sunday session began with a contextual Bible study on *Exodus 4:1–17*, continuing the story of Moses' encounter with God at the burning bush. In this passage, Moses responds to God's commissioning with repeated objections, expressing fear, uncertainty, and a profound sense of inadequacy. Central to his resistance is his concern about his ability to speak, which many participants identified as a reference to a speech-related disability.

Approaching the passage through a disability lens, the contextual Bible study method encouraged participants to engage with the text not only in its historical biblical setting but also through the realities of their own lives. This included reflecting on what it means to live with disability, to navigate social and church-based barriers, and to discern God's call while carrying embodied difference. The study created space for honest, grounded engagement with how Scripture can both empower and challenge communities striving to become more inclusive.

Many participants reflected on Moses' hesitation and self-doubt, noting how his uncertainty about his body and voice shaped his response to God's call. His repeated resistance was seen not as failure, but as a deeply human reaction, mirroring the ways individuals today, especially those with disabilities, are often led to question their value and leadership potential.

A central point of discussion was verse 11, where God responds to Moses' concerns: *"Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the Lord?"*

This verse provoked a strong and mixed response. Some participants found the verse troubling, as it seemed to suggest that God is the source of impairment or suffering. They raised concerns about how this passage, and others like it, have historically been used to justify exclusion, reinforce deficit-based views of disability, or spiritualise suffering in harmful ways.

Others offered a different reading. They saw the verse as a radical affirmation of all forms of embodiment, asserting that God's sovereignty includes the full spectrum of human diversity. From this perspective, God is not blaming or devaluing disability but declaring that no condition—mute, deaf, blind, or otherwise—places a person outside the reach of God's call or love. Leadership is not dependent on ability, but on God's presence and promise.

The group affirmed that Moses' speech impediment is not a disqualification, but part of the story of how God works through weakness, interdependence, and relational leadership. Rather than removing Moses' limitation, God provides Aaron as a co-leader and upholds Moses as the one still chosen and sent.

Key themes that emerged included:

- Moses' fear of rejection and his belief that his disability made him unfit to lead
- The impact of internalised ableism on self-worth and vocation
- God's adaptive and relational approach, which supports without erasing difference
- The contrast between God's inclusive call and the Church's historic tendency to marginalise disabled leaders
- A challenge to the Church to reimagine leadership and belonging beyond narrow definitions of ability

This Bible study prompted rich theological and pastoral reflection on the intersections of disability, calling, power, and inclusion. It reminded the group that Scripture does not shy away from human struggle but reveals a God who works through it. *Exodus 4* thus became more than a call story; it became a powerful affirmation that disability is not a deficit to overcome, but a place where God is already present and active.

The session concluded with a deep sense of shared vulnerability and reflection. Reading Scripture through a disability lens opened space not only for theological insight but also for the surfacing of personal stories, long-held wounds, and complex questions around identity and belonging. The discussion around verse 11 in particular evoked strong emotional responses—some naming past experiences of exclusion, others expressing new hope and affirmation. It was acknowledged that such a powerful and layered conversation can be emotionally triggering, especially for those who carry trauma related to disability, marginalisation, or spiritual harm. Yet within the group, there was a tangible atmosphere of care and reverence. The trauma brought into the space was held gently by others, and this collective willingness to listen, support, and remain present was both deeply noticed and profoundly appreciated.

Big Church, Small Church

The next session focused on exploring actions that could be taken both locally at the parish or rohe level, and nationally to advance this kaupapa within the Church. Participants were invited to use the priority themes identified on the previous day (see Appendix 1) as a foundation for planning. They considered how both 'Big Church' (Connexional) and 'Small Church' (local) activities could serve as a blueprint for future work. The following example was offered as a model for Connexional-level planning:

Goal	Actions	Responsibility	Timeframe
<i>Ensure all Church spaces are physically and communicatively accessible</i>	<i>- Conduct Connexional accessibility audit (physical, communication, digital) - Create minimum accessibility standards for parishes and synods</i>	<i>Connexional Office + Disability Inclusion Working Group</i>	<i>By end of Year 1</i>
<i>Promote inclusive language and theology</i>	<i>- Develop and distribute a theological resource for inclusive language and liturgy - Include disability theology in Lay and Ordained Ministry formation</i>	<i>Faith & Order Committee + Trinity College + Te Hāpai ō ki muri</i>	<i>Resource by Conference</i>
<i>Support visibility and belonging of disabled people</i>	<i>- Celebrate Disability Awareness Sunday annually - Share stories of disabled leadership and faith across Methodist publications</i>	<i>Communications Team</i>	<i>Immediate and ongoing</i>

Summary of Responses to Big Church, Small Church

Bridging Local and Connexional Inclusion

One group proposed a model that bridges both local (“small church”) and Connexional (“big church”) contexts. They highlighted the value of appointing a designated disability or diversity advocate within each parish—someone who could safely receive and communicate the concerns of disabled people. Ideally, this advocate would hold a seat on the parish council and be empowered to raise issues without prejudice or judgment, supporting a more inclusive and accessible church environment.

A contrasting view was also shared, questioning why someone with a disability shouldn’t speak for themselves—“What’s wrong with your own voice?”—emphasising the importance of self-advocacy. In response, another participant acknowledged that while self-advocacy is important, not everyone feels safe or confident speaking directly—especially in front of the church or to leadership. In such cases, trusted intermediaries (such as a youth leader) may help amplify voices that would otherwise go unheard.

Group Two: Local and Connexional Actions for Disability Inclusion

This group offered a comprehensive set of proposals aimed at improving disability inclusion both locally and nationally, with a focus on education, access, and leadership.

Local Church Actions (Small Church):

- **Worship Practices:** Encouraged more flexible and inclusive approaches to worship, including questioning whether singing should always be central.
- **Bible Study:** Proposed the introduction of contextual Bible studies across all age groups to shift attitudes and deepen understanding of disability.
- **Education:** Affirmed the importance of teaching people to read Scripture through a disability lens, as modelled during the wānanga.
- **Community Collaboration:** Recommended that churches partner with community organisations already engaged in disability advocacy and support.

Connexional Church Actions (Big Church):

- **Trinity College Curriculum:** Proposed integrating disability theology and inclusion training into theological education, especially for future presbyters.
- **Funding and Resourcing:** Suggested Connexional support for:
 - o Educational and theological resources.
 - o Regular inclusive gatherings and wānanga.
 - o Subsidies for interpreters (e.g., NZSL), translation of materials, and transportation support for disabled participants.
- **Structural Integration:** Called for clear articulation of where this work sits within

Connexional governance and Conference processes.

- **Accountability:** Recommended that Synods and other church bodies report on their actions to support disability inclusion.
- **Annual Gathering:** Advocated for this type of inclusive wānanga to become a regular annual event, co-led by Taiwi and Te Taha Māori.
- **Accessibility Standards:** Urged MCPC and other governing groups to establish and enforce minimum accessibility requirements for all Church facilities.
- **Advocacy and Leadership:** Promoted the appointment of disability advocates at local and regional levels, and the active inclusion of disabled people in leadership roles.

Group Three: Accessibility, Personal Growth, and Connexional Support

Another group offered insights into coordination, formation, and cultural context:

- **Building Accessibility and Coordination:** Expressed concern about parishes being repeatedly approached for the same information by different Church bodies and recommended stronger coordination to prevent duplication.
- **Holistic Understanding of Disability:** One participant reflected on how their nomination for a leadership role prompted deeper thinking about disability, not just physical, but emotional, psychological, and spiritual. Drawing on a biblical text, they noted that people may identify with disability in ways not immediately visible.
- **Inclusive Ministry Practice:** The same speaker committed to reassessing certain practices—such as how people are invited to stand during worship—and to fostering a more inclusive environment.
- **Local Action:** They plan to establish a small task group to assess their church building for accessibility and hazards. They noted that while some English-speaking parishes may have made progress, Pasifika and Māori synods may require targeted support.
- **Connexional Empowerment:** Emphasised the importance of Connexional support and clear communication to ensure this work is prioritised across all contexts.
- **Final Reflection:** Reinforced that accessibility is not just a matter of inclusion, but a matter of safety.

Reflections on Inclusion, Gratitude, and Leadership

Another participant reflected on meaningful practices in local churches:

- Churches providing wheelchairs to support participation.
- Replacing pews with couches for those needing more comfortable seating.
- Installing dedicated sound system ports for hearing aid users.
- At a former placement in Papakura (with Rev. Norman Brooks), a person with a mental disability would regularly bless the congregation at the conclusion of worship—an act that was respected and integrated into the rhythm of community life.

The speaker expressed deep gratitude for being appointed to a leadership role despite their disability. They closed with a prophetic challenge to the wider Church:

“Can you see our Conference—our Connexional Church—being led by someone with a visible disability at the top?”

Rohe-Based Reflections on Culture, Formation, and Power Sharing

A group speaking from a Māori context reflected on the importance of cultural structures and formation in ministry:

- **Whakapapa-Based Support:** Inclusion begins with recognising a person’s place in the whakapapa pyramid. A person with a disability who is *tuakana* is still to be respected and supported by *teina*, regardless of physical condition.
- **Formation in Practice:** Through the Enabling Ministry Training (EMT) programme, members of the rohe have learned the art of formation—adapting ministry to challenging contexts. For example, in Whananaki, where funerals require climbing a steep goat track, ministers with limited mobility arrange for others to lead the burial while they support in other ways. This is still considered valid and faithful ministry.
- **“Everyone a Minister”:** They upheld the belief that all people—lay, kaumātua, kaikarakia, or whānau—can minister in their own way. Inclusion is about showing, not just telling.
- **Critique of Top-Down Approaches:** The group expressed frustration with top-down

structures that make decisions without including those with lived experience. They called for action, not just planning.

- **Systemic Change:** One participant said, *"It's not my disability—you need to change it,"* shifting the focus from individual to systemic barriers.
- **Gatekeeping and Power Sharing:** They named the role of gatekeepers in church and culture and called for the sharing of knowledge and leadership as true expressions of inclusion.
- **Challenge to the Church:** They concluded with a call for the Church to be a voice for those who are "not so active" and to embody bicultural transformation through action and shared power.

"If we do this together, our Church will have a voice not just in Aotearoa, but across the world."

Next Steps: Progressing the Work on Disability Inclusion

At the conclusion of the gathering, participants were invited to reflect on two key areas for moving forward:

1. Annual Wānanga

There was strong consensus that this type of in-depth, two-day gathering—a wānanga focused on disability inclusion—should continue on an annual basis. Participants affirmed the value of the format and the depth of engagement it allowed.

2. Ongoing Work Between Gatherings

Participants discussed how the disability inclusion work could be progressed between wānanga. It was suggested that:

- A smaller group meet regularly online (via Zoom) in the lead-up to Conference to:
 - Shape the report being submitted to Conference.
 - Finalise and steward the development of the proposed blueprint.

It was acknowledged that this interim group would not be the permanent body progressing the work long-term but would serve as a bridge until Conference.

Several participants agreed that this group, having initiated the wānanga and shared lived experience, should continue to progress the work at this early stage. They also recognised that others with relevant experience and perspectives may join the journey later.

3. Clarifying Group Structure and Function

There was discussion about the appropriate structure for this work going forward:

- One participant noted that the current group feels more like a reference group than a working group, due to its size and role as a sounding board. A smaller, more focused group may be needed to carry out specific tasks.
- Another participant recommended future gatherings be framed as conventions of people with disabilities, distinct from reference or working groups, to ensure the primary voices come from those with lived experience.
- There was agreement that Te Hāpai Ō Ki Muri should be involved in future planning and implementation, and that coordination with synods is essential.

4. Representation and Inclusion

- A gap was identified in representation from people with intellectual disabilities, and participants agreed this needs to be addressed in future planning.
- The importance of synod leaders being able to interpret and disseminate this work within their own contexts was highlighted.
- It was suggested that ecumenical connections be strengthened by inviting representatives from other churches (e.g., Presbyterian and Anglican) to future events, ensuring wider collaboration across denominations. The General Secretary acknowledged this and noted that connections are already underway with other disability coordinators, such as Vicki from the Methodist Church USA.

5. Pathway Forward

In preparation for Conference:

- The current group will accompany the work through to November, focusing on shaping the

Conference report and refining the blueprint for disability inclusion.

- In parallel, Synods and Hui Poari will be invited to nominate 8–10 representatives to form a formal reference group to carry the work forward beyond Conference.

Final Reflections: Affirming the Journey and Planting Seeds for the Future

As the wānanga drew to a close, participants were invited to offer final reflections. These contributions affirmed the spiritual and emotional depth of the gathering and signalled a strong, ongoing commitment to disability inclusion in the life of the Church.

Testimonies of Healing and Belonging

Many shared that this gathering was a space of healing, encouragement, and transformation. For some, it was the first time they had publicly shared personal experiences of trauma related to disability. One participant, previously silent even within their own whānau, described the power of finally being able to speak in a setting of safety and trust.

Another spoke of walking alongside a friend who had become unwell—a journey that had opened their eyes to the daily realities of living with disability. They described how the past two days had shifted their understanding and deepened their sense of empathy and solidarity.

Theological Reflections and Wisdom

One participant offered a reflection, drawing on the whakataukī: *“If you nurture a seed, it will flourish.”* This image captured the spirit of the wānanga, a time of planting seeds of thought, courage, and collective responsibility. Participants were encouraged to take these seeds home and tend them within their own contexts: in families, parishes, synods, and rohe.

A theological reflection on Exodus 4:1–17, the calling of Moses, was also shared. Drawing on decades of experience in the disability sector, the speaker noted that:

- God did not overlook Moses' speech impairment; rather, God chose Moses *with* that reality in mind.
- Instead of replacing Moses, God provided Aaron as a support, affirming that disabled people are not a problem to be worked around, but bearers of sacred purpose.
- The passage affirms that *God makes no mistakes*. Every person, with their gifts and impairments, is a *taonga*, created with dignity, mana, and calling.
- The Church, therefore, must not only include disabled people but empower them to lead, speak, and minister.

A Reimagined Church

A recurring theme was the call to go beyond checklist inclusion and instead reimagine the Church itself. One participant said:

“It’s not about making room for inclusivity but changing the shape of what Church looks like.”

Another reminded the group:

“You are not disabled. You are orators of change. So articulate that change.”

There was a shared desire to keep the momentum alive, with several calling for more frequent gatherings: *“We have work to do—not just for ourselves but for the Hāhi.”*

Gratitude and Whanaungatanga

Expressions of deep gratitude flowed throughout the reflections:

- To Tara and Jonathan for their leadership and vision.
- To interpreters for enabling access for all.
- To each participant for bringing not just their ideas, but their whole selves—their humour, pain, wisdom, and truth.

One participant remarked that it was the first time they had seen themselves in Scripture as a disabled person and that it changed everything.

Commitments and Next Steps

Many committed to taking what they had learned back into their own communities. Some pledged to preach about disability and inclusion; others planned to ask their parishes and synods: *“So what are you going to do?”*

There was a call to begin now, not to wait for perfect plans, but to act with conviction and compassion.

Participants also highlighted the importance of greater representation in future gatherings, especially of young people, elderly people, and those with intellectual disabilities. The need for ecumenical collaboration across denominations was also affirmed.

Closing Karakia and Blessing

The gathering concluded in prayer, led by Rev. Willem. The prayer gave thanks for the sacred time shared, for stories spoken and silences held, for the seeds of courage, conviction, and connection sown over the two days.

It asked that participants return to their parishes, synods, and whānau with new eyes, eyes to see beauty in difference, hearts to honour every story, and hands to build tables of justice.

The final act of the wānanga was the sharing of a meal, nourishing not only the body, but also the friendships, learning, and love experienced over the weekend.

Appendix 2

“I was displaced, and you welcomed me!”

Te Hāhi Weteriana o Aotearoa - Methodist Church of New Zealand Policy on Climate-Induced Displacement

Preamble

The 2018 Conference of Te Hāhi Weteriana o Aotearoa affirmed God’s love for the whole of creation and our shared responsibility as kaitiaki (guardians) of Papatūānuku, our common home. In acknowledging the sacred interconnectedness of all life, the Church established the Climate Justice Working Group to carry forward this mission of creation care, solidarity, and climate justice.

Declaring 2022–2032 as the Climate Justice Decade under the theme “Rekindle the Vā of Papatūānuku,” Te Hāhi recognises that climate change is not only an ecological crisis but also a profound justice issue. The peoples of Oceania, whose carbon footprints are among the lowest, are among the first to face displacement because of global systems of exploitation that degrade the atmosphere, whenua, and moana.

The theme for 2025–2026, “Climate-induced Displacement,” calls the Church to reflect on the pain and resilience of Indigenous and vulnerable communities in Aotearoa and the wider Pacific who are being uprooted by climate injustice. As followers of Christ, our Methodist commitment to works of mercy compels us to stand in compassionate solidarity with the displaced and to help make Aotearoa a sanctuary for those seeking refuge.

During this biennium, one of the key initiatives of the Climate Justice Working Group has been the development of a Policy on Climate-Induced Displacement for Te Hāhi Weteriana o Aotearoa. The policy is the result of extensive research and drafting led by Dr Elisapesi Havea and has undergone several rounds of discussion and revision.

We express our deep gratitude to Te Taha Māori for their insightful and substantive feedback, which greatly strengthened the final document. We also thank the synods for their active engagement, many of which held special sessions to review and refine the policy.

The Climate Justice Working Group has carefully considered all feedback and now presents this final draft for the consideration of the 2025 Conference of Te Hāhi Weteriana o Aotearoa.

Our Mission Statement

Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation, on the basis of a power-sharing relationship and will guide how we undertake mission. In seeking to carry out our mission we will work according to these principles.

Ko te pūtake ā tō tātou Hāhi Weteriana i Aotearoa nei, he whakarite atu, he kauwhau hoki i te aroha whakata huri o te Atua, he mea whakaatu mai i roto i a Ihu Karaiti, me ngā Karaipiture. Ko te Wairua Tapu e whakakaha ana i a tātou kia tūmāi a ai hei tūari māte Atua i roto i te ao. Otirā ko Te Tiriti o Waitangi te kawenata e whakaōrite ana i tā tatou noho hei tangata whenua, hei tauhiwi hoki ki tēnei whenua. Mā tēnei Tiriti tātou e ārahi i roto i ngā whakariterite o tēnei whakahau, tono hoki, ki roto ki te ao.

Introduction and Rationale

Climate change is an escalating threat across Oceania, increasing the risk of human displacement due to rising sea levels, extreme weather events, and environmental degradation.

Despite the urgency of this issue, there is no legally binding regional treaty in the Pacific that outlines the responsibilities of developed nations, such as New Zealand, towards climate-

displaced Pasifika communities¹. In its first Assessment Report in 1990, the Intergovernmental Panel on Climate Change (IPCC) first warned that the gravest effects of climate change may be those on human migration². In 2017, the New Zealand government proposed an “experimental humanitarian visa” to support Pacific Islanders displaced by climate change. However, this initiative was later abandoned in favour of policies emphasizing in-situ adaptation and existing migration schemes. Currently, the New Zealand Climate Action Plan is being implemented to assess the social and economic impacts of climate displacement of immigrants. The plan acknowledges the growing risks posed by climate change and suggests that New Zealand’s immigration policies may need to adapt in the future. While a specific humanitarian visa for climate-displaced persons has not yet been adopted, the government continues to explore evidence-based solutions, emphasizing the need for further research and transparent dialogue before making significant policy changes³.

Te Hāhi Weteriana o Aotearoa recognises the urgent and escalating crisis of climate-induced displacement. Our Decade of Climate Justice theme, “*Rekindle the Vā of Papatūānuku*” reframes the climate crisis as an opportunity to restore relationships – between people, the land, and the sacred duty of **guardianship**. Our Mission Statement calls us to be caretakers of the earth and each other, ‘to serve God in the world’. How better can we do that, than by actioning supports that will ensure climate induced displaced communities are not seen as burdens but as members of our extended family, deserving of dignity and belonging.

Theological Imperative

The Methodist Church has a long-standing commitment to social justice, and we see the growing phenomenon of climate-induced displacements a call to radical hospitality, advocacy, and solidarity with affected communities. **Matthew 25:35: “For I was hungry, and you gave me something to eat, I was thirsty, and you gave me something to drink. I was a stranger, and you welcomed me**” lights the way for us, provides the theological imperative that guides this work. The whakataukī (proverbial saying) “**He aha te mea nui o te ao, he tangata, he tangata, he tangata. Ko te meanui o tēnei ao ko te pono, ko te tika, ko te aroha. I te kore wēnei, me pēhea ai tātou aroha tētahi ki tētahi atu**” highlights that the care for **humankind**, regardless of who they are, is paramount. It is a very well-known whakataukī and apt for the occasion. (*You ask, what is the most important thing of all in this world? I say, it is people, and it is sincerity, doing the right thing and doing so with compassion. Without these things, how can we show love to one another?*)

This policy requires tangata whenua engagement in developing strategies that speak to how we engage with peoples displaced from their homelands because of climate change and natural disasters across the Pacific. The threat of language loss, cultural decline and thereby identity loss is very real, it is a threat that Māori face with every day. We must do all we can to mitigate against such losses.

This policy sets forth a framework for action, outlining the ways in which the Methodist Church of New Zealand will support climate-displaced communities. Through advocacy, practical assistance, and faith-driven leadership, we commit to a just and compassionate response,

¹MFAT. (2018). Pacific Climate change-related displacement and migration: New Zealand action plan. <https://apo.org.au/node/213946>

²IPCC. (1990). Climate Change: The IPCC 1990 and 1992 Assessments. <https://www.ipcc.ch/report/climate-change-the-ipcc-1990-and-1992-assessments/>

³MFAT. (2018). Pacific Climate change-related displacement and migration: New Zealand action plan. <https://apo.org.au/node/213946>. See *Navigating Injustice: Climate Displacement from the Pacific Islands of Tuvalu and Kiribati to Aotearoa New Zealand* (Amnesty International, October 2025). <https://cdn.sanity.io/files/ysiap3nf/production/4217e9e23865d4126d685a9a6600ec234224481b.pdf>

ensuring that all who seek refuge due to climate change are welcome with open hearts and open doors.

Principles Guiding the Climate-Induced Displacement Policy

- o This policy is grounded in Te Ao Māori, Pacific values, and the mission of the Methodist Church of New Zealand, ensuring that migration responses uphold the mana (dignity) and rangatiratanga (self-determination) of affected peoples.
- o Embedded in that is a deeper biblical and theological commitment to eco-justice within Te Haahi, equipping congregations and synods to lead environmental justice ministries and advocate for the care of creation.

Policy Objectives:

1. Biblical and Theological Awareness for Eco-Justice

- ❖ Our faith compels us to engage in eco-justice ministries, ensuring our response to climate change is deeply rooted in biblical and theological awareness.
- ❖ Scripture is filled with stories of displacement, exile, and the resilience of communities who found hope and empowerment through God's abiding presence. God became Immanuel among the displaced, sustaining them in their struggle to survive and flourish. The Bible also portrays Jesus as a refugee, fleeing for survival and finding safety through the compassionate solidarity of others.
- ❖ In the Wesleyan tradition, deep solidarity with the uprooted and enslaved was understood as a vital expression of the works of mercy. For Methodists, grace is never passive. It moves us toward action, healing, and justice in a wounded world.
- ❖ This heritage calls Te Hāhi Weteriana o Aotearoa to stand with those displaced by climate injustice and to embody compassionate solidarity and transformative care.
- ❖ Te Hāhi commits to fostering education within congregations and synods, equipping them with the spiritual and ethical imperatives of climate justice.
- ❖ We acknowledge our sacred duty as guardians of God's creation, responding to climate injustice with faith-driven action.

2. Justice, Truth, and Compassion (Tika, Pono, Aroha)

- ❖ Our response to climate-induced migration is rooted in justice (tika), truth (pono), and compassion (aroha).
- ❖ We advocate for policies that ensure the equitable treatment of displaced communities and uphold their dignity; in the communities they reside in here in Aotearoa.
- ❖ Aroha compels us to provide practical support – shelter, food, legal aid, and psychosocial assistance – to those affected.
- ❖ Climate responses must prioritise community cohesion, ensuring migration strategies strengthen, rather than disrupt, relationships.
- ❖ Collective responsibility guides our response – no one should be left behind.
- ❖ Congregations are encouraged to actively participate in climate justice initiatives to strengthen ties between affected communities.

3. Strategic Advocacy for Climate and Migration Justice

- ❖ We seek to actively advocate for just policies, in ecumenical collaboration with other churches and religious traditions, at local, national, and international levels, that recognise climate-induced migration, protect displaced communities, and address the root causes of climate change through systemic transformation.

4. For those who have chosen to remain in the homelands.

- ❖ Through advocacy we aim to support and strengthen the resilience and adaptive capacity of Pacific Island communities, ensuring that migration remains a choice rather than a forced reality and that those who migrate do so with dignity, security, and full human rights protections.

Action Plan

1. Research, Education, and Awareness

- ❖ Fund and support research on climate-induced displacement, collaborating with research institutions and Indigenous knowledge holders to inform and educate the Te Hāhi.

- ❖ Develop and implement theological education programs across synods and congregations to deepen awareness of eco-justice and faith-based responses to climate-induced displacement.
- ❖ Provide resources and training on the spiritual and ethical imperatives of climate justice, equipping leaders to integrate these teachings into ministry.
- ❖ Organise solidarity visits to climate-affected regions to witness displacement firsthand and foster discernment on faithful responses.
- ❖ Develop accessible resources, such as books, toolkits, podcasts, and host workshops, seminars, and webinars focused on the intersections of climate change, displacement, and Indigenous perspectives.
- ❖ Publicly affirm that Te Hāhi is committed to providing refuge and advocacy for displaced persons. Develop protocols and support networks for those seeking refuge and assistance.

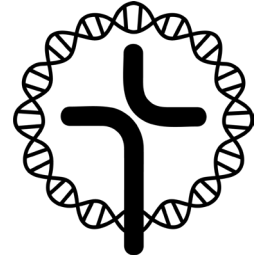
2. Advocacy and Policy Engagement

- ❖ Form a dedicated group to monitor climate-induced displacement policies and advocate for the protection of climate-induced displaced peoples' rights at national and international levels.
- ❖ Partner with faith-based organisations, NGOs, and Indigenous leaders to amplify the church's voice in policy discussions, especially concerning Māori and Pacific communities.
- ❖ Advocate for legal frameworks ensuring the recognition and protection of climate-induced displaced people under national and international law.
- ❖ Develop networks to provide housing, food, clothing, and legal assistance for displaced individuals and families.
- ❖ Collaborate with existing organisations to enhance legal, social, and economic support for climate-induced displaced people.
- ❖ Establish services to support the psychological well-being of displaced persons, acknowledging the trauma and loss associated with displacement.

3. Periodic Review and Adaptation

- ❖ Regularly assess and update this policy in response to emerging climate science, climate-induced displacement trends, and community feedback to ensure continued relevance and effectiveness.

INTERCHURCH BIOETHICS COUNCIL



INTERCHURCH BIOETHICS COUNCIL,
2025 REPORT TO THE ANGLICAN CHURCH OF AOTEAROA NEW ZEALAND AND
POLYNESIA;
METHODIST CHURCH NEW ZEALAND, TE HĀHI WETERIANA O AOTEAROA;
PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND

The InterChurch Bioethics Council (ICBC) is an ecumenical cross-cultural body supported by the Anglican, Methodist, and Presbyterian Churches of Aotearoa New Zealand. ICBC members have expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology relates to biological, medical, environmental, and agricultural technologies derived from science. Bioethics is an interdisciplinary category of ethics that provides the framework for policy and decision-making with regard to scientific research and resulting technologies; including future consequences, legal, political, commercial, theological and social aspects.

The ICBC followed on from the “InterChurch Commission on Genetic Engineering” that was formed in 2000 to provide a Christian response to the Royal Commission on Genetic Modification. Following the governmental Royal Commission, the InterChurch Commission was renamed the “InterChurch Bioethics Council” in 2002 and was given a broader brief to raise issues relevant to the cultural, ethical, spiritual, and theological issues in the use of biotechnology in New Zealand. In October 2023 the ICBC celebrated its **21st anniversary** of the formation of this unique ecumenical body, hosting a public lecture at St Paul’s Cathedral, Wellington, by Emeritus Prof. Jonathon Boston: Confronting the Climate Crisis: Keeping Hope Alive in Challenging Times.

www.youtube.com/live/2bymKUcHEDo

ICBC Vision:

Exploring the spiritual, ethical, cultural, technological and evidential dimensions of bioethics and its consequences in Aotearoa New Zealand.

Mission Statement:

To increase the knowledge and understanding of church members and the wider community around the spiritual, ethical, cultural, technological and evidential issues relating to bioethics. To enable and encourage citizens to take action on these issues.

ICBC key tasks are to:

- increase our own knowledge and understanding of the interface between spirituality and biotechnology.
- engage in consultation and dialogue with church members, community groups and specialists on the ethical, spiritual and cultural issues raised by biotechnology.
- undertake and promote education on these issues within the community.
- make appropriate submissions to Government and other relevant organizations on important issues of ethical and spiritual concern.
- be an advisory body to our national church organisations by responding to requests for a positional stance on bioethical issues from our national church bodies.

For Church members the most important part of our work will be found on our website and we encourage congregations to include www.interchurchbioethics.org.nz as a resource. As well as information about the ICBC and our members, the website contains study guides, papers and reports written by the ICBC, as well as other useful links and resources that can give a wider framework for ethical enquiry than might be provided by other media.

Key Tasks/Activities in the past year:

1. Increase our understanding.

Members have attended or livestreamed a wide variety of seminars and conferences to update the ICBC team. We aim to keep our website updated and relevant with our own research and current resources, as well as links to a range of organisations, science-evidenced resources and websites that provide reliable information.

2. Submissions to Government and other Organisations.

- Open letter to Coalition government leaders in Jan 2024 (from ICBC, Nathaniel Centre, NZCIS and Christian Medical Association) to encourage substantial consultation and public education ahead of enacting the Gene Technology Bill 2024.
- Written submission on Gene Technology to the Parliamentary Health Select Committee.
- Oral submission on Gene Technology to the Health Select Committee on March 14 2024.
- Submission on the 3 year review of the End of Life Choice Act.

3. Consultation with our churches

The ICBC reports regularly to our national church organisations and provides relevant website resources for our congregations and the general public.

- Detailed resource paper on the history and current state of gene technology in NZ (Gene Editing in Aotearoa NZ in 2024 and beyond).
- Beginners guide to Gene Editing pamphlet co-written with the Nathaniel Centre of Bioethics.
- Press Releases with Nathaniel Centre on the upcoming Gene Editing Bill Jan 2025.

4. Undertake and promote education in the community

- **Climate Change** - Dr Nicola Hoggard-Creegan (ICBC) is co-director of New Zealand Christians in Science and chair of A Rocha Aotearoa New Zealand, with all three organisations working on climate change attitudes and impacts. A Rocha has now become closely involved with leading the Eco Church Aotearoa initiative and is resourcing churches for both practical action for mitigating climate change, and a deeper reflection on the theology of nature.

The ICBC continues to urge our member churches to take all practical steps possible to reduce ecological impacts as churches and individuals, including providing practical guidance such as found on the EcoChurch website (www.ecochurch.org.nz). Rev Dr Jordan Redding of the ICBC is compiling a resource of practical measures NZ churches could action to adapt to new climate change conditions, to be published on the ICBC website and circulated among churches later in 2025.

- **What is Ethics?** - To address the varying knowledge of what ethics is in our practical decision-making as individuals, communities and NZ citizens, the ICBC is writing a layperson's guide to what ethics is, why it is important (ie what happens if ethics is left out of decision-making) and how to go about weighing up choices ethically.
- **End of Life Care in NZ** - In its submissions on the End of life Choice legislation ICBC stressed the importance of the availability of quality palliative care. It has become apparent that Hospices are struggling for funding. It would be a concern if this meant that those nearing the end of life were prevented from following their desired end of life pathway. ICBC invites local churches to support Hospices to help ensure that palliative care is available in their local communities.
- **Artificial Intelligence, AI** - The ability to analyse large amounts of complex data has the potential to add significant benefit to medical, biological and other scientific and social research. But their implications for privacy, ethics and humanity. What are the important and impacting decisions which require ethical human choices rather than machine input? ICBC is collating resources on understanding the benefits and risks of increasing use and manipulation of complex data management using AI.

Membership:

Recently, we have welcomed Rev Dr Jordan Redding as a new member and thank Dr Steve Chambers as he steps off the Council.

As an ecumenical body, we are conscious of needing a good representation from across our three contributing denominations, including cultural representations for Tikanga Māori and Tikanga Pacifica. Currently we are finding this representation difficult to achieve. We would ask our supporting denominations to search for available people with relevant skills, interests and backgrounds, and invite them to consider joining the ICBC.

Current Members

Samuel Allen	(Presbyterian, Wellington)
David Bush	(Co-Chair; Methodist, Christchurch)
Nicola Hoggard Creegan	(Anglican, Auckland)
Joy McIntosh	(Co-Chair; Presbyterian, Wellington)
Graham O'Brien	(Anglican, Nelson)
Barbara Peddie	(Methodist, Christchurch)
Jordan Redding	(Presbyterian, Auckland)
Deborah Stevens	(Anglican, Wellington)
Tania Stuart	(Anglican, Auckland)

Recommendations:

The purpose of the ICBC is to be an ethical resource for our member Churches and wider Christian community. As such we welcome opportunities to engage in discussion and provide resources. Our recommendations are:

Suggested Decisions

1. This report is received.
2. That Conference invites Parishes and Rohe to support of the provision of palliative care in their local communities through local hospices and lobbying of government for appropriate funding.
3. That Conference urges, Parishes, Rohe, and Boards to consider Climate adaptation measures in their decision making.
4. Methodist ICBC members David Bush, Barbara Peddie and an additional member to be appointed by the President

Our thanks to the Anglican Church of Aotearoa, New Zealand and Polynesia, Methodist Church New Zealand, Te Hāhi Weteriana o Aotearoa, and the Presbyterian Church of Aotearoa New Zealand for their continued support of the ICBC.

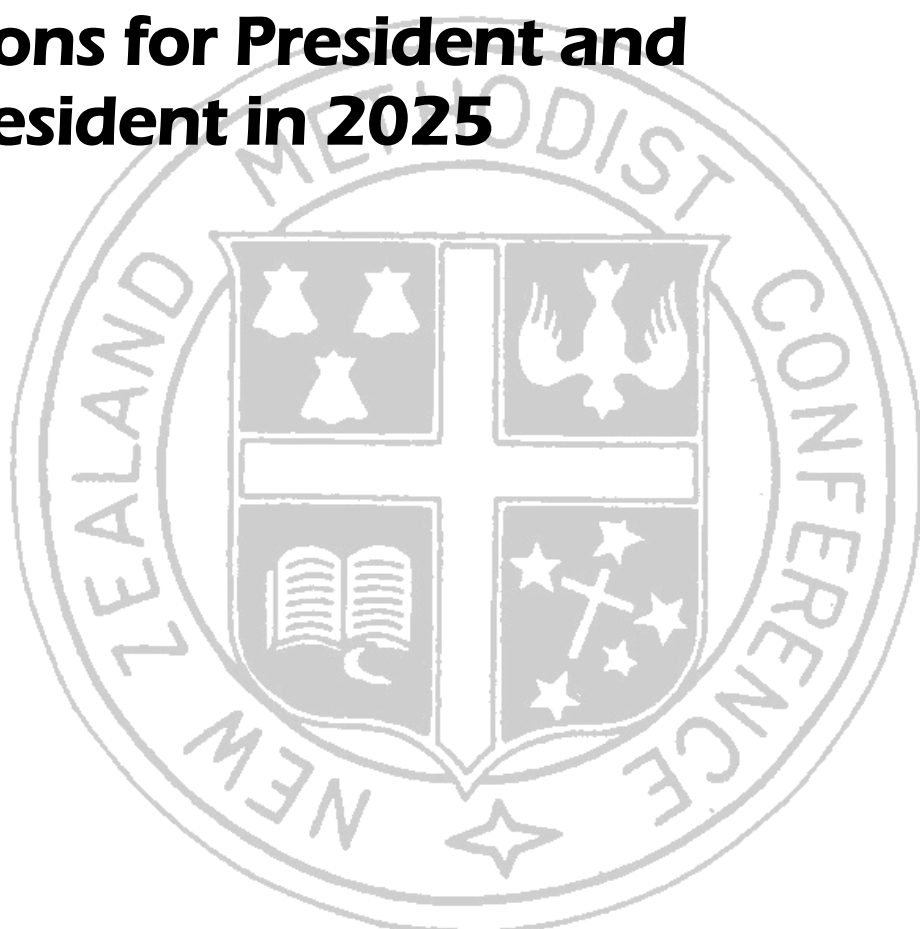
Dr Joy McIntosh and Rev David Bush, ICBC Co-Chairs.

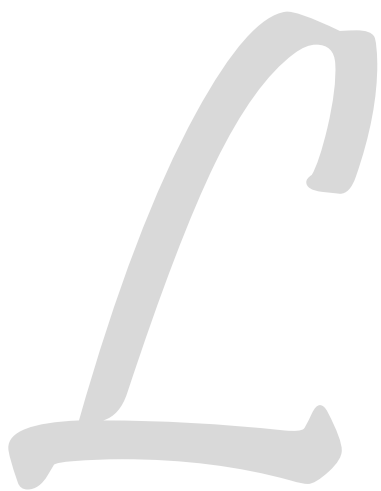


Nominations for...

- President
- Vice-President

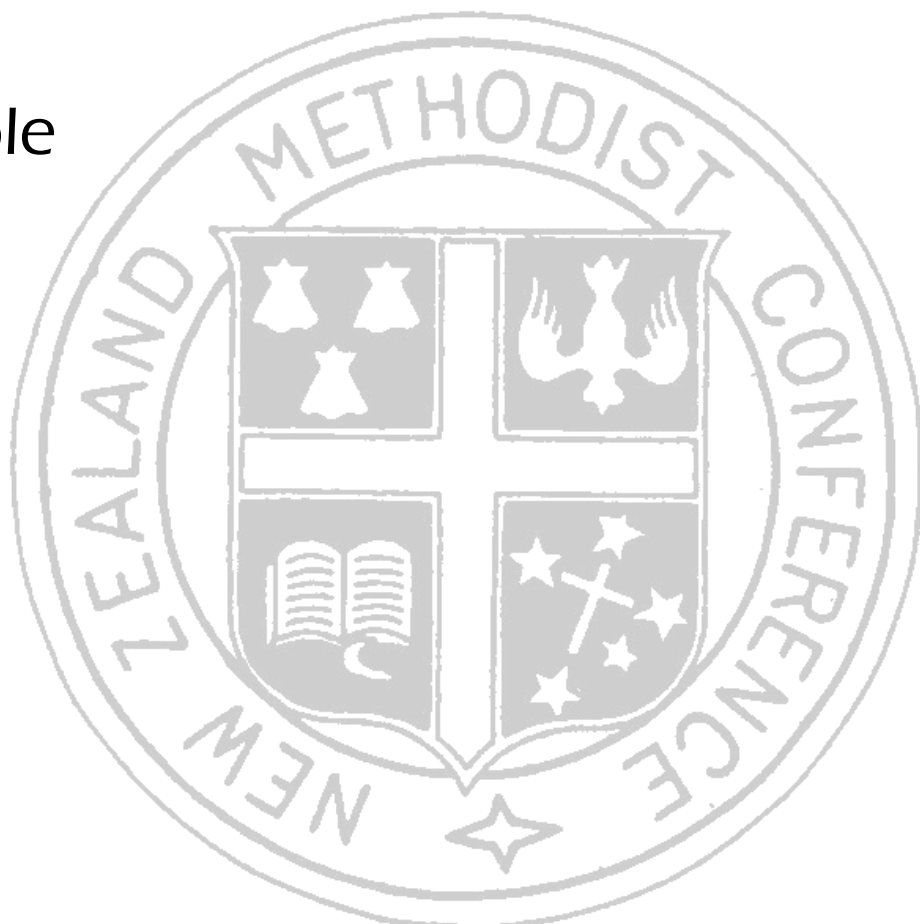
**No Nominations for President and
Vice President in 2025**





Tributes to Deceased

- Presbyters
- Minita-a-Iwi
- Deacons
- Lay People



Marcia Jean Baker

1929 – 2025

Marcia Jean Baker, nee Powell, was born in Marton on the 6 May 1929 and grew up on the family farm in Halcombe. In 1949 Marcia started her Deaconess training, which was followed by two years' service in the North Invercargill Parish, followed by two years serving in the Dunedin Methodist Central Mission.

Marcia's time as a Deaconess finished when she married Methodist minister, Fred Baker, in January 1955, however this did not end Marcia's own ministry. She supported Fred in his many appointments with her own ministry of open-hearted loving support for others, especially those in need, always displaying her strong faith and trust in God's love and purposes.

In 1979, after Fred had been appointed to the Christchurch East Methodist Parish, Marcia was asked to take on the role of Connexional Archivist. Thus began a significant and lasting contribution as Archivist at the Connexional Office, a role she held until 2005, 26 years. Together with a team of volunteers, Marcia helped to build up the core of the Methodist Archives Collection. She also wrote regular articles for Methodist Church publications about interesting information she discovered.

Marcia always felt it was an injustice that she had to resign as a Deaconess when she married. Given changes in both society and the Church, along with support from many people, especially Fred, Marcia applied to be reinstated to ministry, as a Methodist Minister. This was a trail blazing move, and her persistence led to Marcia being ordained in 1987. Marcia served as Presbyter to Richmond and to St David's Wairakei Road – two Christchurch parishes.

Marcia retired from presbyterial ministry in 1993. She continued to work in the Archives and helped with Handiscope at Papanui Methodist. Along with researching family histories and arranging family reunions, Marcia now had time for another of her passions – storytelling. In 2004 Marcia published her first book, 'You Go Where', about the five significant years, from 1969, Fred and Marcia, along with their children, spent ministering in an isolated village in Papua New Guinea, under the Methodist Overseas Missions. This publication was followed by 'For Others with Love – A Story of Early Sisters and Methodist Deaconesses', in 2007, and 'Archives are Fun: Twenty-six Years of Re-collecting and Researching', in 2013. Her final book, written with Fred, was 'Wokabout Wantaim: Travelling Together for Over 60 years'.

Family was always important to Marcia. Over time, the original family of six children increased with partners, grandchildren, then their partners and great grandchildren, and Marcia delighted in them all. On 29 March 2025, in her 96th year, Marcia died peacefully, and the church and her family lost a very special lady – a good and faithful servant indeed.

Stewart James Collis

1930 – 2025

Church and community people in the Manawatu celebrated the life of Stewart James Collis (28 March 1930 – 2 October 2025) in the funeral led by Rev Kalo Kaisa in Wesley Broadway Methodist Church in Palmerston North on Tuesday 7 October. Stewart lived on the same land for more than 86 years. He was the fourth generation of his family to manage the farm.

From the 1950s to the 1980s, he managed the church finances for both Trinity parish and St Pauls parish in Palmerston North. He initiated stewardship programmes in both churches, using his own knowledge of finances and his skills in teaching, to assist leaders to conduct their own campaigns. This was during the time the two churches came closer together, joining on the same site of the St Pauls church on Broadway Avenue, under the new name of Wesley Broadway Methodist Church, Palmerston North.

Stewart served as Vice-President of the Methodist Conference in 1979. In his presidential year he saw how many churches were struggling with issues of finance and maintenance of buildings. This led him to conduct throughout the country further stewardship programmes in the 1980s. Since 2011 he has served as the Methodist Church of New Zealand Director of the Response programme.

Stewart and his wife Nola and family attended both Trinity and later Wesley Broadway, as their home church. They contributed to the many activities in church life. After handing over daily running of the farm to his sons, Stewart was free to contribute to community services, including the Manawatu Hearing Association, the Manawatu Historic Vehicle Collection Trust, and the Feilding Rural Trading Society. Stewart liked to help people out whenever he could. 'I'm not a person who talks all day and then walks away. I'm a doer.' In 2016 Stewart received a Civic Award from the Palmerston North City Council for services to the community.

In his spare time he still enjoyed getting out on the farm. 'I go outside most days and just enjoy what I can see. Sometimes I go out on the motorbike and take it all in.'

Hugh Douglas Dyson

1935 – 2024

Born in Tokoroa on the 1st of March 1935 to George & Alma Dyson, the third of four sons. Hugh's early life was spent on different farms where his father worked as a farm manager. Hugh(Dad) was involved in the Youth Group at the Methodist Church in Hamilton where he met Dorothy, who was later to become his wife.

They had three children, Karen, Janice and Colin. Hugh was singing in the choir, playing the organ on occasions, being involved in some of the administrative duties relating to the church and various groups. It was while attending church in Hamilton that Hugh and Dorothy put forward their wishes to be missionaries.

In 1967 they were off to Munda on the island of New Georgia in the Solomon Islands. At that time, the Solomon Islands was still part of the British Protectorate. Hugh's role while stationed at Munda was Business Manager/Secretary to the church.

His time there was remarkably busy and often stressful trying to meet the needs of the church while coping with minimal resources and huge expectations, but as those that know Hugh, he would give it his best attention and was always very particular in his attention to detail and organisation. One of the items that took up some of his time, was his involvement in the formation of the United Church, which came to fruition just after our family's return to New Zealand in 1970 at the end of a three-year term of service.

On our return to New Zealand, Hugh went back to working for a printing office supply company as a Sales Rep then Manager. Our family returned to the folds of the Methodist church in London Street, Hamilton and once again Hugh was involved in being an active participant in Church life.

A shift to Rotorua in 1972 brought our family to the Bainbridge Methodist Church, and once again Hugh was involved in some of the behind-the-scenes roles that are part of being an active member of the church.

In 1990, in the role as support to his wife Dorothy who was there in her official capacity as a Registered Nurse, Hugh found himself back in the Solomon Islands at Munda. On a voluntary basis he provided help where needed and once again, his attention to detail and organisation was very much recognised and valued.

In 1994 Hugh's life changed immeasurably when after many years of struggle, he acknowledged that he was not living life the way that was right for him, and he came out to his family, friends, and the church, as gay.

This was by no means easy and there were many relationships that then changed because of this. At this time, Hugh then moved to Auckland where his new life started. It must be said that Hugh

was always a man of his faith in God.

Often his faith was obviously challenged as it was not easy for a man in his very late fifties to come out as gay.

As a family we never stopped loving him, and even though the early years of life in Auckland were a struggle with new relationships, and a new way of being, it was ultimately his faith that helped him become comfortable in himself, and to be the true Hugh. His friends that he met through the Auckland Rainbow Community Church at St Mathews in Auckland City Centre, and the Pitt Street Church in Auckland became a very important part of his life, and it was here that he met his dear friend Li'a.

Hugh's final years spent in Selwyn Village were very typical of Hugh and where he became an active participant in this community. One of his most special moments was successfully keeping the bus service that goes through the village, enabling those that are more independent, easy and safe access to transport out of the village to shopping and other facilities.

Unfortunately, because of an accident Hugh did not make his ninetieth birthday, one that as a family we had started to discuss with him in preparation of celebrating.

It is with sadness but also with wonder that I reflect on his life, and all that he navigated and achieved. A life well lived seems contrite, but acknowledging the struggles he had and overcoming them are the signs of a man that did his best.

On a personal note, I, Karen remember my father, Hugh Dyson as a man of many talents, more particularly his love of music, and singing, painting, gardening and his DIY projects, and more particularly, his love for his children, grandchildren and great-grandchildren, and he is a man worth recognising and acknowledging for the good that he did.

There are two hymns that I always think of, when I think of my father and that is Psalm 23, The Lord is My Shepherd, and How Great Thou Art. I can hear his beautiful voice singing and I hold these two hymns close to my heart. Janice, his second daughter, was very proud to be his daughter. Colin, his son noted that his dad was a very accomplished pianist and organist. Thank you, Dad, for these memories.

Edna Evans

1938 – 2025

Edna Grayson was born in and lived around the Palmerston North, Rongotea area, and before her family shifted to Hamilton in 1951, she had several roles in office work and after marriage went farming for several years. Using her secretarial skills, she worked for the Anglican Diocese of Waikato after first applying to be secretary, to the archbishop. She was twice involved as Christian Education Secretary/personal assistant. Two of her 'bosses' became bishops, and one a bishop's chaplain, all good training for ministry. With Methodists and Anglicans, she was involved in Christian Education Camps for families, youth, adults, and Week Aways for 60- to 90-year-olds.

In her 40s Edna was guided into candidating for the ministry of deacon, from Hamilton Methodist Parish. This was early days for the new diaconate, and she was excited about being among a handful of people pioneering something new. She felt the church used her as a pioneer, a motivator and leader with new ideas and with an ability to follow through. Entering her training in 1979, she was part of the Home Setting Programme that presbyters were also doing at the time.

It was a challenge as she entered the world of theological education and completed seven papers toward her L. Th extramurally. Edna was ordained in 1981 at Christchurch, served the Hamilton Methodist Parish (1979 – 1982), Chartwell Co- Operating Parish (1986 – 1992), Wesley Methodist Church, Tauranga (1996 – 2002). This was not an easy time for her as Deacons are encouraged to make connections in the wider community, but she also was committed to working closely in the churches she belonged to. Her specific role was in Workplace Support, (chaplaincy in several workplaces) and self-advocacy for intellectually disabled people. Edna also contributed significantly to the Diaconate Task Group from 1990 – 2020, with several years as co-coordinator.

Family life was always very important to Edna as mother of Grant and Fiona, Derek and Rebecca, Craig and Kylie, and treasured grandmother of Eliza, Jackson, Finn, Grayson, Lucas and Ashley.

She moved from Tauranga to Tamahere Eventide, where she enjoyed her own villa and the company of friends around her. Deteriorating health meant she spent her final months in the Rest Home, receiving the amazing care and support of their wonderful staff.

Edna continued to challenge those in ministry to “work with your heart with people but also learn to distance yourself from pressures others will create for you. Take time to play and to reflect and to be in the worshipping community.”

The church is grateful for the ministry Edna offered, and thanks her family for the time she was able to give. Our love, prayers and support go with you.

Jennifer Jones

1940 – 2025

We gather today to give thanks for the life, faith, and service of Jennifer Dawn Jones (née Stowell) — a woman of quiet wisdom, warm presence, and steadfast devotion to the life of the Church. Jennifer was born in Timaru on 1 August 1940. Her middle name, Dawn, reflected the hope and light she carried throughout her life.

Her lifelong connection to the Methodist Church began at Bank Street Methodist Church in Timaru, where she was actively involved in Sunday School, Bible Class, the junior and senior choirs, and the Methodist Women's Fellowship — serving as its secretary the year before she married. While training as a School Dental Nurse in Christchurch, Jennifer joined the choir at Durham Street Methodist Church, continuing her commitment to worship and fellowship.

Jennifer met Barry in her early teens at Bank Street Church. Their bond of friendship grew into a partnership of over 70 years — including 63 years of marriage and shared ministry. Across Barry's four full-time appointments and four part-time ministries in retirement, Jennifer was a steadfast and faithful companion — supporting not only Barry, but the wider life of the Church with insight, hospitality, and grace.

While a young mother and member of St Stephen's Methodist Church in Tawa, Jennifer served on the national executive of the Methodist Women's Fellowship, helping to give shape to the voice and witness of women in the Church. She held a deep belief in participation, in presence, and in community — not as abstract ideas, but as lived and embodied values.

During the twelve years Barry served as Superintendent of the Church's Development Division, Jennifer parented their three children largely on her own while Barry travelled for Church work. Yet she continued to offer gracious hospitality, welcoming overseas guests and Church leaders who were hosted in their parsonage with warmth and dignity.

Jennifer also made significant contributions at a Connexional level — working with Rev. Richard Randerson at the InterChurch Trade and Industry Mission, and later with the Methodist Development Division. Her professionalism, warmth, and dependability quietly strengthened the Church's wider mission.

Since 2018, Jennifer and Barry have been much-loved members of the Northcote Takapuna Parish. Jennifer also played a key role in the Hobsonville Point support group from 2021 to 2025 — offering hospitality and encouragement to this new expression of church, always with a welcoming spirit and a plate of home-prepared refreshments.

Even in retirement, her care for others continued. Jennifer volunteered with North Shore Hospice, offering time and compassion to those on their final journey. Her service was an act of love and faith — a living expression of Christian compassion.

In 2022, Jennifer and Barry moved into the Fairview Lifestyle Village, where Jennifer embraced community life with her usual generosity — attending bowls, movie nights, and fitness classes with enthusiasm and joy.

She was deeply proud of her children and grandchildren and delighted in her great-grandchildren, whose lives brought her joy and pride.

As Kai Hāpai Rev Nicola Teague Grundy expressed so movingly: Jennifer was known throughout the Church for her quiet strength, gracious presence, and deep faith. Her support and commitment were unmistakable — not only in her partnership with Barry, but in her dedication to the wider life of Te Hāhi Weteriana o Aotearoa. She did not seek the spotlight, yet her constancy, care, and quiet leadership touched many lives across the Connexion.

Jennifer lived a life of thoughtful action, of faith-in-practice, and of hospitality that healed and held. She was a gracious friend, a wise presence, and a woman who exemplified the love of Christ in word and deed.

We remember her today with deep affection and admiration, and we honour her life and legacy within the life of our Synod and Church. In giving thanks for Jennifer, we give thanks for the countless ways God's love was made visible through her.

Cedric Russell Marshall

1936 – 2025

When Russell completed his secondary schooling at Nelson Boys College, he attended Christchurch Teachers College. His teaching appointments following Training College were Nelson Intermediate School, sole charge teacher at East Takaka and then a position at Reefton High School.

In 1957 Russell candidated for the Ministry from St John's church in Nelson. He attended Trinity College from 1958 to 1961. In his final year at Trinity, he was elected Senior Student by his peers.

At the beginning of 1961 Russell married Barbara Watson.

Russell's first appointment on leaving College was to the Spreydon Parish in Christchurch where he served from 1961 to 1967. In the Parish Russell had oversight of the Lincoln Road, Halswell and Sockburn congregations.

His next appointment was to the Masterton Parish from 1967 to the beginning of 1972. It was during his ministry in Masterton that Russell began to explore ways of practically applying the Biblical imperatives of the pursuit of justice and the practice of compassion. For Russell, implementing these two Biblical imperatives naturally led him to seek a career in politics.

In 1972 Russell retired from the ministry to contest the Whanganui seat for the Labour Party, which he won. Both he and the Methodist Church agreed that he would remain a Methodist Minister. This reflected Russell's enduring commitment to Christian values, and the Church's endorsement of him entering politics.

Russell had a distinguished career in politics and civic affairs. In the Fourth Labour Government Russell was successively the Minister of Education and then Minister of Foreign Affairs. On his retirement from politics Russell served a term as Chancellor of Victoria University, Wellington.

In 1991 the World Council of Churches asked Russell to be among its 84 advisors at its Seventh Assembly held in Canberra Australia, 7th – 20th February. Russell's ready acceptance of that role was evidence of his ongoing commitment to the work of the Christian Church.

Marion Peterson

1944 – 2024

Marion was born in Paeroa in 1944 and moved in her teens from their family's farm in Hikutaia to Waipipi, south of Auckland, to a farm still held by a family member.

From her childhood, Marion was beset by health challenges, but these rarely held her back. She graduated from teachers' college in Cambridge and started her successful teaching career, excelling in teaching children with special needs.

Marion's faith shone from an early age. She led Girls Brigade and Youth Group and early on became involved in the Oakura Methodist beach mission at Christmas time. It was here that she met Brian, who had only attended to check out "the talent!" After meeting up for three Christmases, the relationship became serious – with travel between Cambridge and Taranaki most weekends until Marion and Brian were married in 1972. In September 2024, they celebrated their 52nd wedding anniversary.

Initially, they lived in Ngamotu Road, New Plymouth, where their three children were born – Steven, who was full term but stillborn, Rachel and Shaun and another the following year, who was miscarried in about the third month of her pregnancy. Motherhood was Marion's full-time job, with some relief teaching thrown in.

Marion and Brian continued to be active in the church, and hosted a thriving home group, ably supported by John and Brenda Fawkner. Many of the Youth groups came from the local church and also attended the yearly Beach mission event.

In 1988, Marion and Brian moved to Waitara to do a short term lay supply while also applying to attend Trinity theological college, which happened the following year. They had received a prophecy from Rev. Duncan Graham, that this was to be a shared ministry - and it was, Marion was always the big picture person, a visionary who came up with weird and wonderful ideas. Brian was her help meet, who took her ideas and made them work – from a star flying over people's heads, to a motorbike driven up the worship aisle, to the Christmas Time Tunnel at Napier, or whatever.

Marion was a creative – from cake icing, to banner-making, to sewing and patchwork, card-making to gardening. She was also a gifted musician, playing piano and piano accordion.

Her real forte was as Peacemaker - and where there is church, there is a need for this skill! Her pastoral skills were second to none – drawing anger and stress out, bringing calm to the process and making sound decisions that people could embrace.

Marion and Brian's first Parish were at St Mark's, Greenmeadows which for 8 years was a truly happy time. Unfortunately, the Greenmeadows congregation chose to withdraw from the Methodist Church and Marion and Brian felt called to stay. They were stationed at Halfway Bush / Waikari in Dunedin for 4 years, then headed north to Auckland – Marion to Meadowlands, Howick and Brian to Tuakau, a joint 1.5 ministry.

During the 1990's, Marion took a prominent Connexional position, becoming the Evangelical Network Superintendent. This was a time of considerable tumult within the Church, and it was here that Marion's peacemaking skills came to the fore. She worked extremely hard to ensure that the beliefs and values of all Church members were upheld and respected, during a time marked by pain and division, and occasional personal disapprobation.

Her health and these difficult times took their toll, and she took early retirement in 2007. She and Brian were disappointed that the Church did not appreciate how much of a toll her peacekeeping had taken and felt somewhat abandoned.

Marion spent the early part of her retirement in Napier, moving to Ōtāne to be close to Rachel. Her health problems continued, finally requiring her to have an electric wheelchair, which for

Marion meant that she was given new opportunities to get out and enjoy life again.

Marion passed away on the 6th of December 2024, just six days short of her 80th birthday.

Marion touched the lives of countless people in ways both immediate and eternal. She was a family person who adored Brian and their children and grandchildren.

We acknowledge Brian, Rachel and Shaun and their families and thank them for sharing their wife and mother as Marion served her Church and her communities well.

Donald James Phillipps

1932 – 2025

It is perhaps no more than an accident of the calendar that Donald Phillipps was born on Armistice Day 1932, it is fitting however that such a committed and knowledgeable historian should have a birthdate of such significance.

Donald was born to Methodist parents – Jack and Freda Phillipps - and an extended Methodist family in Wellington. Methodism seemed to be in his DNA and as was observed at his funeral his faith was profoundly Methodist.

Donald was married to Barbara - who died in 2019. They Had three children Sara, Martin (now deceased) and Rachel. Barbara was a Laurenson and the connection between the Phillipps and Laurenson families has been deep and enduring. One thing that comes out time and again talking to Donald and Barbara's daughters is how their home was a loving and welcoming place and a home from home for their friends. And for so many people in the community. If a history of The Chills – Martin's band – is ever written that home will be part of the story.

If Donald began life in Wellington, he came to have another hometown, Dunedin. He lived out much of his ministry here and nearby and Dunedin was where he lived out his long and fruitful retirement.

He served as chaplain to Otago University, where he made many connections with staff and students. He also became a regular at the Staff Club there where he was a regular at the snooker table.

He served as District Superintendent and has travelled from Dunedin to Invercargill to support that parish when there have been gaps in the provision of Ordained Ministry.

Donald served as President of Conference in 1986-7.

He enjoyed a long association with Radio Church – an outreach began by the Dunedin Parish a century ago - 1980s up to April 2025. He was active on the Dunedin parish preaching plan up into the first quarter of this year. He was involved in the group organising the Colin Gibson Memorial Lectures; and educational outreach programme at Mornington.

Donald was a passionate advocate for the Bicultural Journey, it was something that he believed was of the essence of living out the Gospel in Aotearoa. He lived it out and had wealth of connections and friendships with both Taha Māori and the local Iwi, Ngai Tahu. It is a mark of Donald's mana and the esteem he was held in that he was offered burial at the Urupa at Otakau Marae.

Beverley Pullar

1930 – 2025

Rev. Beverley (Bev) Pullar's (nee Taylor) faith journey began in the Stoke Methodist Church, Nelson. In 1955 she began her Deaconess training. As a Deaconess she served one year in Fielding, followed by 18 years in the Pitt Street Methodist Church in Auckland. Here Bev ran Lay preachers training courses, and during a study tour of the Pacific, she was able to meet the Pasifika families of those she was working with in Pitt Street.

After a supply ministry in New Plymouth, Bev moved back to Auckland in 1976 and spent the next eight years ministering to the Otahuhu and Mangere East Methodist Churches. It was during this time that Beverley, along with seven others, became the first Deaconesses to be ordained into Presbyterian Ministry. The following year, in 1980, Bev became the first woman Presbyter in the MCNZ to become a Parish Superintendent. While serving in these South Auckland parishes Bev helped with Community Bible in Schools programme; and through her efforts the local churches commenced services at the High Street Courts. As a result of that outreach Bev was made a member of the Otahuhu Periodic Detention Centres Advisory Committee.

In 1983 Bev married Walter Pullar, in the Otahuhu Methodist Church, and two years later they moved to Richmond (Tasman) when Bev was appointed to the Richmond/Waimea Methodist Parish, serving congregations in Richmond, Brightwater and Wakefield. During that time Bev spent five weeks in Vanuatu as part of a 36 strong mission working team and studied and wrote a thesis on The Role of Women in Vanuatu.

Bev retired from ordained ministry in December 1986, allowing her and Walter to spend more time enjoying tramping, photography, reading and gardening. Sadly, Walter died in 1995. In retirement Beverley continued to serve the Richmond Waimea Parish as parish archivist, coordinator of the prayer chain, member of the Parish Council, participating in worship, and faithfully supporting the Women's Fellowship at local and national levels. In 2008 Beverley's book 'My Memories' was published in time for the church's 170th Anniversary. It was a labour of love and a gift to that church community and beyond.

On Friday 2 May 2025 the Methodist Church of New Zealand lost one of its most faithful servants, when Rev. Beverley Pullar passed away peacefully, aged 94, after a full and productive life which embodied the Christian faith. It was fitting that Beverley's funeral was held in the Nelson Tasman Methodist Parish Church in Stoke where her Christian journey began. She leaves a legacy of friendship, exemplary commitment, dedication and service to her church and parishioners, and to the communities in which she lived and worked.

Hilda May Schroeder

1928 – 2025

Schroeder, Hilda May, on Tuesday, 26th August 2025 passed away peacefully at Tamahere Eventide Home, aged 97 years.

Hilda Dickie was born in St Clair Dunedin in 1928, the youngest of 5 children.

She commenced a career of nursing in Dunedin hospital and through friends in Christchurch met Leonard (Len) Schroeder and they married in 1949.

Family life was very important to her, as they welcomed, Peter, David & Pauline into their family. She was also busy supporting Len in his ministry in Dunedin, Remuera, Upper Hutt, Whitely church New Plymouth, and Palmerston North. Being the minister's wife was only 1 part of her life as she was back Nursing in New Plymouth, and District Nursing in Palmerston North.

Hilda and Len spent 4 years as missionaries in Botswana before returning to Auckland, where she

nursed in an older person's hospital and then their final move to Hamilton. Tamahere Eventide was their place of retirement, and Hilda worked very hard in the development stages of this Methodist retirement village.

Methodist Women's Fellowship was also an important interest of Hilda's, and she was Missions convenor on the National Executive 2002 to 2004.

After Len's passing, Hilda continued to be involved with Tamahere and received loving care from the staff.

She is a cherished mother & mother-in-law of Peter & Marilyn, David & Andrea, Pauline & Ken, and a much-loved grandmother and great grandmother.

We recognise a very long life full of love and joy, heartbreak and tears, a life well lived.

Marangai Tupaea

1935 – 2025

Minitā-a-Iwi, Te Taha Māori

Ka whānau mai a te 9 Pepuere, 1935, Ka hoki atu ki te Atua 1 Hanuere, 2025, he uri nō ngā hapū katoa o te Wahapū o Waikato.

Loving husband of the late Moemaitawhiti (Paka) Tupaea. Father of Vicki, Ngaire, Arnold, Taikaora, Maria, Tony, Faron and Hira. Proud Grandfather to all his mokopuna, tuarua, tuatoru hoki. He was devoted not only to the people of Tainui, to the Kingitanga, but his wise words also stretched far across the motu.

Affectionately known as Uncle Maara, we in Waikato Rohe and Te Taha Māori remember his wisdom and his care for his people. He lived his life in Tuakau surrounded by his people and his hapū. His whakapapa connections stretched as far as Port Waikato to the West and across the confederation of Tainui.

Maara was encouraged to consider ministry in 1973 by the late Rev. Hana Hauraki who was stationed in Tuakau at the time. She held high regard for te tikanga o Tainui and because of this he often accompanied her as she ministered to the people. Uncle Maara took great pride in that mahi and it was no surprise that he soon became Kaikarakia and then Minitā-a-Iwi for the Waikato Rohe providing spiritual support and continuing to serve his people of the 'Port' even long after his retirement in 2018.

He was true to his calling and served as Kaumātua on the Wesley College Trust Board in the early 2000s. He was a valued member of Hui Pōari engaging in robust discussions on what a Māori theology looked like, felt like, sounded like, adding Tainui tikanga into the mix and bringing a perspective unique to his people. In 2022 his dedication was recognised and acknowledged by the church being awarded his Minitā-a-Iwi Stole on his home marae, Te Kotahitanga.

Uncle Maara, we remember him with aroha, a Rangatira who in answering his call to ministry served his people faithfully in giving his life to God.

E te pou o te Kiingitanga, te reo o te Pūaha o Waikato, moe mai rā

Haere, Haere, Haere atu rā kua oti ō mahi, e moe, Pai Marire.

Su'a Malaeloa Vili

1947 – 2025

Greetings in the name of our Lord Jesus Christ.

The Late Su'a Malaeloa Vili, was born and raised in Samoa.

His father the Late Rev Losua Vili and his mother, Popoai Brown were simple and humble Christians citizens who believed in the love and grace of God as revealed in Jesus Christ

Because Su'a was a minister's son, his father sent him to sit for the Lay Preachers' examinations in Samoa while he was still attending High School. Su'a succeeded in these exams coming top of the class and at this point Su'a came to realise his calling and inspiration to become a Lay Preacher.

On the 12th of June 1970 - He was appointed Lay Preacher in the Methodist Church of Samoa.

On the 15th of October 1972 – He Arrived in Aotearoa New Zealand and immediately joined with his loved church, the Methodist Church of New Zealand / Te Hāhi Weteriana O Aotearoa.

He was a member of the Ponsonby parish from 1973 – 1977, Onehunga 1978 – 1983, and Mangere Central Bader drive from 1984 – to the 23rd of February 2025.

Su'a Vili was appointed and served as a Lay Minister in 2000 and retired after 50 years of service on the 12th of June 2022. The Methodist Church affirmed his commitment and consistent ministry awarding him a certificate of long and unbroken service (50 years) during Conference at Kerikeri in 2023.

Su'a passed away on the 23rd of February 2025 at 6pm in Middlemore Hospital.

Su'a Malaeloa Vili is survived by his wife Faimanifo Vili, seven children as well as 23 grandchildren a one great grandchild.

May his soul rest in peace.

Graeme Russell White

1947 – 2025

Graeme and his twin sister Robyn were born at St Kilda, Dunedin 17 May 1947.

While at Secondary School Graeme studied accountancy, played soccer and learnt to play the Viola. Singing and classical music became Graeme's passion from then onwards. He remained a staunch Otago supporter all his life.

In the South Dunedin Methodist Parish, Graeme served at both Caversham and Hillside Rd churches as Sunday School teacher and Bible Class leader. It was at Hillside Road Methodist Church that he met his wife, Lynley, when she became a new member in 1971.

He candidated for ministry at the Whangārei Conference in 1972, the same year the Church celebrated 150 years of Methodism in New Zealand. He was part of the first intake of Methodist students at St John's Theological College in 1973. In 1976, he was appointed on probation to Balclutha, a shared Methodist and Presbyterian ministry, and was ordained in November of that year.

Throughout his long years of ministry, Graeme faithfully served in a range of appointments across Aotearoa, beginning in Balclutha (1976–79), followed by Willowby in the Ashburton Circuit (1979–

85) and New Brighton Union Parish (1985–93). He then ministered at Whangaparāoa (1993–99) before undertaking supply ministry at Kingsland for 10 weeks, followed by the remainder of 1999 at Takapuna. In 2000 he moved to Te Atatū Union Parish where he remained until 2012.

Beyond his parish appointments, Graeme was deeply committed to the broader work of the Church, actively serving in Synod leadership and Connexional roles throughout his ministry. He spent 10 years as Journal Secretary at Conference, contributed as a member of the PAC Media and Communications Committee and the Mission Resourcing Board, and served as Synod Secretary for one year in North Canterbury and four years in Auckland. From 2020 to 2021, he held the position of Auckland Synod Superintendent. Additionally, he served as District Candidates Convenor in both South Canterbury and North Canterbury, providing support and guidance to those discerning a call to ministry.

Graeme had a lifelong commitment to ecumenical ministry, spending 24 years in union parishes or shared ministries and six years on the Standing Committee of UCANZ (2005–11). He contributed significantly to the work of Joint Regional Committees (JRCs), serving on the South Canterbury, North Canterbury, and Combined Auckland JRCs, and acting as Secretary of the Auckland JRC for five years. His ecumenical engagement extended to Clutha, Christchurch, and Auckland Presbyteries, where he actively participated in various committees.

After retirement and a return to Whangaparāoa Methodist Parish, Graeme became an active member of the parish. At both Manly and Red Beach churches Graeme is remembered for his strong singing voice leading the hymns, preaching down-to-earth sermons to touch our everyday lives, and his pastoral care of our congregations.

Graeme's dedication, wisdom, and service have left a lasting impact on the Church and all those who journeyed with him. We give thanks for his faithful ministry, his loyalty to his congregations and the Connexional church, his faith and courage.

Richard Williams

1941 – 2025

Deacon Richard Williams entered training in 1993, was Ordained in 1999. Served at Northcote Parish, Airdale Street Inner City Ministries, Glenfield Local Ecumenical Project and Whanganui City Mission and Trinity Methodist Church. Retired 2010. Died in 2025.

Richard Matthew Williams was born in Devonport in 1941. Richards father Matthew and mother Lucy (nee Haggett) were church folk, because of family circumstances Richard started school in Kampala, Uganda, and then when he was seven or eight, he returned to New Zealand with his family.

After a short time, the family moved to Thames, where Richard attended Primary & Secondary schools. Richard shared about attending Sunday School at the Wesleyan Methodist Church in the where Richard expressed many good memories of teachers, pianists and some of the ministers.

Richard joined the large Devonport Methodist Bible class run by Dave Alley and his wife, a very social group. Richard had been part of the Northcote Parish since his marriage at St Pauls Church in 1966 having been involved with the Boys Brigade, Youth Work, every committee you can think of and was Trust Secretary for both trusts at different times. Richard's early working life was mostly in offices until his accidents in 1998 both life threatening and definitely life changing.

Richard called his two motorbike accidents "part 2" of his life. Both accidents were life threatening. But thanks to Rev Brian Sides, the hospital chaplain, and Rev Brian Turner the minister at London St Methodist Church, both of whom spent hours by his bed, Richard was finally sent home with a very changed attitude to life and his place in the world. Richard had lost a leg, but in no way did that stop him doing and being exactly what he wanted to be.

With the enthusiastic support of Phil Taylor, Northcote Church and Rev Susan Thompson, Richard candidated for the Diaconate. After four years training and a two-year probationary period,

Richard was ordained in 1999 at the Conference in Auckland. Richard was a member of the Diaconate Task Group through the 1990s and attended Diaconate conferences in Melbourne and Fiji. Travel with a disability, staying in places on multi levels was never easy for Richard.

In the Diaconate the service of foot washing was of great importance and whereas an amputee, the foot washing service was one he had always avoided. It was in Fiji that Richard experienced a beautiful and loving experience. Instead of going out of the Conference to avoid the foot washing he attended without his prosthetic and the Presbyter in charge only washed one foot of each of those present. In years later Richard shared that that was the most powerful experience in his ministry, the act of inclusion was incredibly meaningful for him, and I believe for those present for this service.

Richard then moved to Whanganui to work in the City Mission and continued his involvement at Trinity Parish into retirement accompanied by his faithful little friend, Millie the dog. Richard returned in retirement to Thames a place he had loved living. As his health deteriorated, he moved to Tamahere Eventide hospital, where he was able to mend bridges, form closer links with his family, wife, daughters, son and grandchild in a way that brought laughter and smiles.

Richard's ministry, wherever he was, was one of sharing with people in need, sitting alongside them as they struggled with who they were through the changes in their lives, something he knew a lot about. Challenging judgemental attitudes and trying to help those with both visible and invisible disabilities. He felt that diaconal ministry is more about Action - times, places, meeting needs, giving of self -rather than words, customs, forms and liturgy.

He talked of a "personal theology - God in action - God in our hands, rather than God in our minds - laying out your soul and heart, rather than searching within the confines of the church community."

Thanks for your ministry, Richard.



Record of Service for Retirees



Richard John Gray

Richard married Morag (nee Watt) in 1983 and began training for ministry at Knox Theological College in 1985.

At the end of 1989 he was ordained and inducted into the Wairoa Union Parish where he served for seven years.

In 1997 he moved to Wellington to take up a part time position at Seatoun Presbyterian Church and part time Chaplain at Scot College. For nine years he served in these two part time roles.

The next move took Richard to First Church in Invercargill where he served for another nine years. Then in 2015 under the Methodist Stationing process Richard and Morag moved to Waiuku and District Combined Churches to serve for almost 11 years concluding 36 years of ordained ministry.

During this period, he has served as Moderator of Gisborne, Wellington and Southland Presbyteries, and a term as Moderator of the Synod of Otago and Southland.

Half of his ministry has been served in Union Parishes and has particularly enjoyed his association with the Manukau Synod over the last period. It has been an enriching experience. Ministry has included for him community involvement through the Kindergarten movement and School Board of Trustees, and through the Order of St John where he served as a member of two Area Committees and as a Chaplain. Richard was Regional Chaplain for the South Island and then for the Northern Region for several years.

He was made a Member of the Order of St John in 2010 and then in 2015 he was promoted to an Officer of the Order.

For him, ministry has always been about people, getting alongside and helping folk in their times of need. It has been a challenging and enriching vocation.

He and Morag have retired to Peel Forest in South Canterbury.

Vaikoloa Kilikiti

Vaikoloa Kilikiti began his ministry journey in 1970 as a Lay Preacher at the Free Wesleyan Church in his home village of Felemea, Ha'apai, Tonga. In 1971, he moved to Tongatapu, the main island, to train at Siatoutai Theological College until 1973. The following year, he migrated to New Zealand and joined the Otago Methodist Tongan Congregation.

From 1979 to 1986, Vaikoloa served as Steward of the St Pauls Tongan Methodist Congregation. In 1986, he began training as a Presbyterian through Self-Supporting Home Setting Training and continued serving his local congregation as a Probationer until his ordination on November 5, 1989, at the Wellington Conference.

As an ordained Presbyterian, Vaikoloa continued his ministry at Otago within the Auckland Manukau Tongan Parish. He served in many roles, including Assistant Superintendent, working closely with the late Rev. Taniela Moala, a mentor he deeply admired.

In 2003, during a leadership transition, Vaikoloa became the first Tongan Presbyterian ordained by the New Zealand Methodist Church to serve as Superintendent of the Auckland Manukau Tongan Parish. This parish, the largest in the NZ Methodist Conference, included 17 congregations stretching from Northcote to Waiuku.

While Superintendent, Vaikoloa also continued as the local Presbyter for the Otara Tongan Congregation, providing pastoral care and oversight for the wider parish. Later in 2004, Otara became its own separate parish, officially recognized as Tokaima'ananga Parish, with Vaikoloa as its first Superintendent.

He served as Superintendent of Tokaima'ananga for 10 years before returning to Auckland Manukau Parish as Presbyter at the Ellerslie Tongan Methodist Congregation. In 2016, Vaikoloa was again appointed Superintendent of Auckland Manukau Parish, a role he faithfully fulfilled until his retirement in 2025, working alongside dedicated leaders and a beloved congregation.

Vahefonua Tonga Synod

Vaikoloa played a critical role as the chair of the Vahefonua Sunday School in leading the development the Sunday School Ministry that included setting a national structure for Sunday School Ministry leveraging of the experience of Sunday school teachers from across Vahefonua Tonga.

Vaikoloa is grateful to the Synod, Vahefonua Tonga o Aotearoa, and the Conference of the Methodist Church of New Zealand for the privilege of serving as a Presbyter. Thank you for your trust, guidance, and ongoing support throughout my ministry. It has been an honour to work together in advancing our commitment to Te Tiriti o Waitangi and to building a church grounded in justice, compassion, and inclusivity.

Parish Life

Vaikoloa is truly grateful to the lay leaders, clergy colleagues, and friends who have supported him along this journey. Their wisdom, partnership, and encouragement have been a source of strength throughout my ministry. To the Tokaima'ananga Parish and Auckland Manukau Tongan Methodist Parish, thank you for trusting me with your faith and allowing me to serve you. Together, we have built a community grounded in love, resilience, and faithfulness. As Vaikoloa enters retirement, he looks forward to seeing new leaders emerge and our Tongan community remain strong in faith and service.

Family Support

A constant pillar of strength in Vaikoloa's ministry has been his beloved wife, Silila. Her unwavering support, patience, prayers, and love have sustained him through every sacrifice, joy, and challenge they have faced together. His children and grandchildren—whom he cherishes always—thank them for their encouragement, understanding, and love. Their laughter and presence have brought Vaikoloa immense joy and hope for the future. May God bless each of you, bless our church, and may His peace and unity always dwell among us.

Mālō 'aupito, 'oku ou faka'apa'apa lahi atu kiate kimoutolu kotoa.
Fakafeta'i, and thank you all.

Maurice McLaughlin

Maurice joined the congregation at Trinity Methodist Napier sometime in 2015/16, coming to us from a Baptist background.

At the time he was working at Maungaroa Prison Hastings in the Prison Chaplaincy service. Before becoming a prison chaplain, he had completed ministry training and worked as an industrial chaplain with government departments, the fire service, meat works and the canning factory here in Hawke's Bay.

Coming into full Connexion following the 2016 Conference Maurice continued to work for Corrections while being a valued member of the Trinity Worship team - our Presbyter at that time, Rev Tony Franklin Ross was heavily involved in ministry at Synod & Connexional level and was

often away. Maurice was always available to lead Communion services during those years.

He brought a calm presence to the team and when able to attend Parish Council meetings always gave a thoughtful balance to any debate.

Over the years with the encouragement and support of PCSANZ, Maurice became a leader within the service and was able to develop within his role as the Regional Manager for North Island while continuing his own personal spiritual journey, however this meant that we saw less of him at Trinity and he was less able to lead worship in a traditional environment.

2023 saw a change in lifestyle for Maurice - intending to retire he undertook a walk on the Camino Santiago in Portugal; an experience that fitted with his own personal spiritual journey.

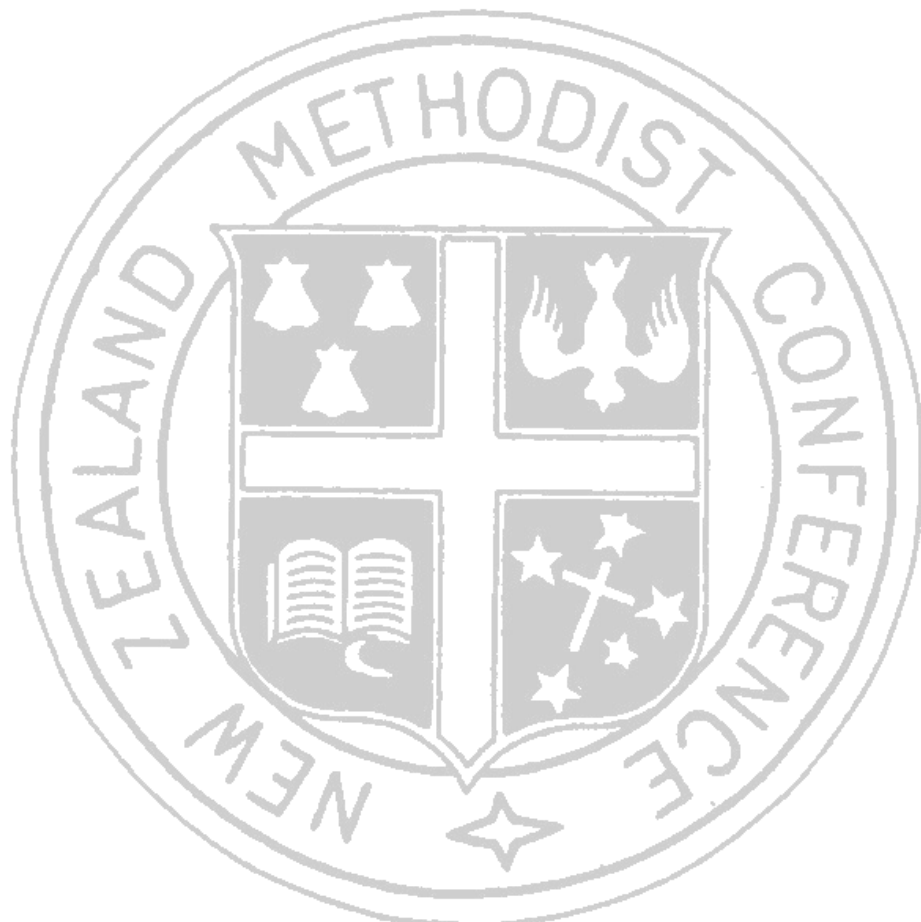
" I am different now. I am more prayerful and more mindful" *Maurice McLaughlin*

On his return to New Zealand, Maurice accepted a new role with the Prison Chaplaincy service in the South Island but found the culture there to be very different to that he had previously encountered so returned to Napier. While he has not returned to leading worship at Trinity he has once again given his support to those working on the future mission of Trinity and we hope that in time we will see more of him at our Sunday services.

We wish Maurice the very best in retirement.

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Statistics



METHODIST STATISTICS 2025	Female Members <25	Female Members 26-45	Female Members >65	Female Members 46-65	Male Members <25	Male Members 26-45	Male Members 46-65	Male Members >65	Methodist Roll	Baptisms under 13	Baptisms 13 over	Dedications	Confirmations	Under Pastoral Care	Households Involved	Attendance Children	Attendance Adults	Events in June	Christian Formation 13-17	Christian Formation 13 Under	Christian Formation Adults	Leadership Councillors	Leadership Lay Pastors	Leadership Other Pastoral	Leadership Lay Preachers	Leadership Worship Leaders	Leadership Youth Leaders	Leadership Sunday School	Leadership Shared Members	Leadership Administrative	Employed Full-time Weekly	Employed Part-time Weekly	Employed Full-time	Employed Part-time	Paid Hours Full-time	Paid Hours Part-time	Weekly Volunteers	Total Volunteer Hours	
2000 Auckland Synod																																							
2010 Auckland Central Parish	55	36	40	31	39	35	37	36	309	11	4	15	62	133	163	36	147	26	32	15	93	15	4	8	22	21	6	9	5	1	4	7	4	7	152	62	107	323	
2030 Wesley Roskill Parish	17	6	8	16	14	3	9	10	83	0	0	0	0	65	35	3	25	5	11	3	6	16	0	9	4	3	3	4	0	0	0	1	0	1	0	0	20	20	100
2060 Orakei Methodist Parish	0	4	25	10	0	1	10	14	64	0	0	0	0	75	50	4	41	4	2	4	12	9	0	0	1	0	0	3	0	1	1	1	1	1	44	12	15	30	
2080 Mt Albert Parish	14	10	21	14	7	5	10	10	91	0	0	1	0	130	45	8	37	5	5	21	44	6	0	11	0	3	1	1	0	1	0	2	0	2	0	0	35	20	80
2100 Waitakere Methodist Parish	30	14	35	34	28	12	21	30	204	5	4	0	12	197	96	31	119	21	13	25	90	16	2	13	25	18	6	13	0	2	1	3	1	3	40	19	55	108	
2140 Richardson Centre, Northcote-Takapuna Parish	2	6	44	21	1	6	14	23	117	3	0	0	0	48	92	6	59	8	3	5	10	13	0	0	0	1	2	2	0	2	1	9	1	9	40	71	43	15	
2150 Birkenhead Methodist Parish	0	0	7	5	0	1	6	8	27	0	0	0	0	63	31	0	14	5	0	0	4	6	0	0	2	0	0	0	0	1	0	2	0	2	0	30	10	37	
2280 Whangaparaoa Methodist Parish	3	6	28	14	2	2	15	18	88	1	0	0	0	67	180	9	56	12	0	6	25	10	4	3	10	10	2	4	2	4	1	0	1	0	40	0	34	220	
2290 Mahurangi Methodist Parish	9	8	51	9	11	8	5	25	126	2	0	2	0	15	55	10	56	9	0	10	33	9	0	7	6	5	0	7	0	1	1	0	1	0	40	0	18	30	
2320 East Coast Bays Parish	3	0	31	4	1	1	3	18	61	0	0	0	11	60	95	2	40	5	0	0	10	8	0	5	1	1	0	0	0	2	1	2	1	2	40	8	36	90	
	133	90	290	158	103	74	130	192	1170	22	8	18	85	853	842	109	594	100	66	89	327	108	10	56	71	62	20	43	7	15	10	27	10	27	396	257	358	1033	
2400 Manukau Synod																																							
2410 Howick Pakuranga Parish	21	20	40	34	8	16	12	21	172	1	0	0	169	4	79	15	112	5	0	8	61	14	0	0	5	6	0	2	0	2	1	1	1	1	40	10	47	106	
2430 Papakura Parish	6	8	38	15	2	7	13	18	107	0	0	0	0	10	46	6	40	5	0	6	65	12	0	4	1	2	0	0	0	1	1	6	1	6	45	78	15	30	
2440 Pukekohe Parish	8	9	30	8	13	8	9	17	102	0	0	0	0	102	33	12	30	5	2	12	28	14	0	3	1	0	0	4	0	0	1	0	1	0	40	0	20	120	
2480 Papatoetoe Parish	52	40	20	47	30	33	36	17	275	4	0	0	0	4	90	15	73	6	11	15	10	17	0	4	7	12	2	4	0	1	1	2	1	3	40	18	20	36	
2490 Mangere Otahuhu Parish	27	16	10	15	54	16	20	7	165	2	0	0	5	20	22	19	61	9	6	19	17	11	0	3	6	6	1	7	0	0	0	0	0	0	0	0	20	30	
	114	93	138	119	107	80	90	80	821	7	0	0	174	140	270	67	316	30	19	60	181	68	0	14	20	26	3	17	0	4	4	9	4	10	165	106	122	322	
3000 Waikato Waairiki Synod																																							
3060 Morrinsville Parish	1	1	11	1	4	1	0	5	24	1	0	0	0	30	15	2	18	1	0	8	14	8	0	0	0	0	0	1	0	2	0	3	0	3	0	14	3	2	
3080 Hamilton Methodist Parish	15	20	25	20	10	10	10	10	120	2	0	0	0	260	70	16	38	5	20	16	38	10	0	20	4	10	2	4	0	1	2	1	2	1	90	5	20	60	
3171 Rotorua Methodist Church	3	1	11	4	3	1	2	4	29	1	0	0	0	20	22	3	28	5	6	3	28	3	0	2	0	4	1	1	1	2	1	2	1	2	40	14	4	14	
3190 Tauranga Parish (Western Bay of Plenty)	3	5	54	2	7	4	4	21	100	0	0	0	1	148	87	6	62	11	0	6	5	9	0	7	4	4	0	2	0	1	0	4	0	4	0	40	25	60	
3250 Te Awamutu Parish	2	5	35	6	5	4	3	17	77	0	0	0	0	110	40	3	36	7	0	0	5	12	0	0	0	0	0	0	0	0	0	2	0	2	0	35	20	40	
3300 Ohura Methodist Parish	0	1	4	1	0	2	1	7	16	0	0	0	1	1	9	0	13	5	0	0	13	0	1	0	3	6	0	0	0	1	0	0	0	0	0	0	0	6	5
	24	33	140	34	29	22	20	64	366	4	0	0	2	569	243	30	195	34	26	33	103	42	1	29	11	24	3	8	1	7	3	12	3	12	130	108	78	181	
4000 Lower North Island Synod																																							
4050 Hawera Parish	3	4	8	3	0	2	2	8	30	0	0	0	0	30	17	8	21	5	0	8	21	8	0	0	0	3	0	2	3	1	0	0	0	0	0	0	0	8	18
4090 Wanganui Methodist Parish	2	2	19	4	2	0	1	3	33	0	0	0	0	30	20	0	18	4	0	0	0	10	0	0	1	1	0	0	0	1	1	1	1	1	40	20	18	15	
5110 Manawatu Rangitikei Methodist Parish	1	4	68	12	1	4	9	33	132	0	0	0	0	180	91	3	50	16	0	0	2	9	0	0	9	0	0	0	0	1	0	3	0	3	0	55	0	0	
6010 Wellington Methodist Parish	87	92	47	41	110	83	31	15	506	8	1	1	10	120	168	80	200	55	35	60	97	8	1	7	48	28	7	18	0	11	3	5	3	5	100	70	35	62	
	93	102	142	60	113	89	43	59	701	8	1	1	10	360	296	91	289	80	35	68	120	35	1	7	58	32	7	20	3	14	4	9	4	9	140	145	61	95	
8000 South Island Synod																																							
7070 Blenheim Methodist Parish	0	0	22	3	0	0	1	9	35	0	0	0	0	14	61	0	22	4	20	0	0	5	0	2	2	0	4	0	0	1	1	1	1	1	40	12	25	38	
7130 Nelson Tasman Methodist Parish	0	3	62	1	0	0	1	26	93	0	0	0	0	33	63	2	574	4	0	0	25	15	0	0	1	0	0	0	0	0	1	1	1	1	40	4	8	12	
8010 Christchurch Central Methodist Parish	7	15	21	15	6	13	8	12	97	0	0	0	0	43	123	5	42	6	0	6	16	10	0	0	3	23	0	6	0	2	1	3	1	3	40	34	19	41	
8020 Christchurch South Methodist Parish	1	3	22	6	0	3	6	11	52	2	0	0	0	37	40	5	36	5	0	3	10	11	0	0	1	12	6	5	0	3	1	2	1	2	40	5	32	72	
8080 Opawa Community Church	4	1	32	10	4	1	3	19	74	0	1	0	1	90	20	5	52	65	1	5	52	4	0	5	0	2	0	1	0	0	1	0	1	0	40	0	20	120	
8090 Beckenham - Sydenham Parish	0	4	21	4	0	3	4	10	46	0	0	0	0	56	34	4	33	5	2	4	6	8	0	0	1	2	2	3	0	1	1	1	1	8	2	50	80		
8120 Christchurch West Methodist Parish	3	9	26	7	0	6	7	14	72	6	1	0	0	87	147	7	55	5	1	7	0	14	1	5	4	7	0	1	0	1	1	1	1	1	43	26	27	60	
8140 Christchurch North Parish	0	0	63	10	0	0	5	20	98	0	0	0	0	174	186	1	46	5	0	1	46	12	0	32	2	4	4	8	0	1	0	4	0	4	0	68	235	250	
8380 Ashburton Methodist Parish	2	3	11	4	9	3	4	8	44	1	0	0	0	22	50	2	20	4	0	0	0	8	0	0	0	0	0	0	0	1	0	1	0	1	0	6	8	25	
9010 Dunedin Methodist Parish	0	3	34	13	0	3	3	25	81	0	0	0	0	94	40	2	46	10	0	0	15	10	0	2	4	2	0	0	0	0	1	0	1	2	48	6	20	85	
9110 Invercargill Methodist Parish	9	13	50	8	8	8	5	21	122	0	0	0	0	101	81																								

7500 Vahefonua Tonga 'o Aotearoa Synod																																							
7510 Auckland Manukau Tongan Parish	981	566	310	526	994	556	443	212	4588	87	0	137	1335	559	1104	687	2072	257	486	687	1792	1338	1	10	689	811	53	269	53	63	3	17	3	16	120	316	746	3139	
7520 Otara Tongan Parish (including Papakura Tonga	113	91	23	75	119	98	57	18	594	17	0	4	4	17	143	125	197	55	63	49	74	0	0	0	157	32	8	38	0	0	1	1	1	1	40	20	45	180	
7580 Lotofale'ia Mangere Tongan Methodist Parish	253	173	80	109	210	163	97	57	1142	15	0	43	21	0	0	80	200	9	80	50	200	133	0	3	113	166	10	30	1	2	1	0	1	0	40	0	50	400	
7600 Pukekohe Tongan Methodist Parish	41	24	6	13	47	30	5	5	171	4	0	5	4	2	44	16	57	20	10	16	13	48	1	1	29	2	2	15	0	0	0	1	0	1	0	20	15	30	
7630 Papatoetoe Tongan Parish	44	17	7	16	25	15	20	3	147	1	0	0	0	2	34	25	50	20	5	20	30	0	0	0	26	29	2	5	6	4	0	1	0	1	0	20	20	25	
7750 Gisborne Tongan Parish	27	12	4	14	28	17	15	1	118	2	0	1	2	0	30	15	30	10	12	15	30	1	0	0	21	8	2	10	3	3	0	1	0	1	0	20	6	3	
7890 Blenheim Tongan Speaking Congregation	24	8	1	4	15	6	4	1	63	5	1	0	2	68	13	24	60	17	15	24	10	15	0	0	12	2	6	5	0	1	0	1	0	1	0	12	15	16	
7900 Christchurch South Tongan Parish (Kosipeli)	27	17	4	11	23	11	17	4	114	2	0	0	0	0	0	18	28	4	0	0	11	19	3	0	21	16	4	8	0	2	0	1	0	1	0	20	15	15	
	1510	908	435	768	1461	896	658	301	6937	133	1	190	1368	648	1368	990	2694	392	671	861	2160	1554	5	14	1068	1066	87	380	63	75	5	23	5	22	200	428	912	3808	
8500 Wasewase ko Viti Kei Rotuma Synod																																							
8510 Auckland Fijian Parish (Tabacakacaka)	70	50	18	30	89	53	39	5	354	2	0	2	0	18	1	60	80	5	15	25	30	28	3	0	22	19	1	9	8	14	0	1	0	1	0	20	35	20	
8510 Auckland Fijian Parish (Tabacakacaka)	70	50	18	30	89	53	39	5	354	2	0	2	0	18	1	60	80	5	15	25	30	28	3	0	22	19	1	9	8	14	0	1	0	1	0	20	35	20	
8580 Tabacakacaka Peceli Parish (Wanganui Fijian)	30	12	2	12	39	10	17	0	122	17	105	1	122	2	34	12	80	8	4	4	8	1	1	1	19	14	2	6	1	0	1	0	1	0	30	0	1	2	
	170	112	38	72	217	116	95	10	830	21	105	5	122	38	36	132	240	18	34	54	68	57	7	1	63	52	4	24	17	28	1	2	1	2	30	40	71	42	
9500 Sinoti Samoa Synod																																							
9520 Waitakere Methodist Samoan Parish	23	14	3	7	13	12	7	5	84	0	0	0	0	0	17	23	53	4	20	17	53	1	0	0	5	2	2	7	8	5	1	0	1	0	45	0	8	12	
9550 Manurewa Samoan Parish	20	10	6	12	17	8	11	3	87	6	0	0	0	87	18	20	40	8	20	10	5	5	0	0	5	4	2	10	0	0	1	0	40	0	27	0	15	0	
9560 Papakura Samoan Parish	16	12	6	9	10	8	9	3	73	1	0	0	0	0	18	40	60	6	10	18	10	1	0	0	4	4	4	7	0	0	0	1	0	1	0	1	8	8	
9575 Mangere East Samoan Parish	22	13	3	13	14	10	9	2	86	2	0	0	0	103	21	20	45	4	20	15	25	0	0	0	6	0	4	12	0	2	0	1	0	2	0	40	40	35	
9580 Hastings Samoan Parish	4	9	4	12	0	8	12	3	52	0	0	0	0	128	21	13	69	5	5	13	5	34	0	2	6	9	2	9	0	0	1	1	1	1	40	6	33	45	
9610 Mangere Central Samoan Parish	21	10	5	9	17	6	7	4	79	2	0	0	0	134	27	22	57	4	12	22	55	6	0	0	14	15	3	11	0	0	1	0	1	0	40	0	10	2	
9615 Otara Samoan Parish	17	12	8	17	20	15	15	8	112	3	0	0	0	23	35	31	70	5	22	30	45	5	0	0	11	0	2	12	0	5	1	0	1	0	40	0	20	40	
	123	80	35	79	91	67	70	28	573	14	0	0	0	475	157	169	394	36	109	125	198	52	0	2	51	34	19	68	8	12	5	3	44	4	192	47	134	142	
SUMMARY																																							
2000 AUCKLAND	133	90	290	158	103	74	130	192	1170	22	8	18	85	853	842	109	594	100	66	89	327	108	10	56	71	62	20	43	7	15	10	27	10	27	396	257	358	1033	
2400 MANUKAU	114	93	138	119	107	80	90	80	821	7	0	0	174	140	270	67	316	30	19	60	181	68	0	14	20	26	3	17	0	4	4	9	4	10	165	106	122	322	
3000 WAIKATO-WAIARIKI	24	33	140	34	29	22	20	64	366	4	0	0	2	569	243	30	195	34	26	33	103	42	1	29	11	24	3	8	1	7	3	12	3	12	130	108	78	181	
4000 LOWER NORTH ISLAND	93	102	142	60	113	89	43	59	701	8	1	1	10	360	296	91	289	80	35	68	120	35	1	7	58	32	7	20	3	14	4	9	4	9	140	145	61	95	
7500 VAHEFONUUA TONGA O' AOTEAROA	1510	908	435	768	1461	896	658	301	6937	133	1	190	1368	648	1368	990	2694	392	671	861	2160	1554	5	14	1068	1066	87	380	63	75	5	23	5	22	200	428	912	3808	
8000 SOUTH ISLAND SYNOD	26	54	364	81	27	40	47	175	814	9	2	0	1	751	845	40	979	117	24	33	190	110	1	46	23	53	16	29	0	11	9	16	9	18	339	190	479	863	
8500 WASEWASE KO VITI KEI ROTUMA	170	112	38	72	217	116	95	10	830	21	105	5	122	38	36	132	240	18	34	54	68	57	7	1	63	52	4	24	17	28	1	2	1	2	30	40	71	42	
9500 SINOTI SAMOA	123	80	35	79	91	67	70	28	573	14	0	0	0	475	157	169	394	36	109	125	198	52	0	2	51	34	19	68	8	12	5	3	44	4	192	47	134	142	
TOTALS	2193	1472	1582	1371	2148	1384	1153	909	12212	218	117	214	1762	3834	4057	1628	5701	807	984	1323	3347	2026	25	169	1365	1349	159	589	99	166	41	101	80	104	1592	1321	2215	6486	

UCANZ MEMBERSHIP STATISTICS - Year Ending June 2024 (or December 2023 for some)																						
Id.	Church Name	CP	Number of Members up to 25 years old:	Number of Members 26 to 45 years old:	Number of Members 46 to 65 years old:	Number of Members 66 to 80 years old:	Number of Members 80+ years old:	TOTAL MEMBERS	Number of Baptisms: Children under 13 years old:	Number of Baptisms: Adult (13 years and older):	Number of Dedications:	Number of Confirmations/Professions of Faith (formally indicating membership of a congregation)	Number of Persons Under Pastoral Care:	Total attendances for June divided by four: Children under 13 years old:	Total attendances for June divided by four: Adults (13 years and over):	Number of Parish Councillors:	Number of Lay Preachers:	Number of Retired/Ordained Ministers in Congregation:	Number of Youth Leaders:	Number of Sunday School Teachers:	Number of Local Shared Ministry Team Members:	Number of Administrative Staff:
A01	Hikurangi Christian Fellowship	P	0	0	1	3	2	6	0	0	0	0	4	0	6	6	0	1	0	0	0	0
A02	Kaeo-Kerokei Union	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
A03	kaikohe Union	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
A04	Kaitaia Union	P	3	4	5	12	13	37	0	0	0	0	7	0	21	6	1	0	0	1	2	2
A05	Bay of Islands Uniting	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
C01	Avondale Union	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
C02	Te Atatu Union Church	P	14	14	18	18	12	76	0	0	0	5	19	3	43	4	2	0	2	2	0	1
C03	New Lynn St Austell's Uniting Congregation	P	0	0	0	0	0	0	0	0	0	1	25	9	71	6	3	1	1	4	0	4
C10	Onehunga Co-operating	P	52	67	86	61	29	295	10	2	0	295	850	68	304.6	21	3	2	12	18	5	1
C26	Pt Chevalier Co-operating	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
D01	Tuakau Union	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
E01	Cambridge Union	P	4	9	6	44	31	94	0	0	0	0	134	5	45	8	6	4	0	1	0	0
E04	Thames Union	P	0	0	2	28	22	52	0	0	0	0	25	0	39	8	2	1	0	0	4	2
E22	Hillcrest - St Francis Church	P	26	18	26	34	6	110	0	0	0	0	15	5	21	10	3	1	0	0	0	1
E26	Te Aroha Co-operating	P	0	2	2	22	24	50	0	0	0	0	30	2	30	8	3	1	0	0	0	1
E37	Whangamata Trinity	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
E38	Mercury Bay Co-operating	P	2	0	17	43	12	74	0	0	0	0	1	1	29	8	1	5	0	0	10	2
F02	Opotiki St John	P	2	42	7	16	7	74	0	0	0	0	86	8	28	6	3	0	0	0	0	1
F06	Reporoa St Stephen	P	5	4	10	11	2	32	0	0	0	0	100	0	21	7	2	0	2	1	0	3
F21	Turangi Co-operating	P	0	0	2	5	8	15	0	0	0	0	6	0	12	5	0	0	0	0	1	1
G01	Inglewood United Church	P	1	0	3	3	8	15	2	0	0	0	2	3	11	4	0	0	0	0	0	1
G03	Waverley-Waitotara Co-operating	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
G23	Opunake Co-operating	P	6	8	10	12	4	40	1	0	0	0	12	6	20	14	3	0	3	2	8	0
G25	Okato-Oakura Co-operating	P	35	15	30	23	8	111	8	0	0	2	20	17	26	10	4	3	1	2	4	2
J05	Levin Uniting	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
J21	Rongotea Uniting	P	0	6	12	12	12	42	0	2	0	0	59	2	23	7	0	0	0	2	0	0
K02	Wairoa Presbyterian-Methodist	P	0	2	14	8	6	30	0	0	0	1	46	4	30	4	3	0	0	1	4	4
K21	Waikohu Co-operating	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
L23	Tamatea Community Church	P	0	0	1	7	3	11	0	0	0	0	0	0	12	0	0	0	0	0	2	0
L24	Waipawa Co-operating	P	54	11	8	28	15	116	1	2	0	0	6	26	61	7	5	0	2	4	0	0
M04	Featherston St Andrew	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
M05	Masterton St James	P	0	0	4	33	15	52	2	0	0	0	2	0	40	8	1	0	0	0	7	1
N02	Karori St Anselm	P	0	0	10	12	8	30	0	0	0	0	10	2	24	5	0	0	0	3	0	0
N04	Ngaio Union Church	P	9	11	39	37	23	119	0	0	0	0	0	2	60	12	1	5	1	0	0	0
N06	Tawa Union	P	9	5	30	32	27	103	0	0	0	0	49	3	38	4	4	1	2	0	0	2
N10	Karori St Ninian	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
N12	Hutt City Uniting Congregations	M/P	108	75	77	66	37	363	5	0	0	0	313	66	147	39	31	1	10	26	6	1
O21	Motueka Uniting	P	0	2	12	45	35	94	0	0	2	0	25	0	47	8	2	1	0	0	5	0
P01	Picton Union	P	0	0	2	7	5	14	0	0	0	14	5	0	16	4	1	1	0	0	0	0
S01	Halswell Union	P	0	1	9	12	26	48	0	0	0	0	10	0	25	6	2	2	0	0	0	1
S02	Lincoln Union	P	13	14	19	35	12	93	3	0	0	0	120	5	42	7	3	0	0	1	0	2
S06	Linwood Avenue Union Church	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
S07	Port Hills Uniting	P	0	0	3	12	10	25	0	0	0	0	22	0	12.5	7	1	0	0	0	0	0
S15	The Amuri Co-operating	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
S22	Ellesmere Co-operating	P	11	6	6	23	35	81	0	0	0	0	86	1	38	10	1	2	0	0	0	0
T02	Marchwiell St David	P	4	1	7	15	20	47	0	0	0	0	0	0	29	8	2	1	0	0	0	0
T30	Waimate District Co-operating Venture	P	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A	#N/A
U21	Tokomairiro Co-operating	P	1	2	8	10	7	28	0	0	0	28	40	3	37	6	0	1	1	1	1	2
V01	Alexandra Clyde Lauder Union	P	8	5	5	30	25	73	1	0	0	0	50	5	56	7	6	2	0	0	0	0

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The Sections for Nominations, etc, have divider pages to separate them, however these have also been given a section letter and number e.g. you will find Nominations for President and Vice President under K-..., Tributes under L-..., Records of Service under-M..., Statistics under N..., etc.

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