

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa



CONFERENCE

Tāmaki Makaurau Auckland

October 2026

PRESIDENT	-	Alisa Lasi
VICE-PRESIDENT	-	Tau'ataina Tupou
SECRETARY	-	Tara Tautari

Conference Staff

Tāmaki Makaurau Auckland, 2026

President	:	<i>Alisa Lasi</i>
Vice-President	:	<i>Tau'atina Tupou</i>
Secretary	:	<i>Tara Tautari</i>
Office Staff	:	<i>Caitlin Griffiths</i>
	:	<i>Licinda Wait</i>
		Wendy Anderson
		Adrianna (Ady) Shannon
	:	
Business Sheet Updates	:	<i>Nicola Grundy</i>
Legal Adviser	:	<i>Ruby Manukia-Schaumkel</i>
Chaplains	:	<i>Suiva'aia Teo</i>
	:	<i>'Etuini Talakai</i>

Conference Day to Day

Maranga, Tula'i, Tu'u Hake, Tucake, Arise - Be the Light of Christ to All!

Auckland

Venue Location: Wesley College, 801 Paerata Road, Paerata, Auckland 2676

Friday 2 October	
10:00am – 11:00am	Rehearsal Induction Service
11:00am – 12:30pm	Wesley College – Lunch
12:30pm – 4:00pm	Tauiwi meeting
12:30pm – 4:00pm	Te Taha Māori meeting
4:00pm – 5:00pm	Rehearsal Ordination Service
5:00pm	Close of Day

Saturday 3 October	
8:30am – 9:30am	Introduction to Conference
9:30am – 9:45am	Families of the Deceased meet with TTM Representative, Rev Dr Arapera Ngaha
10:00am	Powhiri / Welcome – please wait outside the doors of the Rec Centre (Gymnasium)
10:30am – 12:30pm	Service to Honour Those Who Have Died (whole Conference)
12:30pm – 1:30pm	Sinoti Samoa - Lunch for all attendees
1:30pm – 2:00pm	Praise and Worship
2:00pm – 3:30pm	Induction Service for President and Vice President
3:30pm	Wasewase ko Viti Kei Rotuma - Afternoon Tea
4:00pm – 5:30pm	Recognition of Retirees and Service of Acknowledgement
5:30pm – 8:00pm	Vahefonua Tonga o Aotearoa - Dinner

Sunday 4 October	
Sunday morning	Worship with local congregations
2:30pm – 4:00pm	Ordination and Reception into Full Connexion
4:00pm	Northern - Afternoon Tea (Close of Day)

Monday 5 October	
8:00am	Registration Open
8:30am – 9:00am	Opening Karakia/Worship Chaplains
9:00am – 10:30am	- Introduction to Conference Staff, Observers, Visitors, Council of Elders - Consensus Decision Making – reminder of Conference Process - Questions 1-24 Reporting: Council of Conference
10:30am	Wesley College - Morning Tea
11:00am – 12:30pm	Plenary Session #1 Maranga in Identity – Called by Christ (Vice President Taina)
12:30pm	Wesley College - Lunch
1:30pm – 3:30pm	Reporting: Te Taha Māori Reporting: Tauiwi Strategy & Stationing
3:30pm	Wesley College - Afternoon Tea
4:00pm – 6:00pm	Reporting: Ministry Reporting: Law Revision
6:00pm	Close of Day
	Wesley Historical Society AGM

Tuesday 6 October	
8:30am – 9:00am	Opening Worship
9:00am – 10:30am	Plenary Session #2 Tula'i in Justice – Light for the World (President Alisa)
10:30am	<i>Wesley College - Morning Tea</i>
11:00am – 12:30pm	<i>Reporting: Board of Administration</i>
12:30pm – 1:30pm	<i>Wesley College - Lunch</i>
1:30pm – 3:30pm	<i>Reporting Board of Administration continued</i> <i>Reporting: Mission and Ecumenical</i>
3:30pm	<i>Wesley College - Afternoon Tea</i>
4:00pm – 6:00pm	<i>Reporting: Social Services</i> <i>Reporting: Communications</i>
6:00pm	Close of day

Wednesday 07 October	
8:30am – 9:00am	Opening Worship
9:00am – 10:30am	Plenary Session #3 Tu'u Hake in Taiao – Healing the Earth (Climate Justice)
10:30am	<i>Wesley College - Morning Tea</i>
11.00 – 12:00pm	<i>Reporting: Faith and Order</i> <i>Reporting: Social Issues</i>
12:00pm - 1:00pm	GROUP PHOTO followed by Lunch
1:00pm – 2:00pm	<i>Reporting: Final Decisions</i>
2:00pm – 3:00pm	Covenant Service - Communion
3:00pm	Close of Conference

Conference Reporting

Tāmaki Makaurau Auckland, 2026

A. COUNCIL OF CONFERENCE

Convenors: Ngairi Te Ahu 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). TAUWI

Convenors: Dale Peach and 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 McKay

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/Tauwiwi 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 Tauwiwi 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) Tauwiwi may call for a caucus
- or (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 Tauwiwi caucuses. However, interest groups can meet within the Tauwiwi 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:

- **Tauwiwi:** Dale Peach and Paulo Ieli.
- **Te Taha Māori:** Maungarongo Tito 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

Tāmaki Makaurau Auckland, 2026

President of Conference: Alisa Lasi
General Secretary: Tara Tautari
Ex-President of Conference: Te Aroha Rountree

NOTE: The following lists are for registrations as at 25 September 2026. Registrations received after that date will appear in the supplementary papers.

Presbyter

Ahokava, Kolotau	Futi, Faleu
'Aholelei, Nehilofi 'E. Moala	Grundy, Nicola
Amituana'i, Ieremia Amani	Halaleva, Finau
Aumua, Tovia	Han, Sooyong
Auva'a, Faletagoa'i	Havea, Ana
Baker, Adam	Havea, Manoa
Cawanikawai, Sikeli	Havili, Sosaia
Caygill, Mary	Hickling, Darryn
Chiwona, Kimberley Muwingi	Hoggard, Trevor
D'Aeth, Lucy	Hotere, Akinihi
De Alwis, Freddy	Ieli, Paulo
Donaldson, Andrew	Ieti, Oka
Ducivaki, Joeli	Jensen, Paul
Fa'amasa, Saia Naeata	Kaisa, Kalo
Fairhall, Craig	Kato, Tahi
Fakatou, Motekiai	Kim, Joohong
Faleatua, Faleatua	Kinera, Philomeno
Faulkner, Ian	Lagi, Kaurasi
Feki - Sina, Sokopeti	Langi, Matafonua
Fihaki, Kalolo	Lasi, Tau
Filiai, Falakesi	Leaaetua, Sione
Finau, Tevita	Lemanu, Michael
Finau, Viliami	Letalu, Sioa
Fisi'iahi, Kuli	Livani, Alipate
Fonoti, Pelenato Muagututia	Lolohea, Mohukelesi
Fotofili, Justin	Lolohea, Sateki
Franklin-Ross, Tony	Mann-Taito, Falaniko
Fungalei, Lopiseni	Manu, Tavake

Manukia, Goll Fan
Manukia, Mosese
Mausia, Sesipā (Sesi)
Minoneti, Kaumavae
Misilei, Misilei
Moala, Paula
Mone, Nunia
Muzondiwa, Amos
Naidu, Popua Halaifonua
Ngaha, Arapera
Norman, Peter
Nuku, Hiueni
Oh, Martin
Peach, Dale
Petaia, Neti
Pope, Ikilifi Lui
Poultney, David
Preston, Anne
Sandiford Phelan, Ruth
Shin, Wook
Sipu, Fou-ki-Moana
Small, Richard
Song, Hun Hoe
Subhan, Augusten
Tafuna, Metuisela
Tafuna, Penitoa
Talakai, 'Etuini
Taufa, Saikolone
Taufalele, Tevita
Taufu'l, Hausia I Moana
Taukolo, 'Ofa
Teo, Suivaaia
Thompson, Susan
Tukutau, Siutaisa
Tupou, Hosea
Tu'uhoko, Makeleta Lute
Tu'ulaupua, Sipiliano
Uhila, Alipate
Uludole, Alivereti

Unasa, Uesifili
van de Geer, Jill
Van der Walt, Willem
Veikune, Setaita Tokilupe
Walker, Shelley
Williams, Sandra
Williams, Simon

Deacons

Birtles, Margaret

Lay Ministers

None

Members of Other Churches in Full Connexion

Carr, John

Franklyn, Robert

Humphreys, Robin

Ministers from Other Churches Serving the Conference

None

Council of Elders

Laird, Sarah

Rogers, Te Otinga

Lay Representatives

Tāmaki Makaurau Auckland, 2026

Vice President of Conference: Tau'ataina Tupou
Ex-Vice President of Conference: Peter Norman
Legal Advisor: Ruby Manukia-Schaumkel

Boards & Committees

Board of Administration	Russell, Nanette
Christchurch Methodist Mission	Hawkey, Jill
Council of Conference	Te Ahu, Ngaire
Council of Conference	Blossom, Faye
Council of Conference	Havea, Akanesi
Council of Conference	Laird, Te Wehenga
Council of Conference	McGregor, Alamaine
Council of Conference	Tamaka-Paraima, Patria
Council of Conference	Tautau, Myra
Communications Committee	McKay, Pauline
Grafton Downs Limited	Shyur, Raycher
Media and Communications	Moseley, Patricia
Methodist Alliance	Jarvie, Hamish
Methodist Lay Preachers Network	Whimster, Viv
Methodist Mission Southern	Werder, Carla
Methodist Mission Northern	Elgar, Pam
Methodist Trust Association	Johnston, David
Mission and Ecumenical Board	McGeorge, Jackie
New Zealand Methodist Womens Fellowship	Herbert, Judith
Te Hāpai Ō Ki Muri	Fuimaono, Luisa
Te Hāpai Ō Ki Muri	Peyroux-Semu, TeRito
Wesley College Trust Board	Evans, Brian
Wesley Community Action	Hanna, David

Te Taha Māori / Boards & Committees

Hui Pōari Chair	Tito, Maungarongo
Te Taha Māori	Rountree, Te Aroha
Te Taha Māori	Pirini, Eva
Te Taha Māori	Flay, Hoana
Te Taha Māori	Brown, Ada
Te Taha Māori	Ahu -Dixon, Te Amorangi
Te Taha Māori	Laird, Gillian
Te Taha Māori	Scharvi, Reon

Northern Synod

Kaeo-Kerikeri Union Parish
Auckland Central Parish
Auckland Central Parish
Birkenhead Parish
Crossroads Papakura
Devonport Methodist
Howick Pakuranga Parish
Mt Albert Methodist Church
Northcote Takapuna Methodist Parish
Northern Synod
Papatoetoe Parish
St John's Co-operating Parish, Whangarei
Waitakere Methodist Parish
Waitakere Methodist Parish

Waterview Methodist Parish
Wesley Roskill Parish
Whangaparaoa Methodist Parish

Tupou, Michelle
Lavulo, Mause
Waters, Colin
Prangle, Kirstie
Peddie, Bill
Holt, Robyn
Langit, Jun
Jenner, Beth
Gregory, Chris
Matafeo, Ronnie
Loloa, David
Upson, Kerry
Dowding, Laiza
Mai, Angela Ah

Maile, Vilikesa
McFall-McCaffery, Judy
White, Lynley

Waikato Waiariki

Chartwell Cooperative Parish
Hamilton East Methodist Parish
Te Awamutu Parish
Western Bay of Plenty Parish

Nayacakalou, Kelera Luvu
Waqa, Rusiate
Muipu, Rebecca
Naliva, Viliame

Lower North Island

Crossway Church Masterton
Crossway Church Masterton
Hutt City Uniting Congregations
Levin Uniting
Lower North Island Synod
Trinity Methodist Church of Napier
Wellington Methodist Parish
Wellington Methodist Parish
Wellington Methodist Parish
Wesley church, Wellington Methodist Parish

Misikei, Sootaga
Tafa, Esther
Bridge, Robyn
Williams, Glen
Laurenson, Sarah

Finau, Kisione
Pouvalu, Sitiveni
Taupau-Vaai, Sara
Pilaar, Daphne

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

'Aholelei, Kaifa
'Asaeli, Samuela
Havea, Ikuvalu
Havealeta, Peni
Kava, Christopher
Latu'ila, Vaha
Lolohea, Sione

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 Parish - Ponsonby Congregation
 Lotofale'ia Mangere Tongan Methodist Parish
 Otara Tongan Methodist Parish
 Otara Tongan Methodist Parish(Huli Maóniōni)
 New Lynn Tongan Congregation
 Tongan Methodist Congregation
 Vahefonua Tonga O Aotearoa
 Vahefonua Tonga O Aotearoa

Maloni, Hosea
 Mohi, Samiu
 Ofanoa, Malakai
 Tangata'iloa, Letisha
 Taufu, Temisi
 Telefoni, Toutai
 Tu'itahi, Kamipeli
 Tu'ipulotu, Siupeli
 Tukino, Tu
 Ofa, Tevita Kata
 Lutui, Samiuela
 Ngavisi, Kilifi
 Timani, Sione Molisi
 Nuku, Seluvaia Tongi
 Hoglund, Henry
 Nacagilevu, Meleane Paea

South Island

Christchurch West Methodist Parish
 Lindisfarne Methodist Church, Invercargill
 Nelson Tasman Methodist Parish
 Rangiora-Woodend Parish
 South Island Synod

Adunarh, Prosper
 McKenzie, Kristina
 Watson, Barbara
 Woodcock, Margaret
 Aird, Kelvin

Sinoti Samoa

Hastings Samoan Parish
 Mangere East Samoan Parish
 Mangere Methodist Church Sinoti Samoa
 Manurewa Samoa Parish
 Sinoti Samoa Gisborne
 St Pauls Otara Samoan Parish
 Waterview Parish Samoan Congregation

Tanielu, Suega
 Faumuina, Lino
 Vine, Isa
 Futi, Talapauna
 Letalu, Ruanna
 Tyrell, Aufata
 Faitotoa, (Ape) Sue

Wasewase ko Viti Kei Rotuma e Niu Siladi

Fiji Methodist Parish Auckland
 Fijian Pitt Street Congregation (Tabacakacaka Okaladi e Loma)
 Wasewase Ko Viti Kei Rotuma

Naulivou, Suliasi
 Uluvula, Sakiusa
 Toduadua, Sera

Observers

Tāmaki Makaurau Auckland, 2026

Ah mai, Angela

Ahio-Havea, Sesimani

Ardlan, Leila

Atiola, Alifeleti

Baltus, Peter

Bargh, Peter

Bruce, Ruth

Davies, Dilys

Dunn, Peter

Fakahua, Aisea

Fangupo, Semisi Hounga

Fa'u, Saula

Feomaia, Teresa

Feomaia, Kenneth

Fifita, Katie

Fifita, Paeahelotu

Fifita, Samuela

Flay-Lord, Ngahuia

Fonoti, Eseta

Fungalei, Finau

Griffiths, Caitlin

Halaholo, Malia

Havea, Teukialupe

Heta, Ruth

Hotere, Marama

Howley, Andrew

Ieli, Faapaiaga

Ieti, Seleima

Isaia, Silika

Jarvie, Hamish

Johnston, Chris

Kaufanga, Siumotoutai

Koloamatangi, Liulai

Laupepa, Mika

Leaaetoe, Seini

Lemoa, Lalofau Gardenia

Leti Paaga, Faulalo

Leti Paaga, Fialelei

Lolohea, Dorothy Heta

Lopeti, Mele

Lutui, 'Ana

Lutui, Samiuela

Mafi, Puipui

Mafi, Sefesi

Maile, Nolita

Makoni, Wesley

Mamau, Semisi

Manu, Ana

Manukia, Felonitesi

Manukia, Lavoni

Manukia, Rubinstine

Manumua, Silia

Mapuhola, Filimone Kini

Matakaiongo, Ofa

Metuisela, Kevini

McDowell, Rangimarie

Moli, 'Esafe

Muimuiheata, Soana

Ngavisi, Kilifi

Page-Kreis, Keri

Pauta, Mosa'ati

Pendreigh, Erin

Pitakaji, Armstrong	Wait, Licinda
Pohiva, Heimataura	Walker, Stephen
Pope, Lopisoni	Warren, Johanna
Pope, Lesieli	Watts, Rod
Pope, Sonia	West, Mary
Pupulu, Sina-I-Faleu	Wightman, Ana
Quayle, Wai	
Ranui, Ngahina	
Rivers, Lucia	
Rogers, Maree	
Rogers, Markus	
Salevao, Asiata Fale	
Salevao, Angela Juesha Sisavaii	
Situa, Mele	
Situa, Moeakiola	
Siulangapo, Toa	
Siulangapo, Usipua	
Tafuna, Hone	
Takataka-Kaur, Amelia	
Takitaki, Sisilia	
Tasker, Jan	
Tatafu, Langatotoa	
Tau, Siua Samiu	
Taufa, Siaosi	
Taupaki, Sione Manu	
Tawhai, Harry	
Theunisen, Ashleen	
Tia, Tarati	
Tonga, 'Ana	
Tuai-Ta'ufo'ou, Kathleen	
Tuioti, Eteuati	
Tuioti, Maselina	
Turagavou, Alisi Radamole	
Uhi, Lemisio	
Vaihola, Sione	
Vaipulu, Soane	
Vakalahi, Mele	
Vakalahi, Meleane	

The Methodist Church of New Zealand

Te Hāhi Weteriana O Aotearoa

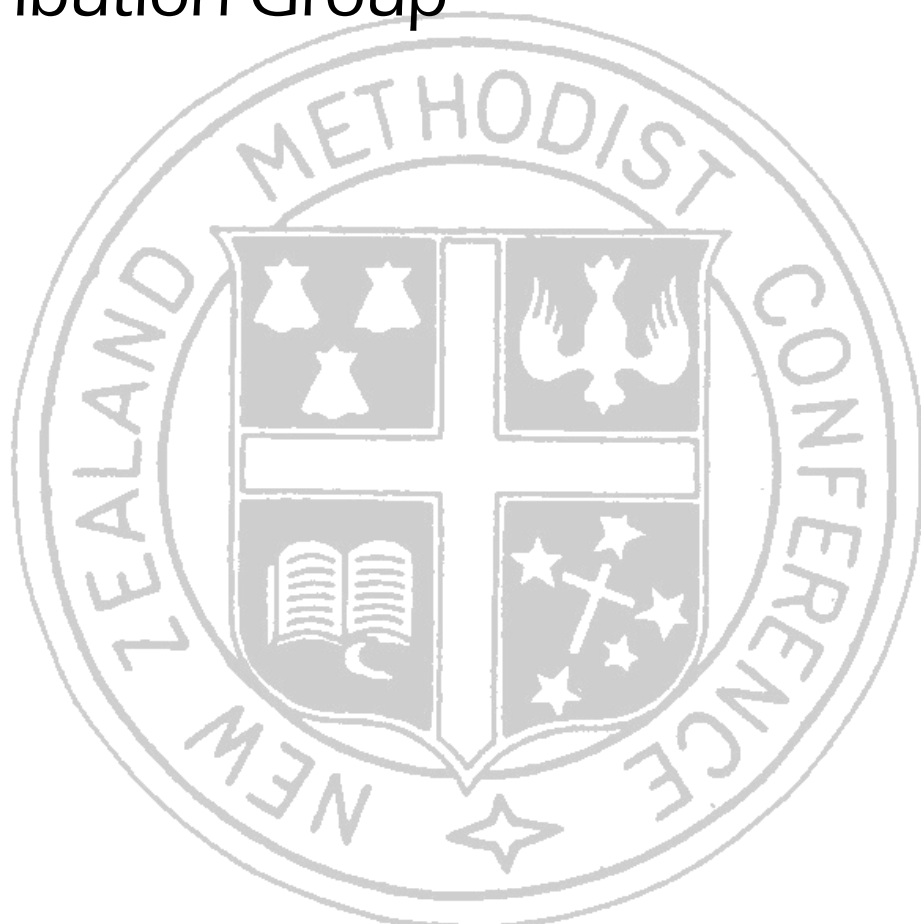


**REPORTS FROM
CONNEXIONAL COMMITTEES
AND BOARDS
2026**

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

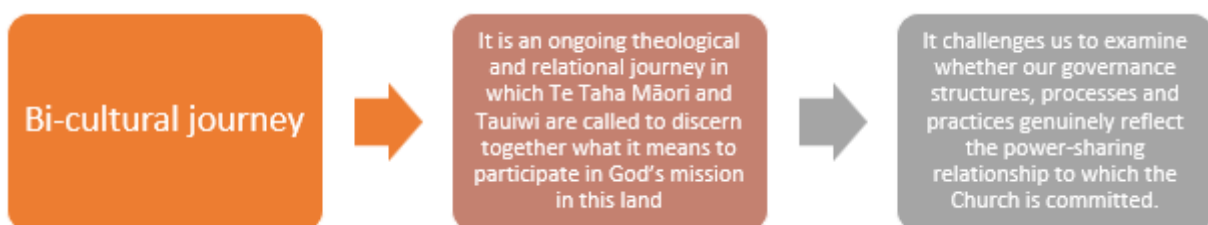
Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Declaration of Independence of New Zealand was the first formal agreement 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. Te Tiriti o Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship and will guide how we undertake mission.

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 Whakaminenga 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 kākanorua. 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.

Background

The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa is journeying through a significant period of change. The Church continues to seek to be faithful to its calling to reflect and proclaim the transforming love of God revealed in Jesus Christ and declared in Scripture, empowered by the Holy Spirit to serve God in the world. At the same time, we are being called to reconsider how this mission is lived out within the changing context of Aotearoa New Zealand and our continuing bicultural journey as a Church.

The Church's Mission Statement provides the theological foundation for this journey. It reminds us that Te Tiriti o Waitangi is the covenant that guides our life and mission in Aotearoa, establishing a power-sharing relationship between tangata whenua and tangata Tiriti. The inclusion of He Whakaputanga o te Rangatiratanga o Nu Tirenī within the Church's renewed understanding of mission further deepens this commitment. Together, these foundations call us to reflect not only on what the Church does, but on our identity, relationships, authority, governance, and how decisions are made shared. For the Council of Conference, the bicultural journey is not simply a matter of representation or structure.



It is now 33 years since the first meeting of the Council of Conference in 1993. *This journey has brought both challenges and significant wānanga, requiring honesty, patience, humility, trust and a willingness to listen and learn from one another.* In recent years, the Council has made a more intentional effort to strengthen relationships and create space for meaningful theological and contextual conversation. The integration of tikanga practices, talanoa, wānanga, theological reflection and shared discernment has helped us move beyond simply conducting business towards building whanaungatanga, pono and a deeper sense of shared responsibility for the mission of the Church.

These relational practices are not additional to governance; they are part of how the Council understands its work. The way we gather, listen, speak, discern and make decisions is itself an expression of our theology and our commitment to the bicultural covenant relationship. The Church is also reviewing aspects of its connexional structures and governance. The Council of Conference is part of this wider review, including consideration of structures such as Te Hāpai ō ki Muri and the wider network of connexional boards and committees. This invites an important question:

Are our structures and processes helping us to become the Church God is calling us to be? *This is more than a question of efficiency or organisational change.* It asks whether our *governance can faithfully serve* the Church's mission, honour Te Tiriti o Waitangi and He Whakaputanga, and create genuine space for shared discernment between Te Taha Māori and Tauwiwi.

The Council therefore continues to hold before it the questions given by the Conference:

What is God saying to us now?

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

What is God's work?

These questions call us to listen carefully to God, to one another, to our communities and to the changing context of Aotearoa New Zealand. They call us beyond maintaining structures for their own sake and towards discerning the forms of leadership, governance, ministry and mission that will enable the Methodist Church to participate faithfully in God's transforming work in this land. As the Council reports to Conference in 2026, we do so conscious that we are not simply managing a period of change. *We are discerning what kind of Church God is calling us to become, and how our life together can more faithfully reflect the covenant, relationships and mission to which we have committed ourselves.*

Theology/Visioning – What is God saying to us now?

What more can be done to promote the work of God? The Presidential Team offered a presentation grounded in Scripture Colossians 3:12-15 *“To which indeed you were called in one body”*. Does the way we order ourselves reflect the compassion, humility, love and peace of Christ?



“Called in one body” does not mean every part has the same function. It means each part serves the whole faithfully. Discernment, governance, administration and implementation are different ministries within one Connexion.

<i>Aroha</i> —relationship grounded in God’s love	
<i>Tika</i> — justice, right relationship and right ordering	
<i>Pono</i> — faithfulness, truth and integrity	
<i>Whakapapa</i> —remembering who we are and those who come after us	
<i>Covenant</i> — with God, one another, He Whakaputanga and Te Tiriti	
<i>“Called in one body”</i> — different functions, one shared calling.	

- 1 **Visions and strategies are fine**
but need to be implemented to be useful
- 2 **Time for talk is over**
time for action – “less hui, more do-ey”
- 3 **Is it time**
to make Te Reo Māori compulsory for people entering ministry?

Ministerial Synod Guideline for Hearing Candidates

Questions	Response from Trinity College
<i>How do you see the Vision and Mission Statements of Te Hāhi being reflected in Trinity College’s programmes?</i>	Justice lies at the heart of our identity as a Methodist College. In our strategic vision this year, as every year, we seek to continue to honour Te Tiriti o Waitangi, embracing our bicultural foundation and our partnership with tangata whenua. Te Tiriti calls us to work for equity and reconciliation in all areas of life, including theological education, community engagement, and ministry.

<i>In what ways does it shape the formation, learning, and ministry preparation of students</i>	Our academic offerings aim: - to critically engage in theological enquiry in the context of Aotearoa and Oceania. They seek to assist the Church in its search to become contextually relevant and prophetic in its public witness. Particular emphasis is placed on the role of justice in the outworking of such enquiry with special reference to Te Tiriti o Waitangi and the bi-cultural partnership. - to be theologically and biblically grounded, ministry oriented, ecumenically and pluralistically sensitive, integrated with practical experience, and informed by Māori and Oceanic cultural and knowledge traditions
<i>Where do you see opportunities to strengthen that alignment?</i>	Areas for growth: - Engagement in formation – integration of practical skills (e.g. tangihanga) - Te Reo skills - Co-leadership - Waiata and himene - Noho marae - College branding and naming - Review of our programmes and formation programme
<i>What is happening in the classroom?</i>	Vision and Mission Statements lie at the heart of Trinity College handbook. As well as students training for ministry there are other students undertaking various papers for interest. Over 40% of student cohort is Tongan, with balance split between Samoan, Fijian, NZ Māori, NZ Pakeha and other. This leads to conversations within the classroom even before formally discussing the Bi-Cultural Journey, at both student and tutor level. Men outnumber women on the ministry track. Trinity College's Bachelor of Theology is the only theological qualification in the world that includes Moana studies. Students are taken to places of importance to the Bi-Cultural Journey. Trinity College is publishing a variety of documents related to Bi-Cultural Journey. Need to better equip students to engage across the wide breadth and depth of the Church.
<i>What is the situation with lay preachers?</i>	Different expectations of lay preachers across the Church, which adds complexity to managing this situation. Note that Trinity College does not accredit lay preachers although it does offer a variety of courses. Accreditation is through the NZ Lay Preachers Association.

Te Amorangi ō Ki Mua Discussions: Implications for future governance

*“The statement in the Te Amorangi ō Ki Mua Report - **Te Tiriti o Waitangi and He Whakaputanga as the foundations for any future governance model is not simply about acknowledging two historical documents. It suggests that these documents should actively shape how governance is designed, how decisions are made, and how leadership is shared.***

- What are the implications for future governance?
- If Te Tiriti o Waitangi and He Whakaputanga are to shape future governance, what changes might we expect to see in how the Church makes decisions, governance is designed and shared leadership at the Synod, Parish, Hui Poari and Congregational level?

What does this call us to become as a Church?”

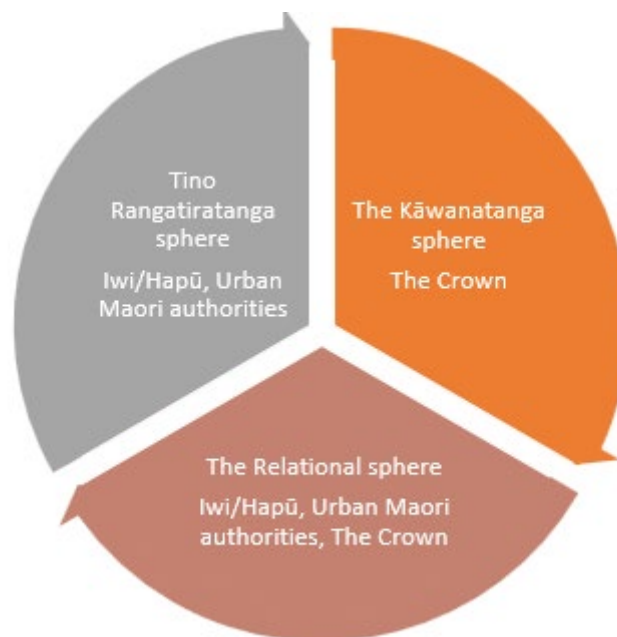
Conference 2025 established a workgroup to consider partnership issues including governance structure, stationing and ministry with an initial report to be brought to Conference 2026.

Te Tiriti o Waitangi (1840) and He Whakaputanga (1835)

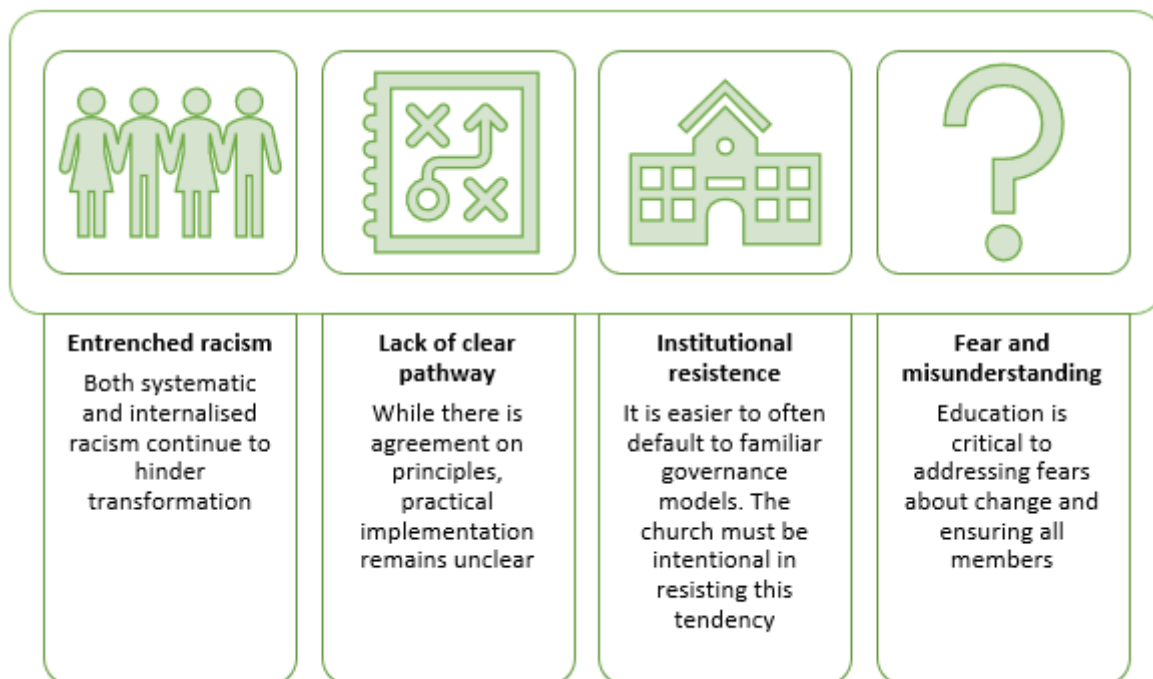
- sovereignty was never ceded by Māori.
- ongoing confusion between the Māori and English versions of Te Tiriti
- enduring effects of colonisation and racism, continues to undermine Māori authority.
- Te Hāhi Weteriana o Aotearoa, has its basis in justice – John Wesley
- Our church's commitment reinforces the theological and ethical necessity of structures that **respect** and **restore** Māori self-determination rather than subsume it within a single governance body.

Te Amorangi – Taha Māori and Tauwi

- Have met 3 times since Conference 2025
- Wānanga *Whai Mana*.
- 1983 – the first 'power-sharing' hui of 1983.
 - Our own stories
 - Stories of other communities
 - Presbyterian Church
 - Professor Margaret Mutu
 - Matike Mai Aotearoa Constitutional Transformation Working Party,
 - Began with our values
- The conversation highlighted that biculturalism is not merely symbolic but requires structural expression.
- A two-whare model would formalise this commitment by ensuring that Māori and non-Māori governance operate with integrity within their respective spaces, while maintaining unity through shared values and mission.



Issues of concern

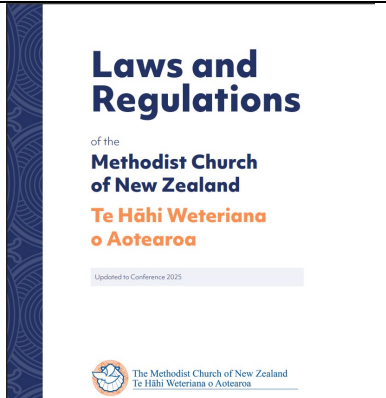


Moving forward and concluding matters



Comments and feedback

What is going to be added to the Bi-Cultural Journey if we move to a two-whare model?	Refer to John 14:2 “My Father’s house has many rooms” – there is room for all parties such as Tongan, Samoan, Fijian as well as Te Taha Māori.	
How does the relationship differ to Council of Conference?	Yet to be explored. New structure proposes changes of the polity or governance of the church. For example, Tauwi Stationing Committee would be part of the new Connexional committee. This model would give a partnership expression to parts of the Church that have not had this expression previously.	

Would this change be reflected in law?	The Law Book has not expressed how reality has evolved – the Law Book must serve the people, not the other way round. Therefore, any changes must be reflected in the Law Book. We are not bereft of values; it is simply a case of embodying those values in the new proposed structure.	
How do we operationalise the dream?	It is in education, particularly through Trinity College.	
Concerns around the two-whare image	Two-whare concept is an image – not trapped to one image only. How the relational sphere is named is important. It is an open space.	

Questions to and Answers from Tauīwi and Te Taha Māori

- *In what ways have you seen the Hāhi Vision and Mission Statements come to life within your ministry context?*
- *How has He Whakaputanga been woven into this journey?*
- *If Te Tiriti o Waitangi and He Whakaputanga are to shape future governance, what changes might we expect to see in how the Church makes decisions, governance is designed, leadership is shared in the Synod, Parish, Hui Poari, Congregational level?*

Tauīwi report

Te Taha Māori attended Northern Synod meetings – beginnings of working together. Different responses throughout the Synod.

Very diverse cultural groups within this Synod, different ethnic groups. Hikoi going to Northland to look at the birthplace of Methodism in NZ. Expression of Bi-Cultural Journey within Sinoti Samoa is not apparent in some places but it is operating elsewhere.

There is a relationship in the lower North Island with other cultural synods, but pushback is experienced to using Te Reo in some services. Individual Māori families coming to some services. Waikato-Waiariki work closely with Te Taha Māori. Joint Matariki services and joint regional planning days, with Sinoti Samoa being more involved.

Vahefonua has a strong emphasis on retaining Tongan language particularly for young people born in NZ. Union parishes have pushback on using Te Reo. There is no formal Te Taha Māori presence in the South Island but relationships have been developed through individual contacts, rather than being structural or intentional relationships. Special services are held for significant dates such as Matariki, Parihaka.

Bi-Cultural educator to work with Synods and Parishes on the Bi-Cultural Journey – large number of resources already available, so no need to reinvent things but access what is available through Trinity College etc.

Secular New Zealand will be reintroduced to religion through cultural groups due to changing demographics in the country – increasing Asian population with Pakeha decreasing in the overall

population (although Pakeha live longer and are “dominant” in many ways). People come with different lenses, understandings and backgrounds. Tauīwi and Te Taha Māori co-chairs for Wesley Action Group.

Te Taha Māori

Most interaction has been through the Synods, including meetings, sharing resources, ministers invited to take karakia etc. Northern Synod Superintendent is very intentional in connecting with Te Taha Māori. The Bi-cultural journey between Waikato Waiariki Synod and Waikato Rohe has been a work in action for over 2 decades and has been a journey of mutual respect and support between both partners. The whanaungatanga and relationship between Waikato Waiariki Synod and Waikato has increased to include shared training and development within the Haahi and education around the Bi-cultural journey. This is evidence of what a successful Bi-cultural relationship in action looks like. Relationships need to be at grass-roots level, not just within meetings.

He Whakaputanga acknowledges and recognises the relationship between missionaries and local Māori. He Whakaputanga is the house that Māori sit in; Te Tiriti is the house that Tauīwi sit in. Consensus decision making already exists, which ensures that korero continues until there is agreement. Intentional designing of our Bi-Cultural model. Recognising that Council of Conference is being reviewed at the moment – what is the Church wanting to achieve and how is that represented? Many other committees do not follow the model of Te Taha Māori and Tauīwi sharing governance and leadership in the way that Council of Conference operates.

Vision Statement is very financially motivated – need to be clearer around what we want to achieve – no passion in the Statement because it is focused on “balancing the books”. How do we articulate what we want to achieve and what mirrors our thoughts and hearts? Need to get into actions, need commitment to support actions towards 2046.

How does He Whakaputanga relate to some Synods, when it did not reach the South Island while Te Tiriti was signed by South Island chiefs? Need to respond sensitively to these types of questions and not be frustrated that these questions are being asked. He Whakaputanga is in the Mission Statement is to signify an emerging Bi-Cultural relationship. He Whakaputanga is not a Tauīwi issue, it is an “us” issue. Caution around comments about “balancing the books”.

Bi-Cultural Educator/Facilitator



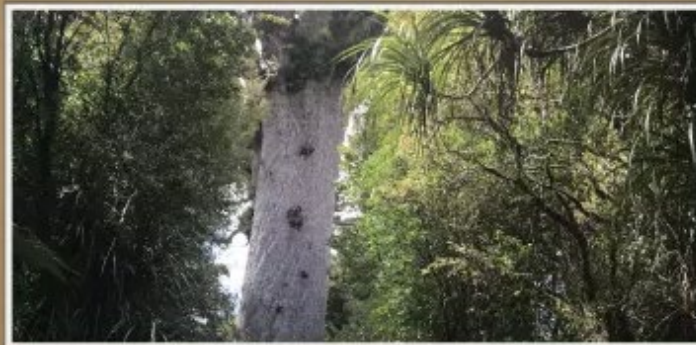
The Budget Task Group identified the need for a Bi-Cultural Educator/Facilitator which would be considered for funding if Te Hāpai ō Ki Muri can take on this responsibility. Critical issues:

- Workload on Te Hāpai ō Ki Muri. Can Kai Hāpai continue to carry these tasks?
- Two-year pilot programme. Insufficient for what is required. Would appreciate a five-year programme. 2033 will be the 50-year anniversary of Bi-Cultural Journey, at which time the Church should have incorporated what is required from the Bi-Cultural Journey into its everyday life, and it should no longer be necessary to talk about it when it is a reality.

Bi-Cultural Educator/Facilitator role could be grounded in the Connexional Office, rather than adding to Te Hāpai ō Ki Muri workload. However, Connexional Office is not focused on education. Te Hāpai ō Ki Muri needs some more time to figure out what this looks like and put it into action.

Note that the Budget Task Group does not determine actions; it receives information and prioritises and allocates funding accordingly to ensure that funding meets Conference priorities. In this situation Budget Task Group was cognisant of the importance and priority of this topic, which is why it reached out to Te Hāpai ō Ki Muri to suggest that it looks at this possibility.

Climate Justice Working Group (CJWG)



Kaitiakitanga o te Taiao

“Ko au te taiao, ko te taiao ko au”

*Ko tātou te taiao, ko te taiao ko tātou
O tatou o le siosiomaga le siosiomaga o tatou
Ko kitautolu 'a e 'ataakai pea ko e 'ataakai kitautolu
O keda na draki kei na draki e tiko kina o keda
We are the environment, the environment is us.*

Due to personal challenges faced by several members, CJWG hasn't been able to achieve everything that they wanted to achieve. Next year's plans include:

- Online workshops for Climate Induced Displacement
- Next year's topic is Water 2027 – 2028, which cannot be considered in isolation
- Feedback from 2025 recipients for funding received through Green Grants programme – available on website and through Touchstone
- Looking to extend membership through ad in Touchstone and via informal networks as three members are stepping out but not resigning (Rev Mark Gibson, Rev Joeli Ducivaki and Dr George Zachariah Kidangalil). Any nominations for CJWG to be forwarded to Convenor

What has been the impact on the climate as a result of funding being provided by Green Grants – have these projects made a difference to the ecological outlook? Could be looking at this for the future.

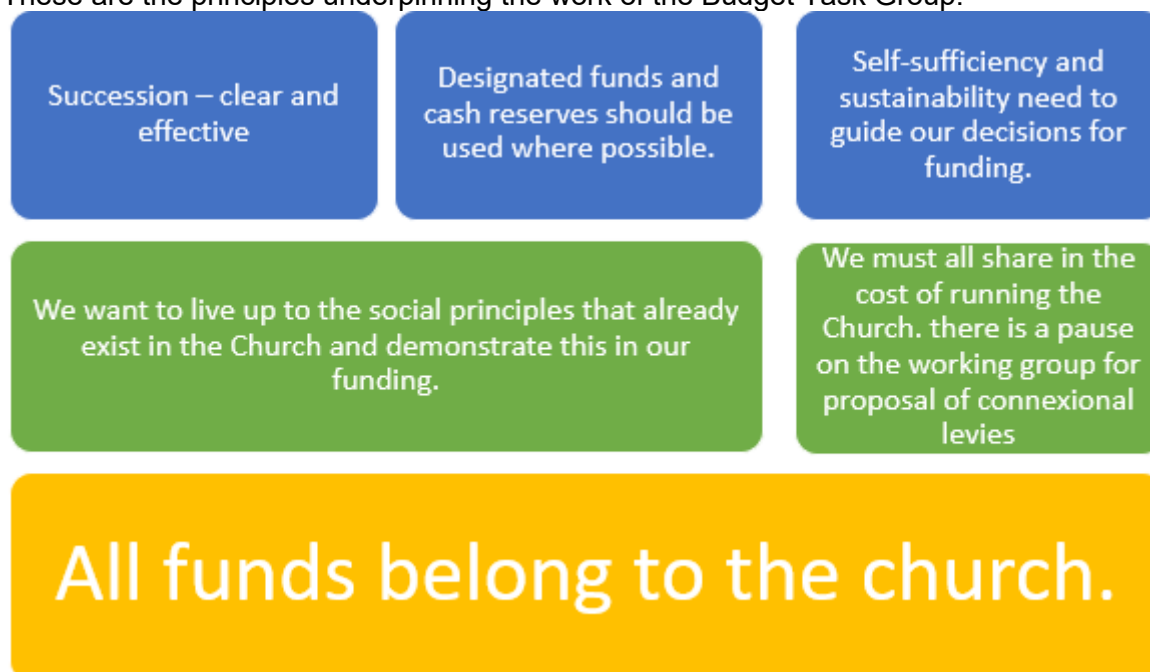
Some questions being asked of CJWG are beyond the remit of a Working Group (which is a sub-group of Public Issues Network) – perhaps a review is required. Need a terms of reference document.

4 plus 4 Process

The last time that Council of Conference endorsed the 4 plus 4 process was for the Methodist Mission Northern review. Conversation at the time around 4 plus 4 process and possibility of a review of this process being undertaken. Agreed that a review should be undertaken. Who would be on the review team? Hui Poari and Tauwi Strategy to offer names. Discussion that Methodist Mission Northern was a good example of how the partnership did not work well together. Process is ad hoc in the Law Book, so well overdue for a review of the 4 plus 4 process. Current 4 plus 4 process is underway for the appointment of the Tumuaki.

Budget Considerations and Recommendation to the Budget Task Group

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



Council acknowledged that the Church's strategic commitments must be reflected in its financial planning and that the Budget Task Group should be guided by the priorities identified by the Council of Conference.

Council recognised that responsible financial stewardship is essential to the long-term vitality and mission of the Church. failure to invest in education, leadership development, partnership, Rangatahi leadership, and the sustainability of the Church risks limiting our ability to respond faithfully to the context in which we minister.

Council therefore agreed to recommend to the Budget Task Group, led by the General Secretary, Tara Tautari, that the same funding priorities endorsed in 2025 be retained for 2026. These priorities provide a framework for assessing projects and applications and reflect the strategic direction of the Church.

Connexional Budget Priorities

The priorities recommended by Council are:

Leadership, 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.

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.
- Encourage a sound theological faith understanding in all aspects of church life.

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.

Sustainability and operational strength

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

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.

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.

Partnership and Whanaungatangaharing resources across the whole church (one Hāhi)

- Empathy and inclusion for both active and non-active members, especially those in low socio-economic groups.

Council of Conference confirmed its role in monitoring the application of priorities by the Budget Task group in the discernment of these funds. Council of Conference met on Teams on 31 March and approved the connexional budget for 2026-2027. The Council affirmed the seven strategic priorities underpinning the budget. The Budget Task Group considered three Mahi Fund applications outside the standard funding round due to extenuating circumstances. All three applications were mandated by Conference 2025 and were therefore brought forward for consideration when the circumstances allowed. The applications, totalling \$385,000, were:

- Disability Inclusion Resource Development - \$110,000
- Regional Property Managers Pilots Initiative - \$200,000
- Wesley College Trust Board Independent Governance Review - \$75,000

Mahi funding was available to support these Conference-mandated initiatives, and the Budget Task Group approved all three applications at its June hui. The approvals were subsequently brought to the Council of Conference for endorsement, in accordance with the usual process.

Suggested Decisions:

1. The report is received.
2. Conference acknowledges the service of retiring Council member Metuisela Tafuna and thanks him for his valuable contribution to the mahi of the group.
3. Council of Conference membership for 2027: Te Taha Māori: Ngaire Te Ahu (Co-convener), Alamaine McGregor, Faye Blossom, Maungarongo Tito, Te Wehenga Laird, Patria Tamaka, Laura Maruera, Iriana Rountree and Eriata Peri. (1 more to be confirmed at conference). Substitutes: Ada Brown, Shirley Rivers. Tauwiwi: Pauline McKay (Co-convener), Hiueni Nuku, Edwin Talakai, Freddy de Alwis, Toleafoa Tuimaunga, Michael Lemanu, David Poultney, Akanesi Havea, Myra Tautau. Substitutes: Mause Palu Lavulo; Kuli Fisi'iahi. (1 more TBC)
4. Council of Elders membership for 2027 is: Te Taha Māori: Te Otinga Rogers and Sarah Laird. Te Taha Tauwiwi: Margaret Birtles and Bob Franklyn.

5. Conference approves a formal review and refresh of the 2003 Vision Statement, with consultation across Te Taha Māori and Tauīwi, and that any revised Vision be presented to Conference for discernment and approval.
6. Conference mandates the development of a Connexional education and formation framework to strengthen understanding of Vision, Mission, and bicultural commitments.
7. Conference approves that the governing regulations of the Council be amended to formally expand membership to include dedicated youth representation, as follows: Te Taha Māori will have 2 additional designated Rangatahi seats added to the existing 10 seats, bringing the total to 12; and Tauīwi will have 2 additional designated Rangatahi seats added to the existing 10 seats, bringing the total to 12.
8. Conference initiates a review of the 4+4 Connexional Appointments process.

CONNEXIONAL BUDGET

SECTION A

2025-2026 Connexional Budget Funding Report

For the Year to 30 June 2026, contributions from parishes toward the wider work of the Church through the Connexional Budget totalled \$525,043 (2025 \$551,301) – a decrease of \$26,258 (2025 decrease \$21,517) from the previous year. Additional income of \$0 (2025 \$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 2026 year the Budget Task Group granted \$1,983,777 (2025 \$914,609) 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.

During the 2026 year the Connexional Budget fund received a PACT grant of \$3,000,000 towards Moemoea \$1,000,000 and Mahi \$2,000,000 these funds were deposited into Methodist Trust Association to be distributed in the 2026-27 year and beyond.

Budget Requests 2025-2026

The requested amounts for the 2024 -2025 and 2025-2026 year were:

	2024-25	2024-25	2025-26	2025-26
	Amount Requested	Amount Allocated	Amount Requested	Amount Allocated
Recipients of Guaranteed funding	\$59,400	\$59,400	\$63,250	\$63,250
Recipients of non-guaranteed funding	\$1,081,153	\$895,209	\$1,820,527	\$1920,527
Total	\$1,140,553	\$954,609	\$1,883,777	\$1,983,777

This was funded from:

	2024-25	2024-25	2025-26	2025-26
	Initial Giving	Anticipated Receipts	Initial Giving	Anticipated Receipts
Connexional Budget from Parishes & Entities	\$558,265	\$558,265	\$501,380	\$501,380
Uniting Congregations in Aotearoa	\$330,000	\$330,000	\$300,000	\$300,000
Grant - Special Account	\$0	\$0	\$0	\$0
Grant – PAC	\$0	\$39,344	\$0	\$2,000,000
Other Income	\$27,000	\$27,000	\$24,000	\$24,000
Total	\$915,265	\$954,609	\$825,380	\$2,825,380

This was made up of:

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

	Initial Giving	Actual Receipts	Percentage
2025-26	\$801,380	\$768,797	95.93%
2024-25	\$888,265	\$777,466	87.53%
2023-24	\$872,818	\$713,052	81.70%
2022-23	\$831,151	\$766,281	92.20%

Parish Receipts

A Results from Methodist Parishes

	Fully Paid	Not Fully Paid
2025-26	65	4
2024-25	65	4
2023-24	73	6
2022-23	66	18

B Percentage of Budget Allocation reached from Parishes

Methodist Contribution

	Initial Giving	Actual Receipts	Percentage
2025-26	\$501,380	\$518,713	103.46%
2024-25	\$558,265	\$551,301	98.75%
2023-24	\$572,818	\$509,693	88.98%
2022-23	\$597,223	\$516,722	86.52%

Union Contribution

	Initial Giving	Actual Receipts	Percentage
2025-26	\$300,000	\$250,084	83.36%
2024-25	\$330,000	\$226,165	68.53%
2023-24	\$300,000	\$203,359	67.79%
2022-23	\$233,928	\$249,559	106.68%

Please note that \$393,015 was received from Union Parishes and this was distributed from the fund including \$250,084 to Connexional Budget, \$110,313 to Synods, and \$33,333 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

2024- 25 Year and 2025-26 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 2025 was as per Appendix A2, and for the year to 30 June 2026 was as per Appendix A1.

Connexional Budget Task Group

The Budget Task Group for 2026 will consist of: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Maori or their representative, Shirely Rivers, Hiueni Nuku, Arapera Ngaha, Naasona Teo and Una Tikoinaka, 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 2027 is: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Maori or their representative, Shirley Rivers, Maungarongo Tito, Hiueni Nuku, Naasona Teo and Una Tikoinaka.

Appendix A1

Connexional Budget 2025-2026

Funding	Initial Giving	Anticipated Receipts	Actual Receipts
Contributions from Parishes			
Northland Synod	4,750	4,750	4,750
Auckland Synod	101,982	101,982	108,815
Manukau Synod	39,318	39,318	39,318
Waikato Waiariki Synod	52,384	52,384	52,834
Lower North Island Synod	63,500	63,500	63,500
South Island Synod	90,528	90,528	90,078
Vahefonua Tonga	68,000	68,000	68,000
Wasewase ko Viti Kei Rotuma e Niu Siladi	1,800	1,800	12,300
Te Taha Maori	50,000	50,000	50,000
Sinoti Samoa & Parishes	29,118	29,118	29,118
Administration Division			
Uniting Congregations in Aotearoa New Zealand	300,000	300,000	250,084
Other			
Special Account Grant			
Connexional Legacies and Other	9,000	9,000	27,838
Interest	15,000	15,000	189,930
PAC distribution group (requested)		2,000,000	3,000,000
Total Income	825,380	2,825,380	3,986,565

Allocations to Divisions & Committees

	Requested	Allocation	Actual
Guaranteed			
World Council of Churches	25,500	25,500	25,500
World Methodist Council	4,000	4,000	4,000
Other	18,750	18,750	18,750
Christian Conference of Asia	15,000	15,000	15,000
Total Guaranteed	63,250	63,250	63,250

Non-Guaranteed

Partnership & Mission Expenses

Connexional Expenses	903,957	903,957	875,457
Board of Administration	0	0	100,000
Archives	62,387	62,387	62,387
Ministry Education	160,000	160,000	310,000
Methodist Mission and Ecumenical	0	0	
Touchstone	109,787	109,787	109,787
Uniting Congregations of Aotearoa New Zealand	80,000	80,000	46,667
Christian World Service Overseas Aid- 2% of parish contributions	10,028	10,028	10,028
<u>Tauiwi Mission & Expenses</u>			
Te Hāpai ō ki Muri	411,087	411,087	411,087
Evangelical Network	33,281	33,281	33,281
Hospital Chaplaincy	30,000	30,000	30,000
Travel & Study	20,000	20,000	20,000
Redress		100,000	100,000
Bio Ethics	0	0	0
Total Non-Guaranteed	1,820,527	1,920,527	2,108,694

Total Allocation	1,883,777	1,983,777	2,171,944
Other Expenses			15,721
Grand Total	-1,058,397	841,603	1,798,900

Appendix A2

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

Moemoeā Grant Fund

Group	Grant request	Amount granted
Tonga District Women Fellowship	World Assembly – Methodist Women of New Zealand (Tonga District)	\$50,000.00
Hamilton East Methodist Parish	Community Meals, 'Laulotaha Mentoring' & Manuma'a'o e Funga Waikato Brass Band	\$5,000.00
Methodist Women's Fellowship	World Assembly of the World Federation of Methodist and Uniting Church Women	\$18,000.00
Me'a'ofafungani Tongan Panmure Methodist Church	To'utupu Ki he Taki Lelei – Youth to Strong Leaders	\$15,000.00
Northcote Tongan Methodist Church-Mo'unga Heamoni	Widows & Elders Connection Programme	\$11,000.00
Northcote Tongan Methodist Church-Mo'unga Heamoni	Fanau Mo'unga Heamoni-Sunday School Ministry Development & Sustainability	\$6,000.00
St Ninian's Uniting Parish	Youth and Families Programme	\$16,150.00
Manurewa Methodist Parish	The Corner of Hope Cross-Cultural Leadership, Hospitality, and Community Connection Initiative	\$45,000.00
Te Taha Maori -Te Tai Tokerau Rohe	Tai Tokerau Rangatahi	\$10,000.00
St Johns-Avalon	Tupu i he Kelesi Hub	\$10,000.00
Wesley Roskill Methodist Parish	Wesley Roskill Rangatahi & Parish Development	\$11,000.00
Vahe Loto Youth, Vahenga Ngāue Auckland Manukau Parish (VAM), Vahefonua Tonga 'o Aotearoa Synod (VTOA)	Growing Faithful Leaders: Vahe Loto Youth Development Initiative	\$60,000.00
Sinoti Samoa Mission Choir Methodist NZ	Sinoti Samoa Mission Choir leadership worship and community Outreach programme 2026	\$30,000.00
Ellerslie Tongan Methodist Church (ETMC)	Fanongo ki he Ui: Young Families Innovation & Wellbeing Pathway	\$35,000.00
Wasewase ko Viti kei Rotuma o Aotearoa	Leadership Development and Capacity Building Initiative	\$35,700.00
Ellerslie Tongan Methodist Fellowship Church	The Sunday Start Well Program + Celebrate & Elevate program	\$10,000.00
Wesley Methodist Church Papatoetoe	Taonga Tuku Iho - Womens from Generation to Generation Revival Project	\$20,000.00

Group	Grant request	Amount granted
Wesley Methodist Parish Papatoetoe, Auckland	E tū Rangatahi: Navigating and Documenting our Bicultural Identity through Sacred Haerenga and Media Production	\$38,923.80
Wasewase Ko Viti Kei Rotuma i Aotearoa	Wasewase ko Viti Sunday School Camp	\$60,000.00
Total granted		\$486,773.80

PAC DISTRIBUTION GROUP

1. About the PAC Fund

Some of you will know the story well, but it's worth telling again. The Prince Albert College Fund goes back to 1987, when land owned by the Church was leased out for 100 years. Ever since, the income from that lease has been distributed each year for innovative and creative projects that further the Mission of the Church, whether that's happening in a local Parish, a district, or right across the motu.

Any Methodist Parish, or Co-operating Venture with a Methodist component, can put its hand up for a grant and one seventh of what's available each year goes to mahi outside the Church altogether. At heart, PAC is simply a resource for helping good things happen, and that's the spirit we try to bring to every meeting.

PAC also no longer stands alone. In recent years it has been joined by newer funds, among them the Moemoeā Fund and the Rekindle the Vā o Papatūānuku Fund, which sit alongside PAC in the wider funding landscape and allow for more targeted, responsive support in specific areas of Mission. It's a welcome development, though one that asks for careful coordination so that applicants, and the Group, can see the fuller picture of what's being requested and granted across the Connexion.

2. Who Was in the Room

The Group got together on 24–25 July 2026 to work through this year's funding round. Around the table were Rev Tara Tautari (General Secretary), Talatoka Ducivaki, 'Sina-i-Faleu Pupulu, Lupeti Finau, Claudia Koroheke, Sarah Laird, Kelvin Aird, Alamaine McGregor, and TeRito Semu-Peyroux (Ex-Vice President).

3. Opening Devotion

We began, as we always try to, by grounding ourselves before the work started. TeRito Semu-Peyroux led us in an opening devotion called "Stewards for a Season," weaving together Weteriana understandings of stewardship and kaitiakitanga. The message was a simple but important one: these resources are held in trust for a season only. We are not owners, and we are not gatekeepers, we are stewards, accountable first to God, and to the people and stories behind every fund and every application.

TeRito's words called us to bring humility, wisdom and grace to our decisions; to really listen to the stories behind each application rather than just the numbers; and to remember that faithful stewardship isn't measured by what comes back to the Fund, but by what flourishes because we were faithful with it. That spirit of prayerful, attentive discernment carried us through the whole meeting.

4. What Guides Our Decisions

In keeping with that devotion, every funding decision the Group makes is measured against the PAC Fund's touchstones. These aren't a box-ticking exercise, they're the lens through which every application is genuinely considered: what the Methodist Church currently understands and prioritises when it comes to Mission; what the Bible teaches about how Christians should use money; what Wesley had to say in his sermons about wealth and how it should be used, and the

Methodist Church's commitment to being a Bi-cultural Church. Alongside those touchstones sit the more practical rules of the road: PAC doesn't fund individuals, building projects, or, generally speaking, ongoing wage or stipend costs. Between the touchstones and the practical criteria, we end up with a discernment process that's both faithful and appropriately disciplined.

Decisions themselves are taken by consensus across the whole Group, worked through in two rounds. The first is a quick pass through every application, simply asking whether it meets the Fund's criteria, those that don't, don't proceed further. The second round is where the real discernment happens: working together to prioritise among the applications that remain, weighing need, missional alignment, and the funds we actually have available to distribute.

5. Reflection on Last Year, and How This Year Fared

It's worth pausing on what last year's report told Conference, both because it was genuinely encouraging and because it still shapes how we approached this year's round. Last year's Group reported a significant increase in funds available for distribution: \$821,138 was allocated in 2025, compared with \$709,820 in 2024, enabling support for a broader range of initiatives across the life of the Church. That report also recorded 80 applications, reflecting growing engagement across the Connexion and the increasing diversity of financial resources now available, including the Moemoeā Fund and the Rekindle the Vā of Papatūānuku Fund noted above.

The Group at that time was assisted by many high-quality applications, though a small number still fell short on clarity, budgeting, or missional alignment, an encouragement we carried directly into this year's assessment. They also practised a welcome equity: prioritising at least one application from each Parish or rohe with multiple requests, to support smaller or under-resourced communities. And they flagged two trends worth noting, a striking number of applications for instruments, which they encouraged Parishes to consider hiring or sharing rather than each buying anew, and a growing number of environmentally focused applications now finding a natural home in the new Rekindle the Vā of Papatūānuku Fund. Their report closed with a call to share not just funds but tools, insight and support across the Connexion, a spirit of connexionality this year's Group hopes to see more of too (Section 8).

It was encouraging to see that report land with the wider membership, and this year's Group carried that same attentiveness forward, holding the line on compliance, applying that same equity lens across Parishes and rohe when prioritising this year's applications, and paying close attention to what the Fund actually requires before any application could be approved. The result: we received 86 applications across the Fund, and of those, 36 were approved, an approval rate of 42%. Between them, applicants asked for just under \$1.38 million; the Group was able to grant \$411,072, a meaningful step down from the \$821,138 granted last year (itself up from \$709,820 the year before). We don't want to over-read a single year-on-year shift, since the funds available and the applications received will always vary, but it's worth Conference having both figures in view, and we'll keep an eye on the trend as future rounds come through.

86 Applications Submitted	37 Applications Approved	43% Approval Rate
\$1.38m Total Requested	\$411,072 Total Granted	\$11,110 Average Grant

We think it's important to identify why more than half of this year's applications weren't approved. By far the most common issue was incomplete financial information, applications arriving without a budget, without supporting figures, or without enough detail for the Group to understand what was actually being asked for. A number of applications were also retrospective, seeking funding for projects or events that had already happened, which sits outside what PAC is able to support. Others hadn't been fully thought through: it wasn't always clear what the money would actually be spent on, how it connected to the wider vision, or what difference it would make. In a few cases, the request itself seemed inflated relative to the scale of the project, which made it hard for the Group to assess with confidence. A handful of applications were also seeking funding for the same

project from more than one source at once, Moemoeā and PAC being the most common combination, which meant the Group needed a clearer picture of the full funding request before it could reach a decision. And occasionally, applications simply didn't engage with the touchstones or criteria at all, leaving the Group unable to see how the request connected to the Fund's purpose. None of this reflects a lack of goodwill or good ideas, quite the opposite. Most of the applications we saw came from a genuine place of care for community and mission. But good intentions aren't always enough on their own; they need to be backed up with the detail that lets the Group say yes with confidence.

6. What We Want to Celebrate

It would be easy for a report like this to focus only on numbers and process, so we don't want to lose sight of what encouraged us most: roughly a third of this year's applications were rangatahi-focused or community-facing in some way, youth camps, Sunday School programmes, and community outreach among them. The commitment shown by these applicant groups to their communities was obvious, and it's exactly the kind of Mission-in-action the PAC Fund exists to support. We hope to see even more of it next year.

A few of the projects we were glad to support this year give a sense of the range of Mission the Fund makes possible:

Blanket Bank — Christchurch Methodist Central Mission (\$25,000)

A practical, community-facing response to need in Christchurch, in the South Island — exactly the kind of on-the-ground Mission the Fund exists to support.

The Pulela'a Youth Development & Education Initiative — Pulela'a Congregation, Māngere, Auckland (\$20,000)

A rangatahi-focused development and education programme in the North Island, backing young people in the Pulela'a congregation to grow in leadership and faith.

Ignite Sport Trust — Fusion Programme (\$5,000)

A sport-based programme in Lower Hutt supporting former refugee and migrant young people — a good example of Mission meeting community need in a practical, welcoming way.

7. For Applicants Not Successful This Time

We're conscious that behind every declined application is a group who gave their time to put a genuine dream or vision in front of us, and we don't take that lightly. We would encourage anyone in this position to consider reapplying in the next funding round once the gaps have been addressed. A declined application this year is not a judgement on the mission behind it, more often than not, it simply reflects a need for more detail before the Group can say yes with confidence.

8. Looking Ahead

Looking to next year, the Group's biggest hope is simply this: careful planning and attention to detail, right from the start of putting an application together. A little extra time spent thinking through the budget, checking the criteria, and being clear about what success looks like makes an enormous difference to how confidently the Group can support a request.

To help with that, we're introducing simple financial reporting moving forward, to ensure greater accountability and transparency for every project the Fund supports.

A few things we'd especially love to see more of:

- Telling us what happened: once a project is complete, we'd love to hear the story of what came from it, and where possible, some sense of its impact, not just that the money was spent, but what it made possible.
- Keeping the financial reporting simple: a straightforward account of how funds were used is enough, and it pairs naturally with the story above.
- Staying connected: we'd encourage applicants to keep weaving in a sense of our connexional life, sharing resources, lessons and wisdom gained from funded projects across the wider

Church, so good ideas don't stay in one place.
None of this needs to be complicated. Thorough preparation, realistic figures, and a clear sense of purpose will always put an application in a stronger position and it makes the Group's job of faithful discernment a great deal easier too.

9. Acknowledgements

We'd like to close by thanking the Connexional Office staff for hosting and supporting the Group's work over the two days, and every member of the Group for the time, care and prayerful attention they brought to this year's applications. It has been a privilege to serve as stewards of the PAC Fund for this season.

Submitted on behalf of the PAC Distribution Group



List of successful applications

1. **Board of Administration** — Archives – Digitisation Project — \$12,700
2. **Te Whare o Te Ata Trust** — Skate v Scooter — \$3,000
3. **Christchurch Methodist Central Mission (CMM)** — Blanket Bank — \$25,000
4. **Methodist Mission Southern** — Youth Transition Services Te Tuarāwharau; Safe Sleep for Youth Wellbeing — \$10,000
5. **Ignite Sport Trust** — Fusion programmes supporting former refugee and migrant young people — \$5,000
6. **Wesley Community Action (Wesley Wellington Mission)** — Hurihanga — \$30,000
7. **Beckenham Methodist Church (BMC)** — Improvement of Church environment — \$860
8. **Samoan Methodist Church Gisborne** – Mustard Seed Meko — Sunday School / Men's Ministry / Women's Fellowship / Youth programmes — \$10,000
9. **Parentline Manawatu Inc** — Cost of Insurance in 2027 — \$3,000
10. **Auckland Methodist Central Parish** – Pitt Street Fijian Congregation — Pitt Street Fijian Sunday School Wasewase Camp 2027 — \$10,529
11. **St John's Moraia Fijian Methodist Parish** — Ijipita Women Outreach — \$5,000
12. **Sister Eveleen Retreat House (SERH)** — Sarah Gardiner (Board chair) — \$10,000
13. **Chartwell Cooperating Parish** — Resource support for Youth and Family Programmes — \$700
14. **Sinoti Samoa – Methodist Church of NZ** — Le Malaga o le Tala Lelei mo Tauranga & Blenheim (Church planting/outreach) — \$13,500
15. **To'utupu Tonga Trust (Tongan Youth Trust)** — Kai Mo'ui Lelei – Healthy Eating Programme — \$10,000
16. **Tabacakacaka Viti e Okaladi (Meadowland Fijian Parish)** — Trans-Tasman Youth

- Leadership & Discipleship Exchange 2027 — \$10,000
17. **Mahurangi Methodist Parish** — Mahurangi Parish Audio System — \$6,593
 18. **Neighbours Day Aotearoa Charitable Trust** — Neighbours Aotearoa: Make A Move — \$2,500
 19. **Vai 'oe Mo'ui Tongan Methodist Church** — Empowering women's income-generating project — \$5,000
 20. **Auckland Methodist Central Parish** — Mt Eden Light of Life Homework Club 2026/27 — \$12,969
 21. **NZ Methodist Women's Fellowship** — From Overdraft to Overflow – Garden of Roses, Te Awamutu — \$30,000
 22. **Northland Urban Rural Mission Trust** — Housing the homeless — \$4,000
 23. **Hamilton East Methodist Parish** — St John's Tongan Youth Group — \$5,000
 24. **Sinoti Samoa Tupulaga of the Wellington District** — Tupulaga Retreat — \$10,000
 25. **Kilikali Methodist Church – Women's Fellowship** — Fijian Women Holistic Wellness & Spiritual Retreat 2027 — \$15,100
 26. **Oak Development Trust – Riccarton** — Our Story (Book Proposal) — \$5,000
 27. **Pulela'a Congregation – Youth Group** — The Pulela'a Youth Development & Education Initiative — \$20,000
 28. **Auckland-Manukau Tongan Parish / East-Tamaki Congregation** — East-Tamaki Youth Camp — \$7,021
 29. **Interdenominational Tertiary Chaplaincy Trust** — Thursday Lunches for Students in Need — \$3,400
 30. **Ngā Pou Herenga: the Funeral Guides' Collective** — End of Life & Funeral Guide Training Programme 2026 — \$5,000
 31. **Beneficiaries Advice Mount Albert Trust Board (BAMA)** — Beneficiaries Advice Service — \$6,000
 32. **New Plymouth Samoan Methodist Women's Fellowship** – Health and Wellness Project - \$14,500
 33. **Blenheim Tongan Methodist Parish** — Youth Praise and Worship — \$9,700
 34. **Koroturaga Fijian Women's Fellowship (Wellington Methodist Parish)** — The Master's Calling: Imparting the Spirit of Service — \$5,000
 35. **Auckland Manukau Tongan Parish** — Talanoa Ako (Professional Development) for Presbyters and Spouse — \$10,000
 36. **Sinoti Samoa Mission Choir** — Sing with Us (Hawkes Bay – Hastings/Napier) — \$5,000
 37. **Board of Administration** — Connexional Technology Roadmap – Phase 1 implementation — \$70,000
- Total granted: \$411,072**

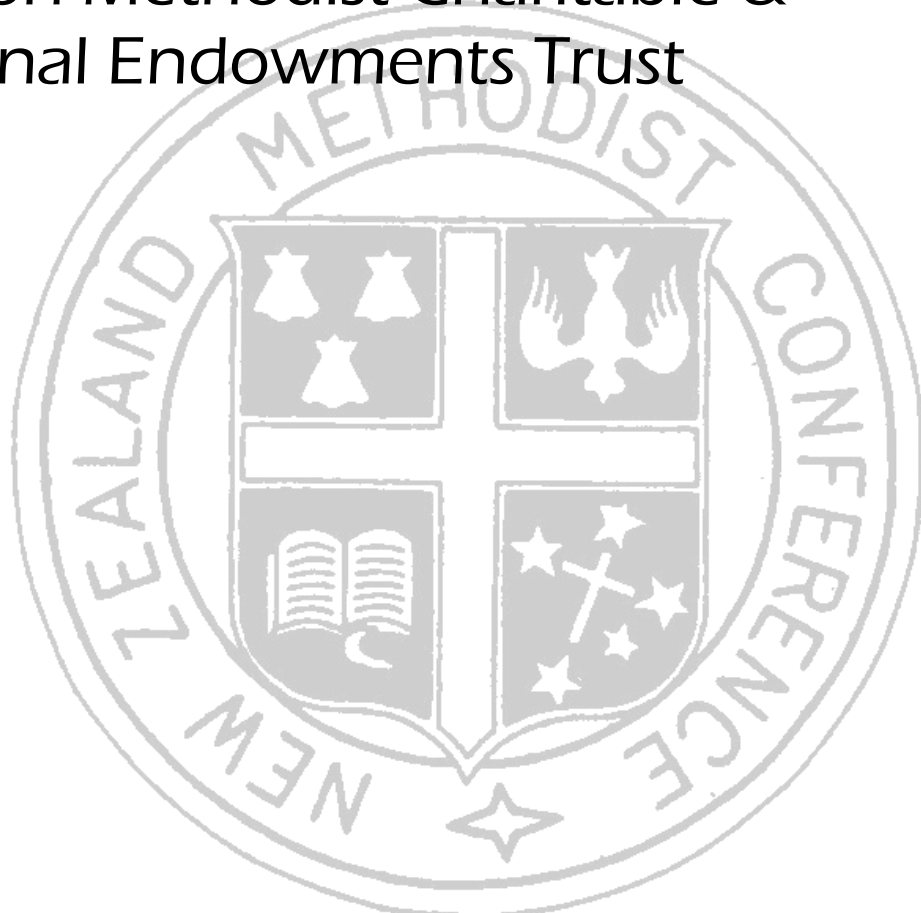
Suggested Decisions:

1. The report is received.
2. The PAC Distribution Group membership for 2027: Kelvin Aird, Talatoka Ducivaki, Alamaine McGregor, Claudia Koroheke, Sarah Laird and Sina-i-Faleū Pupulu, Lupeti Finau.

B(i)

Te Taha Māori

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



TE TAHA MĀORI



Ka ū te tai i te ākau, ka tangi te ngaru ki te one.
Ka ruku te rā ki roto i te moana hōhonu,
Ka rere te wairua i runga i ngā au o Tangaroa.
Kua wehe atu koe Te Reo Powhiri ki tua o te pae,
ki te kāinga tūturu o te wairua.
Ka marino te tai, ka tau te mauri ki te moana,
ka whakatere te waka ki tua o te ārai.
Haere rā e Te Reo Powhiri
kia ū tō haerenga ki te kāinga o ngā tūpuna.
Kia au tō moe

As the tide lingers solemnly against the reef, the waves echo the sound of deep emotions. The sun begins to set beyond the horizon, to the sacred sea where Tangaroa waits to carry the spirits of our loved ones back to our spiritual home. The sea is at peace, the mauri has returned, the ancestral waka now makes its journey beyond the veil of the living. Farewell, your journey is now complete. Return to your ancestors who wait to receive you. Rest in peace, farewell, farewell, farewell...

Te Taha Maori acknowledges our whānau and friends who have recently passed. We remember their courageous dedication in many forms to support and uphold the mana of Te Taha Māori. We remember them in our hearts, our actions our hopes and dreams as we strive to uphold the visions of those long gone. We remember their families, Hapū and Iwi and we ask that God receives them into his loving care.

He Tohu aroha mō:

Frances Baker, Marthena Dixon, Cecilia (Sis) Flavell, Collin Flavell and Shane Flavell, Jione Havea, Hira and Wekete Hunapo, Walter Makiha, Sharon Tito, Barney Winikerei, Monty Winikerei. Nā reira e ngā mate maha, haere mai, haere!

THEOLOGY

As always, we continue to explore expressions of our tino rangatiratanga and our theology as we navigate our way through the day-to-day ministrations of being Te Taha Māori. In doing so we looked to our strategic plan and its themes of *karanga ake*, *whakapono ake* and *mana ake* seeking to ensure our strategic direction continues to be relevant and fulfil the needs of our work today.

Theology of change and theology of whenua that led to discussions and clarifications around Kōrero Papatupu Whenua (Land Stories) were explored in our Hui Poari theology sessions. Revisiting our history and the rationale for the compilation of these stories helped to remind our members of the basic elements of our Māori theology. It also prompted developing mission strategies around our Rohe properties.

In June we had the opportunity to hear from our Kaiwhakahaumarū, Sonia Pope, who helped us unpack the various elements of the church's Safeguarding Policy. Much of this was new to our Hui Poari members and highlighted concerns that we will have to grapple with. The importance of this work and policy is acknowledged.

TE TAU KUA HURI Weteriana Hub

Opportunity: Early in the year, the proposal was brought to Hui Poari to build a Weteriana Hub on our own whenua at Wesley College. The intention was to create a space and place where Weteriana across all parts of the church might have a gathering place in Auckland; a conference centre large enough to cater for us all. Accommodation units, office spaces, small meeting rooms that could be opened for larger meetings (Synods, Candidate Assessments etc.), block training courses (Trinity College) and the technology to match were part of the plan.

Rationale: Population demographics show that the area south of Auckland is growing rapidly. The Paerata Train Station, due to open in August provides easy access. Wesley College has been under the spotlight in recent years for all the wrong reasons. Close alignment to the college would ensure a strong Weteriana presence and mentoring relationships for the school. Our office building at 409 Great South Rd is no longer fit for purpose, is outdated and has costly structural issues.

As Te Taha Māori is one of the partners in the 409 Great South Rd building, engaging with this opportunity needed to be brought to the Hui Poari for support and endorsement. The two other partners in that building, Te Hāpai ō ki Muri and the Connexional Office have already given support and agreed that the sale of the Penrose building could be used to support a 'Weteriana Hub' build. After much discussion and discernment Hui Poari asked that this plan be shared with the wider Connexion and for other parts of the church to be encouraged to support the project.

Discussion Papers:

There have been several discussion papers put before the whole church this year for our discernment. Hui Poari engagement with all these matters has been intense and, in all cases, Te Taha Māori members have been involved right from the start. Te Waka Hourua is an example where a few of our members joined with those from the wider Connexion and began to wānanga ideas and understandings around statistics and the recording of same. The resultant discussion paper was the foundation for the proposal now set before the Conference.

Theological Understandings of Ministry and the Appointment of a Lay Principal at Trinity Methodist Theological College, Te Amorangi ki Mua Report, Review of the Council of Conference, New Initiatives Discussion Paper, Te Hāpai ō Ki Muri Report and Safeguarding Policy are examples of the discussion papers and matters requiring full understanding and discernment by us all. It has taken time, but most important is that full and frank discussions have allowed us to come to positions, offering feedback to the report writers that will enhance the proposals to conference.

Reviews:

For some time now Te Taha Māori have been concerned to strengthen our governance understandings, practices and structures. We engaged an external company, Pumau Associates, to help us address these issues and work has begun to implement some of their recommendations. It will take time, but we believe the changes being considered will strengthen the governance practises in the **Hui Poari**.

An internal review of our **Pou Whakarae** (Operations manager) position is currently underway. The role, the scope, the delegated authority and performance are all part of that review which we aim to complete before year end.

We have taken time to reconsider our **Liaison Persons** roles, responsibilities and employment status. Employment changes that better align us with recent upgrades to Tax Law, and the requirements of Inland Revenue have prompted change. As of 2027 our Liaison Persons will be remunerated as employees of Te Taha Māori.

In January, we received the resignation of Tumuaki Arapera Ngaha, effective at the start of the new connexional year, 1 February 2027. That brought into play the **4 + 4 process** for connexional appointments and at this time the work is on-going.

NGĀ HĀHI PUTA NOA I TE AO (Ecumenism – Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa - Māori Council of Churches in Aotearoa)

See Appendix 1: Annual Report 2026

NGĀ HĀHI PUTA NOA I TE AO (Ecumenism Te Taha Māori engagements)

"Threads of Love: Weaving Christ's Love Across Cultures and Boundaries" was the theme of the Uniting Church in Australia's President's Conference held in Tongatapu and hosted by the Free Wesleyan Church of Tonga in November 2025. It was an enriching experience that strengthened the bonds of faith, culture, and fellowship across our Methodist and Pacific communities. For two of the four Te Taha Māori members who attended, this was their first international ecumenical engagement. They returned encouraged and challenged to continue weaving relationships and

manaaki with our diverse communities here in Aotearoa

A small delegation accompanied the Presidential Team to the 200th anniversary for the Free Wesleyan Church in Tonga and our people were humbled by the gracious and generous manaaki of their hosts.

We offer our sincere condolences to the whānau of Rev Professor Jione Havea at his sudden loss. Friend of Te Taha Māori, Jione will be missed. Our people accompanied Trinity College Staff and President Te Aroha Rountree to his funeral service in Sydney.

Engagements of our people in the context of CCA and WCC this year can be found in the Mission and Ecumenical Report to Conference and the Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa Report, Appendix I. of this report.

NGĀ WHAKANGUNGU MĀTAURANGA: Enabling Ministry Team (EMT)

President Te Aroha joined our 20-30's Rangatahi group (He Ngaru Hōu) at Māngungu Mission Station in Horeke to commemorate the February 12th Hokianga Treaty signing. The gathering brought together descendants of the signatories, tangata whenua, church representatives, kaumātua, rangatahi and whānau to reflect on the enduring significance of Te Tiriti o Waitangi. Our church's commitment to Treaty partnership has tangible expression in this anniversary.

Our first EMT wānanga of the year was held online and explored the theme of Kōrero Papatupu Whenua (Land Stories). Through a biblical lens, members deepened their understanding of Māori identity, spirituality, whenua, and community within the Methodist Church's life and mission. Integrating Scripture, tikanga Māori, and Wesleyan theology, the workshop nurtured holistic discipleship and strengthened connections between faith, culture, and whenua.

Reviewing opportunities for greater financial support for our Minita-a-lwi, originally considered to be 'self-sufficient' lay minister positions is an imperative. We acknowledge that in today's economic climate supports for our lay ministers is a necessity.

Work has progressed on the position of a Kaiwhakamaurea-tū an educator role and our Kaiarahi Rangatahi and Liaison Person's job descriptions are confirmed.

HE TITIRO WHAKAMUA (Future Aspirations)

Safeguarding and governance training must be a priority for our people this next year and that signals prioritising the appointment of a Kaiwhakamaurea-tū. Implementing sub-committees within Hui Poari will help to streamline our work and open up opportunities for upskilling of our members.

At the Rohe levels we aim to better equip our members to support and grow our Rohe and local marae communities. Rohe are also encouraged to develop mission strategies for their properties.

We look forward to new Te Taha Māori leadership and are committed to supporting a smooth and steady transition.

Suggested Decisions:

1. The Report is received.
2. We acknowledge and thank the Pou Whakarae and administration staff, Sharon Tito, and Rangimarie McDowell whose work helps make our operations run smoothly.
3. We acknowledge and thank our staff who have stepped up and supported the teaching at Trinity during the course of President Te Aroha Rountree's term of office. Their commitment to serve in that capacity has been commendable.
4. The members of Hui Poari for 2027 will be: Tumuaki (to be confirmed by the President), Chair; Maungarongo Tito, EMT members; Keita Hotere, Hoana Flay, Te Aroha Rountree, plus Kaiwhakamaurea-tū (to be confirmed by the President), Rohe Delegates; Eva Pirini, Sarah Laird, Faye Blossom, Ngahina Ranui, Patria Tamaka-Pairama, He ngaru hōu; Te Otinga Rogers, Maree Rogers, Te Wehenga Laird.
5. Liaison Persons for 2027 are yet to be confirmed and will be appointed by the President'
6. Membership of Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa for 2027 will be Tara

Tautari, Te Aroha Rountree and Maungarongo Tito.

7. Finally, we wish to acknowledge and thank Tumuaki, Rev Dr Arapera Ngaha for her dedication and unfailing service to Te Taha Māori and te Hāhi puta noa. We wish her well into the future.

Appendix 1

Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa Māori Council of Churches of NZ
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2026 Annual Report

Introduction

Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa continues its important role as an autonomous Māori ecumenical body, bringing together Māori representatives from the Anglican, Baptist, Catholic, Methodist and Presbyterian traditions. Established in 1982 following the development of a Māori section within the former National Council of Churches in New Zealand, the Rūnanga exists to make visible the unity of Christians in Aotearoa and to encourage participation in the wider ecumenical movement.

The year 2026 has provided opportunities to strengthen relationships between Māori churches, wider Christian communities and international ecumenical partners. Te Rūnanga's work remains grounded in whakapapa, whanaungatanga, manaakitanga and the Gospel, while seeking to ensure that Māori perspectives are represented within national, regional and global Christian conversations.

Leadership and Appointments

A key priority for the Rūnanga in 2026 has been maintaining effective representation and leadership across its member churches and associated ecumenical bodies. Appointments and representation are important not simply as organisational matters, but as a means of ensuring that Māori voices continue to shape the direction of ecumenical work in Aotearoa.

The Rūnanga is represented within wider church structures, including ecumenical and chaplaincy initiatives. For example, David Moko has served as Chair of the Trust Board of Te Tira Tūhāhā / Prison Chaplaincy Aotearoa, representing Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa. The board brings together representatives from several major Christian traditions and demonstrates the Rūnanga's contribution to practical ecumenical ministry.

Appointments during the year should continue to be understood within the wider objective of developing Māori Christian leadership and ensuring continuity between generations. The Rūnanga remains committed to supporting people who can work confidently across denominational boundaries while remaining firmly connected to Māori identity, tikanga and the life of the churches.

Travel and Ecumenical Engagement

International and regional engagement remains an important expression of the Rūnanga's membership of the global ecumenical family. Te Rūnanga is recognised as a member of the World Council of Churches (WCC), with its ecumenical purpose centred on strengthening Christian unity, witness and service.

The Rūnanga has also maintained links with the Christian Conference of Asia, reflecting the importance of Aotearoa Māori participation within the wider Asian and Pacific ecumenical context. Recent participation has included representation at major WCC events. At the WCC 11th Assembly, Te Aroha Rountree participated as a delegate for Te Rūnanga, while Filo Tu contributed as part of the Assembly staff. This participation demonstrated the value of Māori representation in international discussions concerning the future of Christianity, justice, peace and creation.

The Rūnanga's international engagement is also strengthened by its relationships with Pacific churches. Māori participation brings distinctive perspectives on Indigenous identity, colonisation, land, creation, community and Christian mission. These perspectives are increasingly important within the global ecumenical movement.

Engagement in Ecumenical Forums

A significant foundation for current ecumenical engagement was the WCC consultation held in Aotearoa in October 2024. Hosted jointly by the Methodist Church of New Zealand and Te Rūnanga, the consultation brought together church leaders and theologians from Aotearoa and the wider Oceania region. Its theme, “Transforming Discipleship and Creation,” encouraged reflection on Christian discipleship, ecological justice and the responsibilities of churches to local communities and creation.

The consultation demonstrated the strength of Māori approaches to dialogue. Wānanga, talanoa, storytelling, relationship-building and listening provided important foundations for theological and practical discussion. These approaches continue to offer a valuable contribution to ecumenical engagement in 2026.

The Rūnanga has also participated in national conversations through relationships with other churches and Christian organisations. The National Dialogue for Christian Unity provides another avenue through which Christian traditions in Aotearoa explore questions of unity, truth and common witness. Te Rūnanga's involvement ensures that Māori perspectives are part of these conversations rather than being treated as an additional or secondary consideration.

Te Tiriti, People and Place

An important area of national engagement in 2026 has been the relationship between Christian faith, Te Tiriti o Waitangi, tangata and taiao. In June 2026, church leaders met with Prime Minister Christopher Luxon to discuss issues affecting communities and the future of Aotearoa. Te Rūnanga was among the Christian bodies represented in the preparation of a paper addressing peace, Te Tiriti, people and the environment.

This engagement reflects Te Rūnanga's responsibility to contribute a Māori Christian perspective to public conversations. Issues such as social cohesion, poverty, justice, environmental responsibility and the integrity of relationships under Te Tiriti remain significant areas for continued church engagement.

Looking Forward

As the Rūnanga moves forward, three priorities are particularly important. First is the continued development of Māori Christian leadership, including succession planning and opportunities for emerging leaders. Second is strengthening relationships between the member churches so that ecumenism is experienced not only at formal meetings but through practical ministry and shared witness. Third is maintaining an active Māori voice within international ecumenical forums, particularly those addressing Indigenous peoples, climate justice, peace, human dignity and the future of the Pacific.

The Rūnanga's contribution is distinctive because it brings together Christian unity and Māori identity. Its ecumenical vocation is not simply about institutional cooperation; it is about building relationships in Christ while recognising the histories, responsibilities and hopes of Māori communities.

Conclusion

The 2026 year demonstrates the continuing relevance of Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa as a Māori ecumenical voice within Aotearoa and the wider world. Through leadership appointments, representation, travel and participation in national and international forums, the Rūnanga contributes to the wider search for Christian unity, justice and peace.

The challenge for the coming period is to build on these relationships, strengthen Māori leadership and ensure that the voice of Te Rūnanga remains confident, relational and grounded in tikanga Māori and the Gospel. In doing so, the Rūnanga can continue to offer an important contribution to the churches of Aotearoa and to the global ecumenical movement.

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

Te Atawhai Centre in Kawakawa continues to be an important community facility. Following the completion of major renovations, additional security measures have been implemented including surveillance cameras and controlled access systems to protect the building and its users. The Trust continues to work alongside the local Rohe to ensure the facility remains a welcoming and sustainable space for ministry and community engagement.

In July, members of the Trust joined with senior members of the church responding to an invitation to meet with Ngāti Uru Hapū Iwi Authority in Kaero,

Mangungu continues to hold a central place in the story of both Te Tiriti o Waitangi and the Methodist Church in Aotearoa. At Mangungu, the Trust has continued its commitment to the preservation of this historically significant site through maintenance and enhancement projects, including monument restoration and improvements to facility management arrangements.

The Trust remains committed to preserving and maintaining the Mangungu Church and surrounding facilities. During the year, work was undertaken to improve site maintenance and strengthen governance arrangements for activities operating within the precinct.

We continue to advocate for the ongoing recognition of 12 February 1840 as a significant date in the history of Te Hāhi Weteriana o Aotearoa and in the story of Te Tiriti o Waitangi.
Taranaki

Waikato

The Te Rahui redevelopment project in Hamilton has progressed significantly during the year. Detailed planning work, budgeting, and submissions to the Methodist Church Property Committee (MCPC) have been completed and approved, allowing the project to move toward resource consent and construction phases.

The Trust has also completed Healthy Homes compliance requirements for current residential occupancy agreements. Careful planning continues to ensure that current tenants are supported throughout the redevelopment process while maintaining the long-term vision of creating additional housing and community resources.

Taranaki

Taranaki remains a significant focus for the Property Trust.

In New Plymouth, several properties within the Whiteley Street portfolio have undergone renovation and maintenance to improve tenant accommodation and property standards. The Trust continues to assess opportunities within the area as part of a broader strategic vision for Weteriana presence in Ngāmotu.

Trustees have recognised that future property acquisitions in the Whiteley Street area must align with a clearly articulated mission strategy developed in partnership with the Taranaki Rohe. We continue to work toward this goal to ensure all property decisions support the wider ministry aspirations of the Church.

In Hāwera, ongoing maintenance programmes have included security upgrades, digital access systems, repairs, and facility improvements across the Tahupotiki Centre, Taiohi, and associated properties. These projects ensure our facilities remain safe, secure, and fit for purpose.

The Trust also approved the sale process for a residential property, the former parsonage at Coby Sydney Drive following a review of its strategic value and financial performance. The property has experienced substantial capital growth since acquisition and will likely go to the market in October.

Ngāmotu Marae

The vision of Ngāti Te Whiti to establish a marae in Ngāmotu has continued to gather momentum. Following the Trust's earlier commitment of financial support, the project has secured up to an additional \$8.5 million in Government funding. This represents a significant milestone and strengthens confidence in the successful delivery of the marae development.

The Trust remains committed to walking alongside Ngāti Te Whiti in a spirit of partnership, reconciliation, and mutual respect as this important project moves forward.

PŪTEA (Finance Distribution)

The Trust remains in a strong financial position, underpinned by leasehold income, rental revenue, and investment returns.

During the reporting period the Trust:

- Approved the 2026-2027 budget.
- Undertook comprehensive reviews of rental policies and rental levels across the portfolio.
- Continued monitoring debt recovery and leasehold arrears.
- Reviewed financial reporting systems to provide greater transparency and accountability across Rohe.
- Maintained oversight of significant development projects including Te Rahui and Ngāmotu support commitments.

The trustees acknowledge the continued stewardship of our investment portfolio and the work undertaken by staff and advisers in ensuring the long-term sustainability of Trust assets.

NGĀ TAKE TURE (Legal Matters)

Legal compliance and risk management continue to require significant trustee attention.

Key matters during the year included:

- Leasehold compliance and enforcement matters in Taranaki.
- Resolution of longstanding title and succession issues relating to Whiteley Street properties.
- Reviews of tenancy agreements and boarding agreements to ensure alignment with current legislation.
- Ongoing investigations into historical trust deeds and original legal documents.
- Consideration of lease reviews and valuation matters, including significant lease negotiations with the Ministry of Education.

The Trustees remain committed to acting transparently and responsibly while protecting the integrity of Trust assets and ensuring compliance with all relevant legislation.

WHAKAHAERE ME TE RAUTAKI (Governance and Strategy)

The Trust has devoted considerable attention this year to strengthening governance systems and strategic planning.

Significant work has included:

- Development of a comprehensive trustee skills matrix.

- Contractors review (Pou Whakarae) undertaken with external consultants.
- Review and adoption of Tenancy and Pet Policies following changes to residential tenancy law.
- Introduction of improved project tracking and reporting systems.
- Strategic discussions regarding future property acquisitions and mission alignment.
- Consideration of trustee succession planning and board capability requirements.

The Trustees recognise that strong governance is essential for responsible stewardship and creating long-term benefits for future generations.

HAERE WHAKAMUA (Moving Forward)

Looking ahead, the Trust remains focused on several strategic priorities:

- Advancing the Te Rahui redevelopment project.
- Supporting the ongoing development of Ngāmotu Marae.
- Continuing mission-led property development throughout Aotearoa.
- Strengthening relationships with iwi, hapū, and local communities.
- Improving governance systems and trustee succession planning.
- Further developing the strategic vision for a Weteriana Hub and future ministry infrastructure.

We remain committed to ensuring our whenua, buildings, and investments are used wisely to support the mission of Te Hāhi Weteriana o Aotearoa and the aspirations of Te Taha Māori.

NGĀ TOHUTOHU (Suggested Decisions)

1. The Report is received.
2. We acknowledge and thank the Connexional Staff Jane Pinney, Peter Van Hout and Wendy Anderson who work so diligently on our behalf.
3. We also commend the staff in the Te 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 acknowledge the contribution of the Trustees of Te Taha Māori Property Trust whose governance, oversight and strategic guidance continue to ensure the responsible management of Trust assets for the benefit of present and future generations.
6. The Membership of the Te Taha Maori Property Trust for 2027 is Arapera Ngaha, Tara Tautari, Ngaire Te Ahu, Harry Tawhai and Akinihī Hotere.

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 wider Wellington Region.

Business matters

The Trust held its Annual General Meeting in October 2025 in Wellington where we officially welcomed Alamaine McGregor and Rev Neti Petaia as our new co-chairs.

Key discussions centred around the wider changes that are being implemented by the Methodist Church of NZ and the potential implications for the Trust. The Trust undertook a review of our current membership, and we are pleased to report that we meet the requirement for 60% of our Board to be members of the Methodist Church. In our bid to keep abreast with the priorities of young people in our church and communities, the Trust extended an invitation to younger members of the Methodist Church and continues to pursue the same.

Two key projects for the Trust are the commissioning a land story and convening of a roundtable for community partners. Trustees are committed to re-initiate discussions with

appropriately qualified 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.

Over the years, the Trust has found that 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 and supporting those who most need it. In their annual reports, our community partners describe the positive, wide-reaching impacts of their work and acknowledge that Trust funding has enabled them to respond effectively to community priorities.

To support this work, the Trust extended an invitation to our current community partners for a roundtable meeting. In 2026, rising commuting costs and severe weather events in Wellington meant the Trust met primarily online. Our community partners have now been invited to attend our next face-to-face meeting in September 2026.

In 2026, the Trust observed an increase in school grant applications from both current and prospective recipients, including several proposals that did not align with the Trust's objectives. The Trust generally supports grant applications from schools undertaking educational initiatives that promote Māori learner success and strengthen biculturalism in Aotearoa. Some of these projects have included supporting tamariki and their whānau to attend Te Mana Kuratahi (National Primary School Kapa Haka competition) and school community participation in celebrating Matariki and other Māori events. Other schools carried out teaching and learning projects for tamariki and their whānau in places of significance for Māori.

Acknowledgements

We extend our sincere gratitude to Rev Nicola Grundy and Matthew (Matt) Roberts who served as co-chairs of the Trust for many years. They guided and supported the Trust in our efforts to streamline the funding criteria, to explore grant making opportunities that sit 'outside the box' and to build new relationships. Rev Nicola and Matt resigned from the Board at the 2026 AGM. We wish them well in their respective journeys.

2026 Grants

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

The Trust made 18 grants to schools, Kura Kaupapa and school-related organisations in 2026. 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, wellbeing and leadership development programmes. The Trust continued to support our long-term and 3 new community partners.

Grants - year ended 30 June 2026

SCHOOL GRANTS 2026	Approved Amount	COMMUNITY PARTNERS 2026	Approved Amount
Brandon Intermediate School	\$1,000	Wesley Community Action	\$60,000
Cannons Creek Street	\$2,500	Palmerston North Methodist Social Services	\$5,000
Corinna School	\$5,000	Wellington Methodist Fijian Youth Group	\$5,000
He Huarahi Tamariki School (Teen Parent Unit)	\$3,000	Zeal Youth	\$7,000
Konini Primary School	\$3,000		
Koraunui School	\$3,000	New community partners	
Lakeview School	\$5,000	Big Buddy	\$5,000
Linden School	\$2,000	Evolve Youth	\$5,000
Maraeroa School	\$4,000	Rediscovering Wellbeing	\$5,000
Ngati Kotahitanga [Maori-medium whanau at Newtown School]	\$5,000		
Petone Central School	\$2,500		
Porirua East School	\$3,000		
Rangikura School	\$4,500		
Te Ara Whanui Kura Kaupapa Maori [TAWKKM]	\$4,000		
Te Kura Kaupapa Maori o Wairarapa	\$5,000		
Titahi Bay School	\$2,000		
Wainuiomata High School - Te Kura Matua o Wainuiomata Wharekura	\$5,000		
Ignite Sports Trust	\$5,000		
TOTAL	\$64,500	TOTAL	\$92,000

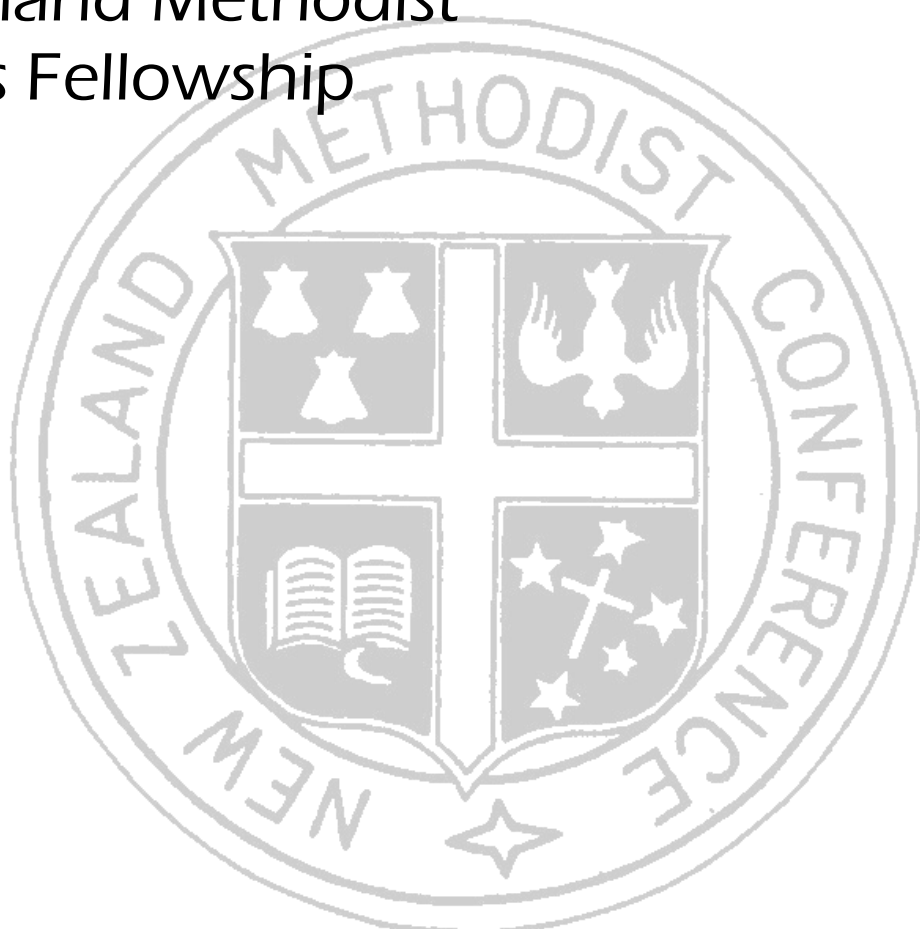
Suggested decisions

1. The report is received.
2. The membership of the Board for 2027 is: Alamaine McGregor (co-Chair), John Willis (Treasurer), Kathryn and Kelvin Lane, Lute Taufalele-Vute, Neville Price, Patria Tamaka-Pairama, Rev Neti Petaia (co-Chair), Rev So'otaga Misikei, Shelly Rao (Secretary), and any others appointed by the President.

B (ii)

Tauiwi

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



TAUIWI STRATEGY AND STATIONING

Introduction

Tauiwi Strategy is made up of Synod Superintendents and Lay Representatives, along with the Tauiwi members of the Council of Conference and Connexional resource people – the President, Vice President, Kai Hāpai, General Secretary and acting Principal of Trinity Methodist Theological College. It meets twice a year – in March over the weekend, and in August from Sunday afternoon to Tuesday afternoon.

After each Strategy Meeting, time is spent on Stationing matters – half a day in March and up to one and a half days in August. The Stationing meeting includes the Synod Superintendents and Lay Representatives, along with the Connexional resource people.

Each meeting starts with theological input from the Presidential Team. This year their reflections have highlighted the need to move from agreeing to affirm partnership as a living covenantal relationship to accountable practices.

March Meeting

The matters brought to the March Tauiwi Strategy meeting by the General Secretary, Kai Hāpai, and Principal tended to be preliminary reports, giving context and depth to matters that become discussion papers sent out to Synods and Rohe to discuss. These discussions enabled Tauiwi Strategy members to offer insights when Synods grapple with the discussion papers.

At each meeting, the Synods report on their activities and developments. The reports presented in March highlighted:

- The need for Synods to be more intentional in strengthening their relationships with Te Taha Māori and the relevant Rohe as part of their ongoing mission and governance responsibilities.
- The increasing complexity associated with shared property arrangements involving multiple denominations and cultural groups. This issue is being addressed through the ongoing development and implementation of the Connexional Property Strategy.

As some Synods will know, a new system for the appointment of Synod Superintendents was trialed for the new Northern, Waikato Waiariki and Vahefonua Synod Superintendents. This worked well for these Synods. A suggested decision regarding the implementation of this new process will come to Conference through Te Hapai o Ki Muri.

One of the tasks of Tauiwi Strategy is to receive the nominations from Synods for the Council of Conference and Council of Elders. The lack of nominations from Synods at times has been concerning. One of the Synods decided not to make a nomination for the Council of Elders because they questioned if Elders are still needed. After discussing this matter, it was decided that Tauiwi Strategy would ask Conference to consider undertaking a review of the Council of Elders to ascertain its current effectiveness and necessity.

August Meeting:

The August meeting marked a significant step in responding to the discussion held in March regarding partnership. Tumuaki, Rev Dr Arapera Bella Ngaha, was invited to attend as a Connexional Resource person. Recognising the valuable contribution that Connexional resource people regularly make to Tauiwi meetings, Tauiwi welcomed the opportunity to benefit from the Tumuaki's guidance, wisdom and insights. Continuing to have all Connexional Resource people present enriches the discussions through broader perspectives and reinforcing the commitment to working collaboratively. This approach reflects an intentional effort to deepen mutual understanding and partnership.

The General Secretary's session covered a proposal that has come out of the discussions about the possibility of having a Lay Principal for Trinity Methodist Theological College – namely presbyters being seen as employees of the Methodist Church of New Zealand. Different aspects and considerations were discussed. The General Secretary will be bringing a recommendation to Conference that there be further investigation on this matter.

Sonia Pope, Director of Safeguarding, shared information on a recent survey she undertook with presbyters, as well as the work she has undertaken to address safeguarding matters that have arisen in the Church. Time was also spent on the amendments to the MCNZ Safeguarding policy. Matters that still need to be addressed were identified.

Dr Emily Colgan, acting Principal for Trinity Methodist Theological College, started her session by sharing the study offered by Trinity College and the current student demographics. Information and sharing then focused on the Ministry Formation Programme, including its current challenges. The meeting then broke into four groups to discuss and give feedback on different aspects of ministry, from discernment to ordination.

Each Synod presented a report on their expected ministry needs for the next five years and the ramifications of this. It is becoming clear that more appointments are going to require presbyters who can minister to two or more different cultural settings. Synod Superintendents are already engaging in dialogues regarding partnership arrangements and implementation. This was followed by a discussion on the difference between parish-centered ministries and ministry centers. It was noted that the current parish-centered structures are unsustainable, whereas ministry centers emphasize shared spaces and ministries across linguistic and cultural groups, with the objective of reversing English-speaking congregational decline and energizing Methodist ministry. It was decided that there will be more exploration into transitioning from parish-centered to ministry centered models.

New congregation opportunities were also identified, especially in the South Island and Waikato regions. It is pleasing to see congregations from different synods working together in support of emerging needs, particularly in relation to RSE work.

Stationing challenges arising from anticipated ministry retirements are being focussed on through the continued development of the discernment pathway framework. This framework is about more than preparing people for ordained ministry. It provides a pathway for people to explore their sense of calling, beginning with the discernment programme and, for some, continuing through the candidating process. This includes the selection of ministry students, their formation and training, and ongoing professional development throughout their ministry. The expectation is that learning and training will continue throughout a person's life journey in ministry. Each stage is designed to equip presbyters and deacons with the skills, knowledge, and support needed for effective ministry.

A concern was raised regarding nominations for President and the wide difference of understanding and acceptance of LGBTQ+ leadership throughout the Church. The resulting discussion highlighted the need to find a way to have meaningful conversations that help the unity of the church.

The Kai Hāpai, Rev Nicola Teague-Grundy gave the meeting an update on the UCANZ Commission and ecumenical relationship structures. As many of our Methodist congregations are in cooperative ventures, whatever happens is going to have an impact on the English-speaking ministries in the Church.

Suggested Decisions:

1. The report be received.
2. Conference approves a review of the Council of Elders to reflect on the original purpose when set up in 1986, and assess its current effectiveness, purpose and ongoing relevance, and requests that the General Secretary initiate this review, with recommendations to be reported to Annual Synods and Hui Pōari and Conference 2027.
3. Conference appoints Mause Lavulo and Kulimoe'anga Fisi'iahi as additional members of Tauwi to Council of Conference for 2027
4. Conference appoints Rev Tavake Manu to Te Hāpai Ō Ki Muri Standing Committee for 2027.
5. Conference appoints Rev Bob Franklyn as a Tauwi Elder.
6. Tauwi Strategy and Stationing wish to acknowledge the leadership and contributions of

President Te Aroha and Vice President Peter as they finish their term.

7. We also acknowledge members of Tauivi Strategy who have finished their involvement because they have had a change of position in the Church or are concluding their appointment - Rowan Smiley, Margaret Birtles, Kalolo Fihaki, Metuisela Tafuna, Bob Franklyn and Tau'atina Tupou. Thank you for your wise contributions to all our deliberations. We look forward to Taina joining us again next year in his role as Vice President alongside President elect Rev Alisa Lasi.

NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP



The induction of the new Methodist Women's Fellowship National Executive team was a memorable occasion, highlighting two choirs and a brass band. It took place on Sunday 19 October 2025 at the Pulela'a Tongan Methodist Church, New Lynn. President Lesieli Pope led the service and President Te Aroha Rountree inducted the new team.

The theme for the next two years is **United in Faith, Called to Serve** Romans 12: 5 'So in Christ, we, though many, form one body and each member belongs to all the others. In the Methodist Women's Fellowship, we see this unity lived out. Women representing every aspect of life – coming together to serve – their families, church, communities -, to pray, plan, laugh, and sometimes to cry. But always, to lift each other up.

The executive is a multi-cultural group and has chosen a uniform of blue tops over black to express our unity while allowing us to express our own cultural heritage. We have met monthly and provided topical articles for each issue of Touchstone.

District News

We give thanks for the work of all the District Fellowships throughout the country and praise God for the enthusiasm and dedication of the Tongan District, Sinoti Samoa, and WaseWase Fellowship.

We are delighted that in some areas, groups are regrouping and planning to revive districts that have previously gone into recess. In Manurewa a Revival Prayer Day was held to encourage the members and in North Taranaki a Fellowship group has been relaunched which is a coming together across different congregations, parishes, cultures and communities.

A visit to the MWF in Dargaville was a happy occasion. The whole Parish was involved in welcoming the Executive team and members from Warkworth were invited to share in the day.

The Executive also attended the launch of the Wahine Collective Power Network which aims to unite diverse groups already working towards women's issues and strengthen relationships between them.

The 2025-26 Special Projects have been the Starship Foundation and the Tongan Development Community Trust and groups all around the country have been raising funds to aid these projects.

Tribute

We were saddened by the death of Hilda Schroeder who had been an active member of the Waikato District for many years and had served as Mission Secretary for the 2002-2004 National Executive. We give thanks for the inspiration of her service to MWF.

Scholarships

Our Smethurst Committee, Kurahuna, and Friendship Committee meet on a regular basis and provide scholarships to assist young women to continue education in their chosen fields. We are always inspired by the calibre of the applicants and are pleased to be able to help them achieve their goals.

World Assembly

The highlight of the year has been to host the 15th World Assembly of the World Federation of Methodist and Uniting Church Women for the first time ever in New Zealand. Up to 700 women attended the week from 9 World Areas and 71 different countries, divided into 90 units, comprising 3.5 million members. The theme of the gathering was “Arise and Shine for the Glory of the Lord is upon you”. The programme included devotional times from all the areas, excellent speakers, varied workshops, 3 business sessions, and plenty of time to discover the stories of people from different countries. Wonderful items showcased the cultures of every country present. The election of the World Officers took place and Louise Wilson from Ireland is the new World President, Patricia Petudzai Mapani from Zimbabwe Vice President, our own Simulata Pope from New Zealand is Secretary and Treasurer is Jeanette L. Bouknight from USA .

A special thanks is due to the Methodist Church of New Zealand for the help and financial support given to members to enable them to attend this outstanding occasion.

A task group has been set up to consider reviewing the MWF Constitution. We have been advised to leave any significant changes until the introduction of new structures within the Methodist Church become settled, so we plan to prepare an addendum to sit alongside the present Constitution to clarify any issues that are arising in our organisation.

MWF Prayer

We pray that women everywhere may hear the call of Christ
And accept His way of life so that, realising their privilege and responsibility,
They may show forth His spirit with courage, loyalty and love
In every part of their daily lives.

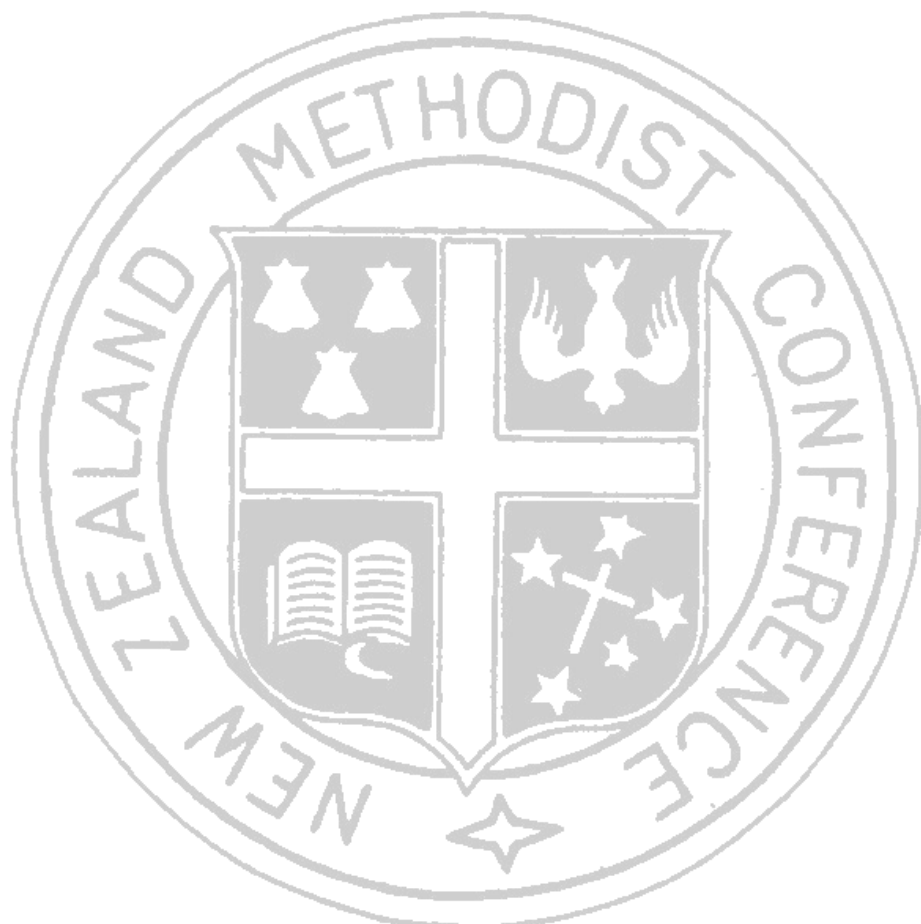
Suggested Decisions:

1. The report is received.

Judith Herbert – National President, United in Faith. Called to Serve.

C

Law Revision



LAW REVISION

The Law Revision Committee met three times this year to review any changes in the law and update the law book accordingly.

The review of the Council of Conference is presented in this report. The remaining reviews are continuing, and the reviews of Law Revision and Faith and Order will be brought to Conference in 2027.

Review of the Council of Conference

Methodology

At Conference 2021, it was recognised that more than twenty-five years had passed since the Council of Conference was established. Conference directed that a review assess whether the current model remains appropriate for the Church's changing context. The review had two objectives: to assess the Council's fitness for purpose as a governance and discernment body, and to consider how effectively it embodies the covenantal partnership between Te Taha Māori and Tauīwi.

As Conference decided, the review was conducted internally. The review group comprised Taina Tupou, Ada Brown, Gillian Laird, Filo Tufaleupolu, Seini Taufa and Patria Tamaka, supported by the General Secretary. It drew on four sources:

- a Connexional survey, which received 58 responses
- Te Taha Māori and Tauīwi focus groups
- Council reports to Conference from 2010 to 2024
- membership patterns from 2014 to 2024

The findings were set out in the Council of Conference Review Discussion Paper (Appendix 1), which was circulated to Synods for response.

Findings

The Council is valued and trusted. Every source affirmed the Council as a significant forum for Connexional discernment and an important expression of the Church's bicultural covenant. The historical record shows that it has consistently shaped the Church's direction by framing priorities, testing direction, monitoring progress and guiding the Connexional Budget.

Its leadership is strong and diverse. Tauīwi membership has been broadly balanced across clergy and laity, gender, and Pasifika and non-Pasifika members. Te Taha Māori membership shows notable strength in wāhine and lay leadership. The Council's consensus-based way of working reflects the Church's commitment to collective discernment.

Its mandate is broad and needs clearer definition. The Council now combines theological discernment, strategic reflection, governance oversight and financial decision-making. This breadth reflects its significance rather than any failure, but it creates uncertainty about the Council's primary role.

The pathway from discernment to implementation could be clearer. The Council is effective at identifying strategic issues, but the line of sight from vision to policy, planning and local ministry is not always evident.

Its work needs to be more visible. Much of the Council's significant work is not seen across the Church, and reporting to Synods, Hui Pōari, Rohe and parishes is inconsistent.

Rangatahi and emerging leaders are largely absent. This is a structural gap requiring deliberate attention.

Roles rely heavily on custom. The roles of members, co-convenors, office holders and resource people are understood more by practice than by description, which leaves too much dependent on particular individuals.

Capacity does not match responsibility. The breadth of the Council's work appears greater than the time available to it at two meetings a year.

Responses to the Discussion Paper

The review group thanks the Synods for their substantial responses. Every response strongly and consistently affirmed the Council as a valued and significant body in the life of the Church, describing it as a place of shared discernment, governance and bicultural partnership between Te Taha Māori and Tauīwi. No response suggested reducing the Council's standing or authority. The question raised everywhere was how to clarify and strengthen its role, not whether it should continue.

The responses confirmed five of the review's findings:

- The Council's mandate needs clearer definition.
- Its work needs to be more visible, with clearer two-way accountability to Synods, Hui Pōari, Rohe and parishes.
- The participation of rangatahi and emerging leaders needs meaningful attention, not token representation.
- Meeting only twice a year may not match the breadth of the Council's responsibilities.
- Clearer role expectations, induction and succession planning would strengthen the Council considerably.

Feedback was more divided on the Council's membership model and its financial oversight role. Some responses urged real caution about changing the 10+10 structure, asking that any change clearly strengthen rather than dilute bicultural partnership. Others were more open to reconsidering membership criteria or reassigning some governance functions to improve effectiveness. The review group sees this less as a disagreement to be resolved than as a reflection of the two objectives the Terms of Reference asked it to weigh together: the Council's capacity to adapt, and the effectiveness of the bicultural partnership it exists to model.

Matters for Conference discernment

The review identifies six matters for Conference to discern:

1. *Primary purpose.* Whether the Council is primarily a body of discernment, strategic direction, governance oversight or financial oversight, or a defined combination of these.
2. *Mandate and scope.* Whether the present mandate remains appropriate, and whether any functions should be clarified, strengthened or reassigned.

3. *Relationship to implementation.* How the Council's discernment and decisions should connect with the Connexional bodies responsible for carrying them out.
4. *Communication and accountability.* What reporting and communication practices would make the Council's work visible and responsive to Synods, Hui Pōari, Rohe, Tauīwi Strategy and parishes.
5. *Membership and capability.* Whether the 10+10 structure remains the most effective model, how induction and member expectations can be strengthened, and how rangatahi and emerging leaders can be meaningfully included.
6. *Bicultural partnership and formation.* What ongoing formation, including in He Whakaputanga, Te Tiriti o Waitangi and Methodist history, will enable the Council to continue modelling the covenantal partnership.

Relationship to Te Amorangi Ō Ki Mua

This review should be read alongside the work of Te Amorangi Ō Ki Mua, which Conference 2025 established to consider partnership matters, including governance structures, stationing and ministry. That work is exploring models for the future, including a two-whare model grounded in Te Tiriti o Waitangi and He Whakaputanga. Such a model could significantly reshape how shared governance is expressed. It therefore bears directly on the review's questions about the Council's mandate, membership and relationship to other Connexional bodies.

Proposed way forward

The review group proposes that the six matters be taken forward in two tracks. The first track covers structural questions that depend on the work of Te Amorangi Ō Ki Mua. The second covers practical improvements that can proceed now, whatever model is eventually adopted.

Track 1: Structural questions, considered with Te Amorangi Ō Ki Mua

Matters 1, 2 and 3, together with the question of the 10+10 structure in matter 5, concern the Council's nature and its place within Connexional governance. The partnership models being explored by Te Amorangi Ō Ki Mua could significantly change how these questions are answered. Settling them now risks decisions that may need to be revisited once that work is further advanced.

These questions should therefore be considered in conjunction with Te Amorangi Ō Ki Mua, so that the Council's future is shaped within the wider partnership conversation rather than separately from it. For the same reason, any amendments to the Law Book provisions on the Council should await a clearer partnership direction.

Track 2: Practical improvements, beginning now

Much of what the review and the Synods asked for is needed under any model:

- regular, accessible reporting of the Council's work to Synods, Hui Pōari, Rohe and parishes (matter 4)
- written role descriptions for members, co-convenors and resource people, with induction and succession planning (matter 5)

- ongoing formation in He Whakaputanga, Te Tiriti o Waitangi and Methodist history (matter 6)
- interim means of involving rangatahi and emerging leaders in the Council's work, such as invited participation or mentoring, which Te Amorangi Ō Ki Mua also identifies as essential (matter 5)

The Council would implement these improvements and report on progress to Conference 2027. This responds visibly to what the Church has said, keeps the review from stalling, and does not pre-empt structural decisions. The question of meeting frequency can also be addressed in this track.

Suggested decisions

1. The report is received.
2. The Law Revision Committee for 2027 is: Dr Ruby Manukia-Schaumkel (Legal Advisor), Tara Tautari (General Secretary), Peter Williamson, Jan Tasker, Rowan Smiley, Tuluvao Claudia Futi, Tanya Asa Faiai, Suliana Mone, David Bush, Richard Small.
3. Law Revision Committee thanks and acknowledges the work of long-standing member Jill van de Geer for her service on the committee.
4. Conference affirms the Council of Conference as a valued body for shared discernment, governance and bicultural partnership.
5. Conference refers the Council of Conference review's questions on the Council's primary purpose, mandate, relationship to implementation and membership structure to Te Amorangi Ō Ki Mua, to be considered as part of its exploration of future partnership models.
6. Conference requests the Council of Conference to strengthen its reporting and communication, develop role descriptions, induction and succession planning, provide ongoing formation, and explore interim means of including rangatahi and emerging leaders, and to report on progress to Conference 2027.

Appendix 1

Discussion Paper: Review of the Council of Conference

1. Introduction

The Council of Conference (CoC) is a key governance body of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa. It exists to support Conference in discerning the direction of the Church and guiding its life between annual meetings of Conference. Under the Law Book, the Council assists the Church in responding to two central questions:

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

Within the Connexional structure, the Council provides a space where the Church gathers to reflect on mission, exercise shared governance, and embody the covenantal partnership between Te Taha Māori and Tauīwi. More than twenty-five years have passed since the Council of Conference was first established. Conference

therefore directed that a review be undertaken to consider whether the current structure and functioning of the Council remain appropriate for the changing context of the Church. In particular, the review considered how the Council's purposes and tasks, as set out in the Law Book, are understood and lived out within the wider governance life of the Connexion. This paper presents the findings of that review and identifies matters for Conference to consider. The review group comprised Taina Tupou, Ada Brown, Gillian Laird, Filo Tufaleupolu, Seini Taufua, and Patria Tamaka with support from the General Secretary.

A central finding of the review is that the Council of Conference now carries a broad and complex mandate. Over time, it has come to combine four distinct functions within the governance life of the Church:

- theological discernment
- strategic reflection
- governance oversight
- financial decision-making

Each of these functions is important. However, their combination within a single body can make it difficult to clearly identify the Council's distinctive role within the wider Connexional governance system. The purpose of this paper is therefore not to question the value of the Council of Conference, which continues to be widely affirmed, but to consider how its role might be clarified and strengthened for the future life of Te Hāhi Weteriana o Aotearoa.

2. Purpose and Role of the Council of Conference

The Law Book outlines the purpose of the Council of Conference as follows. The Council shall:

- undertake a visioning, decision-making, and processing role for the Church
- model the partnership between Te Taha Māori and Tauīwi
- assist in shaping broad policy and direction for Te Hāhi Weteriana o Aotearoa
- make such decisions as are required by Conference

The Council is also tasked with specific responsibilities, including:

- developing strategic directions and policies in consultation with Hui Pōari and Tauīwi Strategy and Stationing, and bringing recommendations to Conference
- monitoring Connexional appointment processes
- overseeing Connexional financial processes by:
 - receiving the membership and report of the Budget Task Group
 - being attentive to the sharing of Connexional resources
 - finalising the Connexional Budget
 - receiving and adopting the Connexional Expenses Fund accounts
- attending to matters referred to it by Conference

Membership reflects the Church's bicultural covenantal structure:

- ten members nominated by Te Taha Māori
- ten members nominated by Tauīwi Strategy and Stationing

The President, Vice-President, and General Secretary attend but do not participate in final decision-making. The Tumuaki, Principal of Trinity College, and Kai Hāpai attend as resource people. The Council reports annually to Conference.

3. Background and Method

At Conference 2021 it was recognised that more than twenty-five years had passed since the Council of Conference was established. Conference therefore directed that a review be undertaken to assess whether the current model remained appropriate for the changing context of the Church.

The review was guided by two primary objectives:

- **Fitness for purpose:** to assess whether the Council of Conference continues to fulfil its intended governance and discernment role within the Connexion
- **Bicultural partnership:** to consider how effectively the Council embodies the Church's covenantal partnership between Te Taha Māori and Tauīwi

The review drew on four sources:

- a Connexional survey, which received 58 responses
- Te Taha Māori and Tauīwi focus groups
- a review of Council of Conference reports from 2010 to 2024
- analysis of membership patterns from 2014 to 2024

Together, these sources provide a broad picture of how the Council is understood and how it functions across the Connexion.

4. What the Historical Record Shows

The Conference reports from 2010 to 2024 show that the Council of Conference has consistently played a significant role in the life of the Connexion between meetings of Conference. Across this period, it has functioned as a forum where governance responsibilities, theological reflection, bicultural partnership, financial stewardship, and strategic concerns are brought together.

The reports show that the Council has not operated as a purely administrative body. Rather, its work has combined discernment about the Church's mission with practical responsibilities such as confirming appointments, finalising the Connexional Budget, and responding to matters referred to it by Conference.

The historical record also shows that the Council's mandate has broadened over time. It has engaged constitutional questions, reflected on diaconal ministry, considered structural change, responded to ethical and safeguarding matters, addressed climate justice, and interpreted funding priorities. This demonstrates the significance of the Council's role, but it also highlights a recurring governance question: the Council is frequently asked to hold together discernment, oversight, and decision-making across a very wide field.

The reports suggest that the Council is often most effective as a body of discernment, guidance, and oversight rather than implementation. In many areas, including

diaconal ministry, climate justice, safeguarding, and structural reform, the Council has framed priorities, tested direction, and monitored progress, while the operational outworking has rested with other parts of the Connexion.

One particularly clear area of influence is the budget process. Through the Budget Task Group and its finalisation of the Connexional Budget, the Council plays a significant role in determining how the Church's mission priorities are resourced in practice. This is one of the clearest places where the Council's discernment takes institutional form. Taken together, the historical material suggests that the Council of Conference is best understood as a body of discernment, governance, budget guidance, and strategic oversight. It also suggests that the breadth of its mandate can make its primary role difficult to define clearly.

5. Clarifying the Council's Mandate

A close reading of the Law Book shows that the Council of Conference has been given a mandate that combines several different kinds of responsibility. It is framed as a body of theological discernment, helping the Church respond to the questions, "What is God saying to us now?" and "What more can be done to promote the work of God?" At the same time, it is entrusted with concrete governance functions, including shaping strategic direction, monitoring processes, finalising the Connexional Budget, and making decisions required by Conference.

These responsibilities reflect the Council's significant place within the Connexional life of the Church. However, their combination within a single body can create uncertainty about the Council's primary role. The issue identified by this review is therefore not a failure of the Council, but the breadth of the expectations placed upon it. The review suggests that this breadth contributes to uncertainty both within the Council and across the wider Church about whether the Council is primarily:

- a discernment body
- a strategic body
- a governance body
- a financial oversight body
- or some combination of all four

Conference may therefore wish to consider whether the Council's present mandate is sufficiently clear for the breadth of work now expected of it.

6. Survey Findings

The survey responses suggest that the Council of Conference is widely recognised as an important body within the Connexion, but that its purpose, role, and influence are not always clearly understood across the Church. Respondents generally rated the Council's effectiveness as moderate. Most answers clustered around the middle of the scale. This suggests that the Council is respected and seen as functioning adequately, but that its impact is not always clearly visible to the wider Connexion. Several themes emerged consistently from the written responses.

First, many respondents noted the **limited visibility** of the Council's work. They suggested a need for clearer communication through Connexional channels, Synods, Hui Pōari, and parish-level reporting. Second, respondents expressed a desire for **clearer strategic leadership**. While many recognised the Council's potential to

shape the Church's direction, some felt that its visioning role is not always evident in practice. Third, there was strong support for **greater transparency and communication**, including short summaries of meetings, more accessible explanations of the Council's work, and clearer reporting of decisions and priorities. Fourth, respondents raised questions about **representation and membership**, including the need for diversity, younger participation, induction for new members, and stronger links with the wider Church. Fifth, respondents affirmed the Council as an important expression of the Church's **bicultural partnership**, while noting that this partnership requires ongoing formation and active practice. Finally, some respondents noted that the Council's capacity may be limited by the fact that it meets only twice each year, particularly if it is expected to undertake substantial strategic and governance work. Overall, the survey suggests that the Council of Conference is valued, but that there is a strong desire for greater clarity, visibility, strategic focus, and accountability.

7. Focus Group Feedback

The focus groups confirmed that the Council of Conference continues to be valued as an important Connexional body. Participants recognised its role as a place where bicultural partnership, major Church decisions, and broad direction can be held together between annual meetings of Conference. At the same time, both Te Taha Māori and Tauīwi participants identified a need for renewal, clearer purpose, and stronger connection between the Council and the wider life of the Church.

A central theme across both groups was the need for greater clarity about the Council's role. Participants were often unsure whether the Council primarily sets vision, endorses vision developed elsewhere, responds to matters brought by Conference, or acts as a decision-making body for issues arising between Conferences. While some formal responsibilities, especially budget approval and certain Connexional appointments, were generally understood, the wider visioning role was seen as broad, under-defined, and not always well communicated.

A second theme concerned the visioning process itself. Tauīwi participants in particular observed that the Council's discernment is most effective when members themselves bring forward the realities, hopes, and concerns arising from the grassroots life of the Church. There was a sense that this is not always happening consistently, with parishes, Synods, Hui Pōari, Rohe, and Tauīwi Strategy not always clearly shaping the Council's work. Te Taha Māori participants were generally more positive about the current process, while also emphasising the importance of ensuring that the Council's work remains aligned with the Conference theme, the Church's mission, and the broader vision of Te Hāhi Weteriana o Aotearoa.

Participants also highlighted the need for better alignment between **vision, strategy, policy, and implementation**. Several observed that there is not always a clear line of sight from the Church's mission and vision through to policy decisions, operational planning, and local ministry. This suggests a need for clearer understanding of the Council's relationship to other Connexional bodies responsible for implementation.

The focus groups strongly affirmed the Council's importance as a model of partnership between Te Taha Māori and Tauīwi. Participants recognised the strengths of shared leadership, consensus processes, and relationship-building within the Council. At the same time, Tauīwi participants noted that Tauīwi communities are themselves diverse and cannot be treated as a single uniform group. Continued formation in He Whakaputanga, Te Tiriti o Waitangi, the bicultural journey, and Methodist history was seen as important for the future health of the Council.

Participants also raised questions about membership, representation, and capability. Some questioned whether the current 10+10 model remains the most effective structure for discernment and decision-making. Others suggested that a smaller body, or more intentional inclusion of rangatahi and emerging leaders, could strengthen the Council's work while preserving the Church's bicultural commitments. There was also concern about induction, preparedness, and clarity of expectations for members. Participants emphasised the importance of members bringing experience, understanding of Connexional governance, and a willingness to engage fully in the Council's work. Strengthening formation and support for members was seen as an important step.

Finally, participants emphasised the need for stronger reporting, accountability, and evaluation. While many recognised that the Council undertakes significant work, they felt that much of this work is not visible across the wider Church. Reporting was described as inconsistent and insufficiently connected to Synods, Hui Pōari, Rohe, and parishes. There was support for more regular updates, clearer outcome reporting, and stronger communication pathways between the Council and the grassroots life of the Connexion.

8. Membership and Representation

Membership analysis shows that Tauīwi representation from 2014 to 2024 has been broadly balanced across clergy and lay members, men and women, and Pasifika and non-Pasifika members. This suggests that Tauīwi participation broadly reflects the multicultural character of the Methodist Church in Aotearoa New Zealand. Te Taha Māori membership displays a distinct leadership profile, strongly characterised by wāhine leadership and lay leadership. This reflects the strength of community-based leadership within Māori governance structures.

The review was not able to undertake a consistent statistical analysis of rangatahi representation across the period because historical data has not been collected in a way that allows this to be done reliably, and the meaning of rangatahi is not identical across the Church's cultural groupings. However, consultation throughout the review consistently noted a lack of youth and emerging leader representation within the Council.

This should be understood not simply as a data gap, but as a governance question. If younger voices are not present within the Council, the Church risks losing an important dimension of discernment about its future mission and leadership development. The review therefore identifies the limited presence of rangatahi as a structural gap requiring deliberate attention.

9. Role Clarity Within the Council

A further issue arising from the review concerns the clarity of roles within the Council itself. While the Law Book and established practice provide an overall framework, the review suggests that the respective roles of members, co-convenors, office holders, and resource people are often understood by custom rather than explicitly stated.

For members, consultation suggested some uncertainty about whether they see themselves primarily as representatives of nominating bodies, participants in a discernment forum, or governors acting on behalf of Conference and the wider Connexion. Greater clarity about expectations of preparation, participation, accountability, and contribution would strengthen the Council's work.

The role of the co-convenors was identified as particularly significant. In practice, much depends on their ability to shape the agenda, hold the process together, support consensus, and maintain continuity between meetings. However, this role currently appears to rely heavily on experience, capability, and custom rather than on a clearly articulated description of responsibilities. This creates a risk that too much depends on particular individuals and that succession becomes difficult.

The Presidential team and General Secretary also play important and valued roles in leadership, agenda formation, institutional memory, and the bringing forward of matters requiring discernment or decision. The review suggests that these roles are influential, but not always clearly distinguished in the minds of the wider Church from the role of the Council itself. This points to the need for clearer understanding of how leadership support, agenda-setting, and Council ownership of discernment are intended to relate to one another.

The review also notes the valuable contribution of resource people such as the Tumuaki, Principal of Trinity College, and Kai Hāpai. Their role is one of guidance and support rather than decision-making. Again, however, this appears to be understood more by custom than by explicit description.

The Council operates through prayerful reflection, dialogue, and the seeking of common mind rather than formal voting. This reflects the Church's commitment to collective discernment. However, consultation suggested that the way consensus is recognised and communicated is not always clear, particularly beyond those directly participating in meetings. Greater clarity about how shared discernment is recognised and recorded may strengthen both transparency and confidence in the Council's work.

10. Key Findings

The review identifies the following key findings:

1. The Council of Conference remains a valued and significant forum for Connexional discernment.
2. The Council's purpose and role within the wider governance structure are not always clearly understood.
3. The Council now carries a broad mandate that combines theological discernment, strategic reflection, governance oversight, and financial decision-making.
4. The Council is often effective at identifying strategic issues, but the pathway from discernment to implementation is not always clear.
5. Communication and visibility of the Council's work could be strengthened.
6. The Council continues to be an important expression of the Church's bicultural covenantal structure, though ongoing formation remains necessary.
7. Membership reflects strong lay leadership and significant wāhine leadership within Te Taha Māori representation.
8. The limited presence of rangatahi and emerging leaders represents a structural gap.

9. The breadth of the Council's responsibilities appears greater than the time and structural capacity currently available for its work.

11. Matters for Conference to Consider

The review does not seek to diminish the value of the Council of Conference. Rather, it invites Conference to consider how the Council's role may be clarified and strengthened for the future.

In light of the review, Conference may wish to reflect on the following questions:

1. **Primary purpose**
Is the primary purpose of the Council of Conference sufficiently clear? Is the Council best understood primarily as a body of discernment, strategic direction, governance oversight, financial oversight, or some combination of these?
2. **Mandate and scope**
Does the present mandate of the Council remain appropriate for the breadth of responsibilities it now carries? Are there aspects of its work that should be clarified, strengthened, or reassigned?
3. **Relationship to implementation**
How should the Council's discernment, priorities, and decisions relate to the work of Connexional bodies responsible for implementation, administration, and operational follow-through?
4. **Communication and accountability**
Are the Council's current reporting and accountability mechanisms sufficient? What additional practices might strengthen the visibility of its work and its responsiveness to Synods, Hui Pōari, Rohe, Taiuiwi Strategy, and parishes?
5. **Membership and capability**
Does the current 10+10 structure remain the most effective model? How might induction, formation, and expectations of members be strengthened? How should the Church respond to the structural absence of rangatahi and emerging leaders?
6. **Bicultural partnership and formation**
What further formation is needed to enable the Council to continue modelling the covenantal partnership between Te Taha Māori and Taiuiwi in the changing life of the Church?

12. Conclusion

This review affirms that the Council of Conference remains a significant and valued body within the governance life of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa. It provides an important forum for shared discernment, governance, and bicultural partnership between Te Taha Māori and Taiuiwi.

At the same time, the review suggests that there are real opportunities to strengthen the Council's effectiveness through clearer articulation of its purpose, improved communication and visibility, stronger connections with the wider Connexion, clearer role expectations, and renewed attention to intergenerational leadership.

As the Church continues to navigate a changing context, this review offers Conference an opportunity to consider how the Council of Conference might continue to support the Church's shared discernment of God's mission in Aotearoa.

End.

QUESTION 27(b): What are the decisions of Conference on matters relating to Presidential Rulings which have been made during the year?

Trustee Resolution – Wesley College Trust Board – 21 November 2025

Background

A. On 14 November 2025, the Conference passed resolutions regarding the Wesley College Trust Board (Board) to allow for an external review and reconstitution of the Board.

B. Attached to this Resolution is a copy of the Conference Decision.

C. Accordingly, the President has resolved, pursuant to the Methodist Charitable and Educational Trusts Act 1911 to appoint the following persons referred to below as Members of the Board.

Resolved 1. I, the undersigned, President of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa, do hereby certify and declare that on 21 November 2025:

- 1.1 Te Aroha Rountree, Layperson of Auckland,
- 1.2 Peter Norman, Presbyter of Auckland,
- 1.3 Tara Tautari, Presbyter of Christchurch,
- 1.4 Sonia Pope, Layperson of Auckland,
- 1.5 Nicola Grundy, Presbyter of Auckland,
- 1.6 Alisa Lasi, Presbyter of Hamilton,
- 1.7 Taina Tupou, Layperson of Auckland,
- 1.8 Te Rito Semu-Peyroux, Layperson of Auckland,
- 1.9 Keita Hotere, Presbyter of New Plymouth, and
- 1.10 Maungarongo Tito, Layperson of Auckland

were duly elected as members of the above-named Board and are now the members of the said Board.

Presidential Ruling – Takapuna Methodist Church – 21 April 2026

Purpose and Context: This letter sets out the Presidential ruling in regard to the outstanding loan issued to Takapuna Methodist Church (TMC), together with a pathway toward resolution.

Ruling: After reviewing the financial data, project history, and governance decisions, the ruling is that Takapuna Methodist Church is responsible for the loan obligation.

The subsequent halt of the project does not extinguish the obligation, as the expenditure was incurred under an approved and managed process.

Precedent Considerations: Full remission would create inequity across the Connexion, undermine fiduciary responsibility of the BOA, and establish an unsustainable precedent for future project risk. The BOA is justified in requiring repayment of a material portion of the loan.

Loan Repayment: \$450,000. **Repayment Guide:** A staged repayment model is recommended. **Fixed-Term:** 15 years **Review:** Every 3 years. **Interest:** To be reinstated

Closing Statement: This approach affirms the Board of Administration's responsibility, while providing Takapuna Methodist Church a realistic pathway forward.

Presidential Ruling – Trinity College Council – 29 May 2026

1. The resignations of Steven Hargreaves, Richard Biddle, Naasona Teo, and Sosaia Havili as current members of the Trinity College Council (**College Council**) are accepted.
2. The remaining two members of the College Council, being TeRito Peyroux-Semu and Shirley Rivers, are hereby removed.
3. I appoint myself, in my capacity as President of the Church, as sole member of the College Council and on the basis that I consult with the Presidential Committee of Advice, being the immediate past-President, Vice-President, immediate past Vice-President, President-elect, Vice-President elect, Tumuaki, Kai Hāpai, President's Legal Adviser, and General Secretary, in respect of all matters relating to Trinity College.
4. Upon completing an appropriate recruitment and consultation process, I will appoint new Council members to the College Council.
5. I, in my role as President acting as Conference, will take such steps as may be required to give effect to the above.

Suggested Decision:

1. The report is received.

Memorial – Auckland Synod

Section 1: Clarity of Intent — The "One Church" Principle and the Issue Before Conference

The Northcote Takapuna Methodist Parish (NTMP) brings this Memorial to the Methodist Church of New Zealand (MCNZ), Te Hāhi Weteriana o Aotearoa, via the Northern Synod in the spirit of whanaungatanga — the relational bonds that hold us together as one people in covenant.

We affirm the fundamental constitutional principle that underlies all Methodist property: all assets are held for the ultimate benefit of the wider Church under the final authority of Conference. We are not separate entities. We are one Connexion — one Body in mission — bound together by a shared covenant and a mutual responsibility to seek the flourishing of all.

This Memorial asks Conference to recognise that the matter before us is not a dispute between a local parish and the Connexional Office, with one party seeking to "win" and the other to "lose". It is a question of how a shared discernment — entered into by both the Parish and the national Church — is to be resolved with justice, grace, and fidelity to our covenantal obligations to one another.

The specific matter is this. A \$1,000,000 loan from the Church Building and Loan (CB&L) Fund was advanced to NTMP to fund consultant work for a large-scale site redevelopment. The national Board of Administration (BOA) subsequently exercised its governance rights to halt the project. In doing so, it removed the mechanism by which the loan had been designed to be repaid — the sale of the residential apartments that formed the core of the development. A Presidential determination dated 21 April 2026 has since required NTMP to repay \$450,000 of the outstanding loan over 15 years.

NTMP respectfully submits that this determination does not adequately reflect the shared nature of the original discernment, the constitutional protections limiting the Parish's liability, or the severe financial consequences for local mission. We bring this Memorial in a spirit of kaitiakitanga — stewardship of the resources entrusted to us for the communities we serve — and we seek a "space for grace" in which the wider Church can together discern a just and restorative resolution.

Section 2: Constitutional and Legal Alignment — Shared Discernment and its Consequences

2.1 A Shared Vision, a Shared Risk

In July 2019, NTMP presented "Concept B" — a \$42.2 million mixed-use site redevelopment — to the Methodist Connexional Property Committee (MCPC). The development centred on a residential apartment building, which was the explicitly agreed mechanism for repaying all project costs, including the CB&L loan. In September 2019, the MCPC formally approved the business case and the BOA advanced \$1,000,000 from the CB&L Fund to finance the extensive consultant work required to reach Resource Consent stage.

In approving the project and advancing the loan, the BOA and the Parish entered a shared discernment and accepted a shared, unquantified financial risk on behalf of the wider Connexion. The responsibility for managing the consequences of that shared discernment — including its cancellation — must also be shared.

2.2 The Removal of the Agreed Repayment Pathway

By April 2021, the Resource Consent application was ready to be filed. In July 2021, however, the BOA exercised its governance rights and halted the project, citing concerns about its scope, scale, and implications for the wider Connexion.

We do not dispute the BoA's right to make this decision. It was a legitimate exercise of governance responsibility. However, the structural consequence of that decision must be acknowledged: by cancelling the residential apartment phase, the BOA removed the contractually agreed pathway by which the Parish was to repay the loan. The original Term Loan Agreement was built on the premise that the apartments would be sold.

Without that sale, the repayment mechanism agreed by both parties no longer exists.

Rather than requiring a local parish to absorb the financial loss of a project halted by the national board, we believe the Church can collectively explore alternative and equitable ways to resolve the costs already incurred.

2.3 The Constitutional Protection of Missional Assets

Clause 2.5 of the original Term Loan Agreement explicitly limits NTMP's liability to the Takapuna site itself. The Bricks and Mortar guide — the Church's own property handbook — confirms that liability must be strictly set apart to protect parishes and the wider Church from excessive financial exposure. These protections exist precisely to prevent a local parish from being required to sell community-facing assets to meet a loss arising from a shared, national decision.

If the liability provisions in the Term Loan Agreement are set aside, the only remaining way for the Parish to meet the \$450,000 debt would be to sell local missional assets — such as the Early Learning Centre in the former parsonage, the Richardson Centre, the current parsonage, or the St Lukes Church property. Disposing of these community-facing buildings to cover a Connexional loss contradicts both the strict limitations of liability in our agreements and the pastoral duty of care owed to local parishes.

24 The Pastoral Mandate

Section 5-2.2(c) of the Laws and Regulations of the Methodist Church of New Zealand requires that the Administration Division "exercise a pastoral role... in matters affecting finance and administration". Enforcing a debt that places a parish's continued viability at risk — without first exploring equitable alternatives through a shared process of discernment — runs counter to this covenantal duty of care.

Section 3: Connexional Budgetary and Trust Impact — The Financial Reality and the Risk to Mission

3.1 Existing Property Obligations

NTMP already carries an estimated \$1.14 million in urgently required baseline property renovation and renewal costs. These include:

- \$600,000 for immediate maintenance at the Takapuna Methodist Church (TMC).
- An estimated \$189,300 for baseline seismic strengthening of the historic 1923 Sunday School Hall, which was assessed at ten percent of the New Building Standard (NBS) by Jacobs Engineers in 2015 and identified as earthquake-prone. This figure does not include the substantial additional costs required to bring the building to a modern, fit-for-purpose standard.
- \$101,000 for urgently required major roof and drainage repairs at St

Lukes Church and its parsonage.

- \$250,000 for the restoration of the pipe organ.

When the full fit-for-purpose modernisations that the cancelled development was intended to fund are included, the total rises to over \$2 million.

3.2 The Impact of the Presidential Determination

Adding a further \$450,000 repayment obligation on top of these existing commitments creates an unsustainable financial burden for the Parish. The practical consequences are serious:

- A critical risk to the ongoing viability of the St Lukes congregation and the continuation of its community support programmes.
- The potential loss of local missional assets if they are required to be sold to meet a Connexional debt that arose from a shared, national decision.
- A direct threat to the development of the Puriri Centre — the Parish's flagship community mission initiative.

3.3 The Risk to the Puriri Centre and the Communities it Serves

The Puriri Centre is envisioned as a vibrant, inclusive community hub at Takapuna Methodist Church, designed to foster spiritual growth, environmental stewardship, and cultural engagement. Its mission is to create compassionate, creative, and connected communities — particularly for Auckland's diverse multicultural and intergenerational communities — by providing a broad range of social support services, educational programmes, cultural activities, and spiritual gatherings.

The Wesleyan calling of this Church has always been to release energy for mission rather than absorb energy in maintaining institutional obligations. Enforcing this debt forces the Parish to direct its financial resources inward, away from the frontline service of the communities — including many Pacific Island, Asian, and other multicultural communities across the Northern Synod — that the Puriri Centre is designed to serve.

3.4 The Impact of Automatic Deductions from the Parish Account

The Parish notes with concern that the Connexional Office has already begun making automatic deductions from the Parish bank account as the commencement of loan repayments. Until Conference has had the opportunity to receive and consider this Memorial, these deductions place the Parish in the position of having effectively accepted the Presidential determination before the matter has been tested through the Church's proper channels of shared discernment. We respectfully ask that these deductions be paused pending Conference's review.

NOTICE OF MOTION

To: The Northern Synod (for consideration and referral to the Biennial Conference)

From: The Parish Council, Northcote Takapuna Methodist Parish (NTMP)

PREAMBLE

a) WHEREAS Te Hāhi Weteriana o Aotearoa is bound together by a covenant of power-sharing and shared stewardship, affirming that all property is held for the ultimate benefit of the indivisible Connexion, and that the bonds of whanaungatanga call us to bear one another's burdens in a spirit of mutual responsibility;

b) WHEREAS The Takapuna site redevelopment and the associated \$1,000,000 Building and Loan (CB&L) Fund advance were entered into through a shared discernment between the Parish and the Board of Administration (BOA), with both parties accepting a shared, unquantified financial risk on behalf of the wider Connexion, and with the agreed pathway for repayment being the sale of the residential apartments included in the development;

c) WHEREAS The BOA exercised its legitimate governance rights to halt the project in July 2021, but in doing so removed the contractually agreed repayment pathway, leaving the Parish without the means to meet the debt through the mechanism originally agreed by both parties;

d) WHEREAS NTMP already carries over \$1.14 million in urgently required baseline property maintenance costs — rising to over \$2 million when full fit-for-purpose modernisations are included — such that adding a \$450,000 repayment obligation creates an unsustainable financial burden and places at risk the viability of the Parish, its congregations, and its community-facing ministries, including the Puriri Centre;

e) WHEREAS The automatic deduction of loan repayments from the Parish bank account, before Conference has had the opportunity to receive and consider this memorial, risks pre-empting the collaborative discernment the Parish is seeking, and may be inconsistent with the pastoral mandate in Section 5-2.2(c) of the Laws and Regulations and the limitation of liability provisions in the Term Loan Agreement and the Bricks and Mortar guide.

MOTION

Therefore, we move that the Northern Synod adopts the following resolutions to be forwarded to the Biennial Conference as a formal Memorial:

1. Receive the Memorial — That the Conference formally receives this Memorial from the Northcote Takapuna Methodist Parish (NTMP) in a spirit of whanaungatanga and a shared commitment to mission.

2. Pause the Enforcement of the Presidential Determination — That Conference, acknowledging the shared nature of the original discernment and the unresolved questions before it, agrees to pause the enforcement of the Presidential determination dated 21 April 2026, including the immediate cessation of automatic deductions from the Parish bank account, until the review process established by this Memorial has been completed.

3. Appoint a Joint Bicultural Task Group — That Conference appoints a joint, bicultural task group — comprising representatives of the BOA, NTMP, the Northern Synod, and Te Taha Māori — to review the outstanding loan balance within a "space for grace", guided by the principles of whanaungatanga, kaitiakitanga, and the Church's pastoral duty of care to its parishes.

4. Explore Equitable Pathways for Resolution — That Conference empowers the joint task group to explore all equitable pathways for resolving the outstanding loan balance in a manner that is fair to both the Parish and the wider Connexion. These pathways may include — but are not limited to — full or partial remission of the debt, a restructured or deferred repayment arrangement, the commercial recovery of costs through a future development or sale of the Takapuna site, or any other option the task group determines to be just and restorative. The task group shall aim to restore the vā between the Parish and the Connexion, honouring our shared pastoral obligations and enabling NT MP to refocus its full energy on frontline mission.

Affirm the Constitutional Protections — That Conference affirms the constitutional protections in the Term Loan Agreement and the Bricks and Mortar guide, which limit the Parish's liability to the Takapuna site, ensuring that no other missional asset is required to be sold to satisfy this Connexional debt.



Parish Superintendent



Parish Steward

Lila Lee

Parish Member

Discussion Paper

Contextualising the NTMP Memorial: Seeking a Resolution through a 'Space for Grace.'

1. Introduction: A Covenantal Approach and the "One Church" Principle

This discussion paper is provided to the members of the Northern Synod to offer clear, transparent, and comprehensive background to the accompanying Memorial. Our intent is to approach this complex matter through a covenantal lens, creating a "space for grace" in which the wider Church can seek a resolution that serves the entire Methodist Church of New Zealand (MCNZ), Te Hāhi Weteriana o Aotearoa.

At the heart of our Memorial is the "One Church" principle. As Methodists, we affirm that all property and assets are held for the ultimate benefit of the indivisible Connexion. We do not operate as entirely separate entities. We function as one Body in mission, bound together by whanaungatanga — the relational bonds of shared identity, shared responsibility, and mutual care.

Our tradition speaks of the Connexion as a covenant community, not a collection of independent institutions. In that spirit, disagreements between a local parish and the Connexional Office must be resolved by seeking what is best for the whole Church — not by treating the situation as one where one party must "win" and the other must "lose". The kaitiakitanga (stewardship) we exercise over our property and finances is ultimately a spiritual practice, carried out on behalf of the communities we serve. This paper also acknowledges that the Northern Synod operates within the bicultural governance framework of Te Hāhi Weteriana o Aotearoa, grounded in the principles of Te

Tiriti o Waitangi (the Treaty of Waitangi). All decisions within our Church — from the parish level to the biennial Conference — are made through a process of shared discernment between Tauīwi and Te Taha Māori, our indigenous partner. The matter raised in this Memorial is brought in that same spirit: not as an adversarial claim, but as an invitation to shared discernment and relational healing.

2. The Shared Vision and Initial Discernment (2018 to 2020)

The current situation has its roots in a shared vision to redevelop the Takapuna Methodist Church (TMC) site. The catalyst for that vision was a seismic assessment conducted by Jacobs Engineers in 2015, which identified the historic 1923 Sunday School Hall as earthquake-prone, meeting only ten percent of the New Building Standard (NBS). Faced with significant seismic remediation costs, the Parish began exploring a comprehensive site redevelopment as a means of prudent stewardship of its valuable land assets — releasing resources for mission rather than absorbing them in managing an ageing and unsafe building.

In July 2019, NTMP presented "Concept B" to the Methodist Connexional Property Committee (MCPC), outlining a \$42.2 million mixed-use development. This ambitious project centred on a residential apartment building, which was the explicitly identified and agreed mechanism for funding the overall development and repaying all associated costs.

In September 2019, the MCPC formally approved the business case and the Board of Administration (BOA) granted a \$1,000,000 loan from the Church Building and Loan (CB&L) Fund to finance the extensive consultant work required to reach Resource Consent stage. In advancing these funds, the BOA and the Parish entered a shared discernment together. Both parties accepted a shared, unquantified financial risk on behalf of the wider Connexion. That shared commitment is the foundation from which

this Memorial proceeds.

3. Project Cancellation and the Removal of the Agreed Repayment Pathway (2021)

By April 2021, the Resource Consent application was ready to be filed. However, in July 2021, the BOA exercised its governance rights and halted the project, citing concerns primarily about the scope and scale of the development and its implications for the wider Connexion.

We do not dispute the BoA's right to make this decision. It was a legitimate exercise of its governance responsibility, made with the wellbeing of the wider Church in mind. However, it is important that the Synod understands the structural consequence of that decision.

The original Term Loan Agreement and business case were built on the premise that the CB&L loan would be repaid through the sale of the residential apartments. When the BOA cancelled the apartment phase, it removed the contractually agreed repayment pathway — the mechanism that both parties had explicitly agreed would settle the debt. The Parish was not left with an alternative means of repayment. It was left with a debt and no agreed pathway to repay it.

This is not a dispute about whether the BOA had the right to halt the project. It did. The question before Conference is how the financial consequences of that shared decision — entered into together and cancelled by one party — are to be resolved equitably within our Connexional covenant.

A note on language: In legal terms, when a contract cannot be performed because the agreed basis for it has been fundamentally changed by external circumstances or by one party's legitimate action, this is sometimes described as a "frustration" of the contract. We use plain English throughout this paper, but readers with legal background will recognise the concept.

4. The Presidential Determination and the Financial Reality (2024 to 2026)

Following several years of stalled negotiations over the unresolved costs, a Presidential determination was issued on 21 April 2026. It required NTMP to repay \$450,000 of the outstanding loan over a 15-year fixed term.

To understand why NTMP is seeking Conference's review of this determination through the Memorial, the Synod needs to be aware of the severe and immediate financial obligations the Parish currently carries, entirely separate from this loan.

4.1 Existing Property Obligations

NTMP currently faces an estimated \$1.14 million in urgently required baseline property renovation and renewal costs. These include:

- \$600,000 for immediate maintenance at the Takapuna Methodist Church (TMC).
- An estimated \$189,300 for baseline seismic strengthening of the historic 1923 Sunday School Hall — based on the 2015 Jacobs assessment — which notably does not include the substantial additional costs required to bring the building to a modern, fit-for-purpose standard as outlined in the original business case.
- \$101,000 for urgently required major roof and drainage repairs at St Lukes Church and its parsonage.

- \$250,000 for the restoration of the pipe organ.

When the full fit-for-purpose modernisations that the cancelled property scheme was intended to fund are factored in, the total obligation rises to over \$2 million. Adding a \$450,000 repayment on top of these existing costs creates an unsustainable financial position that places the Parish's continued viability at genuine risk.

4.2 The Impact of Early Deductions from the Parish Account

The Parish's Development and Finance Committees have noted that the Connexional Office has already begun making automatic deductions from the Parish bank account as the commencement of loan repayments. We understand the administrative intent behind this, but the timing creates a difficulty: it places NTMP in the position of having effectively accepted the Presidential determination before Conference has had the opportunity to review the matter.

We raise this not as an accusation, but as a practical concern. The Memorial asks Conference to pause these deductions while the review process is under way, so that the space for grace we are seeking remains genuinely open for all parties.

5. Constitutional Protections and the Pastoral Duty of Care

The Methodist Church's property guide, Bricks and Mortar, and the Laws and Regulations of the Methodist Church of New Zealand strictly require that liability be set apart to protect both parishes and the wider Church from excessive financial exposure.

Clause 2.5 of the original Term Loan Agreement explicitly limits NTMP's liability to the Takapuna site itself. This protection was written into the agreement for good reason: it ensures that the consequences of a shared, national decision do not fall disproportionately on a local parish and its community-facing assets.

Because the agreed repayment pathway — the sale of the residential apartments — was removed by the BoA's decision to halt the project, the only remaining way for the Parish to meet the \$450,000 debt would be to sell local missional assets. These could include the Early Learning Centre in the former parsonage, the Richardson Centre, the current parsonage, or the St Lukes Church property. Selling these community-facing buildings to cover a loss arising from a shared, national decision contradicts both the strict limitations of liability in our Connexional agreements and the pastoral duty of care the Church owes to its parishes.

Section 5-2.2(c) of the Laws and Regulations requires that the Administration Division "exercise a pastoral role... in matters affecting finance and administration". The Memorial invites Conference to take that pastoral mandate seriously by exploring equitable alternatives before enforcing a debt that threatens the Parish's survival.

6. The Bicultural Governance Framework and this Memorial

The Methodist Church of New Zealand made a landmark decision in 1983 to operate as a bicultural church, establishing an equal partnership between Te Taha Māori — the indigenous partner — and Tauīwi, representing all who arrived after Te Tiriti o Waitangi. All decisions at every level of the Church, including the resolutions of the biennial Conference, must be made by consensus rather than simple majority vote.

This Memorial has been drafted with that framework in mind. The "space for grace" we are seeking is itself a bicultural concept — a relational space in which all parties can come together to discern a way forward that serves the whole Connexion. The proposed joint task group deliberately includes Te Taha Māori as an equal partner,

alongside representatives of the BOA, NTMP, and the Northern Synod.

We bring this Memorial not as an adversarial challenge to the Connexional Office, but as an invitation to restore the *vā* — the relational space — between the Parish and the wider Church. We believe that the "space for grace" approach, conducted within our bicultural covenant, offers the best pathway to a resolution that is just for the Parish, responsible for the Connexion, and faithful to the values of Te Hāhi Weteriana o Aotearoa.

7. The Path Forward: Seeking Equitable Alternatives

The accompanying Memorial asks Conference to pause the enforcement of the Presidential determination and appoint a joint, bicultural task group to review the outstanding loan balance within a "space for grace".

Rather than requiring a local parish to absorb the full financial loss of a project halted by the national board, we believe the Church can collectively explore alternative and equitable ways to recover or resolve the costs already incurred. These might include:

- Waiting for the Takapuna development market to improve and restarting the project under a revised scope.
- Securing Resource Consent and offering the consented project to a commercial developer, recovering costs through that process.
- A full or partial remission of the debt, in recognition of the shared nature of the original discernment and the constitutional protections limiting the Parish's liability.
- A restructured or deferred repayment arrangement that reflects the Parish's actual financial capacity.

By empowering a joint. bicultural task group to explore these pathways together, we hope to restore the relational *vā* between NTMP and the Connexion and to begin the work of healing.

7.1 The Mission at Stake

This discussion paper has focused of necessity on financial and constitutional matters, But behind those matters lies a deeper question about mission.

The Wesleyan calling of this Church has always been to release energy for the service of those on the margins not to absorb that energy in managing institutional obligations. NTMPs vision for the Puriri Centre is e direct expression of that calling: a vibrant inclusive community hub designed to foster spiritual growth, environmental stewardship, and cultural engagement across a broad and diverse community. its mission is to create compassionate, creative, and connected communities – particularly for the multicultural and intergenerational communities of Auckland ²s North Shore, including many Pasifika Asian, and other communities who are part of the life of the Northern Synod.

Resolving this debt equitably — through shared discernment in a space for grace — is not simply a financial matter. It is an act of *kajtiakitanga* on behalf of those communities. It is the means by which the Parish can refocus its full energy on the frontline mission to which it is called. And it is an opportunity for the wider Church to demonstrate that its governance structures exist to serve mission, not to constrain it.

We commend this Memorial to the Northern Synod and to the Biennial Conference in that spirit and we look forward to journeying together toward a resolution that reflects the best of who we are as Te Hāhi Weteriana o Aotearoa.



Parish Superintendent



Parish Steward



Parish Steward

Northcote Takapuna Methodist Parish

Takapuna Methodist Church, Auckland

22 July 2026

The Convener

Law Revision Committee

The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa c/- General Secretary's Office

By email, copied to the Northern Synod Secretary and the Superintendent, Rev. Uesifili Unasa

Dear Convener

Re: Correction to a citation in the NTMP Memorial to Conference — Takapuna site redevelopment and Church Building and Loan Fund advance

Northern Synod received and approved the Memorial from the Northcote Takapuna Methodist Parish (NTMP) for forwarding to the Biennial Conference on 18 July 2026. We understand the Memorial must now pass the compliance review the Law Revision Committee undertakes under Section 7, clause 10.4.3 of the Law Book, examining every memorial for clarity and intelligibility, its relationship to existing laws and regulations, and its financial implications for the Connexional Budget.

Since Synod received the Memorial, NTMP has reread the executed Term Loan Agreement between the Board of Administration (BOA) and the Parish. That reading identified an error in the Memorial, and we want to bring it to your attention before your examining group reaches it independently.

Section 2.3 of the Memorial, and Section 5 of the accompanying Discussion Paper, state that Clause 2.5 of the Term Loan Agreement "explicitly limits NTMP's liability to the Takapuna site itself." Clause 2.5 does not say this. In full, it reads:

"Where the Borrower is a trust or board, the liability of any trustee of such trust or board hereunder shall extend only to the assets from time to time held in such capacity as a trustee of the Borrower. " Term Loan Agreement, Clause 2.5

This is a standard clause protecting individual trustees from personal liability. It does not limit the Parish's own liability to the Takapuna site, and it says nothing about the Church Building and Loan (CB&L) Fund debt.

We are bringing this to your attention now, before your examining group reaches it independently, and we ask that the Memorial be read in the light of this correction rather than treated as needing to be withdrawn and resubmitted through a fresh Synod cycle. The passages affected are the closing summary in Section 1, Section 2.3, Preamble E of the Notice of Motion, and Resolution 5, together with Section 5 of the accompanying Discussion Paper. In each, we ask that the reference to Clause 2.5, and to a limitation on the Parish's liability said to arise from it, be read as withdrawn.

The remainder of the Memorial's reasoning is unaffected by this correction and stands as lodged. The \$1,000,000 (NZD) advance was approved for the single, defined purpose of funding the work to obtain resource consent, and the agreed mechanism for repaying it — the sale of the residential apartments at the centre of the development — no longer exists, because the BOA halted the project in July 2021. These points are fully supported by the loan documents and correspondence, and do not depend on Clause 2.5.

We ask that the Memorial, as received and approved by Northern Synod on 18 July 2026, proceed to your Committee's review and to Conference on this basis, corrected by this letter, rather than being withdrawn and replaced. We would rather your Committee, and Conference in turn, read the existing Memorial in the light of this correction than see the Parish return to Synod for a fresh cycle over what is, in substance, a single mistaken citation. We are happy to provide a short note for your records confirming the correction, and to answer any further questions your examining group may have.

One point we wish to reiterate. This correction concerns a single citation. It does not change what NTMP is asking Conference to consider. The Board's decision to halt the project removed the only agreed pathway for repaying this loan, through no fault of the Parish, and NTMP continues to ask Conference to receive the Memorial and appoint a joint task group to resolve the outstanding balance within a space for grace. We would rather your Committee found an accurate Memorial from us than an error we should have caught ourselves.

Please let us know if you need anything further.

Yours sincerely,



Chris Gregory

On behalf of the Parish Council, Northcote Takapuna Methodist Parish (NTMP)



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 Board of Administration is pleased to present its report to Conference 2026. The Board is responsible for the stewardship of the Church's financial resources, investments and administrative functions, working on behalf of the Connexion to ensure these resources are managed prudently, transparently and in support of the Church's mission and ministry.

Over the past year, the Board has continued to oversee the management of the Church's funds, provide sound financial governance, and support parishes, synods and Connexional bodies in meeting their administrative and compliance obligations. This work has been carried out in a changing environment, with ongoing economic uncertainty, rising costs and increasing regulatory requirements placing demands on the Church at every level. The Board acknowledges the dedication of its members and staff, whose expertise and commitment make this work possible. It also thanks the parishes, synods and wider Church community for their continued trust and cooperation. This report outlines the Board's activities during the year, highlights key achievements and challenges, and sets out matters for the consideration and decision of Conference.

MCNZ REDRESS SCHEME REVIEW

The Board of Administration has reviewed the effectiveness, accessibility and integrity of the Methodist Church of New Zealand Redress Scheme, established in 2018. The review drew on survivor consultation held *kanohi ki te kanohi*, engagement with the Review Panel and Independent Coordinator, a legal and governance review of the Scheme's documents, analysis of the Crown's response to the Royal Commission of Inquiry into Abuse in Care, and a review of Scheme funding. It is offered as an act of accountability, faithful to those harmed, to Te Tiriti o Waitangi, and to the Church's own commitments, rather than simply as a procedural audit.

The review was discussed by the Board at its meeting in July 2026. Because the review draws on survivor consultation and on sensitive claim and governance information, it is not reported to Conference in full, in order to protect the confidentiality of survivors and of the Scheme's processes. Instead, this summary sets out the review's main findings and recommendations. The Terms of reference for the Scheme is appended for the information of Conference.

As at 31 May 2026, the Scheme has settled 95 claims, including 25 relating to Wesley College, and a further 17 claims are currently active. The national context has changed significantly. The Crown has declined the Royal Commission's central recommendation of an independent redress scheme, *Puretumu Torowhānui*. It will instead improve the existing State system through to at least June 2027. Its commitments on Te Tiriti and on consulting faith-based institutions have been accepted in intent only. MCNZ's Scheme should therefore be treated as the primary, ongoing avenue of redress for its survivors rather than as a stopgap.

The review's findings affirm a Scheme with strong foundations. Survivors consistently value its accessibility and its human, non-bureaucratic character, often contrasting it favourably with State processes. They describe the *kanohi ki te kanohi* approach, offered with humility and without defensiveness, as enabling genuine healing. The written apology is valued as a lasting record in which the Church takes ownership of harm by name, and *taonga* within apology carry *wairua* beyond monetary value. Because eligibility has always rested on the care setting rather than the identity of the perpetrator, survivors of peer abuse have been included from the outset. The Church also acted ahead of the Royal Commission's final report, strengthening the Review Panel with Māori, Pasifika and Survivor representation.

Building on these strengths, the review identifies clear opportunities for growth. The Church has already responded to survivor feedback on communication by moving day-to-day claims administration to dedicated redress support. The legal review found that the Scheme's separate documents could be brought together into a single, clear terms of reference (Appendix 1). This would give survivors one consistent account of how the Scheme works..

The Scheme's funding has been resourceful and responsive as it has grown, drawing on the Connexional Fire Fund, Prince Albert College Fund grants and PACT2086 funding.

The review describes a Scheme already trusted by many of the survivors who have used it. Moving forward, the Board will task a review implementation group with ensuring the review's recommendations are carried out. That work will make the Scheme more consistent, transparent and sustainably resourced without losing the accessibility and pastoral character that survivors value most.

STATISTICAL REPORTING – WAKA HOURUA

At Conference 2025, the General Secretary tabled a Discussion Paper on the Purpose and Efficacy of Our Statistical Reporting. In response, a Statistics Wānanga was convened to consider how the Church might better gather and tell the story of its shared life, through both numbers and narrative, in a way that honours our Te Tiriti partnership. The Wānanga brought together a range of voices, and its work produced the Waka Hourua Framework for Statistical and Narrative Reporting.

Consultation

The Draft Framework was sent to Synods and Hui Pōari in May for feedback. The responses strongly affirmed the Framework's purpose and direction. Respondents especially welcomed combining statistical and narrative reporting, since numbers alone cannot capture the fuller life, mission and discipleship of the Church. They also appreciated the document's thoroughness and structure. Several Synods agreed that addressing the current state of Connexional statistics is timely and necessary. Respondents also raised a number of practical questions, and these have shaped the revised Framework now before Conference.

Revisions to the Framework

The revised Framework is attached to this report (Appendix 2). It responds to feedback in several areas. The first area is privacy, protection and fairness. A new value sets out the Church's commitments on privacy and safeguarding, and the Implementation Group is responsible for developing protocols governing access to reports (4.8, 9.1). New provisions also address where narrative reports will be stored, who will read them, and how material will be curated before it reaches Conference (9.6). In response to concerns that data could be used punitively, an explicit safeguard now states that statistical and narrative information will not be the sole basis for decisions about viability or closure (3). The second area is inclusion and local responsibility. Co-operating and Union Parishes are now explicitly named, and a dedicated reporting pathway is to be developed with our ecumenical partners (8.6, 9.1). The Framework also recognises that local reporting responsibility should not automatically fall to parish Treasurers. The Implementation Group will identify a parish or rohe reporting coordinator role (9.1). The third area is the quality and usefulness of the information gathered. The reporting period will be set to avoid capturing a seasonal low in congregational activity, and a rolling or averaged measure will be considered (7, 9.1). A data dictionary is now a named deliverable, to ensure terms are understood and applied consistently (7, 9.1, 9.2). The Framework also commits to sharing aggregated trends and insights with parishes, Synods and Hui Pōari, so that information flows back to local communities as well as up to Conference (9.4). Finally, the Framework's values have been reordered so that Theological Grounding now precedes Bicultural Integrity (4.1, 4.2).

Matters Considered but Not Changed

Some suggestions were carefully considered, and the Framework's existing position has been kept for the reasons given in the original draft. One suggestion was to separate quantitative and narrative reporting into two papers. They remain together (6), because the Framework rests on the conviction that numbers alone cannot tell the full story of the Church's life and mission. Concerns were also raised about the demands of the three-year phased rollout. This structure has been retained (8.5, 9.3), as the paper already acknowledges that implementation will be challenging and provides for a gradual introduction in response. Questions about alignment with Charities Services requirements and the Statement of Service Performance were also considered. The existing provisions (7, 9.1) were judged to address these matters adequately.

Matters Intentionally Left Open

Some operational matters are deliberately assigned to the Implementation Group to resolve during Year One, rather than settled in the Framework itself. This is consistent with the provisions for consultation (8.4) and phased introduction (8.5). The Framework sets direction and principle, and once the Implementation Group is formed it will work out the operational detail with Synods, Hui

Pōari and parishes. Four matters are left open in this way:

- the specific reporting month or period (7, 9.1)
- the precise storage location and access arrangements for narrative reports (9.6)
- the detailed reporting pathway for Co-operating and Union Parishes (8.6, 9.1)
- the exact form of the data dictionary (9.1)

The Board thanks the Statistics Wānanga for its work, and the Synods that responded for their thoughtful, prayerful and constructive engagement. The Board believes the revised Framework responds carefully to the feedback received, particularly on privacy and safeguarding, the inclusion of Co-operating and Union Parishes, and the return of insight to local communities.

DISCIPLINARY CODE

There are currently four complaints being addressed.

WETERIANA HUB

Alongside the resourcing of renewal across the life of the Church, the Board of Administration has been giving attention to the infrastructure that will sustain the Church's mission into the future, including the emerging vision for the Weteriana Hub. This vision grew out of discussions among the partners of 409, who last year agreed to explore establishing a new Connexional presence alongside Wesley College within the developing Paerata Rise community. Work on the vision continues, and the General Secretary is currently meeting with Synods to foster Connexion-wide participation in the planning process, so that the Hub is shaped by and for the whole Church.

BOARD OF ADMINISTRATION GOVERNANCE REVIEW

Earlier this year, the Board of Administration commissioned an independent review of its governance structure and practice. The review was prompted partly by the triennial governance review now required of registered charities, but it also reflects the Board's own commitment to asking how it can serve the Church better. The reviewer noted that only a minority of governance bodies actively seek this kind of outside view, and commended the Board for doing so. The review drew on key documents, policies and minutes, observation of a Board meeting, a survey of Board members and stakeholders, and fourteen one-on-one interviews.

The review describes a committed and conscientious Board that has faithfully served Te Hāhi Weteriana o Aotearoa for many decades, with no evidence of systemic governance failure. Interviewees consistently highlighted its committed people, culture of service, faith-based values, dedicated leadership, capable staff, improving financial management and genuine desire to improve. Survey respondents rated financial and property stewardship, theological grounding, reporting obligations, health and safety, and records management most highly. Safeguarding is now a strategic priority, conflicts of interest are openly declared, and the Board's intentional scheduling of karakia and devotions was noted as a model for others.

As the Board's responsibilities and operating environment have grown more complex, the review sees it as having reached a natural point of governance renewal. Its aim is for good governance to rest on well-designed systems as well as the goodwill of individuals. It identifies five focus areas: clarifying the Board's purpose and measures of success, building capability through skills planning, induction, development and succession, modernising governance systems and documentation, giving more time to strategy, and strengthening risk and reporting assurance. The review concludes that the opportunity is not to change the Board's culture or values, but to strengthen the framework that supports them. This leaves the Board well placed to move confidently into its next stage while remaining grounded in the Church's mission and theological commitments.

Suggested Decisions

That Conference:

1. Receives the report.
2. Adopts the Waka Hourua Framework for Statistical and Narrative Reporting as the basis

for Connexional reporting.

3. Establishes a Waka Hourua Implementation Group, appointed by the Board of Administration in consultation with Te Taha Māori and Tauīwi, to oversee implementation of the Framework..
4. Directs that current statistical reporting continue until the Implementation Group confirms the new processes are ready, and requests the Group to report to Conference 2027.
5. Affirms the Terms of Reference for the MCNZ Redress Scheme.

APPENDIX 1:

MCNZ Redress Scheme Terms of Reference

Overview

1. Te Hāhi Weteriana o Aotearoa / the Methodist Church of New Zealand (the Church) has established a redress scheme (the Scheme) for survivors of abuse in Methodist care (Survivor).
2. A confidential Application goes to an independent Review Panel, which makes a Determination and Redress order. Redress accepted by a Survivor binds the Church.
3. The Scheme is administered day-to-day by an independent Redress Officer holding delegated authority from the General Secretary, kept separate from decisions on offers and appeals.
4. The Scheme reflects the Church's theology of redress — repentance, grace, lament, restoration, healing — and its Te Tiriti commitments, including tikanga Māori, kanohi ki te kanohi, and taonga within apology where the Survivor wishes.
5. The process is informal, accessible, and sensitive to the Survivor's needs, minimising cost, formality, and stress.
6. Redress may include any combination of: (a) a personal response or apology; (b) counselling or psychological care; (c) assistance reporting abuse to Police; (d) a Redress payment; and (e) any other personalised response.
7. A Determination binds the Church but not the Survivor, who may accept or reject it.

Eligibility

8. A Survivor must have experienced abuse (emotional, physical, sexual, neglect, or deprivation) in Methodist care where the Church held direct or indirect responsibility — by a Church representative, another adult with Church-enabled access, or a peer in the same setting, on the same terms.
9. The standard of proof is "reasonable likelihood" lower than civil balance of probabilities, proceeding on a presumption that Survivors are believed absent compelling evidence otherwise.
10. Eligibility, including for financial Redress, does not presently depend on any subsequent criminal conviction, including for a serious violent or sexual offence.

Making an Application

11. A Survivor's first point of contact is the Redress Officer, who assists in preparing an Application for the Panel, accessing records, and gathering information, and has no role in determining offers or appeals. A Survivor may also apply directly to the Panel.
12. Only the person abused may claim, except: (a) a confirmed lawyer may act with a written authority to act; (b) any other agent needs the Survivor's express written authority on the Church's standard form; and (c) the Panel determines claims only on the Survivor's own first-hand account.
13. The Redress Officer is independent of the Panel and Church and signs a statement of independence on appointment.
14. The Redress Officer is neutral, not an advocate, their role is to help prepare the claim and inform the Panel.
15. The Redress Officer meets the Survivor at a time, place, and manner of the Survivor's choosing, favouring *kanohi ki te kanohi*.
16. The Church will give the Redress Officer, on request and where lawful, all information it holds on the Survivor and alleged perpetrator(s), including its response to prior concerns, and respond promptly to further requests.
17. The Church may submit relevant information to the Panel in addition to the Survivor's own submission. If the Survivor wishes, the Church will disclose that information to them before it goes to the Panel.
18. A Survivor may rely on prior statements made to Police, the Royal Commission, or Church disciplinary processes.
19. Where the Application concerns someone currently in Church life, the Redress Officer may inform the General Secretary for complaints/discipline purposes; the Panel may instigate disciplinary procedures or defer its Determination pending other processes.
20. With the Survivor's knowledge, the Church may report the abuse to Police.
21. The Survivor may review, correct, and must consent to any report before it is submitted to the Panel.
22. A Survivor may pause or withdraw an Application at any time, at their discretion.

Determination of the Claim

23. The Review Panel is independent of the Church: three members, at least two independents, with trauma, medical, and psychosocial expertise, and Māori, Pasifika, and Survivor representation.
24. Anyone with a personal, professional, or institutional connection to the Survivor or alleged perpetrator must disclose it and withdraw from the Redress Officer or Panel role.
25. The Panel determines: (a) eligibility; (b) whether "reasonable likelihood" is met; (c) any financial Redress; and (d) any other appropriate Redress.
26. Applications are usually determined without a hearing to avoid retraumatisation though a Survivor may address the Panel, with a support person, if they wish.

27. The Panel may seek further information from the Church (per clause 18) and legal, cultural, or clinical assistance.
28. In setting financial Redress the Panel considers: (a) the abuse's nature, severity, frequency, and duration; (b) impact on the Survivor; (c) the Survivor's vulnerability, identity, and circumstances; (d) the Church's failure to protect; (e) aggravating features such as silencing or punishment on disclosure; and (f) treating like cases alike.
29. The Panel gives the Survivor the Determination and Redress offer.
30. A Determination does not decide any person's criminal or civil liability, or legal compliance.

Acceptance, Rejection, and Appeals

31. A Determination is a binding offer by the Church; the Survivor may accept or reject it.
32. Acceptance is full and final settlement of claims in the Application, without prejudice to any claim under a future improved State redress system, subject to abatement for Redress already received.
33. If rejected, the Survivor remains free to pursue any alternative claim.
34. A Survivor will be strongly advised to take independent legal advice, at the Church's expense, before accepting a Determination, covering civil claims and ACC interaction.
35. A Survivor may appeal in writing, through the Redress Officer, within three months of the decision.
36. The President decides the appeal within one month.
37. An appeal reviews whether the original Determination was appropriate and reasonable on the information available, not a full rehearing; the decision-maker may admit relevant new information beyond a change in circumstances where fairness requires it.
38. The appeal decision is given in writing.
39. The Panel will endeavour, but is not bound, to meet a published indicative timeframe.

Confidentiality and Permitted Disclosures

40. The process and Determination are confidential; confidentiality of an accepted offer is for the Survivor and Panel to agree.
41. The Church may nonetheless disclose claim matters: (a) internally for complaint/discipline purposes; (b) to Police, with consent; (c) to relevant regulators (e.g. the Teaching Council); (d) to an employer, where relevant to safety; and (e) to another church or organisation, where necessary to prevent harm or required by law.
42. Personal information is handled under the Privacy Act 2020; the Application Form sets out collection purposes and the Survivor's rights.
43. Records are retained for a deliberately long period, reflecting their value to a returning Survivor and to identifying patterns, rather than deleted at the earliest permissible point; the retention period is stated to applicants.

44. Information about an alleged perpetrator is secured separately from the Survivor's file, accessed only as needed, and shared with finance/administration staff outside that role only in aggregate form.
45. The Church maintains a data breach response plan, including notification to the Privacy Commissioner and affected persons where required.
46. The Church is the responsible "agency" under the Privacy Act for information handled under the Scheme, including by the Redress Officer; any independent contractor agrees data-handling terms before appointment.
47. If a Survivor withdraws consent to a clause 46 disclosure, the Church cannot retrieve information already disclosed to Police or a regulator but will make no further disclosure without fresh consent.
48. The Scheme should be read alongside the Church's Posthumous Public Disclosure, Safeguarding, and Child Protection Policies.

Review of the Scheme; Term

49. The Church will periodically appoint an independent reviewer to assess the Scheme's effectiveness, which may include survivor consultation.
50. Operational procedures may be amended after review and consultation.

APPENDIX 2

Waka Hourua Framework for Statistical and Narrative Reporting

1. Purpose

This framework is proposed as the basis for renewing the way Te Hāhi Weteriana o Aotearoa gathers, interprets, and shares information about its life and mission.

Its purpose is to ensure that the Church's reporting practices:

- honour the legacy of statistical stewardship within the Connexion
- meet legal and charitable reporting obligations
- support good governance and equitable resourcing
- better reflect the bicultural and intercultural reality of the Church
- enable the Church to tell a fuller and more faithful story of its life, mission, and discipleship

The framework recognises that reporting is not merely an administrative exercise. It is part of the Church's calling to discern how God is at work among us, to steward what has been entrusted to us, and to carry forward the story of the Church for future generations.

2. Theological and Symbolic Foundation

The framework is grounded in the image of the Waka Hourua. The Church is understood as a people on the move: carried by purpose, shaped by story, and held by God as it journeys into the future. The waka hourua, the double-hulled voyaging waka, offers a fitting image for Te Hāhi Weteriana o Aotearoa. It is a vessel built for endurance, relationship, and long journeys across changing waters. It is not a vessel of competition, but a whānau waka, where every person has a place, every voice has value, and the journey is shared across generations.

This metaphor reflects the Church's bicultural foundations and also resonates deeply with the oceanic heritage of Māori and Pacific peoples. It holds together movement, memory, interdependence, and hope. It reminds us that being at sea is not a sign of being lost, but a sign

that we are no longer tied only to inherited forms and are open to where God is leading us.

Within this framework, the waves and tides that surround the waka symbolise the realities shaping the Church's life:

- Hoe Tere – the steering paddle: direction, agency, and bicultural integrity
- Ngaru Roa – the long deep swell: institutional and ancestral wisdom, theological inheritance
- Ngaru Hau – the wind-driven wave: present energy, leadership, formation, and mission momentum
- Ngaru Piko – the cross wave: tensions, challenges, risks, and pressures requiring discernment
- Tai Timu / Tai Pari – the outgoing and incoming tides: rhythms, boundaries, accountability, legal and charitable obligations

Together these dimensions form a framework through which the Church can understand and report on its life.

3. Framework Statement

Te Hāhi Weteriana o Aotearoa adopts the Waka Hourua Framework as the guiding structure for its future statistical and narrative reporting.

The framework affirms that Church reporting should serve three interrelated purposes:

a. Accountability

To support lawful, transparent, and responsible reporting, including charitable and service performance obligations.

b. Administration

To provide information necessary for governance, planning, resourcing, and connexional decision-making.

c. Discernment

To help the Church recognise patterns of life, participation, discipleship, leadership, belonging, and mission, and to tell its story faithfully.

Safeguard on use of data: Data gathered under this framework will not be used as the sole basis for decisions regarding parish viability, resourcing reductions, or closure. Such decisions will always involve pastoral consultation and discernment beyond statistical measures alone, consistent with the framework's commitment to Discernment over administrative convenience.

4. Foundational Values

The Waka Hourua Framework is grounded in the following values:

4.1 Theological Grounding

The Church's reporting must arise from its calling as the people of God, not simply from administrative convenience.

4.2 Bicultural Integrity

Reporting must reflect the covenantal relationship between Te Taha Māori and Tauīwi and honour Te Tiriti o Waitangi within the life of the Church.

4.3 Intergenerational Responsibility

The framework recognises that the Church receives an inheritance from those who have gone before and holds responsibility for those yet to come.

4.4 Mission Alignment

Reporting should help the Church understand how it is participating in God's mission in its communities and contexts.

4.5 Relational Knowledge

Not all knowledge is best expressed numerically. Narrative, oral memory, testimony, and contextual description also have value.

4.6 Equity and Stewardship

The framework should enable fair resourcing, responsible governance, and wise stewardship of people, property, finances, and ministry.

4.7 Practicality

The framework must remain usable and proportionate, asking a small number of meaningful questions rather than imposing excessive reporting burdens.

4.8 Privacy and Safeguarding

Narrative and statistical reports may contain sensitive information about individuals and communities. The Church commits to:

- collecting only information proportionate to the framework's stated purposes
- clear rules on who may access narrative reports at parish, synod, and connexional level
- alignment with the Church's existing Safeguarding policy wherever reporting touches vulnerable people
- no use of individually identifying information in any published or aggregated output without consent

5. Core Reporting Domains

The following domains are proposed as the primary reporting categories within the Waka Hourua Framework.

5.1 Hoe Tere – Cultural and Relational Health

This domain concerns the Church's direction and integrity as a bicultural and relational community.

It asks how the Church is living out its commitments in practice, and whether its relationships are healthy, safe, and grounded.

Possible areas of reporting may include:

- bicultural engagement and partnership
- local whenua stories and contextual identity
- bicultural participation
- safeguarding culture and practice
- police vetting compliance
- relational accountability within congregations, parishes, rohe, synods, and Church bodies
- evidence of healthy community participation and belonging

Key question: How is this community steering its life together in a way that reflects bicultural integrity and relational faithfulness?

5.2 Ngaru Roa – Spiritual Life and Discipleship

This domain concerns the deeper heartbeat of the Church: faith formation, worship, belonging, and theological life.

It asks how the Church is being shaped as a community of disciples.

Possible areas of reporting may include:

- worship participation
- Christian formation activities
- Bible study and prayer gatherings
- baptisms, dedications, confirmations, and professions of faith
- membership and other forms of belonging
- age profile of those involved in formation
- participation in sacramental and devotional life
- theological education and discipleship pathways

Key question: What signs of spiritual life, formation, and belonging are present in this community?

5.3 Ngaru Hau – Leadership and Formation / Intergenerational Vitality

This domain concerns the present energy of the Church, especially its leadership, succession, and capacity for the future.

It asks whether the Church is nurturing leadership across generations and creating pathways for participation and growth.

Possible areas of reporting may include:

- lay and ordained leadership numbers
- intergenerational leadership participation
- emerging leaders and succession planning
- participation in leadership development programmes
- mentoring relationships
- age profile of leaders
- ministry formation and training engagement
- youth and young adult participation in leadership and ministry life

Key question: How is leadership being nurtured, shared, and passed on across generations?

5.4 Ngaru Piko – Community Transformation and Outreach

This domain concerns the Church's mission in the world and the pressures, needs, and opportunities arising in its context.

It asks how the Church is responding to social realities and participating in God's transforming work beyond its own gathered life.

Possible areas of reporting may include:

- community outreach and service initiatives
- social service and chaplaincy engagement
- climate justice activity
- local mission priorities
- partnerships with schools, agencies, iwi, and community organisations
- digital ministry and online engagement
- ministries with families, youth, migrants, cultural communities, and vulnerable people
- testimonies of transformation, connection, and community impact

Key question: How is this community participating in God's mission and responding to the needs and realities around it?

5.5 Tai Timu / Tai Pari – Equity, Stewardship, and Resourcing

This domain concerns the practical structures and rhythms that sustain Church life and ensure

accountability.

It asks whether the Church is stewarding its people, finances, property, and obligations wisely and equitably.

Possible areas of reporting may include:

- demographic profile of households and families
- paid employees and average hours worked
- volunteer numbers and volunteer hours
- financial participation and support
- service performance reporting requirements
- charitable status and legal compliance
- property stewardship and resourcing patterns
- resource equity across contexts

Key question: How is this community stewarding its resources and responsibilities in a way that is accountable, lawful, and just?

6. Reporting Method

The Waka Hourua Framework proposes that future reporting include both:

a. Quantitative information

Numerical indicators that provide consistency, comparability, and administrative usefulness.

b. Narrative information

Short contextual reflections that allow parishes, rohe, synods, and cultural bodies to describe the life, mission, and challenges of their communities in their own voice.

This combined approach recognises that numbers remain important, but that numbers alone do not tell the full story of the Church.

7. Indicative Reporting Approach

Conference adopts the principle that future reporting under this framework should include:

- a small core set of Connexional indicators gathered consistently across the Church
- a shared data dictionary defining key terms (e.g. 'volunteer', 'member', 'participant') to ensure consistent interpretation across parishes, rohe, and synods
- space for contextual and narrative reporting
- capacity for cultural and regional adaptation, especially for Te Taha Māori, cultural synods, and rohe
- a reporting period chosen to avoid a single low-activity snapshot (e.g. a mid-winter month), with the Implementation Group to consider a rolling or averaged measure where this better reflects the life of a community
- alignment with Charities Services and other legal obligations
- periodic review to ensure the framework remains fit for purpose

The intention is not to collect more information for its own sake, but to collect better information for discernment, stewardship, and mission.

8. Transition Principles

In moving from the current statistical model to the Waka Hourua Framework, the following principles should guide implementation:

8.1 Continuity

Existing statistical categories should not be discarded without care. Where current measures remain useful, they should be retained.

8.2 Simplicity

The framework should remain proportionate and manageable for local communities.

8.3 Cultural Responsiveness

Different ways of holding and sharing knowledge should be respected, including oral, communal, and narrative forms.

8.4 Consultation

Further refinement should occur through engagement with Synods, Hui Pōari, and relevant connexional bodies.

8.5 Phased Introduction

Implementation should occur in stages, allowing testing, revision, and learning before full adoption.

8.6 Co-operating and Union Parishes

Co-operating and Union Parishes operate under shared governance arrangements with other denominations and do not currently report through standard Connexional channels. The Implementation Group will develop a specific reporting pathway for these parishes, in consultation with relevant ecumenical partners, ensuring the framework's purposes are met without duplicating existing reporting obligations to other church bodies.

9. Pathway for Implementation

The Waka Hourua Framework is offered not as a finished system, but as a vessel still being prepared for the journey. Its adoption will require a clear and considered pathway, one that honours the framework's commitment to consultation, cultural responsiveness, and phased introduction.

The following pathway is proposed.

9.1 Formation of a Waka Hourua Implementation Group

A small oversight group will be established under the auspices of the Board of Administration to guide the readiness and rollout of the framework. The group will be:

- modest in size so as to remain agile and effective
- bicultural in composition, with representation from Te Taha Māori and Tauīwi
- inclusive of voices from cultural synods, lay and ordained ministry, and those with experience in governance, statistics, and reporting
- accountable to Conference through the Board of Administration

Its responsibilities will include:

- refining the core reporting indicators in consultation with Synods, Hui Pōari, parishes, and rohe
- overseeing the design and development of new reporting forms and templates
- ensuring alignment with Charities Services requirements and other legal obligations
- preparing supporting resources, guidance notes, a data dictionary, and frequently asked questions
- establishing access and confidentiality protocols for narrative reports, in consultation with the Church's Safeguarding team
- identifying a local reporting coordinator role for each parish/rohe (which need not default to the Treasurer) to liaise with the Implementation Group
- developing the reporting pathway for Co-operating and Union Parishes (see §8.6)

- determining the reporting period(s) for statistical and narrative returns
- coordinating with existing connexional staff and bodies to avoid duplication
- reporting back to Conference on progress

9.2 Training and Orientation

To support the Church in adopting the framework, training and orientation will be offered to Synods, Hui Pōari, parishes, rohe, and others who carry day-to-day reporting responsibilities.

This will include:

- introductory workshops on the framework's purpose, theological foundation, and structure
- practical sessions on completing the new reporting forms
- guidance on gathering narrative and qualitative information alongside numerical data, including use of the shared data dictionary
- written and digital resources that can be used at a local level

Where possible, training will be offered both in person and online, and made available in formats suited to the differing capacities and contexts of local communities.

9.3 Phased Rollout

Implementation will proceed in stages:

- Year One: framework development, consultation, drafting of forms, and pilot testing in a small number of parishes, rohe, and synods
- Year Two: refinement based on pilot feedback, broad training and orientation across the Connexion, and partial implementation
- Year Three: full adoption of the framework, with ongoing support and review

9.4 Review and Continuous Improvement

The Implementation Group will report annually to Conference on progress, challenges, and refinements. A formal review of the framework will be undertaken after the first full reporting cycle to ensure it remains fit for purpose and faithful to its kaupapa.

Reporting under this framework is a two-way relationship. In addition to reporting upward to Conference, the Implementation Group will ensure that aggregated statistical trends and thematic insights from narrative reports are shared back with Synods, Hui Pōari, and parishes on a regular basis, so that reporting serves local discernment and planning as well as connexional oversight.

9.5 Resourcing

Adequate resourcing, including staff time, funding, and access to relevant expertise, will be required to support implementation. The Board of Administration is asked to consider the resourcing implications and to make provision accordingly.

9.6 Storage and Stewardship of Narrative Reports

Narrative reports will be stored and managed at a level determined by the Implementation Group in consultation with Synods, with defined readership at each level of the Church consistent with the access protocols set out in §4.8 and §9.1. To prevent the volume of narrative material from overwhelming Conference processes, the Implementation Group will establish a mechanism for summarising or thematically curating narrative content before it reaches Conference agendas, while preserving access to full reports for those who need them at synod and connexional level.

10. Closing Statement

The Waka Hourua Framework offers the Church a way of reporting that is more deeply aligned with its faith, story, and mission. It seeks to honour what has been handed down, while also making space for forms of belonging, leadership, ministry, and community life that are not always visible within inherited statistical systems.

It invites the Church to tell its story as a people on the move: grounded in memory, attentive to the present, and open to the horizon ahead.

SUPERNUMERARY FUND OF THE METHODIST CHURCH OF NEW ZEALAND

The Methodist Church of New Zealand – Te Hāhi Weteriana Superannuation Trustee Limited is the trustee of the Supernumerary Fund of the Methodist Church of New Zealand. The directors of the Trustee Company are appointed by the Board of Administration, with the Licensed Independent Trustee appointed in accordance with the requirements of the Financial Markets Conduct Act.

Fund Administration

The administration of the Fund continues to be provided by Melville Jessup Weaver (MJW), who assumed responsibility for administration services from 1 January 2025. MJW also provides actuarial services and independent investment advice to the Fund.

The Trustee acknowledges the ongoing support provided by MJW, the Board of Administration, Adminis NZ Limited (custodian), BDO Christchurch (auditor), and the Fund's other professional advisers.

Financial Position

The audited financial statements for the year ended 31 January 2026 reported net assets available for benefits of \$9.113 million, compared with \$9.427 million at 31 January 2025. The reduction reflected benefit payments exceeding contributions and the ongoing challenge of funding a mature defined benefit scheme.

The actuarial valuation at 31 January 2026 reported an accrued benefit deficit of \$1.219 million. The vested benefits ratio improved from 86.4% at 31 January 2025 to 88.2% at 31 January 2026, reflecting the additional financial support approved by Conference and provided through the Board of Administration.

Conference 2024 approved a programme of additional funding from Pact 2086 Trust to assist the Fund. During the year ended 31 January 2026, Church contributions totalled \$762,493, including additional contributions directed towards reducing the actuarial deficit and meeting operational costs.

Membership

As at 30 June 2026, the Fund had:

- 12 contributing and deferred members.
- 181 pensioners, spouses and beneficiaries in receipt of benefits.

During the period 1 February to 30 June 2026:

- Three members exited the Fund.
- Four new pensioners or beneficiaries commenced receiving benefits.
- Three pensioners or beneficiaries passed away.

The Trustee records its appreciation for the service and contribution made to the Church by those members and pensioners who passed away during the year.

Pension Increases and Fund Sustainability

The Fund remains in actuarial deficit and, consistent with actuarial advice, the Trustee has not increased the annual pension rate. In recognition of the financial pressures faced by pensioners, Conference approved a separate TOPUP scheme, funded and administered by the Board of Administration with PAYE deductions. The TOPUP scheme is a voluntary expression of the Church's support for supernumeraries and is separate from, and in addition to, the pension benefits payable by the Fund. The Trustee and Board of Administration continue to monitor the Fund's financial position and long-term sustainability.

CONFERENCE SUPERNUMERARY FUND 'TOP UP' PAYMENTS

The Board of Administration administers the Conference-approved TOPUP Scheme for eligible supernumeraries. The scheme was established following Conference 2016 in recognition that the Supernumerary Fund had been unable to increase pension payments since 2007.

To support the scheme, an investment fund of \$3 million was established through three separate \$1 million loans from Church entities and invested through the Methodist Trust Association. Two of the loans are interest free, while one loan is interest bearing and has incurred interest costs since the scheme's inception. The intention was that investment income generated by the fund would be used to support TOPUP payments to eligible pensioners. The scheme is administered separately from the Supernumerary Fund through the Board of Administration payroll system with PAYE deductions.

	2025/26	2024/25	2023/24	2022/23	2021/22
Number of "Top Ups" at 1 July	172	174	188	195	201
Number of people added during the year	6	10	1	4	6
Number of people removed during the year	(8)	(12)	(15)	(11)	(12)
Number of "Top Ups" at 30 June	170	172	174	188	195
Gross Payments made during the year	\$192,558	\$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 should note that the TOPUP Scheme is a discretionary Conference initiative and is not an entitlement under the Supernumerary Fund. Investment returns generated from the supporting fund have not been sufficient to fully meet the cost of the scheme, including interest costs. The long-term sustainability of the scheme continues to be considered by the Board. Net shortfall funded by capital/grants as at 30 June 2026 \$248,433.

STIPENDS COMMITTEE

1. Introduction

The Stipends Committee of Paul Wells, Nicola Grundy, Jan Tasker, and General Secretary, Tara Tautari, met on 9 June 2026 to review remuneration and related allowances for Presbyters for the 2026–27 year. The Committee's mandate is to ensure that stipends and associated provisions remain fair, sustainable, and responsive to movements in the cost of living and wider economic conditions.

In forming its recommendations, the Committee considered CPI movements, the current IRD Tier 1 kilometre rate, and the principle of consistency across allowances. It also identified several matters during its deliberations that warrant further work. The Committee's recommendations were subsequently approved by the President and are reported to Conference below.

2. Stipends and Allowances for 2026–27.

The following adjustments to stipends and allowances have been approved for the 2026–27 year.

Item	2025–26	2026–27 (Approved)	Basis
Standard Stipend	\$62,998.35 p.a.	\$65,203.29 p.a. (+3.5%)	CPI-aligned increase
Supervision Reimbursement	\$1,700 p.a.	\$1,800 p.a.	Reflects the rising cost of professional supervision
Standard Reimbursing Allowance	\$4,212.87 p.a.	\$4,360.32 p.a. (+3.5%)	Consistent with the stipend increase

Item	2025–26	2026–27 (Approved)	Basis
Mileage Rate (IL No. 25)	\$1.04/km	\$1.20/km	Aligns with the IRD Tier 1 petrol rate for the 2025–26 income year
Book & Resourcing Allowance	\$1,500 p.a.	\$1,575 p.a.	Unchanged for several years; general cost inflation
Study Leave Subsidy	\$300 p.a.	\$350 p.a.	Unchanged since 2023

The increase to the Standard Stipend takes effect from 1 July 2026.

To support future reviews of the Study Leave Subsidy, Synod Superintendents are requested to provide data on Study Leave usage to the Committee. This will give the Committee a clearer picture of usage patterns and allow better-informed recommendations in future years.

3. Additional Matters Arising

During its deliberations, the Committee identified two further matters outside the scope of its financial recommendations. These have been referred as follows.

3.1 Technology Provisions for Presbyters

There is currently no clear or consistent guidance on the provision of technology used in ministry by Presbyters, such as mobile phones and laptop or desktop computers. This creates uncertainty for both Presbyters and parishes about what should be provided, reimbursed, or personally funded. A discussion paper giving guidance on the provision and reimbursement of technology tools as ministry resources for Presbyters, including mobile phones and laptops/computers, will be developed for consideration at a future meeting.

3.2 Housing for Presbyters

The Committee noted that current housing policies and practices across the Connexion may not consistently reflect contemporary needs or conditions. This matter sits more appropriately within the mandate of the Connexional Property Strategy Group, given its broader oversight of property-related policy. The Group is asked to revisit the policies and practices currently in use and report back with any proposed revisions or updates.

Suggested Decisions

1. The report is received.
2. The stipend for 2026-2027 for full-time stipendiary ministry as of 1 July 2026 is \$65,203.29.
3. That Standard Reimbursing Allowance increases to \$4,360.32 per year.
4. The Book and Resourcing Allowance increases to \$1,575.
5. Supervision Fees are increased to \$1,800 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 is increased to \$350 per annum.

GOODS AND SERVICES TAX ACT

The Goods and Services Tax Act 1985 remains in force. GST continues to apply at 15% to most goods and services. No broad legislative change has been identified that alters the core GST treatment generally applied across the Church for the 2025/2026 reporting year.

Church entities should continue to take particular care with:

- Transactions between members of an approved GST group, which are generally treated differently from supplies to parties outside the group.
- Residential accommodation, including parsonages, which is generally an exempt supply. Input tax on costs associated with exempt residential supplies is generally not claimable, subject to the detailed rules and any required apportionment.
- Correct classification of taxable, zero-rated and exempt supplies, and retention of appropriate taxable supply information.

Current Inland Revenue work

Inland Revenue's public guidance programme as at 30 June 2026 included GST projects

concerning residential and short-stay accommodation, compulsory zero-rating of land, unincorporated bodies and financial services. These projects do not themselves change the law. The Board of Administration will continue to monitor developments and advise Church entities where final guidance or legislative changes have practical implications.

DONATION TAX CREDITS

Budget 2026 included proposed changes to the donation tax credit regime. The most significant proposal is the introduction of an annual cap of **\$100,000** of eligible donations per individual for donation tax credit purposes. If enacted in its current form, the proposed cap would apply to donations made on or after **1 April 2027**. Inland Revenue has indicated that only a small proportion of donors are expected to be affected. The Board of Administration will continue to monitor the progress of the legislation and provide further guidance to Church entities as details are confirmed. The Board of Administration issued guidance to Parish and Synod Treasurers in July 2026 and will communicate further practical guidance before any changes take effect.

The Board of Administration also issued guidance to Parish and Synod Treasurers regarding donation receipting requirements. Treasurers were reminded that donation receipts must be issued in the name of the person who made the donation, must contain the information required by Inland Revenue, and should only be issued where a genuine donation has been made and no material benefit is received in return. The guidance also highlighted that, should Inland Revenue proceed with proposed changes allowing more frequent donation tax credit claims through myIR, some donors may request receipts earlier than the traditional year-end receipting process. While an annual receipt remains the preferred approach for regular giving, parishes should ensure that any receipts issued during the year clearly identify the specific donation, event or period covered by the receipt and are supported by appropriate records. This assists donors in getting refunds from IRD processed in a timely manner, reduces the risk of duplicate claims and helps maintain accurate parish records.

CHARITIES ACT AND CHARITIES SERVICES REQUIREMENTS

Registered charities are required to review their governance procedures at least once every three years. Each registered MCNZ charity is responsible for completing and documenting its own review, retaining appropriate records, and confirming the completion date through its Charities Services annual return or update-details process.

The review is self-directed and should be appropriate to the charity's size and complexity. It should consider whether rules, governance policies and decision-making arrangements remain fit for purpose, support the charitable purpose and assist compliance with legal obligations.

The statutory concept of an officer includes trustees or members of the highest governing body and may also include a person who exercises significant influence over substantial strategic, financial or operational decisions. Registered charities should ensure that their officer information remains complete and current.

The applicable reporting tier should be reassessed each year using the current statutory and XRB criteria. Where an entity qualifies for Tier 4 reporting, it may elect to apply Tier 3 but must then comply fully with the Tier 3 requirements.

FINANCIAL REPORTING STANDARDS

The revised Tier 3 and Tier 4 Not-for-Profit Standards are now embedded across MCNZ reporting. The standards apply to accounting periods beginning on or after 1 April 2024. Entities with a 30 June balance date first applied the revised standards for the year ended 30 June 2025 and continue to apply them for the year ended 30 June 2026.

Key practical points include:

- Tier 3 reporting is accrual-based and requires a performance report, including a Statement of Financial Performance, Statement of Financial Position, Statement of Cash Flows and service performance information.
- Tier 4 reporting is cash-based for eligible entities. An eligible Tier 4 entity may elect to apply Tier 3 but must then comply with all Tier 3 requirements.

- Service performance reporting focuses on significant activities and achievements.
- Entities should apply the revised presentation and classification requirements consistently, including appropriate explanations for accumulated funds, restricted reserves and discretionary reserves.

MCNZ implementation during 2026

The Connexional Office issued updated MCNZ Parish Financial Reporting Guidance for the 2026 year-end to Synod Treasurers. The guidance addresses revenue and expense classification, employee remuneration and related costs, cash-flow presentation, accounting judgements and alignment of the MCNZ chart of accounts with the revised Tier 3 categories. This work is intended to improve the consistency and quality of financial reporting across the Connexion.

Each registered charity remains responsible for preparing compliant financial statements or a performance report and attaching them to its annual return.

Treasurer Support Programme

The Board of Administration continued its support for parish treasurers by offering subsidised assistance with the preparation of annual financial statements for the year ended 30 June 2026 through PAC Plus Accountants Limited. The programme assists participating parishes to meet their Charities Services and financial reporting obligations while supporting greater consistency across the Connexion.

METHODIST CHURCH OF NEW ZEALAND – SPECIAL ACCOUNT

The Special Account is an internal fund of the Methodist Church of New Zealand established under the Church's Laws and Regulations. It holds funds under the oversight of the Board of Administration and supports investment and temporary or short-term lending within the Church. Net surplus, when available, may be applied towards the wider work of the Church through the Connexional Budget.

At the date this report was prepared, the most recent approved performance report available was for the year ended 30 June 2025. It recorded no grant to the Connexional Budget for either 2025 or 2024,

The 2025 performance report was prepared under the revised XRB Tier 3 Not-for-Profit Standard. Under the Connexional banking arrangement, the Special Account participates in the BNZ set-off structure. A principal banking condition is that individual Church current accounts within the arrangement must not be overdrawn. Account balances are actively monitored by the Connexional Office.

Due to lower investment returns and larger interest costs being paid in 2022-2026 no funds have been able to be granted to Connexional Budget.

METHODIST GENERAL PURPOSES TRUST (GPT)

The Methodist General Purposes Trust was first incorporated in March 1930 and is administered by the Board of Administration of the Methodist Church of New Zealand. 118 individual trusts are managed on behalf of Conference.

The Fund's purpose is to hold and administer investments and funds bequeathed for special purposes to any Methodist Church or Methodist entity connected with the Methodist Church of New Zealand. Each individual trust is structured to protect its capital while distributing income to its beneficiaries. Capital is invested with the Methodist Trust Association, with income distributed annually, quarterly, or as specified by the terms of each individual trust.

At 30 June 2026, funds held within the General Purposes Trust totalled \$75,026,388.

The General Purposes Trust is the vehicle available to Church members who wish to establish a trust to leave ongoing income or capital to the Methodist Church. Further information on making such a bequest is available from the General Secretary.

CONNEXIONAL FINANCIAL REVIEW COMMITTEE

The Committee met on 20 February 2026 to consider and review the financial statements sent to the General Secretary for accounting periods ending 31 December 2024, 31 January 2025, 30

April 2025, 31 May 2025 and 30 June 2025.

As of January 2026, the General Secretary received 107 sets of financial statements as compared to 109 in 2025. Thirty entities that were required to prepare financial statements had not sent them to the General Secretary as at 31 January 2026. This is an improvement over the previous year.

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 four were red (2025:8) and 32 were orange (2025:33). Red and orange traffic light entities were discussed in full at the meeting and decisions made. Overall compared to the previous year, both “orange” and red numbers have decreased.

Most of the financial statements received were using Tier 3 reporting standards (82 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 31% of the total sets of financial statements were required to have an audit or review and all but two 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 20 February 2026), 30 entities did not supply financial statements.

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

- Charities Services restructuring and its ability to investigate and follow up rogue entities.
- Methodist Entities and Governance (Individuals to be named rather than roles).
- The further development of AI and its use in investigations by Charities Services.

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.
- Treasurers need training and support to build their skills.

METHODIST ARCHIVES

Main Highlights & Achievements

We've had another hugely busy and satisfyingly successful year to date at Kei Muri Māpara / MCNZ Archives.

Our new *Recollect* website has gone from strength to strength, with the continued rapid growth of our digitisation programme this year allowing us to open up an increasingly significant proportion of our collection holdings to online audiences – and seeing a commensurate (and gratifying) growth in site usership.

Of the many special achievements on this front this year, three are particularly worthy of highlighting here. Firstly, the completion by Digital Archivist Emanuella de Ruiter of the digitisation and upload to *Recollect* of our entire collection of Church Histories – an enormous contribution to making Methodist and co-operating parish histories from throughout the country more accessible to researchers, and to preserving this important information for the future. Emanuella has also made huge inroads into the digital and physical preservation of our significant collection of glass format photographic holdings and has also commenced gap-filling our digitisation of historical methodist newspapers – we hope to have a complete run of all relevant titles captured and available on *Recollect* by the end of 2027. Having just secured a significant PAC grant for the upgrading of our digitisation suite equipment - and having received delivery of this cutting-edge equipment just this week - the year ahead for Archives looks very bright indeed on this front.

We are also delighted to report that this year National Archivist Katherine Doig has continued to make significant inroads into reducing the extensive cataloguing backlog of physical records that we inherited from the previous Christchurch and Auckland Archives teams. This work has uncovered some incredibly significant material, which we've been delighted to unearth, and to be able to make available to researchers, for the first time in many instances. These discoveries include material that had been previously considered non-extant or otherwise lost to MCNZ.

Equally, we are thrilled that this year, for the first time since Katherine's arrival here in late 2022, and due to a great deal of progress made in enhancing, modernising, and streamlining our arrangement and description (A&D) processes and workflows since that time, we've found ourselves in a position to commence and complete the processing, rehousing, and description of new transfers of material in as timely a manner as we would wish to. The latter is hugely important, as we've had a flurry of large-scale transfers of material this year, particularly from parishes looking to downsize the amount of legacy physical material they've been holding on-site in their offices.

Larger scale A&D projects completed by Katherine this year include:

- CH14 and CH21 – non-current Connexional Office Files (transferred by Lucille Havenga prior to her departure as Executive Assistant to the General Secretary in late 2025)
- CH3 – Rev. Bill Wallace Personal Papers
- CH7 - Central South Island Synod Property Secretary's Files (including much significant post-Christchurch Earthquakes material)
- CH22 – Miscellaneous Ephemera
- AU3 - Ex-Auckland Archives Photographs and Outsized Material
- AU4 - Auckland Central Methodist Parish and Mission Records
- CH30 - Personal Papers of the Late Rev. Donald Phillipps
- CH31 - Western Southland Methodist Circuit Archives (PAC 9000s)
- CH33 - Miscellaneous Connexional Ephemera (this large accession remains open for any appropriate items to be added from old cataloguing backlog)
- CH35 - Publications Overflow
- CH38 - New Brighton Union Parish Final Transfer upon Closure
- CH39 - Christchurch West Parish (2018-2026 Transfers)
- CH42 - Property and Insurance Photographs
- CH40 - Miscellaneous Canterbury Parish Transfers 2014-2026
- CH43 - New Plymouth Parish Photographs and Ephemera (PAC 4000s)
- CH44 & CH45 - Grey Institute Trust and Rangiatea Hostel Records (two huge accessions, together accounting for about 24 linear metres approx. of material of significant historical value, much from the 19th Century, and previously considered lost)

Full listings of these newly described collections are available to search on our *Recollect* catalogue, and Emanuella has also digitised several items from them considered appropriate, historically significant, and of likely widespread interest for immediate upload to *Recollect*.

In January 2026, we once again engaged specialist conservator Stephen Doig for a fortnight, during which time he completed the preservation and re-housing in waxed archival phase boxes, of our Parish Circuit Schedule volumes. This was an important piece of work, ensuring adequate protection for the volumes (all of which had previously been inadequately wrapped in plastic by the former archives teams – and many of which are very old and brittle), and making them far more convenient to retrieve for research.

Another critical project completed this year was the launch of our catalogue online via our *Recollect* website. This catalogue covers both our physical (offline only) and our digital collections, enabling our collection lists to be browsed in full, or keyword searched with ease via the *Recollect* site homepage. This is the first time that MCNZ Archives has had a public electronic catalogue, and the enhanced discoverability of our collections is an absolute joy – both for us in streamlining our day-to-day work, and also for those researching the collections. Our restricted metadata (containing listings with sensitive information confidential to individuals and/or the Church) has also been ingested into the catalogue, though is only able to be searched and viewed securely by the archivists. This is a significant achievement and took many hours of concentrated work by both archivists to cleanse and organise our collection metadata, and to migrate it into a suitable format

before ingesting it to *Recollect*. The knowledge that our collection metadata is now much more accessible, and even better, that it is safe from corruption and loss is wonderful and very reassuring.

It's been another very busy period for research enquiries and visits over the last twelve months – with the figures remaining steady at a similar level to last year. When compared to prior years' statistics though, it's obvious that our Recollect site is having the desired effect of trending these statistics down – enabling us to devote a higher proportion of our time to our arrangement and description and digitisation work. Having said that, the quality of the enquiries we have been receiving, often clearly generated by AI rather than personally by individuals, has degenerated, making answering reference enquiries increasingly complicated (AI-generated information often inaccurately pointing to non-extant holdings in our collection, or prompting enquirers to request we find needles in haystacks that are simply uncoverable – either by virtue of the fact that we don't hold the information in the first place, or if we do hold it, because the information is so granular that finding the original source material here would be next to impossible).

Our outreach programme has continued to generate interest and enthusiasm via regular weekly posts on our social media channels, many in-person tours of our facility by interested groups and individuals, and several articles penned for *Touchstone* by both archivists during the year. Our digital volunteers Ian Simmonds and Chris Adam have both continued to make important contributions this year, transcribing a high volume of digitised material and correcting numerous OCR transcripts generated by *Recollect*, thereby ensuring that our content is optimised to be as discoverable as possible to those researching on the site.

The year to date has seen fewer urgent requests to Kei Muri Māpara from care leavers (and their family members and advocates) for their files and associated information from us; once again, all requests for such information were completed promptly, and within the legislated timeframe. The addition to Tara's Redress Claims team of Lucy Sandford-Reed has assisted us hugely with the facilitation of these requests, and the provision of the associated material to abuse survivors seeking their records as part of the redress process.

Katherine has also been delighted at the chance to contribute her thoughts, from an IM and archival recordkeeping perspective to Tara and new FSM Keri Page-Kreis' discussions surrounding the BOA's strategic direction around the use of AI within MCNZ in the future. This is obviously an increasingly important discussion for MCNZ, just as it is within most medium to large scale private and public sector organisations in Aotearoa NZ. Ensuring that MCNZ is as well-positioned as it can be to enjoy the benefits of this new technology, while remaining insulated from its less desirable impacts, as much as possible, is paramount. Both Katherine and Emanuella are committed to ensuring that we keep abreast of current thinking in our sector in this area and will continue to feed this perspective back to Tara and Keri going forward.

METHODIST CONNEXIONAL PROPERTY COMMITTEE, PROPERTY AND INSURANCE

Property

- ***Green Grants***

Green Grant funding is into its 4th year. To date we have approved 43 grants totalling \$1,567,488. This year 8 x Green Grant applications were approved totalling 312,451. This year funding applications changed to one funding round a year, closing 31 March 2026. The Board of Administration has asked MCPC to encourage Green Grants applications for larger projects outside the funding cycle. Grants for solar panels for both church and parsonage buildings, remain the most popular. A table showing the monetary value of grants been paid to date, the green grant projects and building types for applications is attached. (Appendix 3)

- ***Update Connexional Property Strategy***

The Connexional Property Strategy Working Group has continued its work over the past year on developing resources, policies and procedures to enhance the stewardship of property across Te Hāhi Weteriana o Aotearoa and to serve the Church's mission. We continue to reflect on our bicultural partnership and uphold our responsibilities as kaitiaki of both whenua and community. Our focus is on the role that property plays in enabling our mission and ministry across diverse contexts. The past year has been a busy one for us, implementing changes agreed at the last conference and further developing several key new areas for critical analysis.

Ongoing support

Since the last Conference, the Working Group has been working on the following:

- The Bricks and Mortar updates to sections 2 - 4 and 14 and section 8 have been published online.
- Job descriptions have been developed for the Regional Property Manager roles in the Upper North Island and the Lower North Island in collaboration with Te Taha Maori and Pacifica synods. These roles have been created to strengthen regional property support and to ensure consistency, provide expertise and oversight. It is hoped to have these roles filled as soon as possible, following this pilot there will be a full evaluation to determine the effectiveness of the roles and the possible expansion to the South Island Synod.
- A Property Information System has been implemented in Connexional office that will improve the accuracy of the information held on all Methodist Church properties, such as detail of condition of property and specific considerations such as heritage listings or Wāhi Tapu. This will assist with future mission and property planning, compliance and risk management and will include the identification of properties critical to active ministry versus those which no longer align with strategic direction.
- The Building (Earthquake-prone Buildings) Amendment Bill is still in the House. Until it is legislated that all church properties must remain compliant with current earthquake safety regulations. As a result, no change is recommended to the Conference decision that all Church properties must remain compliant with current earthquake safety regulations. This includes achieving a minimum of 67% of the New Building Standard (NBS).

Presbyters' Housing, Employment, and Retirement Preparedness (see Appendix 4)

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. The results of that survey were considered at the Conference last year and several initiatives were planned for this year. A need for a deeper analysis, with a targeted approach, was considered necessary.

While the Church at previous Conferences has stated that retirement housing is the responsibility of the Presbyter, the Church also has a responsibility to ensure that those who have given their lives to ministry have the means to live dignified lives in retirement. The housing situation for all retirees across New Zealand is currently challenging with a shortage of affordable rentals. If retired Presbyters are to live in warm, affordable and accessible homes, the Church will need to take preemptive action.

Various funds and models have been proposed over the years, but what is evident from the responses to the survey and interview questions is the fact that everyone's situation is unique. It is noteworthy that 4 of the 11 Presbyters who were interviewed (and who did not own their own houses) were already aged over 70 and continuing in ministry. To what extent is their decision to continue working due to the provision of housing and concerns about future housing options?

There is no one model that is going to address the housing issues faced by retiring Presbyters as they have different accumulated savings, have entered ministry at different stages of their life and have varying retirement needs. For this reason, a coordinated suite of options may best meet the needs of retiring Presbyters.

Where possible, home ownership for retirement should be encouraged. While renting in retirement is an option, rental properties will become increasingly hard to obtain, and the weekly rent requirements will take up a large portion of the retiree's income. This option also does not provide security of tenure with landlords currently being able to give 90 days' notice for the person to move out. The paper attached as Appendix 4 outlines some of these options for consideration.

Shared Mission and Property Strategies (see Appendix 5)

The request for a Methodist congregation to share property with an existing parish within Te Hāhi Weteriana o Aotearoa is a prayerful, relational, and intentional process that reflects our shared commitment to mission, stewardship, and connexional life. This process invites congregations to engage in three interconnected areas of discernment: shared mission and ministry, property and resource strategy, and relational accountability.

Te Hāhi Weteriana o Aotearoa understands that church complexes are connexional resources held for the benefit of the whole Church. All church property is owned by the Methodist Church of

New Zealand, with local congregations entrusted with the responsibility of guardianship (kaitiakitanga), ensuring that these assets are cared for and sustained for future generations.

In recent decades, many church complexes have increasingly been shared by multiple Methodist Church of New Zealand congregations, often relating to different synods. This shared use has given rise to a range of ministry models that support the life, mission, and distinct identity of our communities while reflecting our connexional nature.

Some of the approaches currently used throughout the Connexion when congregations/parishes of Te Hāhi Weteriana o Aotearoa are using the same space/church complex are outlined in the paper.

Our hope is that this document will assist you all in your ongoing conversations as together you Seek a model of ministry that strengthens your shared vision, mission and enhances the life of each faith community.

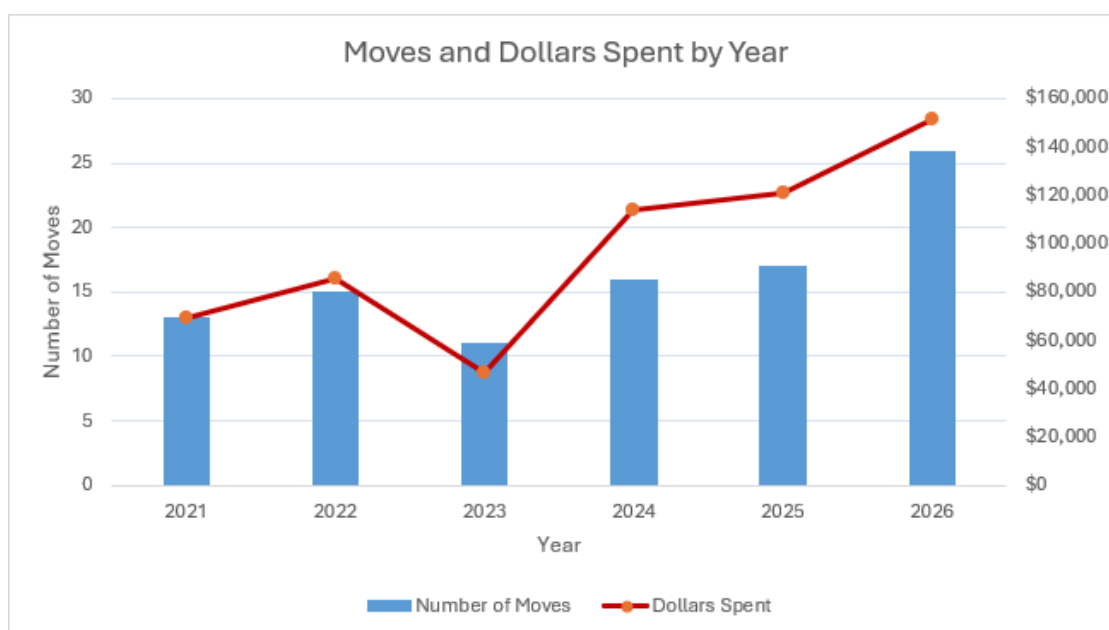
Future Focus: Implementation and Monitoring Timeline

In 2027, the Church will assess the impact of the Earthquake Remediation Bill once it becomes law and complete the consultation on Housing Support for Retiring Ministers, with recommendations going to Conference 2027. Regional Property Managers will be appointed, Healthy Homes Assessments completed for all Church-owned residential properties, and the Heritage Register updated with property classifications and land story records. Insurance models, including full replacement, indemnity, demolition-only and self-insurance, will be reviewed, with a cost-benefit analysis on raising the self-insurance aggregate cap and clarifying eligibility by risk category. The new Connexional Cost-Sharing Fund will also be implemented, as decided by Conference 2026, to help under-resourced parishes with insurance and compliance costs.

• Removals Fund

This year there were 26 house removals for ministers, at a total cost of \$151,121. This was up from 18 in 2025.

The graph provided below shows the relationship between the number of moves (blue columns) and the costs of those moves. There is not a linear relationship as the costs for moves, which is dependent on a number of factors. One significant cost factor is the number of ministers moving between the North and South Islands.

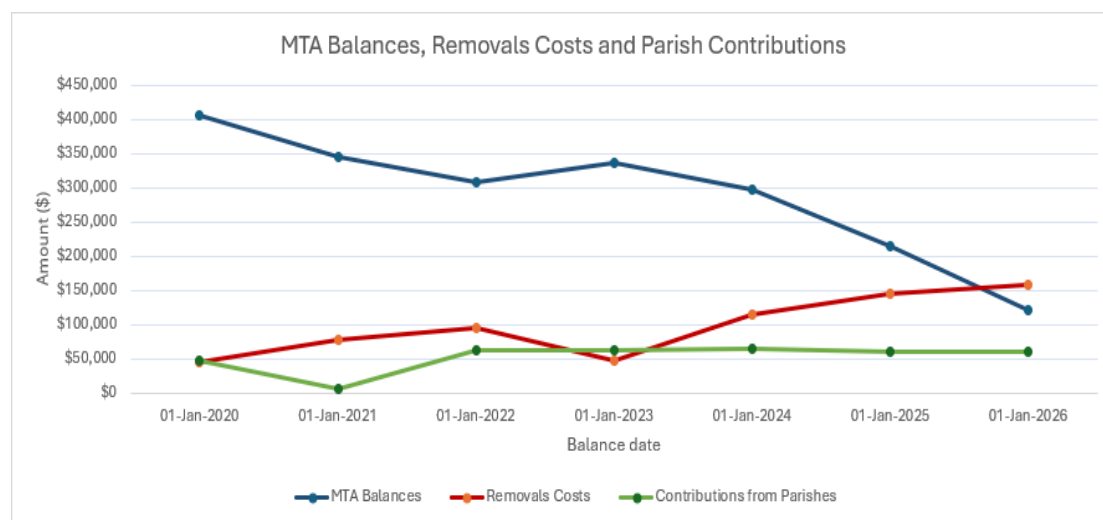


The annual removal levy has not increased since 2012 when it was reduced from \$14.00 to \$10.00.

The cash resources of the Removals Fund have reduced to a point where the levy will need to

increase from the current \$10.00 to \$15.00 per member, per year.

The following table shows removal costs, cash resources of the fund and Parish contributions, 1 January 2020 to 1 January 2026.



Insurance

Market Conditions and the 2026 Insurance Renewal

Following the softening of the insurance market over the last two years, we saw rates finally stabilising in 2025. With the softening market and a reflection of a good year from our claims perspective, the MCNZ Insurance Fund received a 10% reduction on the 2026 renewal rates. We were able to pass on the lower premium rates to the wider church as of 1 January 2026.

Although this is the first rate reduction we have benefited from since 2016, in the last 10 years we have applied 4 x premium increases, despite significant increases on our placement rates, due to world catastrophic events and the impact of Cyclone Gabrielle in 2024. Our 2024 renewal rates increased 22.5 – 25%, but we made the decision to reduce the impact of the cost increase to the wider church by providing a subsidy towards the 2024 premium cost. This calculated to a 10% increase to our insured across the portfolio.

The increase in property values (50% median increase residential property values in 2022) and the impact of a 60% increase in construction costs following the building material shortages during Covid (2020) has been reflected in replacement property values (or sum insured). MCNZ properties are revalued every two years and the 2022 increase in replacement values affected the wider church, as in some cases the replacement value doubled from the previous valuation, circa 2020. This resulted in significant rise in some property insurance premiums.

This year we were able to increase our Open Market cover from \$150,000,000 to \$200,000,000 / per site, without an increase in the premium rates. The modelling has confirmed this is over the maximum probable loss across our policy. Increasing our maximum cover per site was an excellent opportunity to ensure our policy cover remains in line with inflation, without extra premium cost.

The renewal rates per \$100 insured value, 2015 to 2026:

	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026
Rate increase/ Decrease	----	-15.4%	0%	+24%	0%	0%	+5%	0%	+5%	+10%	0%	-10%
Churches	22.4	19.4	19.4	24.06	24.06	24.06	25.25	25.25	26.52	29.17	29.17	26.25
Commercial Property												
Residential	18.0	15.3	15.3	18.36	18.36	18.36	19.27	19.27	20.12	22.14	22.14	19.92

MDBI Insurance Renewal, 2027

David Leather, Concordia CEO will be travelling to London early September to commence preliminary discussions for the 2027 insurance renewal. David has advised that although it is too early to tell how the market will be performing in the New Year, he is not anticipating premium increases. The All Churches Insurance Bureau Collective portfolio has also run well this year. Concordia has increased the property risk surveys this year, to ensure we are identifying and mitigating risks. These surveys have been carried out on our properties in the Open Market.

Our insurance cover in the binder is placed directly with the Lloyds Syndicate Insurers in London. Currently the Binder limit per MCNZ entity is \$11,000,000. We are looking at an increase in the binder limit to \$25,000,000 next year. This will mean we will be able to bind policy cover up to \$25,000,000 at the London Syndicate rates. We also benefit from profit share for our property placement in the binder. The increase will result in Property worth \$25,000,000 in value placed in the open market. The open market cover is split between the Lloyds Syndicate insurers and a New Zealand/Australian insurer. This is to spread the risk, on higher valued property between London and New Zealand.

The phrase “bind insurance coverage” or simply “bind coverage” means insurance protection is actively in effect, even though your formal policy has not been finalised yet. Binding insurance is like a firm handshake—a commitment of coverage until the formal policy documents are prepared.

Final negotiations on the binder renewal will not take place until around November when insurers will have a stronger view of the likely performance for the 2026 year. However, at the time of writing this report the loss ratio is looking good for 2026. There could also further cost reductions, if the church is willing to further extend 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.

Suggested Decisions:

1. The report be received
2. Conference approves the discussion paper on *Housing Support for Retiring Presbyters* be circulated to Synods and Hui Poari for consideration and feedback, with recommendations to be brought to Conference 2027.
3. Conference adopts the Shared Mission and Property Strategy Process as the guiding framework for incorporating parishes of Te Hāhi Weteriana o Aotearoa within existing parishes.
4. Conference encourages parishes already sharing spaces to participate in Parish the discernment processes.
5. Conference directs the Connexional Property Strategy Group to provide a progress report on strategy implementation to the Conference in 2027.
6. That the annual Removal Fund levy be increased from \$10.00 to \$15.00 per member parish, from 1 January 2027.

Memorial – Lower North Island

Background

Levin Uniting Parish, a Cooperating Venture operating under Methodist terms, has raised concerns about the eligibility criteria for Methodist property development and green grants, specifically the requirement that the property be held on Methodist title.

The Bricks and Mortar guidance for the Properties Development Grant Fund states that Cooperating Ventures may be eligible for a capital grant where they have an established property schedule or property ratio, with the property ratio adjusted to recognise the grant. However, it also states: “Grants are only available for properties held on Methodist title.”

Levin Uniting has raised whether this requirement is consistent with Section 9.3.5 of the Law Book, which states: “The provisions herein contained relating to property held on title in the name of the Methodist Church of New Zealand shall apply to Union, Cooperating Ventures and shall be read in

conjunction with Parish and other Agreements and amendments thereto.” There are many Cooperating Ventures where property is legally held by one of the partner churches but is used, maintained and developed for the shared mission of the Cooperating Venture. The concern is that the current grant criterion may unintentionally exclude these Cooperating Ventures from Methodist property funding, even where they have an established property schedule or property ratio and otherwise meet the relevant grant requirements.

Proposed Memorial

The resolution endorsed by LNIS is that Conference:

1. Direct the relevant committee to review the current property grant criteria for Cooperating Ventures, including the requirement that grants are only available for properties held on Methodist title; and
2. Require the outcome of that review to be reported to the next Conference, including any proposed amendments to the Bricks and Mortar property grant criteria.

APPENDIX 3

Green Grants

Funding Round	Building	Project	Grant application	Grant approved	
2023					
Mar-23	Parsonage	Solar Panels	8,500	8,500	
	Church	Solar Panels	10,000	10,000	
	Church	Solar Panels	49,500	49,500	
	Church	Solar panels, double glazing and heat pumps	47,589	47,589	
	Community Centre	Solar Panels	40,085	40,085	
Sept-23	Church	Solar Panels	27,403	27,403	
	Church	Solar Panels	14,900	14,900	
	Parsonage	Double Glazing	25,288	25,288	
2024			223,265	223,265	223,265
Mar-24	Camp	Solar Panels	50,606	50,606	
	Retirement Village	Gas Laundry System	57,500	57,500	
	Church and Parsonage	Solar Panels	11,500	11,500	
Sept-24	Church	Solar Panels	33,999	33,999	
	Church	Double Glazed Windows	54,012	54,012	
	Church and Parsoange	Solar Panels and Battery System (x2)	46,125	46,125	
	Church	Solar Panels and Battery System	45,095	45,095	
	Church	Solar Panels	25,898	25,898	
	Church	Solar Panels	19,095	19,095	
2025			343,830	343,830	343,830
Mar-25	Church	Solar Panel System	50,000	50,000	
	Church	Solar Panels	15,000	15,000	
	Residential	Solar Panels	40,000	40,000	
	Church	Solar Panels	34,890	34,890	
	Church	Solar Panels	42,394	42,394	
	Parsonage	Solar Panels and Double Glazing	33,107	33,107	
	Parsonage	Solar Panels and Double Glazing	50,000	50,000	
	Parsonage	Solar Panels	50,000	50,000	
	Church and Hall	Solar Panels	49,900	49,900	
	Parsonage	Solar Panels	23,950	23,950	
	Church	Double Glazing, eat Pump, Solar Panels and Ceiling Insulation	50,000	50,000	
	Parsonage	Double Glazing	50,000	50,000	
	Church	Solar Panels and Heating	33,950	33,950	
Sept-25	Church	Solar Panels	43,015	43,015	
	Parsonage	Solar Panels	14,985	14,985	
	Community Centre	Solar Panels, Insulation and Double Glazing	33,623	33,623	
	Church	Heat pumps, (Parish is also carrying out planting - community greening initiative themselves)	53,128	53,128	
	Church	Septic Tank and Greywater System	20,000	20,000	
2026			687,942	687,942	687,942
Mar-26	Church	Solar Panels and Battery	50,000	50,000	
	Parsonage	Retrofit Double Glazing, Heat Pump Installation	40,176	40,176	
	Parsonage	Double Glazing Installation	54,472	50,000	
	Parsonage	Solar Panels and Battery	20,000	20,000	
	Parsonage	Installation and Retrofitting Double Glazing	43,005	43,005	
	Church and Community Centre	Heat Pumps in Lounge, Foyer, Multipurpose Room and Staff Offices	50,000	50,000	
	Church	Solar Panels and Heat Pumps	76,631	50,000	
	Church	Double glazing	9,270	9,270	
			343,554	312,451	312,451
				1,567,488	1,567,488

APPENDIX 4

Presbyters' Housing, Employment, and Retirement Preparedness

Introduction

'Home' has been central to human life across cultures, countries and time. In mātauranga Māori, 'home' extends beyond any physical shelter and is deeply relational, rooted in connection with whenua, whānau and tīpuna. For migrants, 'home' may relate to where they have come from rather than where they are living now.

For many cultures, Home is viewed as a place of birth and where safety, nourishment, affection, love, creativity, comfort and freedom can take place (whilst acknowledging that this may not be true for all, particularly children and women). For many, home is a sanctuary, a place where peace is found, where we can truly be ourselves and where we can offer hospitality.

Throughout the Scriptures, the concept of home is used to highlight safety and security, 'My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest' (Isaiah 32: 18); 'They will build houses and dwell in them: they will plant vineyards and eat their fruit' (Isaiah 65: 21-22).

Jesus also highlighted the value of home; in Luke 19 vs 5, he says to Zaccheus, the tax collector, 'Come down, I must stay at your house today'. Jesus knew about the stability that a house and home offers when he talked about building our lives like a house being built upon a rock.

For many Methodist Presbyters nearing retirement, the question of a home has become anything other than stable and secure but rather has become a significant source of anxiety. Where will they live when they retire? Will they be able to afford to rent a house? As rental prices have continued to increase over the past few years, options for Ministers have reduced significantly.

This paper acknowledges the challenge currently facing Te Hāhi Weteriana o Aotearoa. How will we support our Presbyters who have given years of their lives to the service of the Church as they retire from active Ministry? What are our obligations as the wider Church?

Historical Background

For over 50 years, Te Hāhi Weteriana has wrestled with the issue of housing for retiring Church Presbyters. These issues are clearly outlined in Rev Michael Greer's background paper 'Affordable Housing in Retirement- an Underlying History' (see Appendix 1) .

As early as 1970, the Church Council (forerunner to the current Council of Conference) reported their concerns regarding the alarming upward trend in residential property values to Conference

' the present provision for housing requirements for all the ministry through the Home Acquisition Fund are patently inadequate. The pensions are presently less than 30% of the standard minimum stipend (itself a low one). These are serious matters which affect all the ministry as well as widows of Presbyters.

The urgent need at present is to build up the capital of the supernumerary and Home Acquisition Funds. The Church ought not to be diverted from this major task¹.

In 1973, the Conference gave its approval for the establishment of a Methodist Presbyterian Retiring Housing Trust and invited individuals and Trusts to make donations, grants and legacies to assist the

¹ Minutes of Conference 1970, p.100

establishment of the Trust. However, this well-intentioned but financially limited initiative had largely foundered by the early years of the 21st century.

Throughout this period, there was no encouragement given to Presbyters still in active duty to purchase and live in their own properties as seen in the report from the Standing Committee on

Stipends to Conference 1973 that stated ' the Stipends Committee is of the opinion that there are many good reasons as to why a Presbyterian should live in the parsonage provided by the Church, and should a Presbyterian purchase a house, nothing should be done to encourage him to live in it²'.

Yet that same Conference also signalled the urgency of affordable retirement housing:

'The matter which is of paramount importance and which requires urgent attention is that Presbyterians, on retirement, should be able to acquire a suitable home, preferably debt-free, and the Church should, even in times of serious inflation, seek ways and means to make this possible. The Supernumerary Fund Board with, if desired the assistance of the Board of Management, and the Stipends Committee, should bring down an imaginative dynamic scheme in order to meet the serious situation that has arisen'.

A number of initiatives were proposed in this report, including the Church purchasing suitable houses in various parts of the country and available for retirees (and spouse) for their lifetime at affordable rents, or a shared capital gain model. In 1974, it was proposed that the (about to be formed) Methodist Trust Association should have, within its Terms of Reference, an ability to provide loans specifically for the provision of affordable housing for retired Presbyterians.

In 1974, the Connexion, concerned about the unaffordability of retirement housing, established a Special Appeal Housing Fund to sit alongside the Presbyterian's Housing Fund, as a contribution towards the costs of acquiring a home upon retirement.

In 1986, these two Funds were amalgamated into one, but with a particular intention:

' This amalgamation is seen as being the first step towards providing a more flexible fund. For example, a small 'pool' of homes could be available for rental, and the remaining funds supplemented by rents and interest would be available for advances and investment. When no longer required in one location, a home could be sold and replaced with one in another location where it is needed. This possibility of buying and selling properties in different locations provides additional choice for those retiring Presbyterians who are seeking long-term rental accommodation'³.

The question was again addressed by the 1986 Conference encompassing the possibility of grants, shared equity investment or loans⁴. The Conference also affirmed that it has a responsibility to provide assistance with Presbyterians retirement housing.

However, two years later (despite a continuing escalation in the cost of achieving home ownership), the Church began to step back from these intentions with Conference expressing a different view:

' there is a primary obligation on the Presbyterian to provide the retirement home⁵'.

This was further reiterated in the 1989 Board of Administration Report to Conference:

² Minutes of Conference 1973, Standing Committee on Stipends and Allowances

³ Minutes of Conference 1984, 'Towards a Retirement Home' p.258

⁴ Minutes of Conference 1986 p 298-301.

⁵ Minutes of Conference, Board of Administration, 1988 p 192

'The responsibility for the provision of housing in retirement rests with the Presbyterian and not with the Church. This principle recognises that the standard stipend approximately equates to an average wage within the wider community. It also acknowledges that the Church does not have the financial resources from which to provide retirement housing for Presbyterians'.

Since that time, a few other initiatives have been proposed. For example, Conference 2007 asked the Board of Administration to explore loans and shared equity possibilities for the purchase of housing by presbyterians and deacons.

In his paper, Rev Michael Greer notes that across the last six decades, fluctuations in the needs of retiring stipendiary ministry can be seen. For example in the 1970s, the impact of historically low stipends and the impact of rapid inflation of property values, gave urgent rise to the Retirement Housing Appeal Fund and also the purchase of a block of flats in Allendale Road, Mt Albert, by the

Auckland Central Methodist Mission, particularly for the purpose of providing affordable retirement housing for retired Presbyters.

Conversely in 1995-96 in a survey of 54 Presbyters, 44 indicated that they already owned their own home and only one indicated that they did not expect to ever be in a position to buy their own home.

The Housing Situation in 2026

The housing situation for retirees is different yet again in 2026. Across the country, there is a growing number of older people in housing distress as they are not only unable to purchase a home, but renting in the private market has also become unaffordable. Home ownership rates have declined significantly in recent years and it is estimated that within 20 years, 40% of those aged over 65 years will be renters. The Government's Office for Seniors estimates that, currently, about 138 000 people aged over 65 are not homeowners. By 2050 they expect an almost threefold increase in this number, to nearly 400 000 . Māori, Pacifica and women are disproportionately represented in these figures.

While demand is increasing, so too are weekly rentals. The average rental for a one bedroom home in New Zealand is now \$500-\$600 per week, compared to Superannuation which is \$627 for a single person living alone and \$476 per person for a couple living together (if both are on Superannuation, their total income is \$952 per week). Based on rent of \$550 per week, a single person would be spending 87.7% of their income on rent, whereas a couple would be spending 57.8% of their joint income on rent. It is widely considered that a person should not be paying more than 33% of their income on housing costs to live with dignity.

The Housing Situation for the Current Presbyters of Te Hāhi Weteriana

In 2025, a confidential survey was sent to 110 active Presbyters, requesting information about their current housing situation, employment, retirement plans, household composition and financial preparedness. 86 individuals responded.

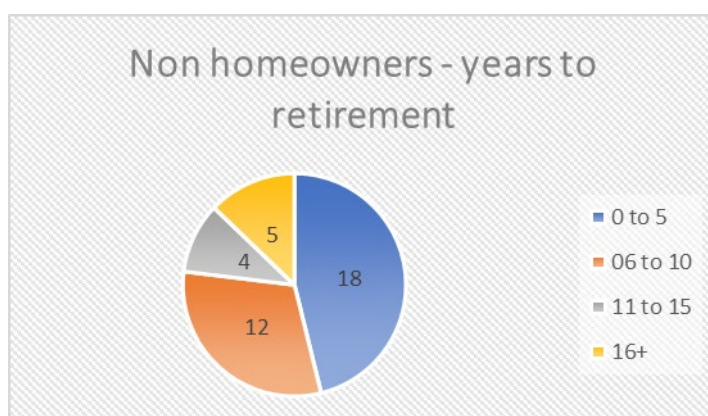
Of those who responded:

- 77% (n=64) were planning to retire in the next 10 years (46% (n=38) in the next 5 years)
- Most respondents expect 1-3 people in their household during retirement
- 55% (n= 47) own their own home, but 38% (n=18) of these live in the parsonage and rent out the properties they own
- 30% (n=26) live in a parsonage (and don't own their own home)
- 15% (n=13) live in other rental accommodation.

⁶ Long Term Insights Briefing, 2025

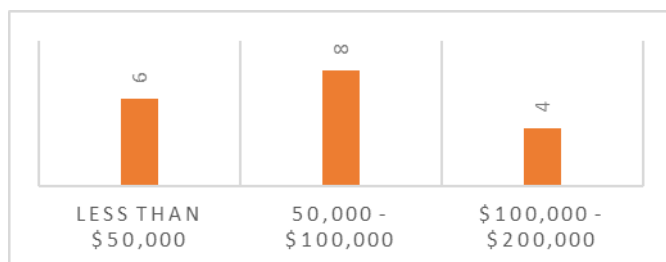
For the purpose of this report, it is assumed that the 47 respondents who currently own a home will have housing security in retirement. Having assumed this however, one Presbyter noted that they would be unable to afford to live in the home and pay the mortgage once retired.

Among those 39 respondents **not currently owning a home**, there are **30 respondents whomay 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 (including Kiwi-Saver).



Plans:

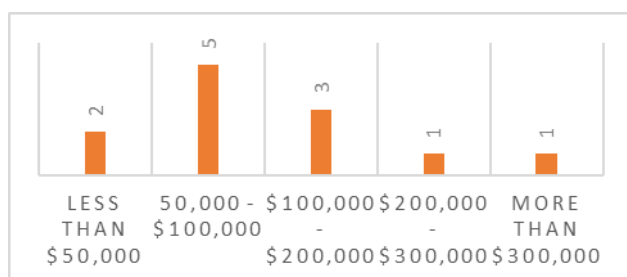
- Two plan to live with family (both have \$100,000 - \$200,000)
- Five plan to purchase a property (all five have less than \$100,000)
- Nine plan to rent (five have \$0 - \$50,000, two have \$50,000– \$100,000, two have \$100,00– \$200,000)
- Two are unsure of their plans (both have \$50,000 - \$100,000)

Location:

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

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 in savings.



Plans:

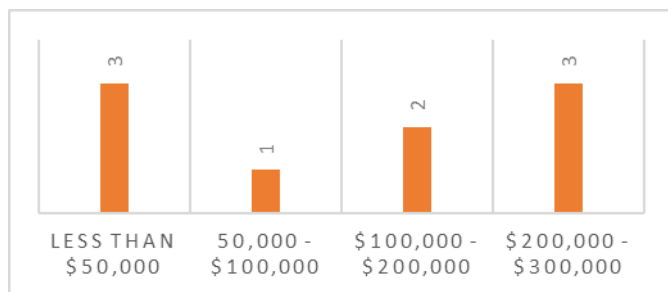
- Four plan to purchase a property (of these two have \$50,000 - \$100,000, one has \$100,00 - \$200,000 and intends to purchase with their children, and one has more than \$300,000 including an anticipated inheritance)
- Six plan to rent (three have \$50,000 - \$100,000, two have \$100,000 - \$200,000 and one has \$200,000 - \$300,000)
- Two are unsure (one has less than \$50,000 and one has \$50,000 - \$100,000)

Location:

- 11 of the 12 respondents plan to live in Auckland (7) or Waikato (4)
- 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:

- One plans to move back to the family home
- 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)
- One plans to rent (has less than \$50,000)
- One is unsure (has \$200,000 - \$300,000)

Location:

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

Interviews

In order to gain a deeper understanding of their individual situations, interviews were sought with Presbyters who are due to retire in the next 5 years and:

- who do not own their own home (11 of the 18 responded)
- Presbyters who own their own home (11 Presbyters responded)

These interviews were undertaken by Andrea Goodman, Housing Development Manager at the Christchurch Methodist Mission.

One of the questions asked was whether any support was required from the Church. 9 out of the 11 Presbyters interviewed (82%) indicated that support to access church owned housing would be appreciated. 4 out of 11 (36%) indicated that financial advice would be helpful.

Possible Ways Forward

While the Church at previous Conferences has stated that retirement housing is the responsibility of the Presbyter, the Church also has a responsibility to ensure that those who have given their lives to ministry have the means to live dignified lives in retirement. The housing situation for all retirees across New Zealand is currently challenging with a shortage of affordable rentals. If retired Presbyters are to live in warm, affordable and accessible homes, the Church will need to take some action.

Various funds and models have been proposed over the years but what is evident from the responses to the survey and interview questions is the fact that everyone's situation is unique. It is also noteworthy that 4 of the 11 Presbyters who were interviewed (and who did not own their own house) were already aged over 70 and continuing in ministry. To what extent is their decision to continue working due to the provision of housing- and concerns about future housing options?

It is also evident that financial advice is needed urgently. Five of the Ministers due to retire in the next 5 years have indicated that they hope to purchase a property but have less than \$100 000 in Kiwi Saver. Unless they have plans to purchase with others (including family), it is very unlikely that a bank would provide a mortgage given their savings and age.

There is no one model that is going to address the housing issues faced by retiring Presbyters as they have different accumulated savings, have entered ministry at different stages of their life and have varying retirement needs. Rather, a coordinated suite of options may best meet the needs of retiring Presbyters.

Where possible, home ownership for retirement should be encouraged. While renting in retirement is an option, rental properties will become increasingly hard to obtain, the weekly rent requires a large portion of the retiree's income, and it does not provide security of tenure with landlords

currently being able to give 90 days' notice for the person to move out.

The Church could undertake some actions that would be compulsory for all Presbyters:

1. Compulsory Kiwi-Saver and an increase in the rate of the Church's contribution to Kiwisaver to 5%. This would be a cost of approximately \$1 000 per Presbyter (the difference between the current rate of 3.5% and 5%) (a total cost to the Church of approx \$100k per annum for Presbyters in active ministry).
2. Provide free financial advice and retirement planning for all Presbyters, irrespective of their stage. An option could be for the Church to contract the Financial Mentors employed by the various Methodist Missions.
3. One nominated person within the Church to coordinate the suite of options, ensure financial mentoring is provided to Presbyters and actively engage Presbyters to implement their retirement plan.

Other Options for Consideration by the Church

Other options that could be considered by the Church include:

1. Supporting Presbyters into Home Ownership

For Presbyters who have at least 10 years before Retirement (or who have significant capital ie: at least \$150k)

These Presbyters could be supported towards home ownership while they are still in Ministry through a Progressive- Home Ownership scheme, with capital being contributed by both the Presbyter and the Church. The Church could be a 'silent partner', contributing only capital for the deposit. The Presbyter would use their available capital for the deposit and their accommodation allowance/ 'parsonage rental' equivalent would go towards paying off the loan. Such a model could either be developed together with Christian Savings, or the Church could develop this through MTA. Any capital uplift would be shared by the Church and the Presbyter in accordance to their percentage of ownership. The house may be sold at any stage (after a minimum period of time) if no longer required by the Presbyter. Such a model does not require the Presbyter to live in the house. If the Presbyter is living in the parsonage, the house could be rented out, thus paying off the mortgage.

2. Methodist Community Housing Providers allocating a percentage of their affordable rentals to retiring ministers

Methodist Alliance members currently have affordable rentals available in Auckland, Hamilton, Wellington and Christchurch and could be requested to allocate a percentage of these homes (eg: 5%) to retiring ministers.

3. Church-owned Properties

The Church could purchase a small number of properties in other locations around the country where Presbyters are wanting to retire (because of connections to whānau/ family, whenua etc). The Church would then make these available to Presbyters at an affordable rent (no more than 33% of their income, including a portion of their Kiwi-Saver (suggest 5% of capital). When the Presbyter no longer requires the house, the house could either be rented to another Presbyter, or if not required, could be sold with the funds going into a pool that other houses can be purchased from.

The Church could buy some 1-2 sections at Paerata Rise and work with a Methodist Community Housing Provider for the development of a small number of affordable rental homes for retired Presbyters.

4. Short-term assistance

Some Presbyters may require additional short-term support for their housing while a longer term option is considered. An Affordable Rental Subsidy could be developed where the Church contributes towards a market rent. For example, a two bedroom unit costs \$600 per week. The Presbyter would contribute 80% of this (\$480 per week) with the Church paying the difference (\$120 per week; \$6 240 per annum).

APPENDIX 5

Shared Mission and Property Strategy Process

Introduction

The request for a Methodist congregation to share property with an existing parish within Te Hāhi Weteriana o Aotearoa is a prayerful, relational, and intentional process that reflects our shared commitment to mission, stewardship, and connexional life. This process invites congregations to engage in three interconnected areas of discernment: shared mission and ministry, property and resource strategy, and relational accountability.

At its heart, this journey is about building respectful and covenantal relationships that strengthen the witness of the whole Church. It begins with careful discernment of calling, identity, and mission, ensuring that all parties understand how their ministries align and how they might grow together in shared purpose. This is complemented by a thoughtful exploration of property models and resource sharing, recognising that church buildings and assets are held collectively for the benefit of the wider Church and must be managed with clarity, equity, and a spirit of guardianship (kaitiakitanga).

Alongside these elements, the process also includes guidance for addressing concerns or disagreements. This should not be understood as an expectation that disputes will occur, but rather as a supportive framework that helps sustain healthy relationships. It provides clarity, reassurance, and practical pathways should challenges arise, identifying appropriate steps and those who can assist, including parish leaders, Synod leadership, and Te Hāpai Ō Ki Muri where needed. In this way, the inclusion of a dispute resolution process is itself an expression of care, accountability, and commitment to the wellbeing of all.

To support this work, it is essential that clear written documentation is developed as part of the process that is relevant for the particular context. This documentation should reflect both the relational and practical dimensions of the partnership and may include:

Background context

- The story, origin, and sense of call of the congregation(s)
- Cultural identity, community context, and ministry focus
- The shared vision and purpose for working together

Mission and ministry agreements

- How mission priorities align and will be expressed together
- Expectations for collaboration and participation in parish life
- Leadership structures, oversight, and communication pathways

Governance and decision-making

- Representation within parish structures
- Roles and responsibilities of councils, committees, and leaders
- Processes for consultation and shared discernment

Property and financial arrangements

- Agreed model of property use and stewardship
- Cost-sharing principles and financial responsibilities
- Guidelines for use of buildings and facilities

Practical and operational agreements

- Scheduling, access, and use priorities for shared spaces
- Administrative support and reporting expectations
- Review processes and timelines

Relational commitments

- Expectations for communication, collaboration, and mutual support
- Shared values such as respect, cultural honouring, and accountability

Review and support mechanisms

- Regular review points to assess health, mission effectiveness, and wellbeing
- Provision for mentoring, development, and ongoing support

Taken together, these elements form a holistic framework that supports congregations to enter into partnership with clarity, confidence, and faith. This is not simply an administrative process, but a living expression of the Church's commitment to shared mission, faithful stewardship, and Christ-centred relationships.

Process Flowchart

The following flowchart provides a visual overview of the journey outlined in this document, bringing together the three interconnected areas of focus. It is designed to help parishes and congregations see how each part of the process connects, and to offer a clear pathway for structured, prayerful conversation.

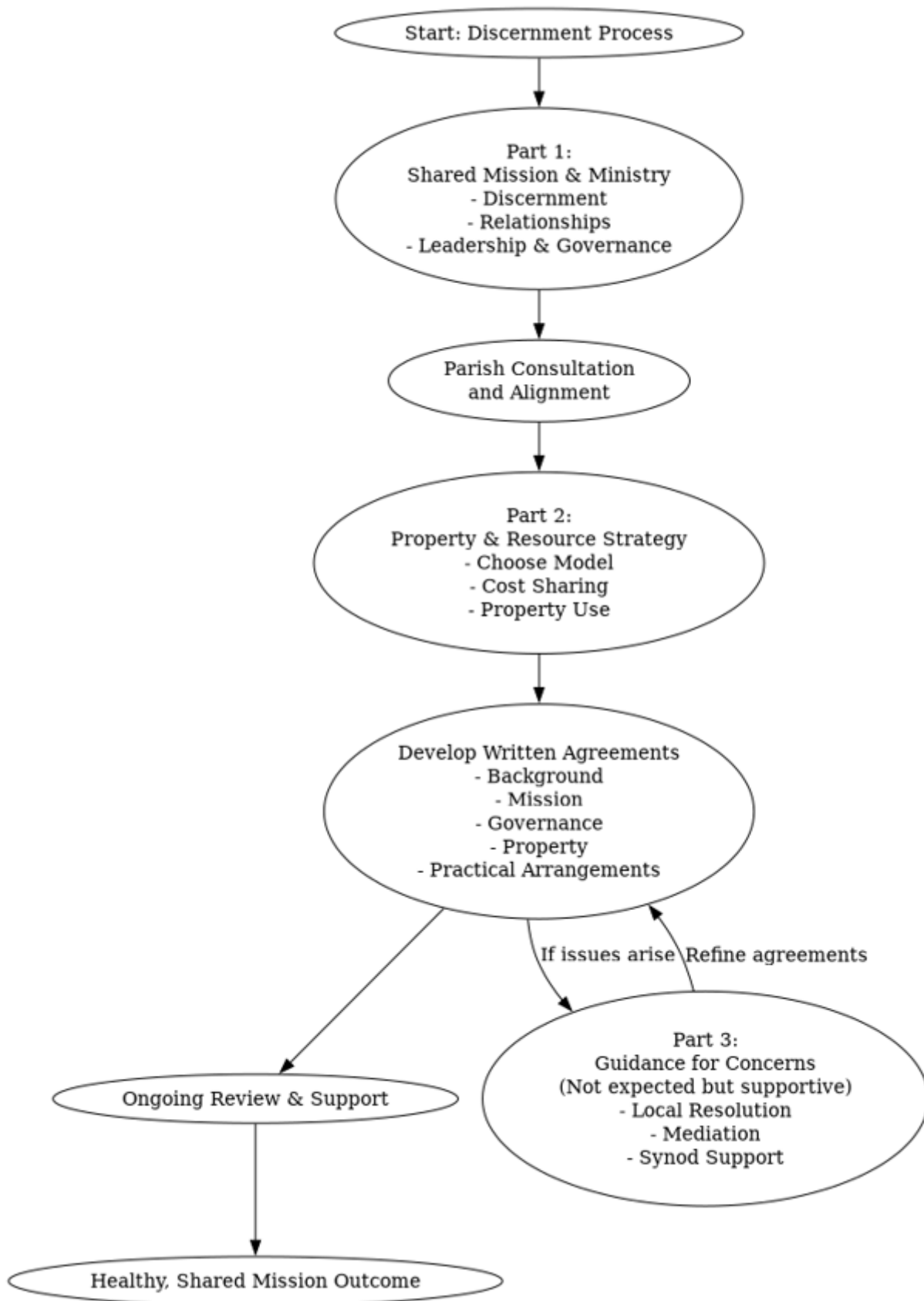
While the process itself is relational and not strictly linear, the flowchart highlights a natural progression—from initial discernment and relationship-building, through consultation and decision-making, into the development of clear written agreements and ongoing support. It also illustrates how reflection and review remain ongoing, ensuring that the relationship continues to grow in health, clarity, and shared purpose.

Importantly, the flowchart includes a pathway for addressing concerns or misunderstandings should they arise. This is not included to suggest that difficulties are expected, but rather to provide reassurance that there is a supportive and well-defined framework in place if needed. It identifies how conversations can be approached constructively and who may assist at different stages, reinforcing a commitment to relational integrity and mutual care.

This visual summary can be used as a guide for parish conversations, helping leaders and congregations to:

- Understand the key stages of the process
- See how decisions in one area influence another
- Keep the focus on shared mission and relationships
- Ensure that practical matters are addressed alongside relational commitments

As you move into the detailed sections that follow, the discussion points provided under each part are intended to support meaningful dialogue, reflection, and discernment within your parish context.



GUIDELINES AND DISCUSSION POINTS

Process for Incorporating a Congregation into an Existing Parish of Te Hāhi Weteriana o Aotearoa

PART 1 - SHARED MISSION AND MINISTRY

The incorporation of a new congregation into an existing parish is both a spiritual and organisational process.

It requires prayerful discernment, respectful relationship-building, and careful attention to the mission, governance, and wellbeing of all involved. The goal is to ensure that the new congregation is welcomed in a way that strengthens the witness of the whole parish and reflects the connexional and covenantal nature of the Methodist Church.

1. Initial Discernment and Relationship Building

Purpose: To explore the vision, readiness, and mutual sense of call.

Steps:

- Meet with the leadership of the emerging congregation and the Parish Presbyter.
- Share the story, mission, cultural identity, and ministry vision of the new congregation.
- Discuss the mission and priorities of the existing parish.
- Engage in prayer and discernment together regarding the potential partnership.
- Inform the Synod Superintendent at an early stage.

Discussion Questions:

- What is the origin story and sense of call of this new congregation?
- What is their ministry focus and whom do they seek to serve?
- How does this align with the mission and vision of the parish and the wider Church?
- What hopes and expectations do both the congregation and parish hold?
- What cultural, linguistic, or community dimensions need to be honoured?

2. Parish Consultation and Discernment

Purpose: To ensure transparency, shared ownership, and congregational support.

Steps:

- Present the proposal to the Parish Leaders' Meeting/Parish Council.
- Provide opportunities for questions, reflection, and prayer.
- Engage existing congregations within the parish in conversation.
- Seek formal endorsement from the Parish Council.

Discussion Questions:

- How might this new congregation enrich the life and mission of the parish?
- What opportunities for shared ministry could emerge?
- What concerns or challenges need to be addressed?
- How will cultural identity and autonomy be respected?
- How will relationships be nurtured across congregations?

3. Clarifying Ministry Oversight and Leadership

Purpose: To ensure clear pastoral, governance, and supervisory structures.

Steps:

- Confirm who will provide pastoral oversight (Parish Presbyter or other appointed lay person).
- Clarify leadership roles within the new congregation.
- Ensure safeguarding requirements and police vetting are completed.
- Identify mentoring and support structures.

Discussion Questions:

- Who will provide spiritual and pastoral oversight?
- What leadership structures already exist within the congregation?
- What support will leaders need as part of the parish?
- How will communication occur between congregational and parish leadership?

4. Governance, Legal, and Financial Considerations

Purpose: To ensure responsible stewardship and compliance with Church requirements.

Steps:

- Clarify financial arrangements (offerings, expenses, and reporting).
- Determine how the congregation will be represented in Parish Council.
- Confirm use of buildings and property agreements.
- Ensure alignment with Methodist Church Laws and Regulations.

Discussion Questions:

- How will financial contributions and responsibilities be managed?
- How will the congregation participate in parish decision-making?
- What property or facility arrangements are needed?
- What administrative support will be required?

5. Synod Engagement and Approval

Purpose: To ensure connexional accountability and formal recognition.

Steps:

- Inform and consult with the Synod Superintendent.
- Present the proposal to Synod if required.
- Ensure the incorporation aligns with connexional strategy and mission priorities including consideration of He Whakaputanga and Te Tiriti o Waitangi.

Discussion Questions:

- How does this incorporation support the mission of the Synod and Connexion (including the local Rohe)?
- What additional support may be required from Synod?
- Are there cultural or strategic considerations that need wider consultation?

6. Formal Agreement and Welcome

Purpose: To mark the incorporation clearly and covenantally.

Steps:

- Develop a written ministry agreement outlining expectations and responsibilities.
- Confirm representation in parish governance.
- Hold a worship service of welcome and covenant.
- Provide ongoing support and review.

Discussion Questions:

- What commitments are we making to one another?
- How will we celebrate this new partnership?
- How will progress and wellbeing be reviewed over time?
- What signs will indicate a healthy and thriving relationship?

7. Ongoing Review and Support

Purpose: To ensure sustainability, wellbeing, and mission effectiveness.

Steps:

- Schedule regular review conversations (e.g., annually).
- Provide mentoring and leadership development.
- Encourage participation in parish and connexional life.

Discussion Questions:

- How is the congregation experiencing belonging within the parish?
- What ministries are flourishing?
- What challenges need attention?
- How can the parish continue to support growth and vitality?

Guiding Principle:

The incorporation of a new congregation is not simply an administrative action but a covenantal relationship. It should reflect the Methodist Church's commitment to connexionalism, cultural respect, shared mission, and faithful stewardship of God's people and resources.

PART 2 - PROPERTY**Models of Parishes in Shared Church Complex Situations****Introduction**

Te Hāhi Weteriana o Aotearoa understands that church complexes are connexional resources held for the benefit of the whole Church. All church property is owned by the Methodist Church of New Zealand, with local congregations entrusted with the Responsibility of guardianship (kaitiakitanga), ensuring that these assets are cared for and sustained for future generations.

In recent decades, many church complexes have increasingly been shared by multiple

Methodist Church of New Zealand congregations, often relating to different synods. This shared use has given rise to a range of ministry models that support the life, mission, and distinct identity of our communities while reflecting our connexional nature.

The models outlined in this document represent some of the approaches currently used throughout the Connexion when congregations/parishes of Te Hāhi Weteriana o Aotearoa are using the same space/church complex. This is not an exhaustive list - there are many other patterns of ministry in practice, and further models can continue to be developed as the needs of our communities evolve.

We invite you to prayerfully consider these models and to reflect on which approach might best serve your congregations at this time. This discernment is an opportunity to build relationships, and to keep refining how we understand our connexional life - how we collaborate, share resources, and support one another - while still honouring the unique identity and gifts of each congregation.

This process will be led by Synod leadership who will guide the congregations in this journey. Synod leadership will also be in contact with Te Hāpai Ō Ki Muri if assistance is required, e.g. mediation.

Our hope is that this document will assist you all in your ongoing conversations as together you seek a model of ministry that strengthens your shared vision, mission and enhances the life of each faith community.

Models to consider:

1. **United Parish Model** - This model is grounded in a relationship-based approach, emphasising shared commitment, mutual accountability, and collaborative decision-making across the congregational life within the united parish.

One Parish	Each congregation is recognised as different <i>Congregation</i> affiliated with their own synod but come together as 1 <i>Parish</i>
Presbyter/lay leaders	Multiple Presbyters – who work as a team with one person being appointed as Parish Superintendent. The Parish Superintendent has oversight over the united parish. Presbyters consider how they might work across each congregation, supporting each other and their ministries.
Governance	Each congregation retains its own Leaders Meeting and Congregational Meeting, which hold responsibility for the governance and day-to-day oversight of that specific congregation. Overall governance of the united parish sits with the Parish Council, which focuses on parish-wide strategy, vision, and all aspects of ministry - not only property and finance. The Parish Council is made up of equal representation from each congregation. Each congregation belongs to a different synod, whether geographical or cultural.

Costs for Ministry and Mission	There is a shared vision and strategic plan focussing on the mission and ministry of the parish. Costs for Ministry and Mission are agreed and budget for together and agreed to by the Parish Council.
Property costs	There is a property and finance committee which has oversight of all property and finances for the parish. Representation comes from across the parish. The whole parish life is considered and costs are apportioned from the central parish council as agreed together. Costs are shared on an equitable basis.
Property Use	Church buildings – It is important that there are clear guidelines and set priorities about use of complex e.g. booking systems and core use (e.g. Special events, kava, Sunday School, no smoking/vaping on premises). Parsonages – Remember that all stationed presbyters stipend packages includes housing. This must also be considered when shared use is being worked through.

2. **Collaborative Multi-Parish model** - This model recognises each entity as a distinct parish, operating with its own ministry focus and governance, while intentionally fostering strong collegial relationships and shared stewardship in areas that benefit from collective responsibility.

Parishes	Each entity is recognised as a <i>Parish</i> and works independently from the others.
Presbyter/lay leaders	Multiple – Each <i>Parish</i> has its own appointed Presbyter who primarily serves their own Parish. There is a clear collegial relationship between Presbyters. OR - one presbyter is appointed part-time to each Parish and leads them independently, with some cooperation.
Governance	Each Parish has their own separate governance structure – operating as a parish council for each. There may be other formalised structures that bring together leadership between the different parishes. Each Parish also belongs to a different synod (geographical or cultural)
Ministry and Mission	Each congregation has its own vision and strategic plan and budgets for its ministry and mission. In collaboration with the other congregations they seek ways they can work together as a whole, while retaining each of their own strategies.

Property Cost sharing	All property is shared and costs are shared across the congregations and managed via a joint committee (finance and resources). Costs are shared on an equitable basis.
Property Use	Church buildings – It is important that there are clear guidelines and set priorities about use of complex e.g. booking systems and core use (e.g. Special events, kava, Sunday School, no smoking/vaping on premises). Parsonages – Remember that all stationed presbyters stipend packages includes housing. This must also be considered when shared use is being worked through.

3. **Affiliation Model** - This model is similar to the United Parish model except that the Parish belongs to one synod and is affiliated to others. It brings multiple congregations together as one parish, supported by a unified leadership framework led by a Parish Superintendent. It emphasises collaborative ministry, shared governance, enabling each congregation to retain its own identity and cultural connections while benefiting from collective oversight, shared resources, and strong collegial relationships across the parish.

Parishes (or congregations/fellowships)	1+ - Multiple Congregations/Fellowships recognised as 1 <i>Parish</i>
Presbyter/lay leaders	Multiple Presbyters/lay leaders – with one Parish Superintendent having oversight over all congregations of the parish. Parish Superintendent may work across all congregations/fellowships. Congregation presbyters/leaders may work in one specific congregation/fellowship. Collegial relationships are established and functional.
Governance	There is 1 Parish council which acts as the decision-making body for the Parish, with ensures equal representation of each congregation. Each congregation may have its own leaders meeting/structure for matters relating to its needs. Each congregation has the ability to <i>affiliate</i> to a cultural synod and geographical synod con-currently – allowing for ongoing support and connection to cultural synods as desired. However the Parish is a member of one synod. This may also lessen the financial obligation of multiple synods.

Ministry and Mission	Each congregation has its own vision and strategic plan and budgets for its ministry and mission. In collaboration with the other congregations they seek ways they can work together as a whole, while retaining each of their own strategies.
Property Cost sharing	All property is shared and costs are shared across the congregations and managed via a joint committee (finance and resources). Costs are shared on an equitable basis.
Property Use	Church buildings – It is important that there are clear guidelines and set priorities about use of complex e.g. booking systems and core use (e.g. Special events, kava, Sunday School, no smoking/vaping on premises). Parsonages – Remember that all stationed presbyters stipend packages includes housing. This must also be considered when shared use is being worked through.

- 4 Landlord-Tenant Model** - This model reflects an early or transitional approach to shared use of church property and is not the preferred model within the connexional life of the Methodist Church of New Zealand. It is based on a landlord–tenant arrangement, whereby one congregation or parish entity assumes primary responsibility for the property, and another congregation enters into an agreed tenancy for its use. This model is appropriate in limited circumstances, such as when a congregation from outside the Methodist Church is making an inquiry..

Parishes (or congregations/fellowships)	Each congregation recognized differently – one being a Parish, others as congregations or fellowship.
Presbyter/lay leaders	1 for each with no accountability to each other
Governance	Each congregation has their own separate governance structure (parish council, leaders meeting, congregational meeting etc.) with no formal overlap or interaction.
Ministry and Mission	The landlord congregation has its own ministry and ministry with a vision and strategic plan. The tenants likewise also has its own ministry and mission plan budgeted for separately from the landlord.
Cost sharing (property, ministry etc.)	One parish/congregation acts as the main steward of the property and covers all costs associated with it. The other fellowships/congregations/parishes contribute finance towards the costs (through invoicing) – this can be determined in a number of different ways. It essentially amounts similarly to a ‘rent’ contribution. Costs are shared on an equitable basis.

For Discussion

We invite you to reflect deeply on the relationship and collaboration dynamics within the various ministry models presented. As you consider the advantages and disadvantages of each approach, we encourage you to explore how these models might support or challenge your ministry, your identity, and your sense of belonging.

The goal is to discern together how we can honour the unique identity of each congregation while strengthening your relationships and shared life as people of the Methodist Church of New Zealand.

Some questions to help your reflection:

- How well does each model reflect the values of being a connexional church?
- What strengths or challenges do you see in the leadership structures of each model?
- Which governance approach feels most workable and life-giving for your congregations?
- How do the different models encourage strong relationships and collaboration across congregations?
- Which model - or which elements of various models - best support the long-term vision you have for ministry in your area?
- If none of the models fully fit your context, what might your model look like?

PART 3 – GUIDANCE FOR DISPUTE RESOLUTION

Dispute Resolution Guidance

In the life of the Church, we are called into relationships that are both covenantal and Christ-centred. As we journey together in shared ministry, differences in perspective, misunderstandings, or challenges in meeting agreed expectations may arise. These moments, while sometimes difficult, also offer opportunities for growth, deeper understanding, and strengthened relationships when addressed with care and grace.

This guidance seeks to support faith communities in responding to such situations in a way that reflects our commitment to respectful relationship-building, prayerful discernment, and shared responsibility. It recognises that healthy ministry depends not only on clear agreements, but also on our willingness to engage honestly and compassionately with one another when concerns arise.

The approach outlined here encourages resolution at the most local level possible, through open conversation, listening, and mutual accountability. Where this is not sufficient, it provides a pathway for mediated support and, if required, broader oversight within the connexional structures of the Church. In all stages, the intention is not simply to resolve issues, but to restore trust, uphold commitments, and nurture the wellbeing of the whole community.

Grounded in the values of connexionalism, cultural respect, and faithful stewardship, this process affirms that how we address conflict is itself an expression of our shared faith and witness.

Purpose

To provide a clear, fair, and relational process for addressing disagreements, misunderstandings, or situations where agreed expectations are not being upheld. This approach prioritises respectful communication, restoration of relationship, and shared accountability, consistent with the connexional and covenantal nature of the Church.

1. Early Identification and Informal Resolution

Principle: Address concerns early, directly, and constructively.

Approach:

- Where small concerns or misunderstandings arise, individuals or groups involved should seek to address the matter directly with one another at the earliest opportunity.
- Conversations should be:
 - Honest and respectful
 - Focused on the issue (not the person)
 - Grounded in prayer and a shared desire for resolution.

Suggested steps:

- Arrange a conversation at a mutually suitable time.
- Clarify the concern and listen carefully to all perspectives.
- Seek to reaffirm shared expectations or agreements.
- Where appropriate, agree on small adjustments or next steps.

2. Mediated Conversation at Congregational/Parish Level

Principle: When direct conversation is insufficient, introduce structured, facilitated dialogue.

Approach:

- If the issue remains unresolved, a mediated conversation should be convened at the joint property/finance committee or parish council.
- This may involve:
 - All Parish Presbyters
 - Leaders from each congregation
 - Neutral person

Purpose of mediation:

- To ensure all voices are heard
- To clarify misunderstandings
- To revisit agreed commitments
- To identify a constructive way forward

Key elements:

- Clear articulation of the issue
- Agreement on the purpose of the meeting
- Commitment to respectful dialogue
- Documentation of any agreed outcomes

Outcome:

- Reaffirm, adjust, or clarify expectations (including any amendments to the written agreements)
- Agree on practical steps, responsibilities, and timelines

3. Escalation to Synod Superintendent(s)

Principle: Escalation occurs when local resolution has been genuinely attempted but remains unsuccessful.

Trigger points for escalation:

- Ongoing inability to resolve the matter locally
- Significant breakdown in relationship(s)
- Repeated non-adherence to agreed commitments
- Issues impacting wider parish or mission integrity

Process:

- The matter is referred to the Synod Superintendent(s)
- Relevant documentation and summary of attempts at resolution should be provided
- The Superintendent(s) may:
 - Facilitate further mediation in consultation with Te Hāpai Ō Ki Muri
 - Provide guidance or direction
 - Involve additional support where appropriate

Review of Agreements and Expectations

Principle: Ensure clarity and shared understanding of prior commitments.

Summary of Process

- Revisit written agreements to confirm:
 - What was agreed
 - What has or has not been upheld
 - What barriers or challenges may have contributed

Outcome:

- Reaffirm, adjust, or clarify expectations (including any amendments to the written agreements)

Agree on practical steps, responsibilities, and timelines

4. Escalation Mediation and Determination – led in conjunction with Te Hāpai Ō Ki Muri

Principle: Ensure accountability within the wider connexional structure.

Approach:

- The Kai Whakahaumarū (Safeguarding Director) may convene a formal mediation process in consultation with Te Hāpai Ō Ki Muri.

- This process will:
 - Seek a fair and constructive resolution
 - Uphold Church processes and expectations
 - Ensure all parties are treated with dignity and respect

Outcome:

- A clear pathway forward, which may include:
 - Revised agreements
 - Defined responsibilities
 - Ongoing monitoring or support

5 Ongoing Monitoring and Support

Principle: Resolution is not the end point—sustaining healthy relationships is essential.

Approach:

- Agreements should be reviewed after an appropriate period
- Ongoing support may include:
 - Regular check-ins
 - Mentoring or guidance
 - Further mediation if required

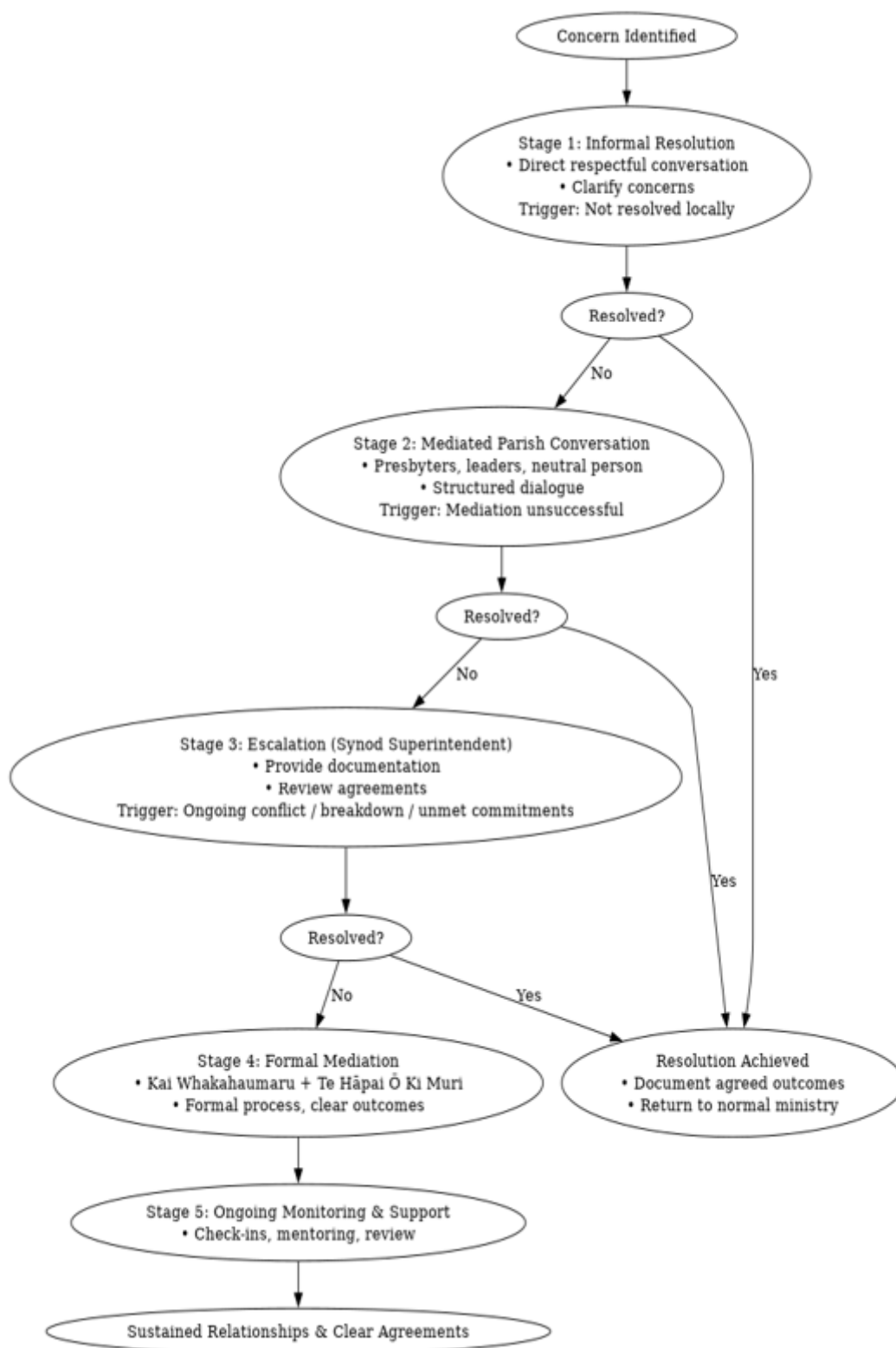
Guiding Values

This dispute resolution process is grounded in:

- Relational integrity – maintaining respectful and constructive relationships
- Shared mission – prioritising the wellbeing and witness of all congregations and Church
- Connexional accountability – recognising the role of Synods in oversight and support
- Prayerful discernment – seeking God’s guidance in all stages of the process.

Dispute Resolution Flowchart Summary

The following flowchart provides a simple and supportive overview of the pathway available in such situations. It is designed not as an expectation of conflict, but as a practical guide to help congregations respond constructively and faithfully if challenges occur. By setting out clear steps, identifying who may be involved at each stage, and indicating appropriate timeframes, the flowchart offers reassurance that there is a thoughtful and relational process in place—one that prioritises early conversation, encourages resolution at the most local level possible, and, where needed, provides access to wider support within the Church.



WESLEY HISTORICAL SOCIETY (NZ)

Kō ngā tahā ō tapuwai inanahi, hei tauira mō apōpō.
(The footsteps laid down by our ancestors
create the paving stones upon which we stand today)

At Conference 2025 the Society undertook to review the Constitution of the Wesley Historical Society (NZ) Inc. To date there have only been informal discussions related to this review. These discussions have centred on determining the Society's purpose as we plan for the future: does the Society solely reflect on the past, or do we use the past to inform/ provoke discussions related to current issues? This later thrust underpinned the Conference 2025 Annual Lecture delivered by Rev Dr Nasili Vakauta presenting a position on the Middle East, which was universally well received.

This approach may pave the way for conversations around the impact of colonisation in the Pacific, associated missionary endeavours and their impact on the present. In the same vein, consideration of the impact of Artificial Intelligence [AI], its impact on society, and a reflection on how the Church's response to past technological advances may inform this generation's response. A commentator has recently recalled that those known as the Tolpuddle Martyrs in the 19th century were not protomarxists as described by some, but Methodist Lay Preachers, protesting changes to working conditions for English agricultural labourers which resulted from changed practices, reflecting a Methodist view of employment to their communities.

The newly appointed Journal editor, Mr Simon Kay, and designer, Mr Richard Dale, produced the 2025 Journal in a very professional manner. The Society has confidence in the publication of this high-quality readable volume, continuing members' expectations. We have noted that it is now possible to publish the whole volume or individual articles electronically. A partial shift to an electronic readership will bring the challenge of who may be regarded as members, given that the Society relies on subscriptions to fund publications.

It is anticipated that the 2026 Journal will include:

- The second part of Norman Brookes' reflection on Wesley's hymns
- Notes on Wesleyan missionaries' presence and participation in discussions leading to the signing of the Treaty of Waitangi, by Gary Clover
- The addresses to the 2025 graduating students of Trinity College and the 2025 WHS Annual Lecture delivered by Rev Dr Nasili Vakauta, ex-Principal of Trinity Theological College.
- Brian Turner's review of *Seasonwife* by Saige England.
- An obituary honouring Rev Marcia Baker, an honoured member of the Wesley Historical Society (NZ)
- Dr Peter Lineham's review of *Let the Voices Speak*, and account of the background to the split of the Wesleyan Church of New Zealand from the Methodist Church of New Zealand, edited by Rev Dr Richard Waugh.
- President Te Aroha Rountree's address to the Wesley College Service of Beginnings 2026.

A preface to the 2026 Journal will also include a disclaimer, stating the generally understood position that the contributions to the Journal reflect the opinion of the individual contributors and not the views of the Methodist Church of New Zealand or the Society. A printed disclaimer reflects that the Journal aims to present material to a general audience, and that this will sometimes contain views which are challenging and/or controversial to some readers. We do not wish to shy away from such matters. Respectful responses will always be considered and published.

The Society records the recent celebration in Tonga marking the 'arrival of the gospel' in 1826. That there are clear links between Wesleyan Missionary endeavour in both Aotearoa New Zealand and Tonga opens the way for these links to be explored further and evaluated.

The Society wishes to appropriately mark the retirement of Secretary Rev Dr Lynne Wall and Executive Committee member Rev Brian Turner. Lynne has very effectively managed communication between members and other parties and Brian, operating from a Christchurch base, has offered informed and focused feedback during Committee discussions. Their work has

been appreciated.

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

Ian Faulkner, President

Suggested Decisions:

1. The report is received
2. Conference expresses its appreciation to retiring Secretary Rev Dr Lynne Wall and thanks her for many years contribution to the work of the Society.
3. Conference expresses its appreciation to retiring Executive Committee member Rev Brian Turner who has maintained contact with the Society from a Christchurch base and provided informed and focused feedback on the work of the Society.
4. The executive committee for 2027 be as determined by the Annual General Meeting associated with Conference.

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 are investors in the investment 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 thorough reports

Use of AI

Within the investment division of the Church, we are now using AI to help meet our key objectives, improving our operational efficiency and the quality and timeliness of our reporting. We have already realised significant efficiency benefits from using AI.

We do not use AI to make investment decisions. We do use it to automate time-consuming tasks and to organise information to enable more efficient processing in our investment analysis activities.

Results

The 2026 financial year was yet another eventful year. A volatile start, dominated by an energy shock following the outbreak of the Iranian conflict, gave way to a decisive improvement in investor sentiment as geopolitical anxieties eased, commodity prices reversed sharply, and the artificial intelligence infrastructure trade resurged. Global equity markets went on to record strong returns for the year.

Most world markets posted double digit gains for the year to 30 June 2026, led by Japan (TOPIX +40.0%), the US (S&P 500 +22.3%), the UK (FTSE 100 +19.8%) and Europe (STOXX Europe 600 +18.5%). The MSCI World index returned +21.3%. The main exceptions were New Zealand (+8.1%) and Australia (+6.1%).

Global bond yields were mixed during the financial year. The US 10-year bond yield rose from 4.24% to 4.47%, while in New Zealand the 10-year yield fell from 4.54% to 4.36%. The New Zealand 5-year Government bond yield finished the year at 3.84%.

With New Zealand growth still weak, but inflation having risen on the back of the energy shock, the Reserve Bank raised the official cash rate by 0.25% in July to now be at 2.50%. Further tightening remains possible over the year ahead.

In the US market, where most of our equity investments are located, robust earnings have underpinned the equity rally. Profit margins expanded as corporate earnings grew strongly. The US equity market has continued to gain over the 2027 calendar year to date.

For the MTA funds the 2026 results were strong. With the Income Fund we were pleased to deliver an income return of 4.74%, comfortably ahead of our initial forecast of 4.60% at June 2025. The Income Fund's total annual return for the year, including the capital accretion of 0.65%, was 5.39%.

The Growth & Income Fund had another strong year, with a +11.38% total return, due mainly to strong performance from the equity portfolio, together with a positive revaluation for the Fund's ownership interest in the Izone property in Rolleston.

During 2026 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

MTA'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 2026 Financial Year for both funds. For the Income Fund we generated total returns of 5.39% for the year. For the Growth and Income Fund we generated total returns of 11.38%.

Income distributions to MTA depositors for the year rose \$0.4m to \$12.2m. Total distributions, including the capital adjustments, were \$29.8m.

Total deposits with MTA increased by \$35.5m during the year to a total of \$373.2m on 30 June 2026. Over the past decade total deposits with MTA have grown by \$92.0m.

During the year deposits in the Income Fund increased by \$18.4m to \$167.9m, and deposits in the Growth and Income Fund increased by \$17.1m to \$205.2m.

MTA strives to be an efficient manager of the Church's funds, endeavouring to minimise the costs of administration and maintain the distributions at attractive rates. For the year the funds' expenses, both management commissions and out of pocket expenses, totalled \$1.89m, an expense ratio of 0.532% of average assets under management, down from 0.556% in 2025.

The fee structure for the Income Fund is based on the amount of income the fund receives. The Income Fund's expense ratio was 0.338% for 2026, little changed from 0.330% in 2025.

The Growth and Income Fund has a higher cost structure, as it incurs higher costs for investment systems, custodial services, and brokerage expenses. Its expense ratio fell to 0.689% in 2026, from 0.741% in 2025.

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 2026 financial year were:

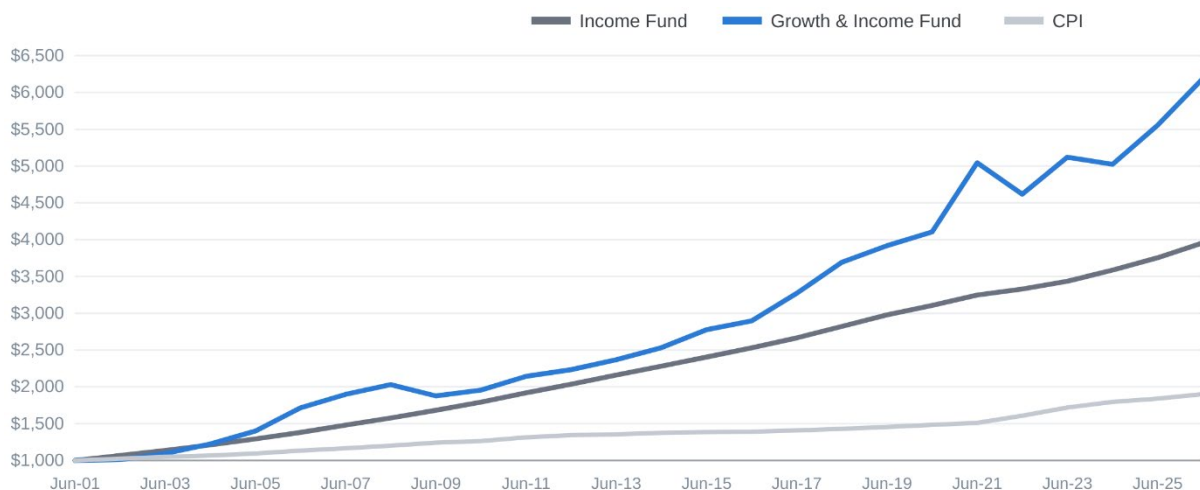
	Jun 2026	Mar 2026	Dec 2025	Sep 2025	12 Avg. Month
Income Fund	4.78%	4.85%	4.67%	4.65%	4.74%
Growth & Income Fund	2.75%	2.52%	2.48%	2.38%	2.53%

Long-Term Performance

Over the 25 years from June 2001 to June 2026 MTA has provided a compound return (including capital distributions) of 5.58% for the Income Fund and 7.48% 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 4.02% for the Income Fund and 4.16% for the Growth and Income Fund.

Over the 48-year life of MTA, negative total returns have been experienced by the Growth and Income Fund in 1992, 2009, 2022 and 2024. The Growth and Income Fund will occasionally experience negative returns in the future. Past returns provide no indication of likely future returns.



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.

Income Fund

Income Fund — Portfolio Performance

	Income	Capital Growth	Capital & Income	CPI	Real Return
1 Year	+4.74%	+0.65%	+5.39%	+3.37%	+2.02%
2 Years (p.a.)	+4.64%	+0.39%	+5.03%	+2.89%	+2.14%
3 Years (p.a.)	+4.54%	+0.27%	+4.82%	+3.42%	+1.40%
4 Years (p.a.)	+4.39%	+0.02%	+4.41%	+4.29%	+0.12%
5 Years (p.a.)	+4.01%	+0.02%	+4.02%	+4.71%	-0.68%
10 Years (p.a.)	+4.57%	+0.01%	+4.58%	+3.19%	+1.39%
15 Years (p.a.)	+4.94%	+0.01%	+4.94%	+2.49%	+2.45%
20 Years (p.a.)	+5.40%	+0.00%	+5.41%	+2.62%	+2.79%

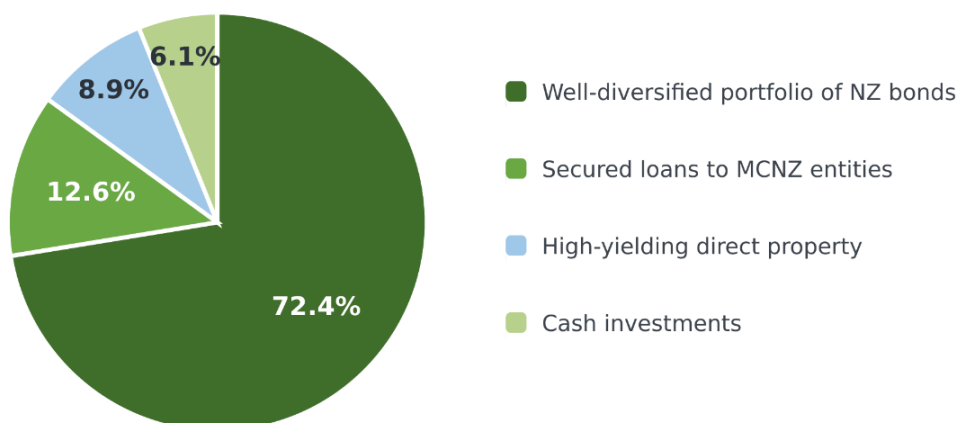
The Income Fund's objective is to provide income returns that are superior to those available in the general market, while maintaining low risk levels, as well as sufficient liquidity to allow Depositors to access their funds at any time, with no penalty.

In the previous table 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.

The rise in inflation following the Covid pandemic produced negative real returns for the Income Fund over 2022-24, and the five-year real return remains slightly negative at -0.68% p.a.

MTA Income Fund

Investment portfolio allocation



In total the NZ bond portfolio currently has exposures with 12 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 92.3% invested in A- grade or better securities on 30 June 2026, up from 82.2% a year earlier.

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 2026 was 4.74%. The capital return component for 2026 was positive \$1,024,190, being the Fund's share of the revaluation of its stake in the Izone property investment. This increased the total return for the year to 5.39%.

For the Income Fund, the annual income distribution rate for the June 2027 financial year is forecast to be in the range of 4.80% to 4.90%.

In determining the Income Fund's 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.

Your investment with MTA also enables 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

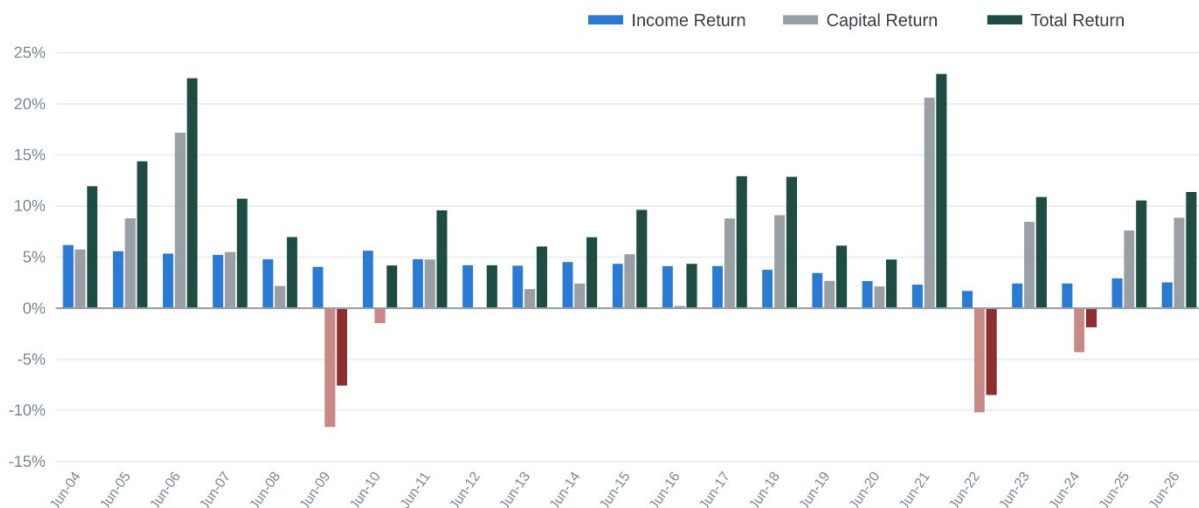
	Income	Capital Growth	Capital & Income	CPI	Real Return
1 Year	+2.53%	+8.85%	+11.38%	+3.37%	+8.02%
2 Years (p.a.)	+2.73%	+8.23%	+10.96%	+2.89%	+8.07%
3 Years (p.a.)	+2.63%	+3.88%	+6.51%	+3.42%	+3.09%
4 Years (p.a.)	+2.58%	+5.01%	+7.59%	+4.29%	+3.30%
5 Years (p.a.)	+2.40%	+1.76%	+4.16%	+4.71%	-0.54%
10 Years (p.a.)	+2.83%	+5.05%	+7.88%	+3.19%	+4.69%
15 Years (p.a.)	+3.31%	+4.02%	+7.32%	+2.49%	+4.83%
20 Years (p.a.)	+3.70%	+2.92%	+6.63%	+2.62%	+4.01%

The Growth & Income Fund's annual total return for the 2026 financial year was 11.38%, after a \$16.56m (8.85%) capital accretion – \$15.54m from strong returns in the equity portfolio, as well as a revaluation gain of \$1.02m 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 the past 5 years and longer.

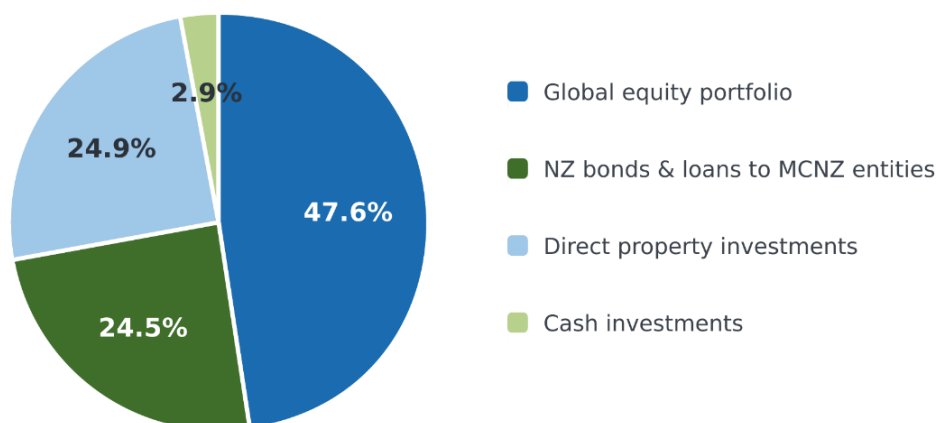
Over longer periods the real returns generated by the Growth and Income Fund are significantly higher than the Income Fund's returns, enabling depositors to grow the real value of their deposits.



The Fund's investment portfolio allocation on 30 June 2026 was:

MTA Growth & Income Fund

Investment portfolio allocation

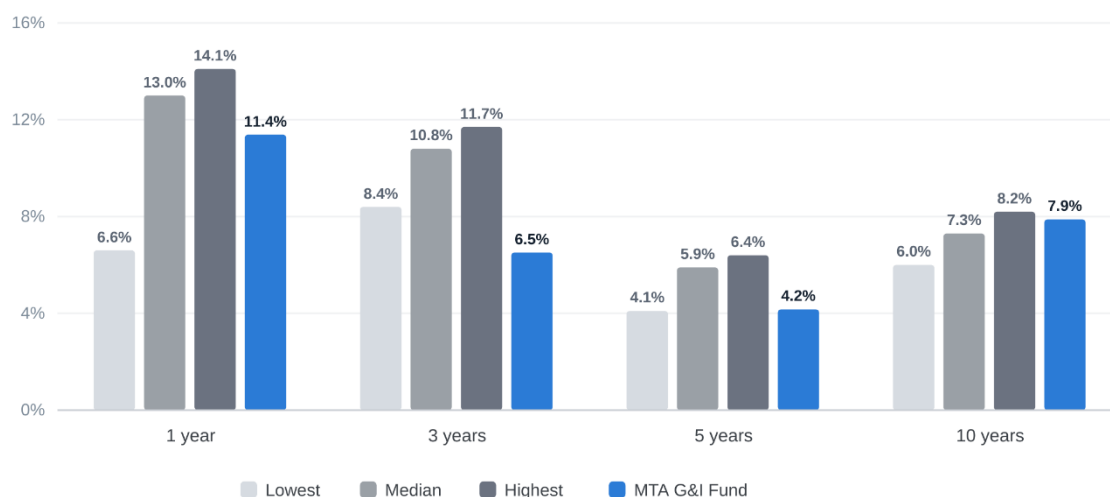


MTA benchmarks its returns against other comparable investment funds and in particular looks to compare itself to the Balanced KiwiSaver funds, which have a similar asset allocation to the Growth and Income Fund.

The following chart, using returns from the Melville Jessup Weaver Return Survey, shows the Growth and Income Fund's one-year return was below the median balanced fund return for the year. Returns for the three and five-year periods also lagged comparable funds, reflecting very strong returns from the largest companies over the past few years, nearly all of which do not meet our Responsible Investment Policy. Over the ten-year period the Fund's returns remain above the median fund's returns.

Growth & Income Fund vs KiwiSaver Balanced Funds

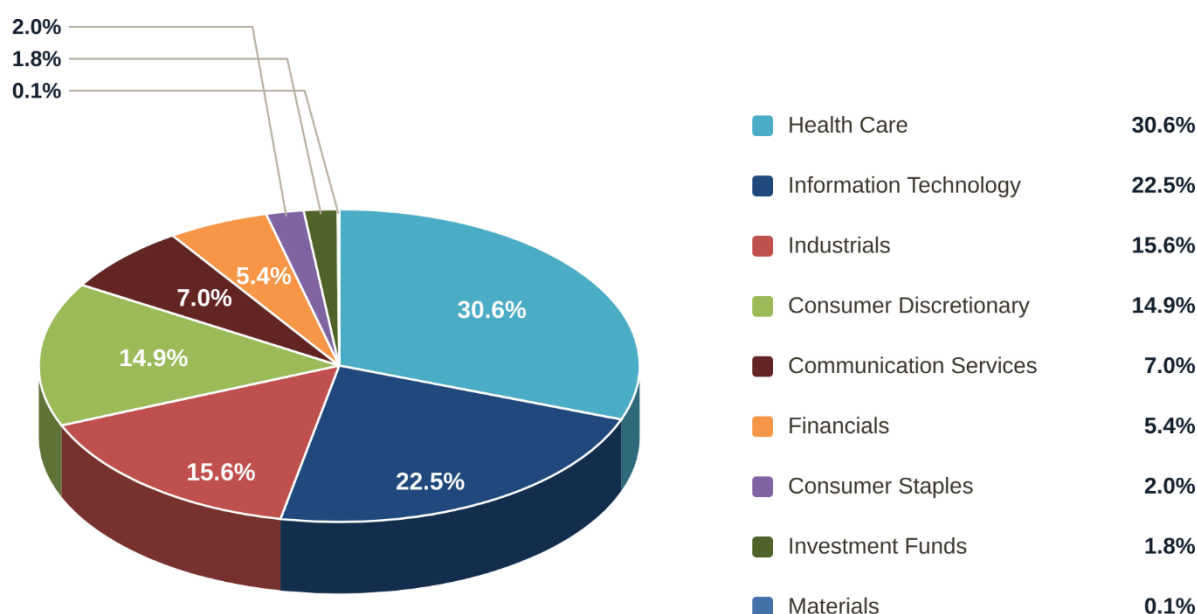
Melville Jessup Weaver Return Survey - periods to June 2026



The following pie-chart below shows the sector breakdown of the Growth & Income Fund's equity portfolio on 30 June 2026.

MTA Growth & Income Fund

Equity holdings by sector



Responsible Investment

MTA's 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. Putting our investors' interests first requires us to recognise 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.

Information from Institutional Shareholder Services (ISS) is integrated into our research and decision-making processes.

Our Responsible Investment Policy is implemented using:

- Norm-Based assessment - covers human rights, labour rights, environment, corruption and military involvement.
- Church Values assessment - covers alcohol, tobacco, gambling, adult entertainment, private prisons, nuclear bases, controversial weapons, coal, oil and gas involvement.
- Climate Impact Assessment - portfolio greenhouse gas emission exposures.

At 30 June ISS research flagged only one of our holdings, Porsche, with an amber (moderate) warning for past failures. The amber signal relates to illegal engine software that resulted in non-compliant diesel emissions in 2015, when Porsche was part of the Volkswagen Group.

At 30 June the Fund had no exposure to any companies of continuing concern related to Norm-based issues or to Church values issues, no companies were flagged as having issues in their supply chains, and no companies were flagged as having prohibited military involvement.

Climate Impact Assessment - Decade of Climate Justice vision ("Rekindle the Va of Papatuanuku")

The equity portfolio's greenhouse gas emission exposure on 30 June 2026 was 870.39 tonnes for scope 1 & 2 emissions, only 44.6% of the MSCI benchmark's level.

Our equity portfolio is already aligned with the International Energy Agency's Sustainable Development Scenario (SDS) to achieve Net Zero GHGs by 2070. The portfolio is currently tracking 82% below the SDS climate budget pathway.

We also 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. Board papers are digital copies.
2. MTA's quarterly newsletter and statements are emailed to depositors.

Board Membership

There were no changes to the Board during the 2026 financial year.

David Curtis has recently agreed to join the Board. For 2027 the Board will consist of eight members.

The Board for 2027 will consist of eight members.

Appreciation

MTA thanks the Church for its continued support during 2026. MTA also acknowledges the work of the staff of the Connexional Office seconded to the work of MTA. MTA also acknowledges the enthusiasm and performance of Stephen Walker, Executive Officer, and Hugo McLennan, Investment Analyst, over the financial year.

Suggested Decisions

1. The report be received
2. The 2027 Board of the Methodist Trust Association be: David Johnston (Chair), David Bush, David Curtis, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu and Tara Tautari.

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 60 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 \$5.0m on June 2025.

This is a fraction of the current value of the underlying land.

Strategy

The Trust's stated 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.

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)
 - The Willowford Manuka Plantation.
- 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.

The Willowford Manuka Plantation

In 1992 the Trust purchased a 364-hectare farm in the foothills of the Kaweka Range, Hawkes Bay.

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 \$1,360,000 at June 2026.

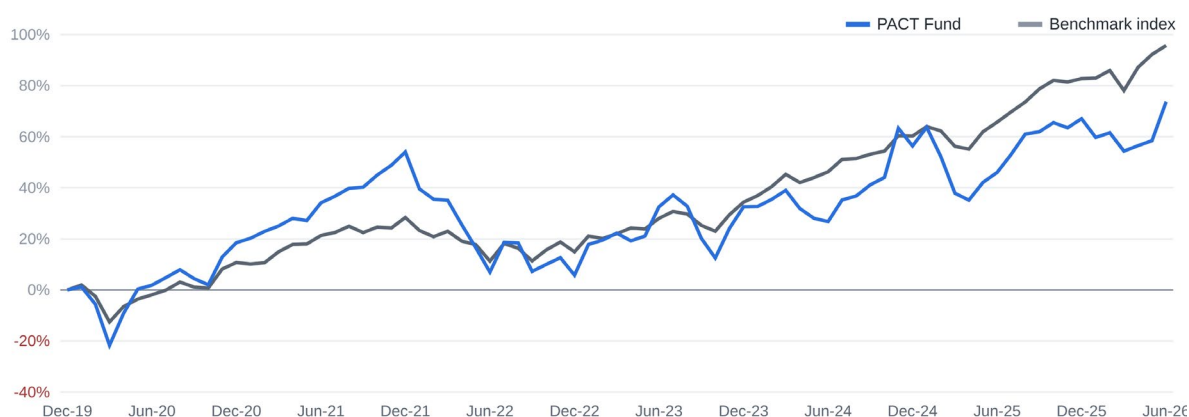
Investment Results

We began running the investment portfolio separately from the long-term strategic holdings on 1 January 2020.

The fund is growth focused, with 91.7% in equities, 4.9% in bonds and loans, and 3.4% in cash on 30 June 2026.

For the financial year ended 30 June 2026 the investment portfolio produced a strong return of +19.01%.

Cumulative Fund Returns vs Benchmark Returns to 30 June 2026



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 on 30 June 2025 was at 30.8% of the benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark's level.

Our equity portfolio is already aligned with the International Energy Agency's Sustainable Development Scenario (SDS) to achieve Net Zero GHGs by 2070. The portfolio is currently tracking 83% below the SDS climate budget pathway.

By planting Willowford Forest in native Manuka we also 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:

- Board papers are now digital copies.

Board Membership

The Board of PACT 2086 Trust is made up of those persons appointed to the Board of the Methodist Trust Association. There were no changes to the Board during the 2026 financial year.

David Curtis has recently agreed to join the Board. For 2027 the Board will consist of eight members.

Suggested Decisions:

1. The report be received.
2. The 2027 Board of PACT 2086 Trust be: David Johnston (Chair), David Bush, David Curtis, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu and Tara Tautari.

THE ROBERT GIBSON METHODIST TRUST

Production this season was 283,884kg/MS above last season.

The Trust have employed new sharemilkers for the Totara Farm, Jason and Delanie King. The previous share milkers, Justin and Naomi Feek, have purchased their own farm. We wish them well for the future.

The R.G.M.T is now debt free thanks to the brand sales by Fonterra.

The R.G.M.T. Trust is a very capable and committed group of people who willingly give their skills, knowledge and time.

Suggested Decisions:

1. The report is received
2. Conference approves the following disbursements

Manaia Hall	\$5,000
Synod Superintendents for Taranaki/Whanganui Youth Work	\$10,000
Tertiary Student Grants	\$150,000
Te Hapai o Ki Muri (Formerly Mission Resourcing)	\$15,000
Wesley College	\$100,000
General within the Scheme. (at Trust Board Discretion)	\$15,000
Manna Centre	\$40,000

3. The Robert Gibson Trust Board membership for 2027 is: Preston Bulfin, John Chittenden, Mark Hughson, John LeFleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan, Bill Yateman, The General Secretary (ex officio) and the Superintendent of the Lower North Island Synod or their nominee (ex officio).

W.A Yateman, Chairman R.G.M Trust, 24/08/2026

COMPLAINTS REVIEW COMMITTEE

The Complaints Review Committee meets as and when disciplinary matters are referred to it by the Complaints Officer. This year we met to consider two complaints and recommended that mediation be entered into by the parties involved.

2026 was the first year the Committee has met since Conference approved changes to Section 8 of the Disciplinary Procedures of the Law Book.

These changes make it clear that the Church's preferred starting point in disciplinary matters is to take steps, wherever possible and appropriate, "to resolve disputes and complaints of misconduct in a manner that encourages an open, facilitated and, where possible, kanohi ki kanohi exchange of views".

The Committee believes that, when possible and appropriate, such restorative processes are a far more fruitful way of resolving conflict than a disciplinary response. They allow for reconciliation and healing. No-one will walk away unscathed from a disciplinary approach.

I am grateful to all the members of the Committee for their availability (often at short notice), hard work, wisdom and pastoral sensitivity. Ngā mihi nui ki a koutou.

SUGGESTED DECISIONS

1. The reports are received.

Board of Administration

1. The report is received.
2. Conference thanks David Ayers and Rev Tovia Aumua for their faithful service and valued contribution as members of the Board of Administration.
3. Conference affirms the continued appointments to the Complaints Review Panel: Susan Thompson (Chair), Goll Manukia, Uesifili Unasa, Peter Williamson, Kathleen Tuai-Ta'ufo'ou, Mafua Lolohea, Ngaire Southon and Sharon Waaka.
4. 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 Melenaite Taumoefolau.
5. That the members of the Board of Administration for 2027 be: Nan Russell (Chair), Ruby Manukia-Schaumkel, Dale Peach, Marama Hotere, Mataiva Robertson, Paul Wells, Arapera Ngaha and Tara Tautari (General Secretary).

Stipends Committee

1. The report is received.
2. The stipend for 2026-2027 for full-time stipendiary ministry as of 1 July 2026 is \$65,203.29.
3. That Standard Reimbursing Allowance increases to \$4,360.32 per year.
4. The Book and Resourcing Allowance increases to \$1,575.
5. Supervision Fees are increased to \$1,800 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 is increased to \$350 per annum.

Methodist Connexional Property Committee, Property & Insurance

1. The report be received
2. Conference approves the discussion paper on *Housing Support for Retiring Presbyters* be circulated to Synods and Hui Poari for consideration and feedback, with recommendations to be brought to Conference 2027.
3. Conference adopts the Shared Mission and Property Strategy Process as the guiding framework for incorporating parishes of Te Hāhi Weteriana o Aotearoa within existing parishes.
4. Conference encourages parishes already sharing spaces to participate in Parish the discernment processes.
5. Conference directs the Connexional Property Strategy Group to provide a progress report on strategy implementation to the Conference in 2027.
6. That the annual Removal Fund levy be increased from \$10.00 to \$15.00 per member Parish, from 1 January 2027.

Wesley Historical Society (NZ): Te Roopu Hitori o Te Hāhi Weteriana o Aotearoa

1. The report is received
2. Conference expresses its appreciation to retiring Secretary Rev Dr Lynne Wall and thanks her for many years contribution to the work of the Society.
3. Conference expresses its appreciation to retiring Executive Committee member Rev Brian Turner who has maintained contact with the Society from a Christchurch base and provided informed and focused feedback on the work of the Society.
4. The executive committee for 2027 be as determined by the Annual General Meeting associated with Conference.

New Zealand Methodist Trust Association (MTA)

1. The report be received
2. The 2027 Board of the Methodist Trust Association be: David Johnston (Chair), David Bush, David Curtis, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu and Tara Tautari.

PACT 2086 Trust

1. The report be received.
2. The 2027 Board of PACT 2086 Trust be: David Johnston (Chair), David Bush, David Curtis, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu and Tara Tautari.

The Robert Gibson Methodist Trust

1. The report is received
2. Conference approves the following disbursements

Manaia Hall	\$5,000
Synod Superintendents for Taranaki/Whanganui Youth Work	\$10,000
Tertiary Student Grants	\$150,000
Te Hapai o Ki Muri (Formerly Mission Resourcing)	\$15,000
Wesley College	\$100,000
General within the Scheme. (at Trust Board Discretion)	\$15,000
Manna Centre	\$40,000

3. The Robert Gibson Trust Board membership for 2027 is: Preston Bulfin, John Chittenden, Mark Hughson, John LeFleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan, Bill Yateman, The General Secretary (ex officio) and the Superintendent of the Lower North Island Synod or their nominee (ex officio).



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

It is a privilege to present this report from Trinity Methodist Theological College ("Trinity" hereafter) to the 2026 Methodist Church of New Zealand Conference. Trinity College continues to serve as Te Hāhi Weteriana's centre for theological education and ministerial formation, equipping leaders for the Church and the wider community of Aotearoa and Oceania. This past year has been characterised by continuity and change as we move into a season of reflection, review, and redevelopment. This report highlights some of the key developments and dynamics at the College over the past year.

Strategic Direction

Trinity continues to work towards its strategic vision of transformative theological engagement for justice. We aim to

- Provide transformative theological insights for just, inclusive and life-flourishing communities;
- Empower and equip people to critically engage in theological enquiry in the context of Aotearoa and Oceania;
- Be contextually relevant and prophetic in public witness; theologically and biblically grounded, ministry oriented, ecumenically and pluralistically sensitive, integrated with practical experience, and informed by Māori and Oceanic cultural and knowledge traditions.

Governance

Following the resignation of four Council members in May 2026, Trinity College Council was disestablished, and the President of the Church became the sole member of the College Council and on the basis that she consults with the Presidential Committee of Advice in respect of all matters relating to Trinity College. The President has been working to appoint new Council members to the College Council. The newly constituted College Council will look to provide a new strategic vision for the College into the future.

Programmes

Trinity College is committed to meeting the evolving needs of students, Te Hāhi Weteriana, and Aotearoa communities. The College's offerings encompass a wide range of disciplines and interdisciplinary studies to serve our stakeholders. This includes innovative programmes that explore the intersections of faith, ethics, and contemporary issues. The College currently offers five qualifications, four of which are Provider Qualifications and one of which is NZQA accredited (the Bachelor of Theology).

CertLP (Level 5)

Certificate in Lay Preaching

DipMS (Level 5)

Diploma in Methodist Studies

DipCS (Level 6)

Diploma in Christian Studies

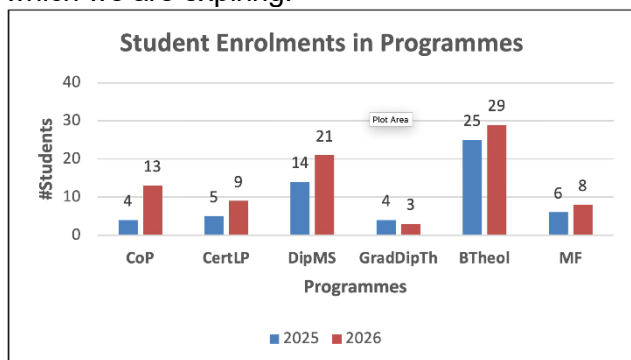
GradDip (Level 7)

Graduate Diploma in Theology

BTh (Level 7)

Bachelor of Theology

Student numbers remain steady in all of the current programmes, with the exception of the NZDipCS, which we are expiring.

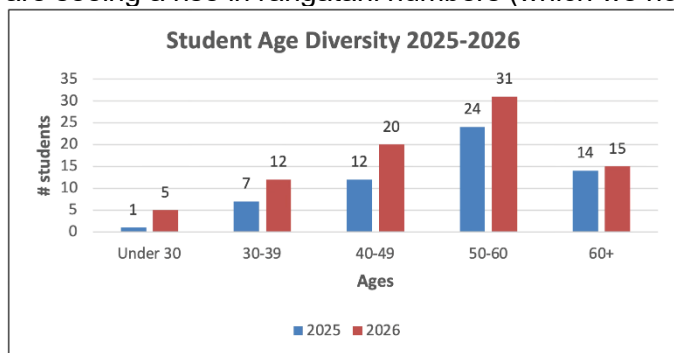


The Acting Principal is currently working with an independent reviewer to carry out a 360degree review of the Bachelor of Theology programme. This review includes soliciting feedback from Trinity College staff and students as well as Connexional leaders regarding their experience of the BTh qualification. Once we have received this report, we will look to make improvements to the design and delivery of our programme.

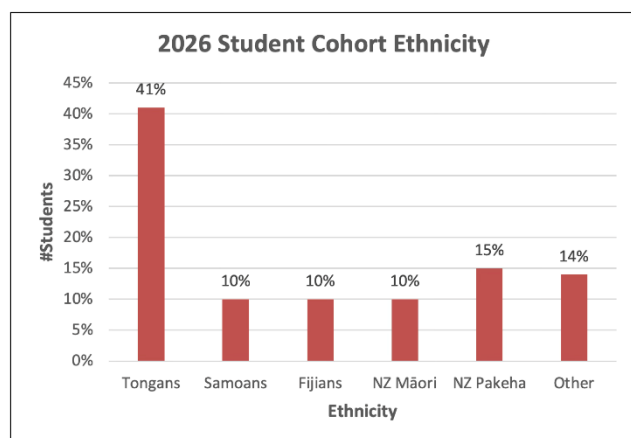
Students

Students are the most valuable members of the College community, and it is a joy and privilege to be in community with them. We have a wonderfully diverse cohort of akonga, which enriches our College life.

Our student cohort continues to be weighted towards those studying as a second career, although we are seeing a rise in rangatahi numbers (which we hope will continue):



We are also an ethnically diverse College, with our student cohort reflecting the diversity of our Church.



Ministry Formation

This year we have sought to collaborate closely with Te Hāpai o Ki Muri and Connexional leaders to develop our design and delivery of a Ministry Formation programme. This is a lengthy and ongoing

process as we seek input from across the Church to ensure that our Ministry Students are equipped to serve and lead our communities safely, with confidence and competence.

Trinity College currently oversees the formation of twenty Ministry Students (7 first-year students, 9 second-year students, and 4 probationer students. Of our second-year students, six will be stationed to various parishes across the Connexion in 2027. One of our probationers will be ordained at Conference this year.

The role of the Student Review Panel is to work with the Principal to determine the nature and setting of a candidate's preparation for ordination during College training and the probationers programme (7.2.2.2). Currently, the membership of the Student Review Panel includes Kai Hāpai, Tumuaki, Principal (chair), up to two lay members appointed by Trinity College Council and Administrator/Academic Registrar for records (7.2.2.1). One of the things we have noticed is that with only two (lay) members appointed to this group, there is relatively little opportunity for this group to reflect the diversity of the church. We would like to see the permission of Conference to increase this group by two members (lay or ordained) in order to enable greater participation from within the Haahi.

Academic Staff

Our academic staff continue to demonstrate exceptional dedication to teaching, research, and mentoring. Their expertise and commitment to our mission have been instrumental in guiding our students towards academic and personal success. They are also globally recognized and that adds to the College's international profile as an educational institution. This year, staff have attended at a number of international conferences

We want to acknowledge tragic passing of Jione Havea at the end of April. As well as being a member of the Trinity College teaching team, Jione has been a friend, mentor, advocate, and fellow troublemaking at the College. It's hard to find the words to describe Jione's impact on the Trinity community – for all of us personally but also professionally. He was a trailblazer of theological education in Aotearoa and Oceania and was instrumental in setting up the programmes at Trinity. As staff and students, we are utterly devastated and are still trying to come to terms with this loss. We will miss Jione's fierce intellect, his playful provocation, gentle wisdom, piercing insights, and infectious humour. We acknowledge the loss experienced by Jione's widow, Monica, and will support Monica and their daughter Diya as they navigate life in this season of grief.

One significant and ongoing challenge faced by the College, however, is the sustainability of programmes relative to the size of the staff team. Work overload, as a small core team, carries wide responsibilities across teaching, research, and administration.

Events Hosted

- Trinity College hosted Professor David Carr (Professor of Hebrew Bible at Union Theological Seminary) who gave a public lecture entitled *Unmaking Eden: Genesis and the Domestication of the World*. This was a very well attended event with over 80 people joining us including staff, students, and Haahi members.
- Trinity also hosted a Celebration of Scholarship where we profiled and celebrated the exceptional scholarship of our teaching teams. Our staff are internationally acclaimed scholars whose work is shared all over the world, shaping theological education globally. So, we were keen to share it at home as well. It was wonderful to hear about the cutting-edge research our staff are engaged with at the moment.
- In January, Trinity hosted a group of 25 PhD students from Princeton Theological Seminary. It was wonderful to make connections between our institutions, and we hope the relationship will continue into the future.

Appointment of Principal of Trinity College

In 2025 we asked 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. Once

Conference decides this matter a 4 + 4 Panel will be convened to engage in the process of appointing a new Principal for the College.

Fellows of Trinity College

We note with deep sadness, the passing of Trinity Fellows,
Rev Donald Phillipps
Rev Prof Jione Havea

We affirm with gratitude those current Fellows of the College,
Rev Dr Keith Rowe
Rev Dr John Salmon
Rev Dr Mary Caygill
Rev Dr Lynne Wall
Rev Dr David Bell
Rev Dr Arapera Ngaha

Acknowledgements

We would like to offer our profound thanks to the outgoing Trinity College Council members: Shirley Rivers, Steven Hargreaves, Richard Biddle, Naasona Teo, Sosaia Havili, and TeRito Peyroux-Semu.

To the Trinity College staff, for their exceptional work and collegiality, and to all our families for their ongoing moral support, love and understanding.

Suggested Decisions:

1. That report is received.
2. That the service of the outgoing Council members be acknowledged.
3. That Trinity College Council members for 2026-2027 are: Rev Uesifili Unasa, Sonia Faulkner, TeRito Peyroux-Semu (Chair – Te Hāpai o Ki Muri), Ngahina Ranui, Christina Partridge, Rev Kuli Fisiahi, Dr Emily Colgan (Acting Principal).
Resource People: Academic Registrar (Secretariat), Student Representative, Staff Representative.
4. That the Student Review Panel membership be extended to include two more members.

APPOINTMENT OF A LAY PRINCIPAL AT TRINITY METHODIST THEOLOGICAL COLLEGE

Trinity College Council raised with the Church the question of whether the law requiring the Principal of Trinity Methodist Theological College to be ordained could be changed. Because such a change would affect the rights and privileges of the Ministry and Laity (Section 7.1.5) and would have implications for other connexional appointments, Conference asked the General Secretary to convene a working group to prepare a discussion paper on the question. The paper was to be distributed to Synods and Hui Poari by the end of March 2026, for decision at Conference 2026.

The working group convened in response to this mandate comprises Rev Tara Tautari, Rev Nicola Grundy, Rev Dr Mary Caygill, Rev David Poultney, Rev Suiva'aia Te'o, Rev Jill Van de Geer, and Marama Hotere. The group has produced two papers. The first, *Theological Understandings of Ministry and the Appointment of a Lay Principal at Trinity Methodist Theological College*, appears below. It sets out the theological understandings of ministry that underpin the question and considers the cultural and practical issues such an appointment raises for our Church. The second, *Stipended Ministry and the Move to an Employment Relationship for Presbyters*, is a companion paper that takes up the wider questions of stipend and employment arising from this work.

Synods and Hui Poari have considered the first paper and responded, and the working group has met to receive and reflect on their feedback. We are deeply grateful to each Synod and Hui Poari for the time, care, and thoughtfulness they brought to the task. The responses showed genuine and considered engagement with the theological, cultural, and practical dimensions of this question, and they have directly shaped the working group's ongoing work.

All but two Synods supported appointing a suitably qualified layperson as Principal. That support

depended on appropriate safeguards being in place, including strong support for ministry formation, clear structures of accountability, and careful attention to the College's cultural and denominational identity. Respondents also raised questions about remuneration, employment implications, and the pace and process of change. These matters are addressed in the companion paper, *Stipended Ministry and the Move to an Employment Relationship for Presbyters*.

Discussion Paper: Theological Understandings of Ministry and the Appointment of a Lay Principal at Trinity Methodist Theological College

Introduction

At its most recent session, Conference received a request from the Trinity College Council to consider whether the requirement in the Law Book that the Principal of Trinity Methodist Theological College be an ordained Presbyterian in Full Connexion should remain in place. Conference recognised that any amendment to this provision would affect the rights and privileges of the Ministry and Laity (Section 7.1.5) and may also have implications for other connexional appointments. It therefore resolved to begin a Church-wide process of discernment.

Conference asked the General Secretary, Rev Tara Tautari, to convene a working group to prepare a discussion paper for Synods and Hui Poari by the end of March 2026, with a view to a decision at Conference 2026. The working group comprises Rev Tara Tautari (General Secretary), Kai Hāpai Rev Nicola Grundy, Rev Dr Mary Caygill, Rev David Poultney, Rev Suiva'aia Te'o, Rev Jill Van de Geer, and Marama Hotere.

This initial paper focuses on the theological questions relating to the possibility of a lay appointment as Principal. Employment and remuneration implications identified by the group will be addressed in a subsequent paper.

Writing in the Wesley Historical Society Publication *The Trinity College Story*, some forty plus years ago the noted former Principal and revered biblical scholar the Reverend Dr J.J. Lewis had this to say on the role of a theological college. It would be under his leadership, in anticipation of formal church union, that Trinity Methodist Theological College in 1973 made the physical move to be in partnership with the Anglican College of St John the Evangelist for the provision of theological education and ministry formation.

A resting place for that season and time.

*"Unless the work of a College is rooted in the continuing reality of the Church and alert to the issues as they arise out of the contemporary way, it surely must fail. Its task is not to prepare for specific situations, since by the time we reach them, they have changed. It is not a contemplation of some remote obligation out there but the here and now encounter of those living under the Word of God. The emphasis then is upon the growth of the person, the developing capacity to detect the real questions as they surface, an understanding of the resources of the Church with freedom to summon them to the point of need, upon an equipment with the skills of ministry. It offers an interplay between the academic and the practical the given and the unexplored the theological and the pastoral. The need of the contemporary world for the good news is so urgent that the time the Church can spare for training is of inestimable value. The demand on ministry is such that it is no service to short-change or cut-the-corners in its equipping. Whether this ministry be in the traditional parish, self-employed in industry, out in the sectors, training is essential to sustain it, provided that this be appropriate to the purpose. Methods will keep changing as a College seeks to provide relevant people. Whatever the mode, there is no substitute for sound learning."*¹

It is within this current season and time that Trinity Methodist Theological College seeks to appoint a new Principal who has the fit of experience and competencies that will be able to offer the connexional leadership fit for the creative and challenging development this position now calls for.

It is timely then to take a fresh look, as has happened in other connexional appointments, at any

¹ J.J. Lewis *The Trinity College Story* WHSP Vol 31 Nos 4&4 1978 Susan Thompson Jack Penman Selwyn Dawson Trinity College: An account of the early years with later musings on ministry WHSP, Proceeding No. 70, Auckland 2000, p.61.

institutional restrictions or theological understandings that would hinder now the most suitable appointment made based on the core competencies required for the leadership role.

We seek then to provide some key theological understandings of ministry for us as Methodist people that are of relevance to the issue at hand, of a Lay Appointment to the role of Principal Trinity Methodist Theological College.

Theological Touchstones

1. Membership is open to all who profess faith in Jesus Christ and commit to the duties and privileges of the Church under its discipline.
 2. The nature of ministry within Te Haahi Weteriana o Aotearoa is understood
- The Methodist Church formally recognises what is often termed as **four orders of ministry** as listed below: their listed order not signifying any hierarchy of status or value.

- i. Laity
- ii. Minita-a- iwi
- iii. Presbyter (Ordained)
- iv. Deacon (Ordained)

The Church, In the exercise of its collective mission and ministry, authorises respective people to carry out the specific tasks of leadership and proclamation of the Gospel along with the care of persons and communities in the range of contexts we are called to be as Church. As an essential part of being authorised to exercise ministry within and across these four orders above, is the discernment of gifts and call along with the appropriate equipping and training for ministry.

One of the distinctive features of Methodism, especially so in acknowledging the importance of cultural, social and historical contexts, i.e. the very 'ground' on which we stand. The bicultural commitment of Te Haahi Weteriana o Aotearoa which recognises the essential partnership between tangatawhenua and tauwi leads to the very necessity of being open to the adoption of collective forms of leadership, alongside a diversity of individual forms of leadership finding their place and purpose within the decision-making groups and processes making up the Connexional Church in this land. Ministry is rich in diversity and no one over-riding model/order of ministry will ever do justice to the evolving demands and call to 'be the Gospel' where we are located.

3. The Methodist Church holds firmly to the theological and biblical understanding of the 'priesthood of all believers' and gives expression to this understanding in the phrase, 'every member a minister.' In short, the Church holds to the associated theological claim that it is in the act of baptism that every member has a ministry.

This understanding is in keeping with the pivotal WCC Ecumenical document published in *Baptism, Eucharist and Ministry*² within the section on Ministry, outlining the Calling of the Whole People of God.

The Holy Spirit bestows on the community diverse and complementary gifts. These are for the common good of the whole people and are manifested in acts of service within the community and to the world....

*All members are called to discover with the help of the community, the gifts they have received and to use them for the service of the world to which the Church is sent.*³

The principle of every member a minister reflects both the Methodist emphases and our ecumenical commitment to equality and shared responsibility in ministry.

² World Council of Churches. *Baptism, Eucharist and Ministry*. Faith and Order Paper No III, Geneva, WCC, 1982.

³ Ibid., 1.5, p.17.

4. The Methodist Church's theological emphasis on the whole people of God and its understanding and practice of shared oversight leads it to affirm collaborative form of leadership, wherein the differences of those ordained or authorised to a Connexional office (presbyters deacons, lay supply, designated lay ministry, Minita-a-iwi) and those appointed to other roles and offices in the life of the Church can be a source of strength, and commitment to the mutual, respectful, and gracious honouring of the totality of gifts embodied within the collective – the wholeness of God's people – the church. Respect and honour are given to honour gifts, experiences, competencies required for distinctive leadership positions, rather than on any hierarchical favouring of one order of ministry over another.
5. It will be in the calling and exercising of differing collaborative forms of leadership, that such practices can more fully represent the diverse insights and concerns of the Christian community and societal contexts – local and global, i.e. fulfil the Gospel mandate of being the Church/Body of Christ in the world.

Connexional Appointment of the Principal Trinity Methodist Theological College

MCNZ Lawbook Extracts Section 11(C) Trinity Methodist Theological College

The Role as outlined: Trinity College
Constitution

1. 1 Within the Methodist Church of New Zealand there shall be a Theological College whose name shall be Trinity Methodist Theological College and its motto "Spiritus ubi est ardet" which may be expressed in English, Māori, Fijian, Samoan and Tongan.
- 1.2 The College shall be under the control and superintendence of the Conference, through Trinity College Council.

Aims and Objectives

2. 1 The aims and objectives of the College shall be: To create and maintain a responsive, flexible and sustainable learning environment that:
 - (a) prepares a range of people for Methodist leadership;
 - (b) prepares participants and graduates for different types and levels of practical ministry, including ordained, lay, community, mission;
 - (c) resources a variety of continuing education opportunities including conferences, publishing, and educational intensives;
 - (d) develops a strong capital asset base through the implementation of a capital management plan;
 - (e) has effective, efficient and cost effective accommodation, bursary and other business processes.
 - (f) In our context this will include: (i) To provide quality adult education in theology and ministry relevant to the Treaty-based context in Aotearoa New Zealand and in Oceania. (ii) To provide educational opportunities relevant to the needs, backgrounds, and goals of individual students, whatever their cultural or theological background. (iii) To maintain educational programmes which are relevant for Māori and Pacific Island students in particular and are on the other hand relevant to the needs of Māori and Pacific communities in Aotearoa New Zealand. (iv) To provide educational opportunities relevant to the needs of the Methodist Church of New Zealand and other interested church or related bodies.

The Principal

- 8.1 The Principal shall be a Presbyter in Full Connexion (see 5.3.6.1) who:
 - (a) is the leader of a team of educators, and is qualified to teach at tertiary level;
 - (b) supervises the overall work of Trinity College and the facilitation of Ministry Education for professional development;
 - (c) fosters sense of community in the life of the College and ensures adequate pastoral care of students and staff;
 - (d) promotes and fosters ministry preparation appropriate to the needs of the Methodist Church of New Zealand;
 - (e) ensures the Church's requirements are met by students and those seeking reception into Full Connexion and ordination, including the keeping of records relating to the studies of each student (see 2.4.1ff);
 - (f) assists the Council and faculty to work at educational and ministry preparation strategies which fit

these needs;

(g) advocates and promotes the work of the College and Ministry Education within the tertiary educational context to the benefit of the Church;

(h) is available to the life of the Church as a resource person in education and ministry; (i) is a member of the Tauwi Strategy and Tauwi Stationing;

(j) is a resource person to the Council of Conference.

The Issue

The Law Book currently states (Section 11, 8.1): *“The Principal shall be a Presbyter in Full Connexion.”*

The working group agreed, in principle, that there are no theological barriers to a lay person being appointed as Principal of Trinity Methodist Theological College.

In considering this possibility, the group identified two key questions that require careful attention:

- What competencies are required for the role of Principal?
- How will the Church fairly recognise and remunerate those competencies?

The group also noted that the Principal leads an appointed staff team that collectively carries out the functions of Trinity College. One of the College’s core responsibilities is the theological education and formation of those preparing for ordained ministry as Presbyters and Deacons. For this reason, it is important that the staff team includes an ordained minister who can be intentionally involved in the ministry formation programme of the College.

Discussion Paper: Stipended Ministry and the Move to an Employment Relationship for Presbyters *(A companion paper to the Discussion Paper on Theological Understandings of Ministry and the Appointment of a Lay Principal at Trinity Methodist Theological College)*

How to Read This Document

This paper touches something close to the heart of how Te Hāhi Weteriana o Aotearoa understands its ministers and their calling. Stationing, stipend and calling are not administrative details for our Church, they are part of the theological language in which presbyters have understood their ministry, and in which the Connexion has understood its relationship to them. It is entirely understandable if reading this paper brings up strong feelings: unease, grief, defensiveness, relief, or all of these at once. Those reactions are not a sign that something has gone wrong; they are a sign that this matters, and that the legacy we carry as a Church is being taken seriously. We would ask readers to extend care to one another as this is discussed - in Synods, in Hui Poari, in ministers’ meetings and around kitchen tables.

It is easy, given the subject matter, to hear this paper as announcing that presbyters will become employees. That is not what is being proposed. Conference is being asked only to:

- receive this paper;
- establish a working group to explore the theological, legal, financial and practical questions further;
- direct that group to consult widely with presbyters, Synods and Hui Poari through 2026 and 2027; and
- bring a full proposal, with any recommended changes to the Law Book, back to Conference 2027 for decision.

In other words, Conference is being asked to authorise a conversation, not to conclude one. No presbyter’s status changes as a result of this paper, no employer is being appointed, and no Law Book provision is being amended. This is a conversation the whole Church needs to have together, at a pace that honours its importance, and we are committed to making sure everyone has the chance to be part of it.

Introduction

This paper accompanies the Discussion Paper on the theological understandings of ministry and the possible appointment of a lay Principal to Trinity Methodist Theological College. That paper noted that “employment and remuneration implications identified by the group will be addressed in a subsequent paper.” This is that subsequent paper, though its scope is broader than Trinity College alone. It addresses a question that has arisen alongside the Trinity College discernment and touches the wider life of the Connexion: whether the traditional understanding of stipended ministry, in which a presbyter is stationed and supported by a stipend rather than engaged under a contract of employment, remains sustainable in light of New Zealand employment law, and what a move toward a formal employment relationship would mean theologically and practically for Te Hāhi Weteriana o Aotearoa.

This question has been sharpened by legal advice obtained by the General Secretariat on the employment status of stationed presbyters. That advice indicates that, on the current tests applied by the Employment Relations Authority and the Courts, stationed presbyters are likely already to be regarded as employees for the purposes of New Zealand law, whatever the Church's own internal understanding of stationing as a spiritual and vocational act rather than a contract of service.

The General Secretary has also raised this matter with the Board of Administration, particularly in relation to the risk exposure it may represent for the Church should the status of presbyters be tested or challenged, whether through an individual claim or more broadly. Separately, the Tauīwi Strategy Committee has had a first discussion of this issue and considers this paper timely in that light. These conversations, alongside the Trinity College discernment, have together prompted the working group to bring this matter to Conference now rather than to wait for a claim or dispute to force the question. This paper sets out the legal advice in summary, identifies the theological questions it raises, and proposes a process by which the Church can consider its response.

Background: Stipend and Calling

For most of its history, the Methodist Church of New Zealand has supported presbyters in active service through a stipend rather than a wage or salary and has understood stationing as the exercise of the Connexion's discernment of a call to ministry rather than as the offer and acceptance of a job. This understanding is reflected in the Law Book and in the language the Church uses of its ministers: presbyters are “stationed,” not “employed”; they receive a “stipend,” not a “salary”; and the relationship between a presbyter and the Connexion has traditionally been described in relational and vocational terms rather than contractual ones.

This has never meant that presbyters stand outside the law. It has meant that the Church has, until now, proceeded on the basis that the spiritual and vocational character of stationing placed the relationship outside the scope of employment legislation. Recent legal advice suggests that assumption can no longer safely be relied upon.

The Legal Context

Advice received by the working group indicates the following key points:

- An employee is defined in the Employment Relations Act 2000 as any person employed to do work for hire or reward under a contract of service, and the definition extends to a person intending to work. “Reward” is broadly defined and may include non-monetary or intangible benefits, which is significant given that stipends, housing and other support provided to presbyters could fall within this definition.
- Whether a person is engaged under a contract of service is determined by the real nature of the relationship, assessed against indicators of intention, control, integration and economic reality.
- A spiritual purpose is an important contextual factor but is not on its own determinative of employment status, and there is no presumption in law against a minister of religion being found to be an employee.

- The advice distinguishes two stages. Before stationing, a person is unlikely to be an employee, though this depends on whether they are “intending to work,” expect a reward, and are under the Church's direction or control. Once stationed, a presbyter is likely to be an employee: they work for reward, and are under the control and direction of, integrated into, and economically dependent upon, the Church.

If an employer were to be identified for stationed presbyters, the advice suggests this would likely be the legal entity that has direct management and control over presbyters in practice, which is a matter the Church would need to determine deliberately rather than leave to be determined for it.

Theological Considerations

The companion Lay Principal paper set out theological touchstones concerning the nature of ministry within Te Hāhi Weteriana o Aotearoa: the recognition of four orders of ministry with no hierarchy of status; the conviction that every member is a minister by virtue of baptism; and a theology of collaborative, shared oversight that honours gifts and competencies rather than status. Those same touchstones bear directly on this question.

A move toward a formal employment relationship need not, of itself, diminish the Church's theology of call. Many churches and ministers elsewhere hold together a strong sense of vocation with the legal reality of an employment agreement, and an employment agreement can be drafted so as to make express room for the distinctive, vocational and “calling” dimension of presbyteral ministry rather than to displace it. At the same time, Conference will want to weigh carefully what is gained and what may be at risk in moving from a relational and connexional understanding of stationing to one mediated by a contract of service, and how the Church names and protects the spiritual character of ministry within whatever legal framework is adopted.

The working group considers that this is, in the first instance, a question the whole Church needs to discern together, in the same spirit of Church-wide consultation through Synods and Hui Poari that has been asked of the Trinity College question, rather than a technical legal matter to be resolved administratively.

Key Considerations for Conference

The legal advice identifies a number of questions that Conference itself is best placed to weigh:

- Does the Church consider that its whakapapa, whanaungatanga, and its engagement with presbyters, should be expressed through a formal employment relationship?
- Are there core beliefs and doctrines regarding ministry that are non-negotiable and cannot be changed, and if so, are those beliefs and doctrines compatible with New Zealand employment law?
- Can Conference accept that, if presbyters are employees, the Employment Relations Authority and the Courts will have the final say on matters within their jurisdiction?
- Can Conference accept the reduced flexibility that comes with compliance obligations under the Employment Relations Act 2000, the Holidays Act 2003, the Human Rights Act 1993 and the Health and Safety at Work Act 2015?

Practical Implementation Options

Identifying the employer

One option under consideration is that Conference authorise the establishment of a charitable trust board (an “Employment Board”), to which Conference would delegate the financial and administrative functions of employing presbyters. The Employment Board would in turn authorise the incorporation of a company to act as the named employer of all presbyters required to be employed, with the Employment Board holding all shares in that company and sub-delegating employment powers to it. Under this model, the employing company's board of directors would include both lay people and those with sufficient religious understanding of ministry; directors could not all be presbyters, as this would risk a conflict of interest.

This structure would need to be tested against the risk of joint or triangular employment, which could arise if the Employer and Conference (or another Church body) were found to exercise common control over a presbyter's work.

Collective or individual agreements

A further question is whether presbyters would be engaged under a collective employment agreement, an individual employment agreement, or some combination of the two. The following summarises the principal differences between these models.

	Collective Employment Agreement	Individual Employment Agreement
Who makes and signs it?	Negotiated by a registered union and an employer on behalf of union members; ratified through collective bargaining. Must cover at least two employees.	Negotiated directly between a single employee (presbyter) and the Employer.
Who is covered?	Applies only to those presbyters who choose to join the union and whose work falls within the agreement's coverage clause.	Applies to the individual presbyter who signs it.
Rules and flexibility	Sets uniform pay, hours and conditions for all covered members. Changes require group bargaining.	Can include unique terms tailored to the individual presbyter (e.g. hours, allowances), provided legal minimums are met.

Initial advice favours beginning with an individual employment agreement model: establishing a template agreement of standard terms with a schedule for terms negotiated with each presbyter (such as existing hours, duties and pay), while leaving room within that agreement for the vocational or "calling" dimension of ministry to be expressly recognised. A collective employment agreement may also be viable and appealing in due course, but would require the formation of a union and a process of collective bargaining, and its practicality would need further testing.

Changes to the Law Book, and consent

Any move to an employment relationship would require the Church to identify which current Law Book provisions and practices are inconsistent with New Zealand employment law and to decide which matters should be set out in employment agreements, as opposed to more flexible workplace policies. It is also likely that each individual presbyter would need to agree to any change in their status and to the identity of the employer. Some presbyters may resist such a change because they understand ministry as a calling rather than as a legal construct, and the Church will need an approach for those who decline to consent, including whether declining presbyters should nonetheless be afforded the same protections as those who agree, in order to reduce the Church's legal exposure.

Legal risks of acting, and of not acting

A proactive approach carries potential benefits: it may reduce the risk of costly status applications to the Employment Relations Authority, reduce reputational harm associated with contested litigation over status, reduce the risk of retrospective back-pay orders and penalties if change is managed carefully, and provide an opportunity to align Church practice with current employment law expectations.

It also carries transition risks that Conference should weigh with care. A formal proposal to engage presbyters as employees may itself prompt claims that presbyters were, in truth, employees all along,

with potential liability for backdated holiday pay and minimum wage differences for up to six years. Exposure under minimum wage legislation may be the greatest risk, given that presbyters are likely to work long hours. Careful factual assessment and clear communication with presbyters will be necessary at every stage.

Proposed Way Forward

Given the significance of these questions for the theology and the legal standing of presbyteral ministry, the working group does not consider it appropriate to bring a final proposal to this Conference. Rather, it proposes that Conference establish a dedicated working group, resourced to obtain further legal, financial and theological advice, to consult with presbyters, Synods and Hui Poari, and to bring a full proposal to Conference 2027 for decision.

Suggested decisions

That Conference:

1. Receives the report.

Appointment of a Lay Principal at Trinity Methodist Theological College

2. Affirms that there is no theological barrier to a layperson being appointed as Principal of Trinity Methodist Theological College.
3. Directs the Law Revision Committee to amend Law Book Section 11(C), clause 8.1, to provide that the Principal shall be either a Presbyter in Full Connexion or a suitably qualified lay member of Te Hāhi Weteriana o Aotearoa, and to prepare any consequential amendments.
4. Requires that, where the Principal is a layperson, the College staff team include an ordained minister with designated responsibility for the ministry formation of those preparing for ordination.
5. Directs Trinity College Council to make the appointment on the basis of the competencies required for the role, with clear accountability structures and careful attention to the College's cultural and denominational identity.
6. Directs that remuneration and employment matters, addressed in a separate paper, be resolved before any lay appointment is made.

Stipended Ministry and Employment of Presbyters

7. Asks the General Secretary, in consultation with Tauwi Strategy and Hui Poari, to convene a working group to further explore the theological, legal, financial, and practical implications of moving stipended presbyters to a formal employment relationship.
8. Directs the working group to consult with presbyters, Synods, and Hui Poari during 2026 and 2027.
9. Requests the working group to bring a full proposal, with recommended resolutions and any necessary Law Book changes, to Conference 2027 for decision.

WESLEY COLLEGE TRUST BOARD

Introduction

The Wesley College Trust Board is pleased to present this report to Conference and to share progress, challenges and opportunities at Wesley College over the past year.

Wesley College remains one of the Church's most significant ministries. Every day young people from throughout New Zealand come together in a community that seeks to nurture faith, learning, service and personal growth. While there have been challenges throughout the year, there is much that gives us confidence and hope for the future.

Strengthening Governance and Strategic Direction

Over the past year the Board has spent considerable time reflecting on what is required for Wesley College to thrive in the years ahead. This has included reviewing governance structures, clarifying responsibilities, revisiting strategic priorities and ensuring that the College's Methodist ethos and Special Character remains central to decision-making.



FOUNDED 1844

External facilitators engaged by/with the Board have focused on governance, infrastructure, people and culture, and long-term planning. While much of this work happens behind the scenes, it is laying important foundations for the future. Our intention is to build a Board and a College that are clear in purpose, accountable in practice and faithful to the vision of those who established Wesley College more than 180 years ago.

Governance Review

An independent governance review is being undertaken by Puumau Ltd (Supplementary Report). The purpose of the review is to provide an independent assessment of the Trust Board's governance arrangements and to identify opportunities to strengthen governance, accountability, effectiveness and future capability. The review is currently underway, and the Board expects its findings to contribute constructively to the continuing renewal of the Trust Board and to the clarity of its role as Proprietor of Wesley College.

Alongside this review, work is continuing to clarify the respective responsibilities of the Trust Board as Proprietor, the School Board and College management, including the relationship between the two Boards. Particular attention is being given to governance and management boundaries, reserved matters, delegations and clear lines of accountability.

The Board also recognises the important role of the Proprietors' Representatives on the School Board. Effective communication, reporting and accountability between the Proprietors' Representatives and the Trust Board are important to ensuring that the Proprietor's responsibilities are understood and carried out well.

Board Membership, Capability and Succession

The Trust Board continues to consider its membership, participation, capability, culture and succession. This work is intended to ensure that the Board has the mix of experience, skills, perspectives and commitment required to discharge its kaitiakitanga responsibilities effectively and to provide strong governance for the College into the future.

Methodist Character and Chaplaincy

One of the most significant developments this year has been the appointment of a new College Chaplain through the Connexional 4+4 process. The Trust Board is grateful for the careful work undertaken throughout this process and looks forward to the contribution the Chaplain will make to the spiritual life of the College.

Conference has recognised the importance of this appointment and we share that encouragement. The Chaplain's role is central to helping students encounter the Christian faith in meaningful and relevant ways, while also supporting staff and the wider school community.

At a time when many young people face uncertainty and increasing social pressures, we believe the Christian witness of Wesley College is as important today as it has ever been.

Te Tiriti o Waitangi, He Whakaputanga and Relationships with Mana Whenua

As the Trust Board considers the future direction of Wesley College, we recognise the importance of the Church's commitments under Te Tiriti o Waitangi and He Whakaputanga. The Board also acknowledges the importance of respectful and enduring relationships with mana whenua. These commitments provide an important context for governance, the College's Methodist identity, cultural belonging and the way the College serves its students, whānau and wider community.

Special Character Evaluation 2026

A recent Special Character Evaluation affirmed that Wesley's Methodist identity is authentic, visible and deeply valued, confirming that the College's core values continue to guide its direction.

The evaluation highlighted the visibility of Methodist Special Character through Chapel, Life and Faith, prayer, singing, pastoral care, inclusion, Kairangi values, cultural belonging, and the way many students are known and supported by staff. Students and families spoke strongly of belonging, care, faith, humility, service and Wesley as family.

The evaluation was strong validation of the mahi that has taken place in recent years. Wesley College has undertaken significant cultural renewal. Leadership, systems and expectations have been strengthened, with safeguarding, accountability and student wellbeing placed at the centre of decision-making. Difficult decisions, including supporting the closure of boarding facilities, demonstrated a willingness to prioritise student welfare and long-term success over short-term convenience.

Importantly, this renewal has not changed the College's foundations. The term 'Cultural Renovation' is intentionally adopted: keeping the best of our foundations — Christian faith, service, respect, compassion and community — central to everyday life, while changing what needed to change. The results of this renewal are increasingly evident across the school. Student attendance remains strong at a time when many schools are experiencing significant challenges in this area. Engagement, belonging and participation continue to grow as students feel connected, supported and challenged to succeed.

Safeguarding, Student Wellbeing, Risk and Assurance

Conference has rightly placed significant emphasis on safeguarding across the Church, and the Trust Board fully supports this direction. During the year Wesley College has continued strengthening its safeguarding practices and pastoral care systems.

Safeguarding champions have been established across the campus and additional systems have been introduced to ensure student concerns are heard and responded to. We continue to promote a culture where every member of staff understands their responsibility for student wellbeing and safety. Through our safeguarding programme, strengthened pastoral care processes and wrap-around supports, student wellbeing has significantly improved. This has been reflected in student surveys, focus groups and general student outcomes.

The Trust Board's kaitiakitanga role also includes oversight of wider organisational risk, compliance and financial assurance. The establishment of an effective Audit and Risk Committee has enabled some clear and definitive direction to sound risk assessment and management. The Board continues to strengthen its understanding of the risks facing the College and the assurance available to it, alongside the specific focus on safeguarding and student wellbeing.

Learning and Achievement

The Board is encouraged by the progress being made in student achievement. Senior achievement results continue to improve, and participation in sporting, cultural and vocational programmes remains strong. We continue to see young people excelling not only academically, but also through leadership, service and community involvement. Particular attention continues to be given to literacy and numeracy development, especially in the junior school.

NCEA Results 2025

Wesley College has shown steady improvement in NCEA between 2021 and 2025, with a clear upward trend in the proportion of students gaining NCEA Levels 2 and 3. NCEA Level 2 results in 2025 were an exceptional success, with 88% of students (51 of 58) achieving the qualification, the strongest performance in recent years and 14 percentage points above the national average.

Achievement among Māori and Pasifika students was strong, as were outcomes for female students, results also clearly identified an areas for targeted support at Level 3.

University Entrance outcomes remain an opportunity for improvement, and strategic actions are already in place. The introduction of Life and Faith as a compulsory Level 3 subject strengthens Wesley's special character while providing an additional pathway for student success. Continued focus on literacy and numeracy, Foundation Studies in Year 9 and targeted interventions in Years 9 and 10 are supporting senior achievement.

Accessibility and Inclusion

Conference reaffirmed the importance of ensuring that all people can participate fully in the life of the Church and its institutions. The Trust Board strongly supports this commitment.

Wesley College continues to welcome students from a wide range of cultural, social and economic backgrounds. We remain committed to ensuring that financial circumstances are not a barrier to accessing a Wesley education. Grants and financial assistance continue to play an important role in supporting families who might otherwise struggle with the cost of attendance.

Financial Sustainability and Kaitiakitanga

Financial sustainability is an important part of the Trust Board's kaitiakitanga responsibility. The Board is continuing to consider the College's financial position, the sustainability of its operating model and the resources required to support the College's educational, pastoral, property and special-character commitments over the longer term.

This work is closely connected with governance renewal, property planning and the Board's responsibility to safeguard the future of Wesley College as a significant Methodist ministry. Longer-term decisions will need to balance the needs of current students with prudent stewardship of the assets and resources entrusted to the Trust Board.

Grafton Downs Limited

Grafton Downs Limited (GDL) is part of the wider stewardship and strategic context of Wesley College. The Trust Board continues to consider GDL and its relationship with the Board in the context of the longer-term financial, property and strategic future of the College. The contribution of GDL is relevant to the Board's consideration of how best to support the College's sustainability and future development.

Property, Campus Development and Long-term Planning

Although major redevelopment of the College remains dependent on future funding, work continues to improve and maintain the campus. The Board has invested in landscaping projects, improvements to learning environments and the creation of new gathering spaces for students and the wider community. Decisions regarding some major assets, including the W.H. Smith Memorial Chapel, will be informed by professional assessments currently underway.

The redevelopment vision remains unchanged. We continue to work towards providing facilities that support modern educational practice while reflecting the unique identity, heritage and special character of Wesley College. Future redevelopment and infrastructure decisions will need to be considered alongside funding availability, financial sustainability, asset stewardship and the longer-term strategic plan for the campus.

Boarding and Student Accommodation

The closure of the boarding facilities was a difficult but important decision made with student welfare and long-term success in mind. The future role of boarding and student accommodation remains relevant to the College's longer-term planning and will be considered alongside educational needs, financial sustainability, property requirements and the changing needs of students and whānau.

Integration Agreement Review

The Trust Board is also engaged in work relating to the review of the Integration Agreement. This work sits alongside the Governance Review and the 2026 Special Character Evaluation and provides an opportunity to ensure that the College's governance, legal and operational arrangements remain clear and fit for purpose. The Board will continue to consider these strands of work together so that any changes strengthen accountability while protecting Wesley's Methodist Special Character and educational mission.

Responding to Decisions of Conference 2025

The Trust Board acknowledges the decisions of Conference 2025 regarding Wesley College and appreciates the care, concern and commitment expressed by Conference for the future of the College. Conference's desire to see Wesley College flourish as a strong Methodist educational institution is a goal shared by the Board, College leadership, staff and wider Wesley community.

During the past year the Board has taken forward work arising from Conference's decisions, including

strengthening governance, reviewing strategy, enhancing safeguarding practices, renewing chaplaincy leadership and planning for the long-term future of the College. The governance, property, financial sustainability, special character and accountability work described in this report forms part of that response.

Some work remains underway. In particular, the independent governance review, clarification of Board roles and delegations, consideration of the Integration Agreement, and longer-term property and financial planning will require continued attention. The Board remains committed to reporting progress to Conference and working constructively with the President, Vice President, General Secretary and the wider Church as future governance arrangements are considered and implemented.

Above all, our focus remains on serving the students and whānau of Wesley College and ensuring that the College continues to thrive as a place where young people are encouraged to grow in faith, learning, leadership and service.

Accountability to Conference

The Trust Board recognises its accountability to Conference as the body of the Methodist Church exercising the Church's Proprietor responsibilities in relation to Wesley College. The Board therefore sees its reporting to Conference as more than a formal requirement: it is an important part of transparent kaitiakitanga, shared discernment and accountability for the future of the College.

The Board is committed to keeping Conference informed of significant governance, strategic, financial, property and special-character matters, and to engaging constructively with the Church as Wesley College's future direction is developed.

Responding to Wider Conference Priorities

The Trust Board welcomes the directions provided by Conference in 2025, particularly in relation to safeguarding, disability inclusion, youth engagement, climate justice, discipleship and strengthening Methodist identity.

Many of these priorities align closely with work already underway at Wesley College. As a school serving a diverse community of young people, we see these priorities not as separate initiatives but as part of our everyday responsibility to care for students, nurture faith and prepare young people for lives of service and leadership.

Conclusion

The Trust Board acknowledges the dedication of the College leadership team, staff, students, whānau, alumni, Methodist congregations and supporters who continue to contribute to the life of Wesley College.

We are grateful for Conference's ongoing support and encouragement. While there is still much work ahead, we are confident that Wesley College remains well placed to continue its mission of providing a distinctly Methodist education that transforms lives and serves communities.

The Board recognises that the next stage of Wesley College's development requires continued governance renewal, strong kaitiakitanga, financial and property planning, clear accountability and a sustained commitment to the College's Methodist Special Character. We look forward to working with Conference and the wider Church in that task.

Suggested Decisions:

1. The report is received.
2. Conference acknowledges and thanks the previous Trust Board for their valued support and engagement with the Governance Review.
3. Conference affirms the work being undertaken to strengthen safeguarding, student wellbeing and Methodist Special Character.
4. Conference encourages continued collaboration between the Trust Board, Conference, College leadership and the wider Church in support of Wesley College's future as a strong

TE HĀPAI Ō KI MURI

Introduction

At Conference 2025, Te Hāpai Ō Ki Muri outlined a series of priorities aimed at strengthening the leadership, wellbeing, safeguarding, and future direction of Te Hāhi Weteriana o Aotearoa. Having spent its first year focused primarily on establishment, relationship-building, listening, and consultation, Te Hāpai Ō Ki Muri committed to progressing from foundation-building to implementation and strategic action.

Seven key priorities were identified:

- Development of a strategic plan for the Church.
- Implementation of safeguarding and wellbeing initiatives.
- Introduction of a leadership support and review framework.
- Support for the Kai Hāpai Rangatahi role and Rangatahi Reference Group.
- Redesign of discernment to candidating process through the Call to Discernment pathway.
- Development of a coordinated Methodist response to Recognised Seasonal Employer (RSE) workers.
- Contribution to the development of the Weteriana Hub at Wesley College/Paerata Rise.

Together, these priorities reflect our commitment to healthy leadership, effective safeguarding, emerging generations, bicultural partnership, and a Church that remains responsive to the changing needs of its communities and mission context.

This report outlines progress made during the past year, highlights key outcomes and learnings, and identifies priorities for the year ahead.

Strategic Direction

At Conference 2025, Te Hāpai Ō Ki Muri identified the development of a clear strategic vision and plan as a central priority, recognising that a shared sense of direction is essential for strengthening leadership, enhancing wellbeing and safeguarding, deepening partnership, and building capability across the life of the Church. The intention was to ensure that future decisions and priorities are guided by a coherent framework that reflects our mission, values, and commitment to bicultural partnership.

Over the past year, preliminary work has focused on listening, consultation, and identifying the key opportunities and challenges facing Te Hāhi Weteriana o Aotearoa. This has reinforced the importance of developing a strategic framework that not only responds to current realities but also positions the Church well for the future.

This continues to be a work in progress. To advance this work, a formal Strategic Planning Day will be held following Conference. The outcomes of this process will inform the development of a comprehensive strategic plan that aligns our ministries, resources, and leadership around a shared vision for the flourishing of the Church and its mission throughout Aotearoa.

Membership of the Standing Committee

Te Hāpai Ō Ki Muri expresses its sincere thanks to Josh Robertson for his service as a Tauīwi member during the establishment phase of the Standing Committee.

Josh has brought a broad and thoughtful vision for the future of the Methodist Church of New Zealand, consistently encouraging us to look beyond immediate challenges to the opportunities that lie ahead. His commitment to the work of Te Hāpai Ō Ki Muri, his regular engagement in discussions and decision-making, and his willingness to contribute strategically have been deeply valued.

In particular, Josh has made an important contribution as Te Hāpai Ō Ki Muri has begun to consider future possibilities through the development of the Weteriana Hub, helping to shape conversations about how the Church can be resourced and positioned for effective mission and ministry in the years ahead.

We are grateful for the wisdom, insight, and dedication Josh has brought to this important foundational work. As he concludes his service on the Standing Committee, we thank him warmly for his contribution and wish him God's richest blessings in all that lies ahead.

Josh's resignation means that Te Hāpai Ō Ki Muri is seeking one additional Tauwi member of the Standing

Committee. As this appointment is designated for Tauwi representation, current requirements are

that nominees must be members of the Tauwi Strategy and be willing to serve a three-year term. We believe it is important to widen the pool of people who may be considered for membership. While maintaining a strong commitment to bicultural partnership and appropriate representation, broadening eligibility will enable us to draw on a wider range of gifts, skills, experiences, and leadership across the Church.

Accordingly, we propose an amendment to the current provisions regarding membership of Te Hāpai Ō Ki Muri. The Current Law (Section 5: 1.5) states:

The membership of Te Hāpai Ō Ki Muri shall be determined annually by Conference and shall comprise up to ten members being:

- *At least 3 members from Tauwi Strategy;*
- *At least 3 members from Hui Pōari;*
- *At least 2 persons representing Youth Ministry/Rangatahi.*

Te Hāpai Ō Ki Muri, proposes that Conference approves a change to the above Law as follows:

5:1.5 The membership of Te Hāpai Ō Ki Muri will be approved annually by Conference and shall comprise up to ten members being:

- Three members from Tauwi nominated by Synods and reported to Conference by Tauwi Strategy;
- Three members from Te Taha Māori, nominated by Hui Pōari, and reported to Conference by Te Taha Māori;
- One person from each Partner, nominated by Hui Pōari and Tauwi Strategy, representing Youth Ministry/Rangatahi. Reported to Conference by the respective partners.

This change retains the important role of Tauwi Strategy and Hui Pōari in identifying and nominating suitable candidates while allowing Conference greater flexibility to appoint people with the skills, experience, and perspectives needed to support the work of Te Hāpai Ō Ki Muri. We believe this change will strengthen the Committee's ability to fulfil its purpose of supporting leadership development, strategic direction, effective governance, and mission resourcing for the whole Church.

Appointment of Synod Superintendents

At Conference 2025, we reported on the pilot of the appointment process undertaken by the Auckland, Northland, and Manukau Synods as they worked together to appoint a new Synod Superintendent for the combined Synod. The pilot was modelled on the Church's established 4+4 bicultural appointment framework, recognising that Synod Superintendency is not solely a regional leadership role but one that carries significant connexional responsibility. The approach undertaken reflected our commitment to partnership by involving both partners in the discernment and appointment process, acknowledging that leadership within the Church must be exercised in ways that honour our shared covenantal relationships. This reflects the commitments expressed in the church's Mission Statement, which affirms that the Church will act in accordance with both *Te Tiriti o Waitangi* and *He Whakaputanga*, and recognises that these commitments shape how we discern, appoint, and support leadership across the Connexion.

Following this pilot, a revised process was trialled in 2026 by Vahefonua Tonga and Waikato Waiariki Synods, and a discussion paper sent to all Synods and Hui Pōari for consideration. The paper noted that Synod's retain the authority to appoint their Superintendent while ensuring a transparent, consistent, and robust discernment process.

Feedback from all Synods was supportive of the model. Overall feedback noted the model is a positive development that provides greater consistency, transparency, and alignment across the

Connexion. Synods also acknowledged the value of having a clear and structured process, particularly one that reflects the connexional nature of Synod leadership and strengthens participation in the appointment process. Waikato and Vahefonua both noted they had trialled the model successfully. These Synods noted the model worked effectively in practice and was a sensible response to the increasing scope and complexity of the Superintendent role. All Synods expressed support for its implementation from 2027.

Noting the successful pilots of this model and the endorsement by Synods, it is proposed that the law be changed as follows:

The Current clause (Section 4 - 8.6) states: *In the requisite year, the Nominations Committee / Synod Executive shall bring to the August Synod a nomination or nominations for the Synod Superintendent.*

Suggested amended clause 8.6

Note: Clause 7.1 notes there shall be a Synod Nomination Committee.

8.6. The Synod Nominations Committee shall be responsible for discerning and nominating persons for appointment as Synod Superintendent (under the bicultural appointment framework).

8.6.1 The Committee shall comprise:

- a. Three ordained ministers appointed by the Synod;
- b. Three lay persons appointed by the Synod; and
- c. Two persons appointed by Hui Pōari.

8.6.2 Prior to the Nominations Committee commencing the task of seeking a new Synod Superintendent, they shall consult the Kai Hāpai who shall provide guidance and instruction regarding the process and requirements.

8.6.3 The Committee shall receive and consider nominations and applications, undertake such discernment and enquiries as it deems appropriate, and determine those persons suitable for nomination.

8.6.4 The Committee shall report to the Annual Meeting of the Synod and shall bring forward one or more nominations for appointment as Synod Superintendent.

8.6.5 The appointment of the Synod Superintendent shall be determined by the Annual Meeting of the Synod and confirmed through the appropriate stationing and Conference processes.

Bicultural Education

Te Hāpai ō Ki Muri Standing Committee received and reflected on the invitation from the Connexional Budget Task Group to consider how it might respond to the emerging concern regarding leadership and engagement in relation to the Bicultural Journey across the Connexion, including the possibility of establishing a national Bicultural Journey Educator role as a pilot initiative. The Standing Committee held a one day hui, facilitated by Viv Whimster and engaged in substantial discussion on the opportunities, challenges, and wider implications of such a proposal, informed by earlier discernment and reflection undertaken within Te Hāpai ō Ki Muri meetings.

While there was broad recognition of the importance of strengthening leadership, understanding, and engagement in relation to our Bicultural Journey, Te Hāpai ō Ki Muri concluded that further discernment is required before determining a preferred way forward. The Group is conscious of the need to proceed with care and to develop a framework grounded in good practice, ensuring that our understanding and expression of being a bicultural Church is embedded throughout all aspects of the life, mission, governance, ministry, and relationships of Te Hāhi Weteriana o Aotearoa, rather than being treated as a separate or isolated strand of work. This reflects themes arising from the Group's previous reflections on relationship building, institutional learning, leadership support, and the integration of bicultural commitments into Church life.

In its deliberations, Te Hāpai ō Ki Muri also acknowledged the wide range of responses to the Bicultural Journey that exist across the Church. These include those who feel weary or "over" the conversation, those who are seeking further education and opportunities for learning, differing perspectives shaped by wider social and political discourse, and the reality that aspects of this work can surface historical hurt and trauma for some people. The Group recognises that these and many other responses are present within our communities and must be engaged with respectfully,

honestly, and pastorally as we seek a way forward together.

Accordingly, Te Hāpai ō Ki Muri will continue its consideration of the Budget Task Group's request, with particular attention to identifying approaches that are relational, sustainable, accountable, and capable of fostering the long-term embedding of bicultural commitments throughout the life of the Connexion. The Group remains committed to supporting the Church's ongoing journey of covenant partnership, mutual learning, and transformation.

Call to Discernment: Implementation, Feedback, and Emerging Priorities

The Call to Discernment programme has been introduced as a pathway to support people who are exploring God's call to ministry. Piloted within Tauīwi during 2026, the programme is designed to be flexible, relational, and spiritually grounded, providing opportunities for mentoring, theological reflection, ministry experience, and structured formation.

Importantly, discernment itself remains rooted within the faith community of the individual. The programme is not a replacement for the Church's communal discernment but a resource that assists and strengthens that process. Local congregations, mentors, presbyters, and Synods all play a vital role in enabling an individual to listen for and discern God's call alongside those exploring ministry in its many different forms.

Grounded in the belief that all ministry begins with a sense of call, the programme seeks to nurture and support a range of ministry vocations, including both ordained and lay ministries, while encouraging spiritual growth, faithful reflection, and deeper engagement in the life and mission of the Church.

Several key learnings have emerged from the first year of implementation. While some people have successfully completed the process within a single year, experience has demonstrated the value of a longer period of discernment. The programme encourages candidates to progress at a pace that allows for authentic formation, reflection, mentoring, and engagement within their faith communities. Additional support and clarity for presbyters and mentors have also been identified as important priorities, alongside the ongoing role of Candidate Convenors in guiding those who move towards candidating for ministry and supporting Synod processes.

Feedback from Synods was overwhelmingly supportive of the Call to Discernment programme and its continued development. Across the Connexion, there was appreciation for the clearer pathways, stronger support structures, and more relational and formation-focused approach to discernment.

Several common themes emerged. Synods affirmed the value of the programme while recognising the need for flexibility in timelines. It was noted that the discernment process can be demanding and lengthy, particularly for candidates balancing family, employment, and other commitments. There was encouragement to maintain the integrity of the process while ensuring sufficient flexibility to accommodate individual circumstances.

Feedback also highlighted the importance of providing strong support for those involved in the discernment journey but identified a need for greater clarity regarding the respective roles of Synod Superintendents, Candidate Convenors, Presbyters, and Mentors.

There was broad support for further work on emerging ministry pathways and ministry formation. The need for training opportunities beyond ordained ministry and encouragement of greater use, mentoring, and supervision of lay preachers was also noted. Another issue identified was the need for development of a clearer ministry pathway framework that distinguishes the various forms of authorised ministry and provides appropriate formation for each.

Other feedback noted the importance of bicultural and contextual formation. Synods supported strengthening candidates' understanding of the Church's bicultural commitments, governance, and Connexional structures. Sinoti Samoa further encouraged the inclusion of cultural Synod representation in future conversations and highlighted the importance of ministry formation that equips leaders to serve effectively in multicultural and Pasifika contexts.

Specific issues raised included questions about the criteria for ordained ministry, the need for additional tools and resources to support discernment, and consideration of culturally appropriate approaches to English language proficiency requirements for those preparing for cultural ministries.

Overall, Synods endorsed the direction of the Call to Discernment programme. Feedback consistently supported ongoing development of a Connexional approach that balances clarity, consistency, flexibility, accountability, and faithful Spirit-led discernment.

RSE Wānanga: Listening to Stories

In May, we held the second wānanga focused on RSE work. This Wānanga was a space for deep learning, reflection, and shared understanding. Through listening to the stories of RSE workers, their families, church leaders, and community groups present, we gained a richer understanding of both the opportunities and challenges.

The stories we heard speak of sacrifice, resilience, faith, responsibility, homesickness, cultural identity, and the desire for belonging. They reveal the human realities that exist behind workforce numbers and economic outcomes. We were invited to hear not only the successes, but also the concerns around isolation, housing, wellbeing, family separation, language barriers, and the challenges workers may face in raising their concerns.

The stories shared help us understand what meaningful support looks like and guide us towards responses that uphold the dignity, wellbeing, and aspirations of workers and their communities, of how we might engage

with employers and other community groups as well as seek support from other agencies. As highlighted throughout the hui, listening is not a passive act but an expression of care and a commitment to walking alongside others.

The wānanga also highlighted the importance of moving from listening to action by creating opportunities for RSE workers to experience genuine connection, belonging, and spiritual support within local communities. A practical example of this emerging approach is an initiative currently being explored through the Gisborne Samoan Parish and the Samoan Labour Mobility Advisor for the North Island and local Western Bay of Plenty Methodist leadership. This resulted in the hosting of a Father's Day Celebration and Worship Service for Samoan RSE workers across the Bay of Plenty, bringing together approximately 200 workers from Katikati, Te Puke, and Tauranga. The event provided a space for worship, cultural expression, fellowship, and celebration, with each orchard group contributing through a dance, skit, or cultural presentation. The initiative responds directly to the identified need for greater social, spiritual, and community connection among workers who currently have limited engagement with a Samoan church presence in the region.

Future Opportunities:

Understanding what is happening across the country creates valuable opportunities for new forms of collaboration. This approach reflects the partnership model identified during the hui as essential for strengthening worker wellbeing and building sustainable support networks.

The wānanga recognised this proposal as a strong example of the emerging Methodist RSE vision in practice, creating spaces where workers are welcomed not simply as labourers, but as members of a wider community grounded in faith, relationships, culture, and belonging. The initiative aligns closely with the objectives of the proposed national RSE framework through its focus on pastoral care, hospitality, connection, and holistic wellbeing.

Participants also identified opportunities to strengthen collaboration with government agencies, including the Ministry of Business, Innovation and Employment (MBIE), the Ministry of Foreign Affairs and Trade (MFAT), and relevant government and labour agencies across Pacific nations. Such partnerships could enhance the preparation and onboarding of RSE workers before their arrival in

Aotearoa and improve the support, connection, and care available during their time in New Zealand.

There is further potential for agencies, employers, community organisations, churches, and Pacific communities to work together more intentionally to support workers throughout the full RSE journey, from pre-departure preparation in their home countries, through their time in New Zealand, and upon their return home.

Participants also highlighted the importance of documenting and sharing stories emerging from these initiatives. Plans are already underway to capture these experiences, with a longer-term aspiration to develop a mapping project showcasing the significant work being undertaken by Methodist parishes and partner churches supporting RSE workers throughout Aotearoa. These stories will provide evidence of impact, amplify worker voices, celebrate community-led responses, and help inform future advocacy, planning, and strategic development.

New Ministries, Pioneering Mission and Future Ministry Resourcing

A Hui on pioneering ministry and new expressions of church highlighted a significant challenge and opportunity for the Te Hāhi Weteriana O Aotearoa. Participants reflected on demographic shifts, emerging communities, changing patterns of faith engagement, and the limitations of inherited models of ministry. A strong consensus emerged that the Church must intentionally develop, resource, and support pioneering expressions of ministry alongside existing parish structures.

A significant observation was that not all of the voices that are essential to this conversation were present. Participants acknowledged that, if this work is to move forward faithfully and effectively, it is vital that a broader range of perspectives and experiences are intentionally included. This conversation belongs to the whole Church and cannot be shaped by only a limited group of voices.

As a diverse Church, our discernment around New Expressions of Ministry must be informed by the experiences, gifts, aspirations, and realities of all parts of the Connexion. This includes ensuring that cultural, generational, geographical, and ministry-context diversity is reflected in the conversation.

The hui therefore affirmed that the next stage of this work should seek broader engagement, creating opportunities for those not yet represented to contribute to the conversation. In this way, discernment about New Expressions of Ministry can be grounded in the life of the whole Church and shaped by the richness of our diversity.

Key Insights from the Hui included:

1. *Demographic Change Requires a Strategic Response* - The hui examined demographic projections showing substantial growth in many fast growing urban residential developments across Aotearoa New Zealand, particularly in Auckland, Hamilton, Rolleston, Pukekohe, and other developing communities. Many of these emerging residential areas currently have little or no Methodist presence. Participants recognised that population growth, urban intensification, and community displacement are reshaping the mission field in ways that existing parish structures alone cannot adequately address.

The discussion acknowledged that while Methodism is declining in many places, the population of New Zealand continues to grow. This reality calls not for retreat, but for renewed missional imagination and intentional engagement.

2. *From Inheritance Ministry to Pioneering Ministry* - A central theme of the hui was the distinction between "inheritance ministry" and "pioneering ministry." Traditional parish ministry often benefits from inherited congregations, buildings, programmes, and community recognition. New residential developments and changing urban environments provide none of these foundations. Participants affirmed that ministry in these contexts requires a pioneering approach that starts with community formation and relationship-building rather than assuming people will gather around existing church structures.

At the same time, participants emphasised that this is not a choice between traditional and new forms of ministry. Both are needed and should mutually strengthen one another. Existing congregations

continue to provide important spiritual, pastoral, and community value, while new expressions create opportunities to reach people not currently connected to church life.

3. *New Expressions of Church Must Be Community-Centred* - Examples such as Rolleston, Hobsonville Point, and Paerata Rise illustrated that thriving communities are often developing around shared spaces, cafes, neighbourhood hubs, and local networks rather than church buildings. The ministry challenge is not simply to establish another congregation but to participate in the formation of healthy communities where the gospel can be experienced and shared.

Participants reflected on the possibility that future Methodist mission may increasingly focus on community-building, relational networks, and innovative expressions of faith that are embedded in everyday life.

Implications for Future Ministry Resourcing

The hui also reinforced that ministry resourcing cannot be considered separately from mission strategy, theological formation, leadership development, deployment processes, and property decisions. Participants recognised that many of the systems currently being reviewed across the Connexion need to be aligned towards enabling new expressions of ministry to emerge and flourish.

Several resourcing priorities emerged:

- Developing leaders equipped for pioneering and entrepreneurial forms of ministry.
- Exploring how Trinity College can strengthen formation pathways for pioneering ministry.
- Creating structures that encourage experimentation and innovation.
- Supporting collaboration between parishes, synods, Te Hāpai o Ki Muri, and other church bodies.
- Providing intentional funding for exploratory and developmental mission initiatives.
- Reviewing how church resources, including people, finances, and property, can be deployed in areas of emerging need and opportunity.

The hui identified several future directions that warrant continued attention:

1. Development of a coherent theology of pioneering ministry and new expressions of church.
2. Greater understanding of demographic trends and their implications for mission planning.
3. Formation and training pathways specifically designed for pioneers and community builders.
4. Establishment of collaborative networks for sharing learning, resources, and innovation.
5. Strategic engagement in rapidly growing communities where the Methodist Church currently has little or no presence.
6. Integration of policy, deployment, formation, and mission planning to support a transformed Methodist future.

The hui highlighted a growing conviction that new expressions of ministry are not a peripheral concern but an essential component of the Church's future mission. The demographic, social, and cultural realities facing Aotearoa require the Methodist Church to complement inherited forms of ministry with pioneering approaches that are community-focused, collaborative, and responsive to emerging contexts. Ongoing discernment and intentional resourcing will be necessary if the Church is to faithfully participate in God's mission in a changing society. The establishment of a dedicated Conference group would provide a valuable mechanism for ensuring that this work continues in a coordinated and strategic manner.

Responding to Emerging Ministry Challenges and Opportunities

As noted above several significant issues have emerged through the implementation of the Call to Discernment programme and through ongoing conversations across the Connexion. These include reviewing the criteria for ordained ministry, gaining greater clarity around emerging and diverse expressions of ministry, strengthening formation pathways for lay supply ministry and lay preaching, and ensuring that discernment and ministry formation are appropriately grounded within the bicultural context of Aotearoa New Zealand and the Church's commitments under He Whakaputanga and Te Tiriti o Waitangi. These conversations have been further informed by engagement with the Methodist Lay Preachers Association, Diaconal Ministry, RSE, New Expressions of Ministry Hui and others working in ministry formation and leadership development.

Taken together, these developments highlight the need for a focused and intentional forum and some project work to consider the evolving nature of ministry within the Church through a theological, strategic, and bicultural lens.

In response, Te Hāpai Ō Ki Muri is establishing the Ministry Advisory Committee. The Committee will provide theological, strategic, and practical advice to the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa on matters relating to ministry leadership, ministry formation, ministry development, and ministry practice. It will support the Church in responding thoughtfully to emerging ministry opportunities and challenges, while ensuring that our approaches to leadership and formation remain faithful, relevant, and reflective of our bicultural partnership.

The Ministry Advisory Committee shall comprise individuals with expertise and experience across the breadth of ministry within the Methodist Church. Membership will include representation from Trinity College, Te Hāpai Ō Ki Muri, Taiwi, and Te Taha Māori, ensuring that the Committee's work reflects the diversity of perspectives and experience within the Connexion.

In making appointments, Te Hāpai Ō Ki Muri will seek a balanced membership that reflects cultural, gender, and generational diversity, geographic representation, and the contributions of both lay and ordained leaders. Members will be appointed by the Te Hāpai Ō Ki Muri Standing Committee. The Committee will work collaboratively with established groups and networks across the Church, including the Methodist Lay Preachers Association, the Diaconal Task Group, and other relevant ministry bodies. In addition, the Committee may establish project-based working groups and co-opt specialist advice from time to time to assist its work and ensure emerging issues receive focused and informed attention.

Safeguarding Progress and Priorities:

Earlier this year, a safeguarding survey was conducted to gain a clearer understanding of how safeguarding is currently understood and practised across our churches. The survey provided valuable insights into the strengths, challenges, and opportunities within our safeguarding culture, including areas where church leaders feel less confident, barriers to incident reporting and record keeping, and the safeguarding challenges faced within different ministry contexts.

When asked what would most help church leaders to strengthen safeguarding practice, the three most common recommendations were:

- Increased safeguard training for leaders
- Clearer pathways for responsibility and accountability
- Cultural Competence Training

This year, my work as Safeguarding Director has focused on four key priorities which contributes to the accomplishment of the goals mentioned above:

1. Building capability
2. Strengthening safeguarding responses
3. Improving governance and accountability, and
4. developing a stronger safeguarding culture across the Church.

While there is still significant work ahead, the past year has seen important progress in embedding safeguarding into the life, leadership, and decision-making of our Church.

Many of these initiatives directly address the key themes identified in the Safeguarding Survey.

Building Leadership and Ministry Capacity

A significant focus this year has been equipping leaders, ministers, teachers, and emerging leaders with the knowledge and skills required to create safer ministry environments. This included hosting the Church's first Ministerial Resilience Workshop for newly ordained ministers, facilitating leadership development through the Wesley College Student Leadership, delivering workshops for Sunday School teachers, contributing to the Probationers Retreat alongside Trinity College, and participating in ongoing Ministerial Meetings. Opportunities to influence and encourage the next generation of leaders were also provided through keynote presentations at the Vahefonua Youth Summit and Vahefonua Steward Retreat. Collectively, these initiatives have strengthened safeguarding awareness, leadership capability, and ministry resilience across multiple areas of church life.

Strengthening Safeguarding Responses

Alongside preventative work, considerable effort has been invested in supporting individuals and responding to safeguarding concerns with care and integrity. This included leading a significant church mediation and apology process, ongoing involvement in a current mediation matter, supporting young people involved in a formal staff investigation, undertaking regular follow-up and wellbeing checks with individuals affected by safeguarding concerns, and participating in Core Competencies Assessments for ministry candidates alongside the Candidate Convenor. These activities have contributed to building more consistent, responsive, and person-centred safeguarding practices across the Church.

Improving Governance and Accountability

Strengthening governance oversight and accountability has remained a key area of focus. During the year, I led the Trinity Wellbeing Survey with board members and staff and presented findings to

support governance discussions and decision-making. In partnership with external professionals, I coordinated a Boundaries and Consent Workshop for Synod Superintendents, helping to strengthen leadership understanding of safeguarding responsibilities. My involvement in church boards, strategic discussions, and collaborative projects with the Presbyterian Church and external stakeholders has also contributed to improving safeguarding accountability, risk awareness, and leadership oversight.

Developing a Stronger Safeguarding Culture

Building a culture where safeguarding is understood as everyone's responsibility continues to be an important priority. This year included hosting a dedicated Safeguarding Workshop for the Wesley College Safeguarding Committee, working alongside external professionals to deliver specialist training, participating in strategic retreats, and fostering partnerships across church, educational, and community settings. These efforts have increased safeguarding visibility, strengthened collaboration, and encouraged a more proactive approach to safeguarding throughout the Connexion.

While safeguarding development remains an ongoing journey, significant foundations have been established this year to move the Church towards a more proactive, consistent, accountable, and culturally responsive safeguarding framework. This work represents not only individual activities, but a continued shift towards embedding safeguarding as a core aspect of leadership, ministry, governance, and church life.

Child Protection Policy

A Child Protection Policy was adopted by our Conference in 2025, and training workshops have since been delivered across all Synods. Arrangements are currently underway to provide this training to the South Island Synod in November and targeted groups within Wasewase ko Viti kei Rotuma and Sinoti Samoa next year. During visits to each Synod, workshops focused on raising awareness of our Child Protection Policy, including understanding what abuse is, how it may present within the New Zealand Methodist Church, and the responsibilities of leaders and members when abuse is identified or suspected. While this foundational training has been delivered across the Synods, there is a need for a more targeted approach for specific ministry groups and leadership roles within each Synod or parishes to ensure safeguarding practices are embedded more effectively.

Safeguard Policy Amendments.

The Safeguarding Policy was originally developed and passed in conference in 2024. Following a comprehensive review in 2025, a number of enhancements have been made to further strengthen the Church's existing safeguarding framework and align it with current best practice.

As part of this review, 16 key amendments have been made. A first draft of the amended Safeguarding Policy was shared with all Synods in the previous *Te Hāpai O Ki Muri* report, and Synods were invited to review the draft and provide feedback. Key themes emerging from this feedback highlighted the need for greater detail on culturally responsive practice and how this is reflected within the Cultural Commitment section. Feedback also identified the need for clearer guidance on the scope of the policy, reporting requirements, and the application of a victim-led safeguarding approach. This feedback has been incorporated and is currently being reviewed by the

Director of Safeguarding as part of the development of the final policy. The completed draft will be circulated prior to Conference. Subject to approval at Conference, the New Zealand Methodist Church will adopt a newly revised Safeguarding Policy.

The next phase following the approval of the revised Safeguarding Policy will be its implementation across the New Zealand Methodist Church. Feedback received from Synods has highlighted a strong interest in how the policy will be introduced and embedded within local churches, including practical implementation guidance, training requirements, and the translation of policy resources into different languages to support accessibility and understanding. This feedback has been carefully considered and will inform the Director of Safeguarding's 2027 work programme. Ongoing consultation with the Church's Safeguarding Committee Reference Group will also help guide this work, ensuring that implementation is practical, culturally responsive, and supports churches to confidently apply the policy in their local contexts.

Goals for 2027

Planning for 2027 is already well underway, with several priority initiatives identified and partially progressed. These include embedding safeguarding as a core component of the discernment process, ensuring safeguarding expectations are reflected within candidate and ordinand assessment criteria, and strengthening safeguarding knowledge through training for Synod Superintendents, probationers and all church leaders.

Another key priority is the development of the New Zealand Methodist Church's Inclusion Policy. Work on this initiative has already commenced through consultation with vulnerable and underrepresented groups within our Church to better understand barriers to inclusion and gather insights from lived experience. Further engagement with all Synods will take place throughout 2027 to ensure the policy is informed by diverse perspectives and reflects our commitment to belonging, participation, equity, and meaningful inclusion across the life of the Church.

In addition, focus will be placed on implementing and rolling out the revised Safeguarding Policy (when approved and passed by conference) across all churches. More targeted focus will be strengthening safeguarding systems and processes, and improving compliance in key areas such as police vetting, supervision requirements, and safeguarding record-keeping. Achieving compliance in these areas will take time, ongoing technical support, and a broader understanding of what these requirements mean in practice. It will also require careful consideration of the practical and logistical challenges involved in implementing them within real-life ministry settings. Developing effective, sustainable systems and processes will be a gradual process. However, work will begin next year to build the foundations, strengthen capability, and start moving this work forward in a meaningful and achievable way.

Together, these initiatives will support a more consistent, accountable, and proactive approach to safeguarding throughout the Church.

Kai Hāpai Rangatahi

Introduction

The Kai Hāpai Rangatahi role was established to strengthen rangatahi ministry across Te Hāhi Weteriana o Aotearoa. Its purpose is to build relationships with rangatahi and those involved in youth ministry; support faith formation and leadership development; strengthen communication and connections across the Connexion; and help ensure that rangatahi voices contribute meaningfully to the life and decision-making of the Church.

This report covers the first six months of the role. The principal focus during this formative period has been listening, relationship-building, consultation and the development of networks and foundations for future Connexional ministry with rangatahi.

Foundations established

Listening and relationship-building

Engagement with rangatahi, youth leaders, ministers, Synods, Hui Poari and cultural communities

has taken place through camps, rallies, retreats, local church visits, mentoring and Connexional gatherings. This has begun to build trust, strengthen connections and identify both the vitality of existing youth ministry and the areas in which greater support is needed.

Connexional collaboration

Working relationships have been strengthened with Te Hāpai Ō Ki Muri, Kai Hāpai, Kai Whakahaumaru, Trinity College, Synod youth convenors and other Connexional bodies. Participation in relevant hui and wānanga has also supported a deeper understanding of the Church's bicultural journey, governance, safeguarding responsibilities and pathways into ministry and leadership.

Leadership and faith formation

Emerging youth leaders have been supported through mentoring, leadership development and safeguarding education. Engagement with lay preaching and diaconal ministry pathways has highlighted opportunities to make leadership formation more accessible to rangatahi. Ongoing

theological study has supported the development of the role and its capacity to serve across the Connexion.

Developing a Connexional framework

Initial work has begun toward forming a Connexional Rangatahi Reference Group, mapping youth ministry networks, developing accessible resources, and establishing a National Rangatahi Hub or database. Together, these initiatives are intended to strengthen communication, faith formation, leadership development, safeguarding, and participation across the Connexion.

Rangatahi voices and emerging priorities

Conversations with rangatahi from Lower North Island Synod, Northern Synod, Sinoti Samoa, Wasewase ko Viti Kei Rotuma and Waikato-Waiariki have revealed recurring aspirations and concerns. Rangatahi are seeking deeper and more engaging faith formation, a clearer understanding of Methodist identity and the Church's bicultural journey, greater connection with one another, and genuine opportunities to participate and lead. They also want stronger support for local youth leaders and clearer pathways through the structures of the Church.

"The way that the church sees me is someone who sits at the back of church and usually doesn't say much."

"Our youth group is hungry for His Word but there's no exciting resources to help us do this. We want something to understand what Methodist is."

"It would be good to see some clarity in governance structures."

These voices affirm that rangatahi are not simply asking for more activities. They are seeking belonging, spiritual formation, connection and meaningful participation in the present life of the Church.

Strategic direction

The next phase of the work will build on the relationships and learning established during this reporting period. Priorities will include supporting the formation of the Connexional Rangatahi Reference Group; continuing to map and connect youth ministry across the Church; developing accessible resources on faith, Methodist identity, bicultural partnership, safeguarding and leadership; strengthening mentoring and leadership pathways; and enabling rangatahi to contribute more directly to Connexional conversations and decision-making.

This work will require continuing partnership with rangatahi, Te Taha Māori and Tauīwi bodies, Synods, Hui Poari, Rohe, parishes, congregations, ministry leaders and Connexional staff. The aim is not to create ministry for rangatahi in isolation, but to support the whole Church to listen to, walk alongside and share leadership with rangatahi.

Suggested Decisions:

1. The report is received.
2. Conference records its appreciation of Joshua Robertson as a member of Te Hāpai Ō Ki Muri and thanks him for his contribution to the committee.
3. Conference adopts the changes regarding membership of the Te Hāpai Ō Ki Muri Standing

- Committee outlined in the Te Hāpai Ō Ki Muri report to conference, page E40, and requests these changes be added to the Laws and Regulations.
4. Noting the support from all Synods of the pilot process for the appointment of Synod Superintendents in 2025 and 2026, Conference adopts the process as the church's appointment process for Synod Superintendents from 2027.
 5. Conference approves the establishment a work group whose focus is to:
 - a. Monitor the emerging demographic trends in New Zealand and inform Synods of these urban developments.
 - b. Support Synods to strategize where pioneering expressions of church in developing residential areas can be established.
 - c. Foster collaboration between existing pioneering expressions of ministry in developing residential areas and share the emerging learnings from these ministries with the wider church.
 6. Conference approves the establishment of a Ministry Advisory Group as set out in the Te Hapai O Ki Muri report to Conference page E40 to provide theological, strategic, and practical advice on ministry leadership, formation, development, and practice, and to assist the Church in responding to emerging ministry opportunities and challenges in ways that reflect its bicultural partnership.
 7. Conference approve the revised Safeguarding Policy, including the amendments arising from the 2025 review process, and commend it to all Synods, parishes, agencies, and ministries for implementation.
 8. Conference requests Te Hāpai Ō Ki Muri to provide a progress report to Synods and Hui Pōari and Conference 2027 on:
 - Implementation of the revised Safeguarding Policy;
 - Safeguarding training and capability development;
 - Compliance and accountability measures;
 - Development of the Inclusion Policy; and
 - Emerging safeguarding priorities across the Church.
 9. Conference support the formation of a Connexional Rangatahi Reference Group to provide rangatahi perspectives and guidance on matters affecting youth ministry, leadership development and participation across the Connexion.
 10. Members of the Connexional Rangatahi Reference Group for 2027 will be: Kai Hapai Rangatahi – Luisa Fuimaono, *Te Hapai O Ki Muri* – Amelia Takataka-Kaur and Ngahina Ranui, *Tauwi* - Teukialupe Havea, Helen Tuilaepa, Misinale Ofa, and Jeremiah Biukoto and *e Taha Māori* -to be confirmed.
 11. Membership of Te Hāpai Ō Ki Muri for 2027 is: TeRito Peyroux-Semu (Chairperson), Kai Hāpai Nicola Teague Grundy (ex-Officio), Te Taha Māori: Keita Hotere, Hoana Flay, Shirley Rivers; Tauwi: Tavake Manu, Amos Muzondiwa, Dilys Davis; Rangatahi: Ngahina Ranui, Amelia Takataka-Kaur

Te Amorangi Ō Ki Mua Report to Conference

Introduction

Conference 2025 established Te Amorangi Ō Ki Mua as a workgroup to consider partnership matters within Te Hāhi Weteriana o Aotearoa, including governance structures, stationing, and ministry, with an initial report to be presented to Conference 2026. This work arose from reports received from both Tauwi Strategy and Te Taha Māori, which highlighted the importance of strengthening the partnership in relation to strategy and stationing.

As Te Amorangi Ō Ki Mua began its work, it became clear that these conversations were about more than structures and processes. They surfaced deep and timely truths about our life together as a church and reminded us that genuine partnership, mutual accountability, and shared responsibility must extend beyond operational matters to the very heart of who we are as Te Hāhi.

Throughout our meetings, discussions consistently returned to a shared observation: what we have now is “no longer fit for purpose”. At the same time, we recognised that before meaningful alternatives could be considered, we needed to better understand how we had arrived at this point in our shared journey and what pathways for change might be available to us.

In response, a wānanga *Whai Mana* was convened in June 2026. The attached appendix gives a summary of our discussions.

By listening again to our own stories, and learning from the experiences of others, we reflected together on how our understandings of partnership have evolved over the intervening decades. The wānanga provided an opportunity to consider not only where we have come from, but also where we are now being called to walk together.

This report provides an overview of the work undertaken to date, key themes emerging from our conversations, and the questions and opportunities that will continue to shape the work of Te Amorangi Ō Ki Mua as we seek to strengthen the partnership between Te Taha Māori and Tauwiwi for the future of Te Hāhi.

1. Foundations

Our conversation strongly affirmed that any reform must be grounded in Te Tiriti o Waitangi (1840) and He Whakaputanga (1835). These documents collectively assert Māori rangatiratanga (sovereignty) while allowing for a complementary sphere of governance for Tauwiwi (non-Māori) under kāwanatanga.

A key insight for the church is the recognition that sovereignty was never ceded by Māori. Ongoing confusion between the Māori and English versions of Te Tiriti, combined with the enduring effects of colonisation and racism, continues to undermine Māori authority. For Te Hāhi Weteriana o Aotearoa, this reinforces the theological and ethical necessity of structures that respect and restore Māori self-determination rather than subsume it within a single governance body.

This provides us with a compelling case towards the development for a partnership - two whare model. In a church context, this would involve two distinct but interrelated houses: one embodying Māori leadership and tikanga, and the other representing the wider Tauwiwi (non-Māori membership), joined through a relational space of dialogue, consensus, and shared mission.

2. Values-Based Governance as a Core Principle

A central theme was the shift from rules-based to values-based governance. Values such as manaakitanga, whanaungatanga, and rangatiratanga were consistently affirmed as foundational and as being common values across our church.

For a partnership two-whare model, this implies that governance should not replicate adversarial parliamentary (western) systems but instead prioritise consensus-based decision-making. This approach aligns closely with the church's existing commitment to connexion, community, and shared discernment. It also offers a pathway to move beyond majority-rule systems that remain and can marginalise minority voices.

Importantly, values-based governance allows for adaptability and contextual responsiveness. Rather than rigid structures, it supports relational processes where outcomes are discerned collectively, reflecting both theological commitments and cultural integrity.

3. Bicultural Practice and Church Identity

The Methodist Church's long-standing bicultural journey positions it uniquely to embody a renewed partnership model. Existing practices of power-sharing and Treaty-based mission already reflect elements of this approach.

The conversation highlighted that biculturalism is not merely symbolic but requires structural expression. A partnership two-whare model would formalise this commitment by ensuring that Māori and non-Māori governance operate with integrity within their respective spaces, while maintaining unity through shared values and mission.

This model also creates space for all cultural communities (e.g. Vahefonua, Sinoti, Wasewase, Korean, African, European) within the kāwanatanga sphere, recognising the diverse makeup of the church while upholding tangata whenua status and rights.

4. Implementation Challenges

We recognised that, while we have begun exploring one possible model, there are other approaches that warrant consideration alongside it. Although this model demonstrates strong conceptual alignment with our aspirations for partnership, several challenges were identified that require careful consideration within the context of our church.

- **Entrenched Racism:** Both systemic and internalised racism continue to hinder transformation. Within church life, this may manifest as resistance to sharing power or discomfort with leadership structures.
- **Lack of Clear Pathways:** While there is agreement on principles, practical implementation remains unclear. Our aspirations for bicultural partnership are not always matched by concrete structures.
- **Institutional Resistance:** It is easier to often default to familiar governance models. The church must be intentional in resisting this tendency.
- **Fear and Misunderstanding:** Education is critical to addressing fears about change and ensuring all members understand the theological and historical basis for transformation.

5. Political and Social Dynamics

Institutional systems often prioritise internal loyalty over the wellbeing of communities. This serves as a caution for the church: governance structures must prioritise relationship and accountability to communities over institutional self-preservation.

The presence of internalised racism within communities was also acknowledged, highlighting the need for healing and empowerment alongside structural change. Whatever model is favoured must therefore be accompanied by intentional education, and pastoral care.

6. Rangatahi and Intergenerational Leadership

Rangatahi (young people) were identified as essential to the future of structural transformation. Their openness to change and reduced burden of historical trauma position them as key leaders in shaping new structures.

For the church, this underscores the importance of integrating youth voices into governance and ensuring that intergenerational dialogue is central to the transition. Elders have a vital role in guiding and supporting rangatahi while allowing innovation and new expressions of leadership to emerge.

7. Implications and Next Steps for the Church

This conversation suggests several concrete directions for the church:

- **Embed Values:** Ensure that transformational change starts with our values which shape not only aspirations but actual decision-making processes.
- **Facilitate Dialogue:** Create spaces for intergenerational and intercultural conversation about governance and identity.
- **Deepen Education:** Promote widespread learning about Te Tiriti, He Whakaputanga, and theological rationale for a change in governance structure.
- **Empower Rangatahi:** Invest in leadership and participation of our young people in governance discussions.
- **Develop Structural Proposals:** Explore models that could be implemented within Te Hāhi Weteriana o Aotearoa and what they might look like in practice e.g. stationing process.

Conclusion

The conversation has begun to provide us with a theological, cultural, and structural foundation for change — change that reflects partnership between Māori and non-Māori within a shared but differentiated governance framework grounded in Te Tiriti o Waitangi and He Whakaputanga. This direction is both a theological calling and a practical response to the historical and constitutional realities of Aotearoa. The conversation highlights that such a model is not about division but about right relationship—honouring rangatiratanga, enabling partnership, and fostering unity through shared values.

While challenges remain, the church is well-positioned to lead by example. By embracing values-based governance, nurturing intergenerational leadership, and committing to structural transformation, it can embody a living expression of Te Tiriti partnership—offering a hopeful model for wider society.

Suggested Decisions:

1. The report is received.
2. Conference endorses the continued exploration of models for the future, including the “two whare” model, as a faithful expression of bicultural partnership.

APPENDIX

Summary of Discussion at *Whai Mana Wānanga*

Wānanga *Whai Mana*:

The first speaker at the wānanga was Rev Barry Jones, a participant in the 1983 “power sharing” hui. Barry outlined the background, thinking, and reconsiderations that shaped the five-day gathering, which involved only Māori and Pakeha Church leaders. A report on this hui was written for the 1983 Conference, with this recommendation:

“That in response to what the Gospel says about the sharing of power, Conference declares its intention to work towards the formation of a bicultural Methodist Church in Aotearoa.”

During Conference discussions, Pacific members expressed concern that the recommendation left them feeling sidelined. In response, the following words were added to the end of the recommendation: ... *as the essential first step on the journey toward multiculturalism.*”

Barry then outlined the changes in Church structures that came out of this Recommendation. When Barry was President, in 1989/1990, he described the MCNZ before its commitment to the Bicultural Journey like “a bus, in which travelled with many ethnic groups, Māori, Pakeha, Pacific Islanders etc. But the driver of the bus was always Pakeha. The driver determined the speed and direction of the bus! When it stopped and started! But after the 1983 decision to become a bicultural church, the image of the church changed from that of a bus to a waka, a Māori canoe. In the canoe Māori and Taiwi are paddling side by side. Both determine the speed and direction of the waka (church).”

The next speaker was Professor Margaret Mutu, Chairperson of *Matike Mai Aotearoa*, the Independent Working Group on Constitutional Transformation. With Moana Jackson, she co-authored *He Whakaaro Here Whakaumu Mō Aotearoa*, a report offering a Māori perspective on what true power sharing in Aotearoa requires. Margaret explained the reasons for the report and the processes behind it, noting that the research and consultation highlighted a clear contrast: the current parliamentary system is rules-based, while Māori systems are values-based. She described manaakitanga as a responsibility to care for all people, regardless of who they are, and reminded all to always consider whose history is being privileged. Margaret also pointed out that rules without values cannot build relationships.

The gathering’s third speaker, Rev Dr Wayne Te Kaawa, spoke about current Māori–Taiwi relationships within the Presbyterian Church. Alongside the three presentations, biblical reflections explored the radical empathy and grace expressed in Romans 12:15–17, while studies of Acts 11 and Acts 15 invited participants to consider what makes change possible.

Reflections and Considerations:

- Whatever we do, it needs to start with our values.
- Rules without values cannot build relationships.
- Contrasting systems – rules based – rigid, adversarial; or values based – adaptable, contextually responsive.
- He Wakaputanga was signed in 1835, declaring the signing tribes to be an independent nation. Therefore, when Te Tiriti o Waitangi was later signed, it was an agreement between two nations.
- Because the Methodist Church encouraged Māori to sign Te Tiriti o Waitangi, we have a responsibility to uphold it.
- The bicultural journey reflects John Wesley’s teachings on justice, compassion, and care for those who are disadvantaged or overlooked. We need to remember who we are by continuing to tell our stories, so each generation is inspired anew to embrace the Church’s commitment to the bicultural journey.

- In Wesley's time, Methodists were criticised as "enthusiasts." Today, we need to reclaim that same energy and conviction.
- A 1994 review found that the bicultural journey had made little difference at parish level.
- The importance of Rangatahi input and engagement.
- Good leadership is needed. Concerns about a scarcity of people in the Church to give leadership.
- Relationships are important.
- Danger in structures that create winners and losers.
- Power is the ability to make things happen or stop things from happening;
- We need to put compassion/radical empathy and grace into practice;
- Different voices need to be heard;
- Courageous conversations need to take place.
- Change is only possible if you are willing to act.
- What does transition and transparency look like at every level of the Church?
- What are the barriers that are stopping true transformation?
- The bicultural Journey is about multiple groups each in a bicultural relationship with Māori; while multiculturalism is expressed within the wider Connexion.
- Many parts of the Church remain shaped by colonisation. We need to break its hold and become our own people within the context of Aotearoa.
- In the MCNZ Law Book Te Taha Māori is a Standing Committee of Conference.
- The Church's bicultural journey led to the *Home and Māori Mission* dividing into *Te Taha Māori* and the *Development Division*, later known as *Mission Resourcing*. At that time, all Trusts and property connected with the Māori part of the Church were recognised as the sole responsibility of, and for the sole benefit of, Te Taha Māori. Since then, Te Taha Māori has not sought funds from the Connexional Budget; however, in recent years it has contributed to that budget to support the work of the whole Church.
- In 2024 Conference established *Te Hāpai Ō Ki Muri* which is partnership focused, inclusive of both Tauīwi and Te Taha Māori.
- Structural concerns:
 - both the Council of Conference, a partnership committee, and Tauīwi Strategy are mandated to be a visioning body.
 - Te Taha Māori have their own Stationing processes, as does Tauīwi. Tauīwi has become aware of the value of Synods working close together through the Stationing process. An emerging focus is collaboration for stationing. This raises the question – should Te Taha Māori also be included in a wider Stationing conversation, inviting even greater cooperation?
- We need a renewed partnership – one of the images under consideration is a two-whare model. This model would enable Māori and non-Māori governance to operate with integrity within their respective spaces, while maintaining unity through shared values and mission.

JAMES & MARTHA TROUNSON BENEVOLENT TRUST

This Fund is available for Presbyters (or parish leaders where there is no stationed Presbyter.)

Applications must be received for a member of a Methodist or a CV Parish with Methodist involvement. This must be on the current form; this is available either from the MCNZ website or the Convener in 2027 Rev Paula Moala: paula_moala@hotmail.co.nz

Applications are considered when an unexpected situation has occurred which is causing financial hardship. NO individual may apply for themselves. Applications can be received throughout the year and are considered by the Trustees based on the individual application.

At the conclusion of 2025 Mary West, the Convener, announced that she would be retiring as Convener but would stay as a Trustee. Also another longstanding Trustee, Colin Telford also retired and Rev Metui Tafuna had not been replaced when he transferred to Auckland. At a meeting in early 2026 Trustee Judy Pope was appointed the interim Convener for 2026, to give time for a permanent Convener to be appointed. Rev Paula Moala who had recently been ordained agreed to come on as a Trustee and two further Trustees were appointed. Rev Moala has since agreed to be the Convener in 2027 and Judy Pope and Mary West will retire as Trustees.

All applications are received by email which is then checked by the Convener and circulated to all the Trustees. The Trustees reply, offering suggestions and questions. It is at this time that the grant figure is decided. The maximum amount is \$650 in any 12 month period. The Convener contacts the Presbyter who applied, and requests the bank details of the recipient. This information is forwarded to the Accounts Department of MCNZ. The Trustees do not have any contact with the money; The grant is paid to the recipient by direct credit. The contact person will be notified when payment has been made.

Suggested Decisions:

1. The report is received.
2. Trustees for 2027: Paula Moala (Convenor), Sera Toduadua, Robyne Conway, Sylvia O'Leary and Dianne Sundburg.

THE CHURCHES EDUCATION COMMISSION

No report received in 2027

INTERIM DIACONATE TASK GROUP

Introduction

At the request of Conference 2025, Te Hāpai Ō Ki Muri held a Wānanga that brought together church leaders and representatives from across Aotearoa to deepen understanding of diaconal ministry and chart its future within the Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa. Conference 2025 again affirmed the Diaconate as a core ministry of Te Hāhi Weteriana

so the purpose of the wānanga was to focus on strengthening the diaconate in our Church.

Wānanga outcomes

Through a national Wānanga and ongoing consultation with church leaders, deacons, candidates, and representatives from across Aotearoa, meaningful conversations were facilitated that reaffirmed the Diaconate as a distinct and ordained ministry, equal and complementary to lay, Minita-a-lwi, and

presbyteral ministries. This work reinforced the unique contribution of deacons in connecting faith with community engagement, advocacy, service and bridge-building across diverse contexts.

The Wānanga deepened understanding of diaconal ministry as a community-rooted and relational ministry that works alongside people and communities, particularly those who experience marginalisation. Discussions emphasised that effective ministry emerges from local contexts and responds to the realities, aspirations, and gifts of the communities in which it is embedded. This reflection highlighted the Diaconate's role in strengthening participation, dignity, and justice while serving as a bridge between church and community.

A key finding was that substantial diaconal ministry is already being undertaken across the Connexion, especially within Māori and Pasifika communities, but is not always recognised or named as diaconal ministry. The work therefore identified the need for stronger theological articulation, governance support, and common language to increase the visibility, recognition, and resourcing of this important ministry expression.

Leadership Development

Leadership development remained a significant focus. The presence of individuals actively discerning a call to the Diaconate highlighted growing interest in this ministry and the need for clearer pathways of formation. The Task Group explored the importance of mentorship, accompaniment, and consistent assessment processes, while also recognising the need for ministry formation that integrates theological reflection, practical experience, and professional skills relevant to contemporary community engagement.

In response to these findings, Te Hāpai Ō Ki Muri continues to collaborate with Trinity Methodist Theological College to develop a dedicated diaconal training programme. Planned for pilot delivery in 2027, this programme aims to address identified gaps in current ministerial formation pathways and provide training that reflects the distinct vocation, competencies, and bicultural context of diaconal ministry in Aotearoa.

Challenges

The work also identified a number of structural and cultural challenges that continue to affect the effectiveness and recognition of the Diaconate. These include limitations relating to sacramental ministry, differing cultural understandings of ministry roles, perceptions that can undervalue diaconal and lay ministries, and a lack of clarity around formation and ministry pathways. Addressing these matters was recognised as essential for the long-term flourishing of the Diaconate within the Church.

Feedback from Synods

The workgroup received responses from five synods:

- Lower North Island
- South Island
- Vahefonua
- Waikato Waiariki
- Sinoti Samoa

The responses reveal widespread support for continuing the development of Diaconal Ministry and affirmed the importance of the work undertaken by the Diaconal Workgroup. However, they also demonstrate that many across the Connexion continue to seek a clearer understanding of what Diaconal Ministry is, what makes it distinctively Methodist, and how it relates to existing ministries within the Church.

A particularly significant insight was that questions about the diaconate are not primarily administrative but theological and ecclesiological. Respondents are asking not only how the ministry should operate, but why it exists, what unique contribution it makes, and how it strengthens the Church's mission.

At the same time, there is a growing recognition that contemporary communities require ministries that engage directly with social, economic and community realities. This creates both an opportunity and a challenge: to develop Diaconal Ministry in ways that meet emerging missional needs while

preserving a clear understanding of its distinctive calling.

Overall, the feedback can be characterised as supportive, affirming, inquisitive, and seeking greater clarity. Rather than resisting the development of the diaconate, respondents are inviting the Church into deeper theological reflection and wider conversation to ensure that any future developments are grounded in a clear and shared understanding of Methodist Diaconal Ministry.

Looking Forward

Re-establishment of Diaconate Task Group

The coming year will focus on establishing and embedding a newly reconstituted Diaconate Task Group as a key vehicle for strengthening diaconal ministry across Te Hāhi Weteriana o Aotearoa. The Task Group will work to articulate a clearer theological, ecclesial, and missional understanding of the Diaconate, ensuring that this distinct ordained ministry is both visible and well-integrated within the life of the Connexion. Particular attention will be given to further clarifying the place of the Diaconate within the Church's emerging ministry framework through ongoing collaboration with Faith and Order and Te Hāpai Ō Ki Muri.

Members of the Task Group will be appointed by Conference and include:

- Ordained deacons and deacons in training (minimum of three).
- A representative from Faith and Order.
- A representative from Trinity College.
- A chaplain engaged in diaconal-shaped ministry.
- Representatives from Te Taha Māori.
- Up to two additional resource members appointed for skills in theology, community engagement, or bicultural practice.

Members should collectively reflect:

- bicultural partnership.
- cultural diversity.
- a balance of ministry experience.
- both Te Taha Māori and Tauwiwi perspectives.

The Task Group will be resourced by Connexional appointees of Te Hāpai Ō Ki Muri.

Strategic Priorities for 2027

A significant priority will be the development of formation and training pathways for current and future deacons. Building on work already undertaken, the Task Group will partner with Trinity Methodist Theological College to progress the design and implementation of a bicultural training programme that reflects the unique vocation of diaconal ministry in Aotearoa. This work will seek to ensure that formation programmes are contextually grounded, support vocational discernment, and equip deacons for ministry in increasingly complex community settings.

The Task Group will also focus on strengthening support structures for those engaged in diaconal ministry. This will include developing opportunities for peer support, mentoring, collegiality, and professional development, as well as identifying ways to support the wellbeing and ongoing flourishing of deacons and those discerning a call to this ministry. Particular consideration will be given to non-itinerant models of ministry and the diverse realities of local-rohe and Tauwiwi contexts.

Advocacy and visibility will remain central priorities. The Task Group will work with Synods, Hui Pōari, congregations, and ministry leaders to promote a greater understanding of the Diaconate and its contribution to the Church's mission. This includes recognising and celebrating existing expressions of diaconal ministry, strengthening awareness of its role in connecting church and community, and

ensuring that the voices and experiences of deacons are heard across the Connexion.

During the year, the Task Group will contribute to the development of liturgical and educational resources that support both the induction of deacons within local communities and wider participation in diaconal ministry. Resources will also be developed to help congregations better understand and celebrate the Diaconate as a ministry of service, justice, advocacy, and community engagement.

The Task Group will give careful attention to questions of sacramental practice within diaconal ministry, working alongside Faith and Order to provide guidance on the relationship between community needs and sacramental ministry. The greatest divergence in responses from Synods concerns sacramental ministry, with responses noting the importance of recognising the distinction between presbyteral and diaconal ministry.

Underlying all of this work will be a commitment to bicultural partnership, collaboration, and contextual

ministry. The Task Group will seek to ensure that diaconal ministry reflects Te Tiriti o Waitangi, He Whakaputanga, and the diverse communities served by the Church, while fostering relationships with Trinity College, chaplaincy networks, Synods, and Hui Pōari. The coming year provides an opportunity to build a strong foundation for the future growth, recognition, and sustainability of the Diaconate as a vital expression of God's mission in Aotearoa.

Suggested Decisions:

1. The report is received
2. Conference approves the re-establishment of the Diaconate Task Group.
3. Conference requests Faith and Order to develop liturgical resources for the induction of Deacons within local communities, including resources that support the participation and recognition of this Diaconal ministry within Te Hāhi Weteriana o Aotearoa.
4. Conference notes that Trinity College in consultation with Te Hāpai Ō Ki Muri are developing a pilot training programme for Deacons to be implemented in 2027.
5. Conference requests the Diaconate Task Group to report to Synods and Hui Poari in July 2027 on the implementation and outcomes of the pilot programme.
6. The membership of the Diaconate Task Group for 2027 be: Keita Hotere, Julie-Ann Barney-Katene, Margaret Birtles, Maikali Bulicakau, Falakesi Filiai, Falanesesi Hafoka, Katrina Hampton, Robyn Holt, Siniva Isaia, Eseta Lemanu, Ngahina Ranuia representative from Faith and Order, a representative from Trinity College.

METHODIST LAY PREACHER'S NETWORK

Lay Preachers continue to play a vital role in resourcing congregations and leading worship. As a Network, we aim to support those who are already accredited, as well as those exploring this ministry in response to their sense of God's call. Much of this has happened in the confines of English-speaking parishes. We are grateful for the on-going training and support offered in the languages and specific cultures of the Pasifika synods.

This year we have:

- had a helpful face-to-face conversation with Trinity College and Te Hāpai ki te Muri about Lay Preacher training and committed to working with them as they seek to integrate training for ministry across the Connexion.
- appointed and welcomed Seluvaia Pouono and Evangeline Williams as additional co-convenors and beginning to share Network tasks with them.
- talked about the possibility of a roadshow to offer training and promote Lay Preaching ministry and exploring options via feedback from a survey sent to all Lay Preachers on our database.
- received update forms for the July 2024-June 2025 year and compiled them into parishes for the 2026 Yearbook.
- sent out the July 2025-June 2026 update forms.
- answered individual inquiries about training options and the local recognition and national accreditation processes.
- sent out a couple of newsletters and held two national zoom meetings.
- offered a second cycle of *Lead Worship* on monthly zoom sessions. We started with 12 participants; of those, 6 are working towards local recognition and 2 are joining us as on-going education.
- supported a couple of parishes offering this as a face-to-face course by supplying them with the resource.
- introduced engaging mentors and compiling portfolios as part of Lay Preacher training.

In the year ahead we plan to

- continue conversations with Trinity College and Te Hāpai ki te Muri and stakeholders to integrate training.
- follow up on plans and survey results for a roadshow.

- process the 2026 update forms and focus on receiving returns from every Parish.
- clarify the processes involved in becoming locally recognised or nationally accredited Lay Preachers.
- work on a brochure/handout to promote Lay Preaching
- be more intentional about promoting PVC checks and seeing these in the wider context of safety.
- continue to engage with the New Zealand Lay Preachers Association to reach a decision regarding its future and the issuing of accreditation certificates.

We are grateful to God for all our Lay Preachers, and the Parishes who support them, in their varied and vital ministry to our congregations.

Suggested decisions:

1. The report be received.
2. The Methodist Lay Preachers Network Convenors continue to be included in conversations with Te Hāpai ki te Muri and Trinity College and other groups within Te Hāhi around theological education.
3. The Methodist Lay Preachers Network Team be: Viv Whimster (Convenor), Seluvaia Pouono, Ngaire Southon, Evangeline Williams (Co-convenors).

Viv Whimster, Methodist Lay Preacher Network Convenor

UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND

UCANZ continues to hold together a national conversation among Co-operating Ventures (CVs) throughout Aotearoa New Zealand. These congregations are one of the most enduring expressions of the commitment made by the Methodist, Presbyterian and Anglican churches, together with other partners, to share Christian life and mission rather than simply live alongside one another. The Methodist Church has a presence in the great majority of CVs. In many communities, this partnership is not an administrative arrangement; it is the way the church is present locally.

Our report of 2024 spoke of the need for wider conversation about our future together. That conversation is now taking place in a more intentional way. UCANZ is in a changing space following the establishment of the Commission of Church Partners to explore the future of UCANZ. The Commission has been asked to help the partners consider how their ecumenical commitments can be sustained and expressed in the years ahead.

A time of discernment

The Commission's task is an important one. What is clear, however, is that UCANZ in its present national format will not continue indefinitely. Change is coming in the space of partnership, and the work before us is to shape that change faithfully, carefully and together.

We express our sincere thanks to the Methodist Church for the generous practical and financial support it continues to provide to UCANZ. This includes funding that has helped make the Commission's work possible. We are grateful for the Church's willingness to remain engaged in a time of uncertainty.

We also acknowledge with gratitude the work of the UCANZ Standing Committee. Its members carry the concerns of Co-operating Ventures, guide the organisation through a demanding period of discernment, and hold the partners in conversation. We particularly thank those members serving on behalf of the Methodist Church for their wise and faithful participation. We also record our appreciation for the ministry of Rev Andrew Doubleday, UCANZ Ministry Facilitator. Through his encouragement of

parishes, relationship-building across the partner churches and practical resourcing, his work serves not only UCANZ but the wider church.

The continuing place of Co-operating Ventures

The need for change in UCANZ's national structure must not be read as a judgement that Co-operating Ventures have failed, or that the partner churches are stepping back from their shared commitment. CVs still have an important place in the life of the church in Aotearoa New Zealand. Many are resilient, generous and deeply connected congregations, often carrying substantial ministry without paid clergy. They know their communities, work alongside local organisations, welcome people across denominational boundaries, and keep a visible Christian presence alive in towns and neighbourhoods where no one partner could readily do so alone.

At the same time, many CV parishes are fragile. Many face declining membership, inability to sustain paid clergy, ageing congregations, financial pressure, difficulty finding leadership and the challenge of maintaining buildings or regular worship. They are not alone in this. These pressures are experienced across all the partner denominations. The question before us is therefore wider than the future of UCANZ. It is how, together, we maintain a formal Christian presence in many parts of the motu where the church's ministry and witness remain needed, but where no one denomination can realistically sustain that presence by itself.

This calls for a renewed vision of partnership. The ecumenical vision was never uniformity. It was a unity strong enough to honour the distinctive taonga of the churches while enabling them to act together in Christ's name. That vision remains compelling. Whatever form the future structures take, they must make local collaboration more possible, not less. They must support shared worship, service, governance and ministry, and they must ensure that vulnerable parishes are not left isolated at the very moment when partnership and the visible presence of Christ is most needed.

A request to Conference

We ask the 2026 Methodist Conference to receive this report, to affirm the continuing value of Co-operating Ventures, and to remain committed to the Commission process alongside the Presbyterian, and Anglican church. We ask Conference to recognise that the future will require practical support as well as goodwill: clear communication, pastoral care, regional relationships, appropriate resourcing and a shared willingness to listen to the experience of local ventures.

This is a time for neither nostalgia nor surrender. UCANZ may not continue in its current form, but its founding question remains: how might the churches live, serve and bear witness together? We believe the answer should not be less partnership, but a humbler, more responsive and more sustainable way of living it, for the sake of the gospel, God's kingdom on earth, and for the communities of Aotearoa New Zealand.

Suggested Decisions

1. The report is received
2. Conference affirms the continuing value and contribution of Co-operating Ventures as significant expressions of ecumenical partnership, Christian witness, and local mission throughout Aotearoa New Zealand.
3. Conference endorse the principle that any future arrangements arising from the UCANZ Commission's work should strengthen, rather than diminish, opportunities for local ecumenical collaboration.
4. Conference requests Te Hāpai Ō Ki Muri to act as the coordinating body for the Methodist Church in the transition to regional oversight, facilitating communication, consultation, and discernment across the Connexion, and providing regular updates on the progress of the Commission of Church Partners and its implications for Co-operating Ventures
5. Conference expresses its appreciation to the UCANZ Standing Committee, Methodist representatives serving within UCANZ, Rev Andrew Doubleday and Rev Andrew Howley for their faithful leadership, service, and commitment during this period of discernment and transition.

Paerata Rise continues to mature from a land development project into a connected township, supporting community life, environmental restoration and the wider mission of the Church.

2026 at a glance

Area	Summary
Market and sales	FY26 land settlements totalled approximately \$29.45 million. Sales activity remained steady despite cautious buyer sentiment and tighter finance conditions.
Financial position	GDL entered FY27 with more than \$21.5 million in cash reserves and low debt levels, preserving flexibility in a subdued housing market.
Major infrastructure	Paerata Rail Station opened in August 2026, providing direct access to Auckland's rail network and strengthening the long-term value of Paerata Rise.
Town centre	Woolworths construction remained on programme, marking a major step toward Paerata Rise becoming a more complete and convenient township.
Future growth	Private Plan Change 123 reached the hearing stage in August 2026 and remains important to GDL's long-term development pipeline.
Community and environment	GDL continued work on community amenity, riparian planting, environmental restoration, and resident engagement.

Introduction

Grafton Downs Limited is a charitable property development company owned by the Wesley College Trust Board, PACT 2086 Trust and Te Taha Māori Property Trust. Its purpose remains the development of Paerata Rise as a sustainable, well-planned township that supports Wesley College, contributes to Methodist social housing objectives, and provides long-term public good.

This report is provided to Conference as a brief account of the company's work over the past year, the main learnings from that work, and the direction of travel for the year ahead. The report is intentionally focused on the matters most relevant to Conference: stewardship, mission, community, climate justice and long-term sustainability.

Responding to Conference 2025 Decisions

Conference 2025 received the Grafton Downs Limited report, acknowledged the service of Harvey O'Loughlin as a Director, and noted the Directors appointed by the shareholder trusts. GDL has treated those decisions as completed and has continued to operate under the governance structure recorded by Conference.

The company has also continued to report to its Board on development progress, sales, health and safety, financial performance, environmental work and strategic risks.

Overview of Activities

The 2026 year has been an important period for GDL and for Paerata Rise. The residential market has remained difficult, with buyers taking longer to commit and finance approval processes remaining rigorous. Even so, Paerata Rise has continued to perform well relative to the wider market. The company has protected long-term value, maintained a sound financial position, progressed key development stages, and delivered major infrastructure and community outcomes.

The most visible milestone was the opening of Paerata Rail Station in August 2026. This is one of

the most significant public infrastructure outcomes associated with Paerata Rise since the development began. It strengthens the original vision for Paerata Rise as a connected, transit-oriented community and adds long-term value for residents, builders and future purchasers.

Sales, Market Conditions and Financial Stewardship

The housing market has not returned to the conditions seen before the downturn. Buyers remain cautious, finance conditions continue to affect decision-making, and the difference between resale values and new-build pricing continues to place pressure on builders and purchasers. In response, GDL has continued to take a disciplined approach. The company has not sought to chase the market down through broad price reductions and has focused instead on protecting long-term value and maintaining confidence in Paerata Rise.

For the year ended 30 June 2026, land settlements totalled approximately \$29.45 million. FY27 is presently forecast to remain broadly consistent with FY26.

Financial stewardship has remained central to the company's work. GDL entered FY27 with more than \$21.5 million in cash reserves and low debt levels. The self-funded development model has continued to give the company resilience. It allows the Board and management to make measured decisions, keep development moving, and avoid short-term reactions that could weaken the longer-term value of the asset.

Paerata Rail Station

The opening of Paerata Rail Station on 2 August 2026 is a landmark moment for Paerata Rise. The station has been anticipated since the early planning of the development and now provides the community with direct access to Auckland's rail network.

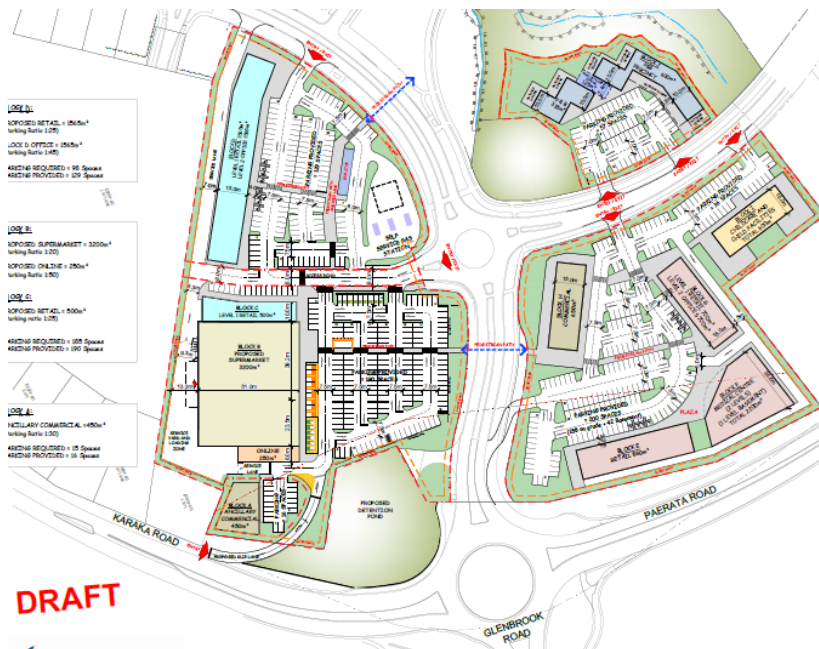
The station, access road, park-and-ride facilities and pathway connections reinforce Paerata Rise as a connected township rather than a stand-alone residential subdivision. This will support residents, improve access to work and education, and strengthen the long-term value proposition of the development.



Retail and Community Facilities

The development of the commercial centre also progressed during the year, with Woolworths construction remaining on programme. This is an important part of Paerata Rise maturing into a more complete township. A supermarket and supporting retail activity will make daily life easier for residents and will help establish the centre as a practical heart for the community.

GDL has also continued to support community amenity through parks, recreation spaces and public realm improvements. These are not just marketing features. They are part of building a place where families, young people, older residents and visitors can feel connected to the wider community.



Community Life and Resident Engagement

As Paerata Rise grows, resident engagement has become an increasingly important part of GDL's work. Community events such as Light Up the Town and summer movie nights have helped build a stronger sense of neighbourhood and have brought residents and visitors into shared public spaces.

The Residents Society AGM also highlighted the practical responsibilities that come with a maturing township. Matters such as asset ownership, maintenance, safety, future vesting, and long-term community costs will require continued communication between GDL, residents, Auckland Council and other stakeholders. These issues are normal signs of a development becoming a real community, but they need to be handled carefully and transparently.



Climate Justice and Environmental Stewardship

Climate justice remains part of the GDL approach to development. At Paerata Rise this has meant practical work on waterways, wetlands, native planting, water quality, flood management and the protection of native species.

Over recent years, GDL has invested in stream enhancement, riparian planting, wetland rehabilitation, water-sensitive design and the remediation of contaminated land. During the past year, further environmental work progressed, including riparian planting and approval of the riparian walking track. This work supports the wider goal of making Paerata Rise a township that is attractive, liveable and environmentally responsible.

Mana Whenua and Stakeholder Relationships

GDL continues to value its relationship with mana whenua. During the year, Ngāti Tamaoho led the construction team through a Stage 10B preconstruction cultural induction. GDL remains grateful for the continuing relationship with Ngāti Tamaoho, Ngāti Te Ata Waiohū and Ngāti Te Akitai, who have been part of the Paerata Rise journey from the beginning.

GDL also continues to work with Auckland Council, technical advisers, residents, build partners, transport agencies and other stakeholders whose decisions and actions affect the future of Paerata Rise. The year has again shown the importance of patient, consistent stakeholder engagement.

Future Growth and Private Plan Change 123

Private Plan Change 123 is one of the company's most important strategic matters. The hearing process was scheduled for 26 and 27 August 2026. The proposal seeks to enable the next stage of growth and development opportunities within the Paerata Rise area and is an important part of GDL's long-term land development strategy.

It would not be appropriate to prejudge the outcome of the hearing process. However, securing future development capacity remains important to maintaining the growth pipeline for Paerata Rise and protecting the long-term charitable value of the company.

Supporting Methodist Mission

GDL exists for more than commercial return. The company's work supports the long-term financial sustainability of Wesley College and contributes to Methodist social housing and wider public good objectives.

Early in 2025 Paerata Rise contributed \$600,000 to the Methodist Church Social Housing Fund. GDL remains committed to making contributions based on settled sales and to supporting the wider mission objectives of the Church. The company also continues to pursue long-term opportunities to increase charitable distributions as the development matures and as the financial position allows.

In practical terms, the discipline applied to sales, pricing, cash management, debt control and development timing is part of GDL's charitable stewardship. Protecting the long-term value of the land asset protects the ability of the company to support Methodist purposes in future years. The Methodist Church social housing contribution in 2027 will be at least \$400,000.

Key Learnings from the Year

- The market can change quickly, so GDL needs to keep a disciplined long-term view rather than react to short-term pressure.
- Community development does not finish when sections are sold. As the township matures, residents rightly expect clarity around maintenance, safety, asset ownership and long-term responsibility.
- Transport infrastructure changes the value and character of a township. The opening of the rail station is a major step in Paerata Rise becoming a connected community.
- Climate justice is most credible when it is practical and visible. Riparian restoration, water-sensitive design and public access to restored areas help turn values into lived outcomes.
- Good stakeholder relationships remain essential. Council, mana whenua, residents, build partners and advisers all have a role in whether the development keeps moving well.

Looking Ahead

The focus for the year ahead will be to maintain steady sales, support builders through difficult market conditions, complete current development work, continue the Woolworths and town centre programme, progress environmental and community amenities, and respond carefully to the outcome of Private Plan Change 123.

GDL will also continue to manage the company's financial position prudently. The Board and management will remain focused on protecting long-term value, avoiding unnecessary debt exposure, and ensuring the company remains well positioned to deliver both commercial and charitable outcomes.

Governance

The Directors recorded by Conference 2025 as appointed by the shareholder trusts were:

- Chris Johnston, Executive Director
- Barry Shuker, Chairperson
- Dan Ogle
- David Bush
- Tara Tautari
- Arapera Ngaha
- President Te Aroha Rountree

Closing Remarks

Grafton Downs Limited remains committed to the long-term vision of Paerata Rise and to the charitable purpose that sits behind the company. The work of the past year has shown the value of careful planning, financial discipline, strong partnerships and a long-term view. Despite difficult market conditions, GDL continues to deliver outcomes that support residents, strengthen the wider Franklin community, and contribute to the mission and future sustainability of the Church's related charitable work.

Suggested Decisions:

1. The report is received.
2. Notes the continued progress of Paerata Rise, including the opening of Paerata Rail Station, progress on Woolworths and the town centre, and ongoing community and environmental

initiatives.

3. Acknowledges the contribution of Paerata Rise toward Methodist Church social housing, Wesley College, climate justice and long-term community development.
4. Notes the Directors appointed by the Wesley College Trust Board, PACT 2086 Trust and Te Taha Māori Property Trust.

THE INTERCHURCH TERTIARY CHAPLAINCY COUNCIL (ITCC)

The Inter-church Tertiary Chaplaincy Council (ITCC) is the national body which brings together the interdenominational Christian tertiary chaplaincy boards throughout Aotearoa New Zealand. Through these regional boards, chaplaincy support is provided across all universities and in most polytechnic regions, with the exception of the West Coast, Nelson–Marlborough, and the Bay of Plenty. The Council (Representation of Regional Boards) last met in Wellington in December 2025.

We remain deeply grateful for the faithful ministry of chaplains serving students and staff across the tertiary sector. Chaplains continue to provide pastoral care, spiritual support, crisis response, community-building, and advocacy within increasingly pressured educational environments. Their ministry represents a significant and visible expression of the Church's mission and care within the tertiary sector.

Rev Heather Kennedy (Southland Tertiary Chaplaincy Board) continues in her role as Chair of ITCC, bringing considerable experience from both parish and hospital chaplaincy contexts. Hamish Smith (Chair of the Otago Tertiary Chaplaincy Board) has taken over the role of the Secretary of ITCC from Professor Peter Lineham. We remain thankful for the continued contribution of Peter Lineham, who has remained on the ITCC executive. The executive also includes Terry McGrath, Steve Downey, and Tessa Campbell.

The tertiary sector in Aotearoa New Zealand continues to face considerable change and uncertainty. Both universities and polytechnics are experiencing ongoing financial pressures, restructuring processes, staffing reductions, and increased demands around student wellbeing and mental health support. A number of universities have continued significant reviews of staffing and programmes during the past year, creating anxiety and uncertainty for both staff and students. Chaplains report that they are increasingly being called upon to support people affected by stress, isolation, redundancy, and financial hardship.

Within the polytechnic sector, the disestablishment of Te Pūkenga and the transition back toward regional governance structures continues to create instability. Some institutions are seeking to reestablish themselves as standalone entities while simultaneously managing substantial budgetary pressures. Several polytechnics have undertaken staffing reductions and programme restructuring. Chaplains working within these environments have often found themselves providing pastoral support not only to students, but also to staff and leadership teams navigating difficult transitions. In some places there remains uncertainty about the future shape and funding of chaplaincy services themselves.

At the same time, chaplains are also observing encouraging signs of spiritual openness among students. In several centres there has been increased engagement with Christian groups, conversations around faith and meaning, and strong demand for resources such as Bibles and pastoral support. One regional Board reported that during Orientation Week activities in early 2025, chaplains and Christian student groups in some campuses distributed all available Bibles within the first evening of events, reflecting a notable level of student interest and spiritual curiosity. Chaplains continue to report that many students are seeking spaces of belonging, hope, prayer, and personal connection amidst growing pressures around study, finances, housing, and wellbeing.

The growth in international student numbers has also continued to shape chaplaincy ministry. International students often face unique challenges including loneliness, cultural adjustment, financial stress, and distance from family support networks. Chaplains are working closely with

Christian student organisations and international student ministries to provide hospitality, pastoral care, practical support, and opportunities for community connection.

We also continue to note the important development of Māori chaplaincy leadership and the

growing recognition of the importance of culturally grounded pastoral care within tertiary institutions. Chaplains are increasingly expected to work collaboratively across diverse faith and cultural contexts as institutions seek to support increasingly diverse student communities.

The Aotearoa New Zealand Tertiary Chaplaincy Association (ANZTCA), which includes chaplains from a range of faith traditions, continues to develop standards and training pathways for tertiary chaplaincy. Our Christian chaplains continue to receive positive recognition from university and polytechnic leaders for the value of their contribution to student and staff wellbeing.

At a governance level, many regional boards continue to face challenges in sustaining volunteer leadership, maintaining compliance obligations, and securing long-term funding. The changing legal and regulatory environment for charities, trusts, and incorporated societies continues to place additional pressure on voluntary boards. ITCC remains committed to supporting local boards and encouraging healthy governance structures that can sustain and strengthen chaplaincy ministry into the future.

Financial pressures remain significant across the sector. Many chaplaincy boards are now required to support multiple chaplains and increasing operational costs at a time when churches and denominational bodies themselves are under financial strain. We are therefore deeply appreciative of the ongoing partnership and generosity of churches, trusts, and supporters whose contributions make this ministry possible. ITCC continues to explore opportunities for new funding partnerships and potential expansion of chaplaincy presence into campuses and regions where little or no chaplaincy support currently exists.

In all of this, we remain convinced that tertiary chaplaincy is a vital ministry. In a time marked by uncertainty, loneliness, anxiety, and rapid social change, chaplains provide a trusted and compassionate presence among students and staff. They bear witness to the love of Christ through listening, hospitality, prayer, advocacy, and care, often in moments of deep need. We thank the Methodist churches of New Zealand for their ongoing encouragement, prayer, and financial support for this important work.

Heather Kennedy/Chair of the ITCC

Hamish Smith/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 100 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 Christian denominations.

We are present in every University, in St John's Theological 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. This, however, also brings challenges as some institutions (and the people making the decisions) don't seem to have a first-hand experience of chaplaincy, and therefore can be inclined to not value the role of chaplaincy

The common themes that our chaplains engage with are:

- Grief and loss
- Dealing with heavy and difficult challenges
- someone safe to talk to for staff
- Faith conversations, discipleship
- Helping staff/students navigate situations which conflict with their faith
- Critical incidents and associated pastoral care/rituals

Over the last couple years, we have been developing our accreditation process for all chaplains so we can ensure our chaplains are well trained and valued by our institutions. 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. The mandatory modules are:

- *The role of the chaplain*
- *Te Tiriti o Waitangi*
- *Code of pastoral care*
- *The use of spiritual conversation*
- *Counselling skills*
- *Stages of faith*
- *Navigating interfaith and intercultural contexts*
- *Community Building*

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.

This year, we are having our annual conference at Lincoln University from 23 – 25th November, the theme is 'being pastoral'. We're hoping for a strong turnout, given we didn't have a conference last year.

We wish you well for your national conference in Christchurch, and thank you for your continued support

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

Hospital Chaplaincy Aotearoa continues to provide compassionate spiritual and pastoral care across Aotearoa New Zealand. During the year to 30 June 2026, chaplains supported approximately 125,000 patients, whānau, and healthcare staff through everyday pastoral encounters, major health crises, and end-of-life situations.

In addition, chaplains facilitated around 42,000 spiritual rituals and acts of worship, including prayers, blessings, Bible readings, Eucharist (Communion), weddings, funerals, and regular chapel services.

Approximately 4% of all spiritual care provided is in direct support of Health New Zealand staff, reflecting the growing recognition of staff wellbeing needs within healthcare environments. Behind every statistic is a person, family, or staff member receiving support at a time of vulnerability, grief, uncertainty, or hope.

At the Annual General Meeting in November 2025, Mrs Loraine Elliott was confirmed as Board Chair. We acknowledge with gratitude the ongoing contribution of Rev Dr Mary Caygill as the Methodist representative on our Board.

Our contract with Health New Zealand remains our primary source of funding. Recently our contract was renewed for a further three years through to June 2029. This funding supports approximately 30 Full-Time Equivalent (FTE) chaplaincy positions, alongside mental health chaplaincy and professional development initiatives.

Additional funding from hospitals, individuals, organisations, and churches enables the employment and support of further chaplains and volunteers. This partnership is vital to the sustainability of our service.

We particularly value the ongoing commitment of the Methodist Church through financial support, Board representation, and the provision of ordained ministers serving as chaplains.

Hospital Chaplaincy Aotearoa currently comprises: 63 ecumenical Christian chaplains (from multiple denominations, including Catholic); 28 diocesan Catholic chaplains, appointed and accountable within Catholic structures; 3 volunteer chaplains, serving alongside paid staff

Together, these chaplains provide coverage across 39 hospital sites, equating to 56.8 FTE. Many teams are supported by Voluntary Chaplaincy Assistants, who assist with patient engagement and triage, referring those in need of deeper support.

Over the past year, we have continued to embed a Chaplaincy Competency Framework, which is integrated into annual review and appraisal processes, enabling both individual and collective professional development.

Planning is well underway for our 2026 national conference, to be held from 13–15 October, with the theme: “Aspire! – Whāia te iti Kahurangi / Pursuing Excellence in Chaplaincy.” We anticipate 80 or more chaplains attending. This gathering provides a vital opportunity for connection, formation, and professional development.

We continue to participate in Health Research Council-funded research into spiritual care in healthcare settings across Aotearoa New Zealand. The programme will conclude with recommendations to strengthen future practice. We welcome engagement from churches and faith communities. More information is available at: <https://www.spiritualwellbeing.nz/>

Earlier this year, the Board met for a strategic planning hui, resulting in a refreshed strategic plan for 2026–2029, outlined in Section B on the next page. The Board will continue refining implementation priorities at its August 2026 meeting.

Section B – Our Strategic Plan 2026 - 2029

Our Vision:

To provide excellence in chaplaincy in Aotearoa New Zealand

Our Purpose:

To provide hospitals with Christian chaplains who offer quality holistic spiritual and pastoral care for all.

Our Outcomes:

In collaboration with health professionals, spiritual care improves the wellbeing of patients, whānau and staff.

Strategic Themes:

- **Te Tiriti o Waitangi:** Strengthening our tikanga capability
- **Patient/Whānau-Centred Care:** Developing holistic, patient and whānau-first approaches

- **People and Culture:** Enhancing skills, experience, and capability
- **Sustainable Future:** Strengthening financial resilience, reducing risk, and improving systems
- **Presence and Identity:** Increasing awareness of who we are and the value we bring

Hospital Chaplaincy Aotearoa remains committed to providing sustainable, nationwide chaplaincy services. We report to Health New Zealand on a six-monthly basis, including service outputs, narrative reporting, and patient feedback.

The value of healthcare chaplaincy is increasingly recognised as health services embrace more

holistic models of wellbeing. While ongoing sector reforms create uncertainty, they also present opportunities, and we continue to seek God's guidance as we adapt faithfully to changing needs.

We are actively strengthening our visibility and engagement, including updates to hospital information, communications, and social media presence. Our Fundraising and Partnerships Manager continues to build vital relationships with supporters and stakeholders and is now supported by a digital fundraising specialist.

We are deeply grateful for Methodist support through the Connexional Fund, local congregations, Board representation, and the ministry of ordained and lay contributors. This support helps sustain chaplaincy services in hospitals throughout Aotearoa New Zealand.

We are encouraged by the increasing presence of Methodist ministers serving as chaplains. Currently, five ministers serve within Hospital Chaplaincy Aotearoa:

- Rev Dr 'Epli Taungapeau MNZN, North Shore Hospital
- Rev Falakesi Filiai, Auckland City Hospital
- Rev Manu Tavake, Hillmorton Forensic Mental Health Unit, Christchurch
- Rev Kang Sun Seo, Hutt Hospital
- Rev Maurice McLaughlin, Hastings Fallen Soldiers' Memorial Hospital

We give thanks for their ministry within hospitals.

We acknowledge the significant support of the Auckland Methodist Diocese and the Methodist Connexional Budget, which provide essential funding that strengthens and sustains our chaplaincy services. Together, we continue to ensure that no person in hospital need face illness, loss, or uncertainty without access to compassionate spiritual care. We thank the Methodist Church for its continuing partnership in this vital ministry.

Suggested Decision:

1. The report is received.

David Hough, National Operations Manager

www.hospitalchaplaincy.org.nz

DEFENCE FORCE CHAPLAINCY

No report received in 2027

PRISON CHAPLAINCY SERVICE



The Hope That Transforms Lives in Prison

For 25 years, Tira Tūhāhā Prison Chaplaincy Aotearoa (TTPCA) has walked alongside men and women in prison, offering hope, compassion, and spiritual support at some of the most challenging times in their lives. Last year, we celebrated the 25th anniversary of

TTPCA and reflected with gratitude on God's faithfulness and the privilege of serving people in all 18 prisons across Aotearoa New Zealand. Our 48 staff and 651 volunteers delivered more than 5,400 group services and almost 20,000 individual pastoral care sessions during the year. In a

typical month, more than 1,500 prisoners received one-to-one support and more than 1,200 participated in group services.

This ministry is only possible because of the generosity of churches, donors, volunteers, and funding partners. We are deeply grateful for the contribution of Methodist congregations, whose members support prison chaplaincy through prayer, volunteering, advocacy, and financial giving, including the generosity of Crossroads Methodist Church, Auckland. We also value our ongoing relationship with the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa and look forward to welcoming a new Methodist Church representative to our Board, strengthening a partnership that has long contributed to the governance and direction of prison chaplaincy.

The year ahead will be significant for TTPCA as we work towards securing a new long-term contract with Ara Poutama Aotearoa (Corrections) to continue providing prison chaplaincy services throughout New Zealand. We also aim to grow our volunteer and donor base, ensuring this vital ministry remains strong and sustainable for the future. Through all that lies ahead, we remain committed to our mission of being the hope that transforms lives and to ensuring that every person in prison has the opportunity to access spiritual care, support, and encouragement.

Suggested Decision:

1. The report is received.
2. Conference appoints Sela Finau as the Methodist representative to Te Tira Tūhāhā – Prison Chaplaincy Aotearoa.

F

Faith & Order



FAITH AND ORDER COMMITTEE

The Lectionary

We are grateful to the Rev Andrew Gamman for his work in preparing the Common Lectionary both for ourselves and the Presbyterian Church.

Though our preachers are not bound to use the Lectionary we would advocate its use, we acknowledge though there are occasions where the Lectionary does not offer suggested readings.

Input into the Diaconal Workgroup

Faith and Order accepted an invitation from Te Hapai O Ki Muri to participate in a Diaconal Workgroup, the Rev David Poultney attended a hui in New Plymouth.

Subject to the approval of Conference Faith and Order will be represented on a new Diaconate Task Group.

Liturgical Writing Group

This group has not met but a meeting will be scheduled soon, following our work on the Covenant Service our next task is to look at Rites of Initiation. Rites in which we enter the Church and deepen our commitment, baptism, confirmation, membership.

Liturgical writing must - among other things - hold two things together even if that is about managing the tension between them. To write out of and be informed by the universal or catholic tradition of the Christian faith and to write out of and speak to the particularity of this time and place.

Good liturgical writing in Aotearoa - New Zealand seek to speak as Christians have done in every time and place and to speak of here , this place and this time.

Artificial Intelligence

We are aware of the proliferation of Artificial Intelligence tools including in the hands of our presbyters and preachers. We support the Church taking a reflective and discerning approach to the opportunities and risks of Artificial Intelligence being always mindful of the dignity and autonomy of people.

Methodist Anglican Dialogue

Earlier this year the Rev Tony Franklin-Ross and the Rev David Poultney attended a meeting of the Anglican body which oversees the ecumenical conversations the Anglican Church is involved in in this country.

We noted that there is a lack of direction and energy to the Methodist - Anglican dialogue at the present time. In part I think this is a “where to from here” following the decision of Conference at KeriKeri to say that there was no consensus to affirm that *episcopate* is personally expressed in the person of presbyters who are serving or have served in the Presidential team. Bishop Ross Bay - who chaired the meeting - said that perhaps the dialogue had done what it could at this point in time and the dialogue needs the input and support of the senior leaders of both denominations. He said the bishops were looking at forming a team to further the dialogue and I conveyed this to the outgoing presidential team as something we may reply to in time.

It is planned that there will be a meeting of the current dialogue teams later this year when the Rev Tony Franklin-Ross is back from his studies in the United Kingdom.

Methodist Roman Catholic Dialogue

The first full year of the pontificate of Pope Leo has informed conversations in our dialogue this year. Our Roman Catholic colleagues note a change in texture in engagement with a Pope for whom English is his first language. We note the publication of *Magnifica Humanitas* this May, which focussed on the safeguarding of the human person and human dignity and agency at a time when AI - Artificial Intelligence - is developing with astonishing rapidity and being more and more used by people.

The Dialogue met at the East Coast Bays Methodist parish earlier this year, we are planning a joint pilgrimage to sites in Northland - Te Tai Tokerau later this year. In the meeting at East Coast Bays presented a paper on the history and development of the Covenant Service. This was offered and received in a spirit of receptive ecumenism, a dialogue which assumes each partner has something to offer and something to receive in our mutual engagement. A shared Covenant Service is planned for November to be held in the Roman Catholic Church in Takapuna, it will be led by the Rev David Poultney and the Bishop Steven Lowe, as at this point in time we cannot celebrate and share in the Eucharist together there will be a blessing and sprinkling of Holy Water in its place.

The health of the dialogue and the good relationships that mark it were shown by the attendance of Sr Sian Owen - the Roman Catholic Co convenor of the Dialogue at the inductions of the Rev David Poultney and the Rev Dr Trevor Hoggard in their new appointments on the North Shore.

We note the Rev Dr Trevor Hoggard - who has served on the international Methodist Roman Catholic dialogue as well as serving as co convenor of the dialogue in this country. Trevor has brought a huge amount of energy, wisdom and hope to his work in the dialogue and we owe him our thanks.

The State of the Dialogues - An Overview

We have heard many times that to be Methodist is to be Ecumenical. But like other things we tell ourselves it should be looked at from time to time.

Reports from Faith and Order routinely ask for Conferences support for our ongoing dialogues, we do it in ways which imply the dialogues in themselves are self evidently good. We do not now propose today they are not good or worthwhile.

However we can acknowledge our frustration, we can ask where is this going and we are right to do so. This is perhaps particularly so in our dialogue with the Anglican Church because there are times when full mutual recognition has seemed close only to elude us.

Our dialogue teams need new energy and new people. Our team for the dialogue with the Roman Catholic Church now consists of two people and that is not sustainable.

What does it take to be an effective participant in an ecumenical dialogue?

For a start it needs a firm sense of one's own Methodist identity and a belief it has taonga- gifts - for other Christians. It also needs a measure of humility, an awareness we too can learn and benefit from the wisdom of others. If you would think you might be interested in joining a dialogue team please contact the Rev David Poultney

Suggested Decisions:

1. The report is received.
2. Members of Faith & Order for 2027 will be David Poultney (convenor) Faiva Alaelua, Margaret Birtles, John Carr, Craig Fairhall, Faleatua Faleatua, Tony Franklin-Ross, Robyn Allen Goudge, Peter Lane, Foukimoana Sipu, Rowan Smiley and any such persons as nominated by the President.
3. Members of the Methodist team in the Methodist - Anglican Dialogue 2027 will be Tony Franklin-Ross (co - convenor) Kim Chiwoma, David Poultney.
4. Members of the Methodist team in the Methodist - Roman Catholic Dialogue 2027 will be David Poultney (co-convenor) Tony Franklin-Ross.
5. Members of the Liturgical Writing Group 2027 will be David Poultney (convenor) Mary Caygill, Darryn Hickling, John Carr, Te Aroha Rountree, Tara Tautari.
6. Conference acknowledges with thanks the service of Cathie Hoggard to Faith & Order and Trevor Hoggard both to Faith & Order and to the Methodist Roman Catholic Dialogue.
7. Conference acknowledges the legacy of Methodist involvement in ecumenical dialogue.
8. Conference while acknowledging there are challenges to ecumenical engagement encourages and supports its continuation in whatever forms seem appropriate at this time.



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

Luke 3:11: "Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same".

The Methodist Alliance is an expression of the love of God and our Methodist calling to embrace and care for the most vulnerable and excluded in our communities. The Alliance works at multiple levels to give effect to our mission. We work through the network of members, both parishes and missions, nationally making submissions to government and collectively with partner organisations, for example the NZ Council of Christian Social Services.

Our goal is to steer Aotearoa towards an equitable, sustainable future where everyone can thrive.

The context for our mahi – it is getting tougher

As all will know – things are getting tougher for people already struggling. The work for Alliance members is getting more difficult. The below is a brief explanation of what is driving this.

Aotearoa is facing growing social and economic inequality, driven by an overheated housing market, a tax system that favours property investment, and insufficient support for secure, well-paid employment. Despite sustained advocacy from communities and social sector organisations, a number of recent government decisions have intensified these challenges, including the reinstatement of interest deductibility for landlords, stricter sanctions on people receiving income support, and policies that further marginalise those experiencing homelessness. Rising housing costs, limited job opportunities, and inadequate income support are pushing more children, whānau, older people, and vulnerable communities into poverty and housing insecurity, with Māori and Pacific communities disproportionately affected. Restrictive benefit abatement thresholds can trap people in hardship by penalising part-time work, while homelessness continues to grow amid an insufficient supply of social and affordable housing.

At the same time, climate change is increasing the frequency and severity of weather-related crises, placing further pressure on communities and frontline services. While these issues are significant, there remains hope: we know the changes required to create a fairer, more equitable Aotearoa, and by working collectively with communities and partner organisations we can continue to advocate for policies that address poverty, expand housing opportunities, strengthen income support, and build resilience for future generations.

The Work of Alliance Nationally

Given the challenges our communities face nationally, the work of the Methodist Alliance is integral. Over the past year, we have made submissions on issues such as move on orders and drug overdose assistance protection, with both including a presentation directly to the Select Committee responsible for the legislation.

As a member of the New Zealand Council of Christian Social Services, we have also contributed to a combined Christian voice on issues of Social Justice, providing support to their Kua Mahue Poverty Report and the Older Person's Poverty Monitor. Consultation with government through these channels has included with Oranga Tamariki and the Social Investment Agency regarding their mahi with the communities most exposed to poverty and hardship.

Members from across the Alliance also form part of the NZCCSS Advisory Groups, contributing to advocacy regarding inclusion, children and whānau and older people as well as tenant support.

The Alliance has been deeply involved with the Tick 4 Kids campaign, asking political parties to make their commitments to children in Aotearoa clear, and publishing their results. We have also helped shape and amplify campaigns by the Coalition for Better Taxes and Common Grace Aotearoa, which make the case for a fairer, Te Tiriti honouring Aotearoa New Zealand.

Most recently, National Coordinator Hamish Jarvie attended the launch of the Child Poverty Action Group's Manifesto to Reduce Child Poverty, speaking to those in attendance in support of this integral piece of work.



Christchurch Methodist Mission

The Christchurch Methodist Mission continues to provide support to over 3000 people each year across Christchurch, Blenheim, Nelson and the West Coast. It's wide range of services include:

- Aratupu pre-school for low- income whānau
- Work in schools through the Mana Ake programme and private contracts
- Support to whānau and tamariki who have been referred by Oranga Tamariki
- Support to children who have been diagnosed with ADHD or anxiety and their parents (Te Whatu Ora contract)
- Building Financial Capability which this year introduced a no-interest loan scheme for both clients and staff in financial hardship
- Community Development work in the East of Christchurch, including operating the Blanket Bank
- Housing: Support to people to sustain their tenancies and to those living in Emergency Housing; the provision of Transitional Housing for Families and for Young People (including at the Christchurch Youth Hub) and the provision of long-term social and affordable housing at Wesley Village (older people) and throughout Christchurch and Blenheim for families. We now own 126 homes and lease a further 100 (approximately).
- WesleyCare, a 108 room rest home and hospital that is also widely known for its high-quality palliative care.

In early 2026, CMM took over the management of the New Brighton Union complex after the parish closed. The Blanket Bank now operates from where the Op Shop used to be, and CMM's community workers have a growing number of activities happening within the hub.

A significant focus for this year has been the Doors to Dignity campaign which draws attention to the Older Person's Housing crisis. The national launch of the campaign took place in the Grand Hall in Parliament co-hosted by the housing spokespeople of the 4 main political parties.

Homelessness continues to increase due to changes in government policy regarding emergency housing, the number of prisoners being released into homelessness and the lack of new social and affordable housing being built. With support from Government, a new Outreach Team was established in late 2025 to complement the work of Housing First which has, over the last 8 years, housed over 500 people who were long-term homeless. While these two teams are housing one person per day on average, twice that number are walking through our doors. We now have 270 homeless people on our waiting list for housing- and that number continues to increase each month.

With support from Lifewise, we were able to hold the inaugural Big Sleepout in August with 120 leaders and future leaders sleeping out in the new Te Kaha stadium in Christchurch and in Seymour Square in Blenheim. Participants had an opportunity to hear the diverse experiences of those who have been homeless and raised over \$128 000 for homelessness services.

Advocacy is becoming increasingly important, both through the media and directly to the Government and Select Committees (for example the Move-On legislation). Jill Hawkey sits on a number of

Government Advisory Groups including on Emergency Housing (MSD), Reform of Social Housing (MSD and MCERT) and the proposed Move On Orders (NZ Police).

CMM now has 336 staff. In January, we welcomed our first Pou Manukura. Jared Riwai-Couch (Ngāi Tahu, Kahungunu, Rangitāne ki Wairarapa) is supporting the staff, management and the Board as we implement our Te Tiriti Action plan and continue our bi-cultural journey. CMM is financially strong, having generated a significant surplus in F2026 and having assets worth over \$69 million. Surpluses generated will primarily be used for the development of further social and affordable housing. With no Government funding available last year for the building of new social housing, the CMM Board agreed to purchase 7 new houses (turn-key) for those on our Housing First programme.

Throughout all our work, we receive significant support from the parishes and the wider Church, including donations, food, blankets and prayers. Ngā mihi ki a koutou.



Hamilton Methodist Social Services

CONFERENCE REPORT 2026 — AT A GLANCE 2025/26

2,067 Meals served through our Monday Community Lunch	1,034 Volunteer hours contributed	237 Showers provided for people needing hygiene facilities
733 Attendances in Cookery Classes	1,022 Attendances in Indoor Team Sports	374 Attendances in Art & Craft
241 Attendances in NZ Sign Language Classes	107 Attendances in Brain Gym Plus	174 Attendances in Music Expression

WHO WE ARE

Hamilton Methodist Social Services (HMSS) is a social service mission of the Methodist Church in Kirikiriroa Hamilton. We provide practical support, connection, advocacy, and programmes for adults with disabilities, the D/deaf and Hard of Hearing community, and people experiencing hardship, isolation, or social disadvantage. Our work is grounded in manaakitanga, dignity, and inclusion.

KEY ACHIEVEMENTS IN 2025/26

- Strengthened partnerships with community organisations including The People's Project, Salvation Army, Te Rūnanga o Kirikiriroa, Orange Sky, Go Eco, Community Living, and Hamilton City Council.
- Refreshed our branding and launched a new website (www.hmss.org.nz) reflecting our new Strategic Plan and future direction.
- Strengthened the Cookery Programme and commenced work on re-establishing an Advanced Cookery pathway.

LOOKING AHEAD

Over the coming year HMSS will focus on:

- Introducing new **Waiata and Kapa Haka Programmes**.
- Developing an **Advanced Cookery Programme** and introductory cookery pathway.
- Strengthening financial sustainability.
- Deepening community partnerships.
- Continuing to embed Te Tiriti o Waitangi across all aspects of our work.

BOARD CHANGES

Rev. Alisa Lasi resigned following her appointment as President-Elect of the Methodist Church, and Natalie Levis resigned during the year. Sera Toduadua (Hamilton East Methodist Church) has also resigned. HMSS thanks all three for their service and contribution.

CLOSING

Every week HMSS provides food, support, connection, advocacy, learning opportunities, and a sense of belonging. While community needs

- Continued to provide Community Lunches, showers, food support, advocacy services, disability programmes, and New Zealand Sign Language services.
- Updated the HMSS Constitution to reflect modern governance practices, including participation in meetings via electronic means.

continue to evolve, our commitment remains unchanged: to walk alongside people with dignity, compassion, and hope.

He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata.
This is Methodist mission lived out in Kirikiriroa.

CONSTITUTION

OF THE

HAMILTON METHODIST SOCIAL SERVICES TRUST

Ngā Ratonga Hapori Weteriana o Kirikiriroa

BACKGROUND

- Hamilton Methodist Social Services Trust is established on behalf of the Methodist Church to carry on in the Region all forms of charitable, benevolent, educational and social work as is from time to time approved by the Church and TMA jointly.
- The funds now held by the Trust together with income derived therefrom, and together with all other funds, property, investments or assets after the date of this Constitution acquired by the Trust from any person or source directed or declared to be held upon the trusts set out in this Constitution, are acknowledged to be Trust Property.
- All Trust Property shall be applied by the Trustees in accordance with this Constitution.

Mission Statement *Methodist Church of New Zealand / Te Hāhi Weteriana o Aotearoa*

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.

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 kākanorua. Otirā, ko Te Tiriti o Waitangi te kawenata e whakaōrite ana i tā tātou noho hei tangata whenua, hei tauhiwi 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.

OPERATIVE PART

1. DEFINITIONS AND INTERPRETATION

1.1 In this Constitution, unless the context otherwise requires:

"Trust" means the Trust created by this Constitution.

"Trust Board" or "Board" means the Trustees meeting together as a Board.

"Trustees" means the Trustees appointed pursuant to this Constitution.

"Trust Property" means all real and personal property and assets of whatever nature belonging to the Trust.

"Church" means the Methodist Church of New Zealand / Te Hāhi Weteriana o Aotearoa.

"Conference" means the annual or biennial Conference of the Methodist Church of New Zealand.

"TMA" means The Methodist Alliance.

"Synod" means the Waikato/Waiariki Synod of the Church.

"Chairperson" means the Chairperson elected by the Trustees in accordance with this Constitution.

"Region" means the Waikato/Waiariki Synod District or such other area as may be determined by the Church.

2. OBJECTS

2.1 The activities of the Trust shall be conducted in accordance with the Mission Statement of the Methodist Church of New Zealand.

2.2 To provide social and community services within the Region in response to the needs of individuals, whānau and the wider community.

2.3 To coordinate with, encourage, support and resource Methodist and cooperating parish groups which seek to provide social or community services within the Region.

2.4 To establish, operate and maintain programmes, services and initiatives for persons who require support by reason of health issues, social disadvantage or family circumstances.

2.5 To engage and work cooperatively with Waikato-Tainui as mana whenua and kaitiaki of the Region.

2.6 To promote, support or undertake any other exclusively charitable purposes which are ancillary or complementary to the above objects.

3. THE TRUST BOARD

3.1 The Trust Board is responsible for the governance, strategic direction, and oversight of the Trust.

3.2 The Trust Board shall comprise not fewer than five (5) nor more than seven (7) Trustees, a majority of whom shall be members of the Church.

3.3 The Presbyter or Presbyters appointed by Conference to the Hamilton Methodist Parish and/or Hamilton East Methodist Parish shall be ex officio Trustees.

3.4 The General Manager of the Trust shall not be a Trustee.

3.5 Trustees shall be appointed for an initial term of three (3) years and may be reappointed for up to two further terms of three (3) years each.

3.6 New Trustees shall be nominated by the Trust Board, supported by Synod, and confirmed by Conference.

3.7 Conference reserves the right to terminate the appointment of any Trustee at any time.

- 3.8** Any vacancy occurring between Conferences may be filled by the President of Conference on the recommendation of the Trust Board, such appointment to continue until the next Conference.

4. PROCEEDINGS OF THE TRUST BOARD

- 4.1** A quorum for meetings of the Trust Board shall be a majority of the Trustees present.
- 4.2** The proceedings of the Trust Board shall be conducted in accordance with the Standing Orders of the Methodist Church of New Zealand, as amended from time to time.
- 4.3** The Trust Board shall meet at least once every three (3) months.
- 4.4** Meetings may be held in person or by electronic means that enable Trustees to participate simultaneously.
- 4.5** Meetings may be called by the Chairperson or by any three Trustees.
- 4.6** Failure to receive notice of a meeting shall not invalidate the proceedings of that meeting.
- 4.7** A resolution in writing, including by electronic means, signed or agreed to by a majority of Trustees shall be as valid and effective as if passed at a duly convened meeting.
- 4.8** Minutes shall be kept of all meetings of the Trust Board.
- 4.9** The Trust Board may appoint committees and delegate to them such powers and responsibilities as it thinks fit, subject to Conference authority.
- 4.10** The Trust Board may make bylaws consistent with this Constitution, provided any such bylaws are approved by Conference where required.
- 4.11** Any Trustee who has an interest in a matter being considered by the Trust Board shall declare that interest and shall not vote on that matter.

5. OFFICERS

- 5.1** The Trust Board shall appoint a Secretary.
- 5.2** The Trust Board may appoint such other officers as it considers necessary for the effective operation of the Trust.
- 5.3** Any officer may be removed by resolution of the Trust Board.

6. POWERS

The Trust Board shall have full powers to administer the Trust Property and to carry out the objects of the Trust, including (without limitation) the following powers:

- 6.1** To purchase, lease or otherwise acquire property.
- 6.2** To enter into contracts and agreements.
- 6.3** To manage, lease, licence, improve or dispose of Trust Property.
- 6.4** To accept gifts, grants, bequests or donations upon such terms as are consistent with the objects of the Trust.
- 6.5** To invest Trust funds in accordance with Conference policy and applicable law.
- 6.6** To enter into cooperative or joint ventures consistent with the Trust's charitable purposes.
- 6.7** To borrow money and give security where authorised by Conference.
- 6.8** To enter contracts where a Trustee has an interest, if interest is declared and the Trustee does not vote.

- 6.9** To operate and manage bank accounts.
- 6.10** To pay reasonable out-of-pocket expenses of Trustees.
- 6.11** To meet the legitimate costs of administration of the Trust.
- 6.12** To ensure the Trust remains exempt from income tax under the Income Tax Act 2007 or any Act replacing or amending it and remains registered as a charitable entity.
- 6.13** To cooperate with other organisations with similar charitable purposes.
- 6.14** To apply for, receive and manage grants and other funding.

7. FUNDS

- 7.1** The Trust Board shall control all Trust Property.
- 7.2** All monies shall be paid into accounts approved by the Trust Board and may be paid by electronic transfer or other lawful method authorised by the Trust Board.
- 7.3** Proper books of account shall be kept recording all receipts and payments.
- 7.4** The financial year of the Trust shall end on 30 June.
- 7.5** Annual accounts shall be prepared and audited or independently reviewed in accordance with applicable law and reported to Conference through TMA.
- 7.6** The Trust Board shall have discretion regarding investments, subject to its charitable obligations and Conference policy.

8. REPORTING AND RELATIONSHIPS

- 8.1** The Trust is accountable to the Church and to funding agencies for the stewardship of Trust Property.
- 8.2** The Trust shall be subject to annual review as required by the Church.
- 8.3** The Trust Board shall ensure appropriate communication with stakeholders.
- 8.4** An annual report shall be made to Conference through TMA.

9. EXECUTION OF DOCUMENTS

- 9.1** The Trust shall retain a common seal if required by law. Where a seal is used it shall be affixed in accordance with the resolution of the Trust Board and witnessed by two Trustees.
- 9.2** Documents may be executed electronically where legally permitted.

10. GENERAL

- 10.1** Nothing shall be done which may prejudice the charitable status of the Trust or bring disrepute upon the Church.
- 10.2** The Trust shall comply with the laws and regulations of the Church and with applicable New Zealand law, including the Charities Act 2005 (as amended).
- 10.3** No Trustee shall derive any personal pecuniary benefit from the Trust, except as expressly permitted under this Constitution.
- 10.4** A Trustee who is a professional person may charge reasonable professional fees for services rendered to

the Trust.

11. AMENDMENT

11.1 This Constitution may be amended by Conference, provided that any amendment preserves the exclusively charitable nature of the Trust and complies with Charities Services and Inland Revenue requirements.

12. LIABILITY AND INDEMNITY

- 12.1 Trustees shall not be liable for any loss to the Trust except where such loss arises from dishonesty, wilful misconduct or gross negligence.
- 12.2 The Trust shall indemnify Trustees out of Trust Property to the fullest extent permitted by law.
- 12.3 The Trust Board shall maintain appropriate Trustee liability insurance.

13. WINDING UP OR DISSOLUTION

- 13.1 The Trust may be wound up by resolution of the Trust Board or by Conference.
- 13.2 Upon winding up or dissolution, any surplus Trust Property shall vest in the Church or be applied to other charitable purposes within New Zealand as determined by Conference.

14. DECISIONS OF THE CONFERENCE

- 14.1 All decisions of Conference relating to the Trust shall be binding, provided the charitable status of the Trust is preserved.

EXECUTED as a Constitution of the Hamilton Methodist Social Services Trust

Chairperson Full name: Date:	General Manager Full name: Date:
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Approved by Conference of the Methodist Church of New Zealand

LEVIN UNITING Church and Community Centre

CONFERENCE REPORT 2025-2026

2025-2026 has been another busy and exciting year of growth, with Levin Uniting Church becoming a place where people can connect, participate, contribute and belong.

HEADLINE STATS

- 50 different community programmes and events regularly held in our centre with 2,000+ participants per month.
- Over 3,000 free community meals prepared and served and weekly kai donations distributed through a local iwi to whānau experiencing hardship.
- Partnered with a local organisation and schools to deliver the ADAPT living well programme for youth and adults with disabilities to develop capability and social connectedness.
- Manaaki Crew established as a co-designed initiative with people with disabilities to create meaningful future volunteering and employment pathways and greater independence.
- Facilitated Horowhenua Community Action Network, that brings together around 30 organisations to develop collaborative community-led responses.

BIGGEST ACHIEVEMENT OVER THE PAST YEAR

The Manaaki Crew was co-designed with people living with disabilities and brings together rangatahi struggling at college and adults with disabilities to build practical skills, confidence and future pathways. Volunteers from both church and community work alongside and support the Crew.

In July, the Crew catered for the Lower North Island Synod over two days. For many, it was their first experience in a semi-professional catering environment. They took responsibility, worked as a team and experienced a real sense of pride in what they achieved. The impact is captured in the words of two of the participants:

- BJ (ADAPT): "Sometimes people see my disability before they see what I can do. This gave me a chance to show my skills and be part of a team."
- Trayce (Year 12, Waiopahu College): "Working with people with different abilities showed me everyone has different strengths. It showed me I have something to contribute."

The Crew helps process and prepare vegetables for our weekly community meal, creating meaningful intergenerational opportunities to contribute. This success is opening doors to further training, volunteering and employment.

LOOKING AHEAD

The vision for our community centre is built around encouraging collaboration among organisations who respond to local needs, and we intend to explore more intentional ways to connect the groups who use our place and with whom we work. We are working to equip and increase the teams of people involved in the programmes we deliver and are excited to have recently welcomed some new participants from both church and community.

Our key challenge is sustainability, ensuring the people, volunteers, funding and facilities needed to meet growing community need are available for the long term.

Nā tō rourou, nā taku rourou, ka ora ai te iwi With your food basket and my food basket, the people will thrive

Despite a near halving of contract income for two of our three Youth Transition Houses, and substantial additional costs due to the fuel crisis earlier this year (we implemented a fuel allowance for staff), the Mission has delivered a financial surplus in this year's accounts.

This means our "rainy day" funds, our investment assets, have grown. The returns on these are expected to mean we can do more good work:

- Through income that covers programme shortfalls where we have them e.g. our Youth Transition Houses, or delivery like Sustaining Tenancies where we are getting the same dollars as we were 5 years ago, now worth a quarter less due to inflation;
- Helping us buy better the kind of kit that means we can do more, e.g. expanding the number of wired-up conference-call rooms, helping us with online delivery of Parenting Through Separation (now our most popular format), and service the many meetings and training sessions involved in ENRICH and ENGAGE;
- Helping us begin the electrification of our fleet, which will reduce running costs, radically increase the safety of staff on the road – the average age of our current fleet is 14 years, there is precious little safety tech cars that old – and help us meet our strategic goal of being more environmentally sustainable;

For 5 of the last 6 years the Mission has been able to show a surplus in our annual accounts, following losses as we invested in our capability, our productivity, and our capacity to provide changes that works.

This surplus means we can effectively pay ourselves back a little, for the next rainy day.

But we can be completely confident that more rainy days will turn up. The fuel crisis, economic issues, and government's fiscal tightening are hitting those we work with, hard. Coupled with demographic changes as our workforce ages and retires, those same issues also present a solid challenge to providers like the Mission.

Our recent history has been one of learning to adapt, and of laying in the capability, tools, and skills we will need to meet the coming changes to our sector. This surplus will help.

Finally, the Board and Management wish to record our enduring thanks to Julie Pearse MNZM, who stepped down as Board Chair in January after her second spell in the role as Chair. Julie joined the Board of the Methodist Mission in 2002 and during this tenure, she has demonstrated a deep commitment to purpose, and values driven governance. Through Julie's stewardship as Board Chair, she has strengthened the organisation, through periods of change, leaving it better for everyone who follows, and we are profoundly thankful to her for this service.



METHODIST MISSION NORTHERN

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.

The work of MMN in 2026 was based on the Strategic Outcomes below

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.

Methodist Mission Northern now operate as one organisation while legally remaining as separate Trusts. The new Trust Deed is the first step toward legal, operational, and strategic integration. Pam Elgar was appointed Chief Executive in February 2026 through the Connexional 4 x 4 process, with support from Te Taha Māori during the appointment process. Following the appointment, the three Trusts were reorganised under a single Chief Executive and executive leadership team, replacing former silos and differing work practices with a unified operating model.

Airedale Property Trust

- As part of one unified organisation, we made the decision to move to new premises. Lease and planning to ensure this was completed with effect 1 July. We are delighted with the outcome.
- Airedale Property Trust continued to make a grant to its parent, Methodist Mission Northern of \$693k.
- Everil Orr Care Centre continued to attract strong interest with 60 residents at the end of the financial year with only 8 vacancies, however, the sale of Occupational Rights Agreements proved difficult in line with the market sector.

The Village now only has one new unoccupied apartment for sale and one resale.

- The property team successfully located new premises in Auckland CBD to enable more of the 3 Trusts services to be working from the same location enabling greater collaboration between services.
- The property team subleased 335 properties across Auckland and Rotorua for the Housing First contract.

Achievements for FY2025/26

- 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.

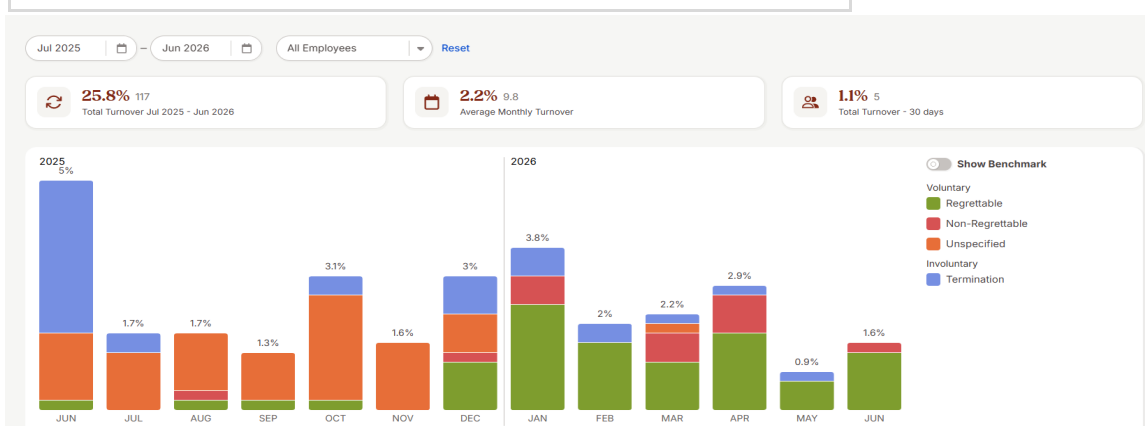
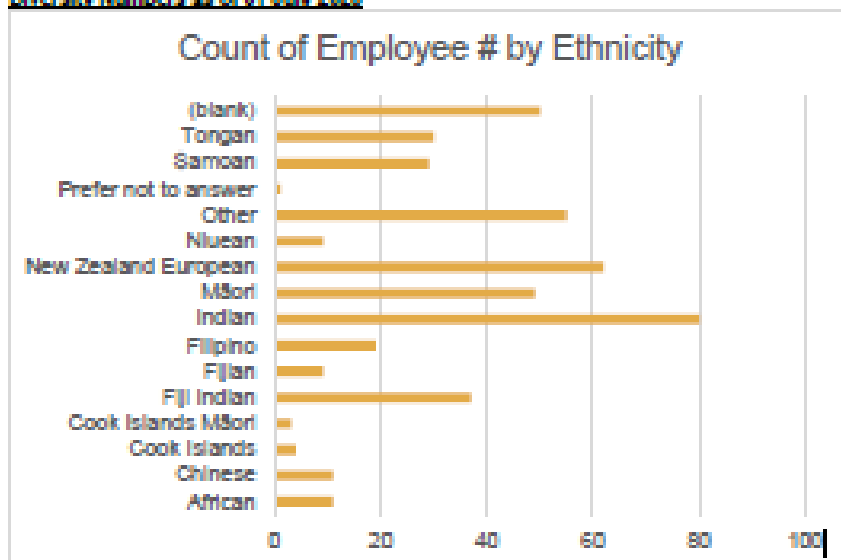
Reporting information for Methodist Conference Report July 2026

Headcount

Trust/ Division	Number of Employees as of 30 June 2026	
Airedale Property Trust	41	Permanent 38, Fixed Term 2, Casual 1

The Lifewise Trust	320	Permanent 305, Fixed Term 1, Casual 14
Methodist Mission Northern	4	Permanent 4, Fixed Term 0, Casual 0
Everil Orr Village Management	91	Permanent 86, Fixed Term 0, Casual 6
TOTAL	457	Permanent 430, Fixed Term 3, Casual 21

Diversity Numbers as of 01 July 2025



From 01 July 2025 to 30 June 2026, we have 114 new employees and 117 terminations, total growth for the period -0.6%.

Activity:

- H&D Community Support Worker Collective Agreement finalised for 2 years, 01 October 2025 to 30 September 2027.
- Big Sleepout 25 June 2026, received \$179,894.94; 10 July 2025, received \$210,000.00.
- Quality: Policy Review work begun, and Quality Plan for services developed.
- IT: migration of data from Gordon House, migration of files to SharePoint and IT requirements for office move.
- Health and Safety: continued awareness and support to teams regarding Health and Safety including incident reporting and review.

The Lifewise Trust Service	Activity Delivered	Output / Result
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Area / Deliverable		
Housing First	Support whānau into sustained housing	210 whānau housed
Youth Housing	Housing and support for rangatahi	Over 200 young people supported
Rotorua Residential Services	Residential accommodation and support	82 people supported
Supported Housing Pathways	Housing navigation and transition support	36 people assisted
Family Services (Mana Whānau)	Intensive whānau support and wellbeing services	54 whānau supported
Early Childhood Education	Early learning and development services	Approximately 100 children supported
Merge Café	Provision of affordable and free community meals	More than 4,700 meals provided
Community Outreach	Peer-led street outreach and connection services	Over 340 people supported
Community Connection Hub	Access point for housing, health, income, and wellbeing support	Increased referrals and service access
Peer Support Programme	Lived-experience engagement and advocacy	Improved trust, engagement, and support pathways
Health and Housing Navigation	Assistance accessing healthcare, accommodation, and social services	Individuals connected to essential services
Community Inclusion & Wellbeing	Building connected and inclusive communities	Strengthened social connection and community participation
Methodist Mission Values in Action	Delivery of services aligned with dignity, justice, inclusion, hope, and Te Tiriti partnership	Positive outcomes for individuals, whānau, and communities

Outcomes Delivered

- Increased housing stability for individuals and whānau.
- Improved wellbeing and resilience through family and community support.
- Enhanced access to health, housing, income, and social services.
- Reduced social isolation through peer outreach and community engagement.
- Stronger community inclusion through affordable food provision and relationship-based support.
- Practical demonstration of Methodist values through compassionate and equitable service delivery.

Methodist Mission Northern

Context and rationale

In 2008–2009, MMN was divided into three separate trusts: Airedale Property Trust (APT), Lifewise, and MMN. This structure proved ineffective, requiring three chief executives, three boards, and three distinct organisational cultures. It created unnecessary complexity, conflict, and cost.

Two Commissioners' reports were commissioned to identify a way forward. The final recommendations focused on realigning governance, restructuring leadership, and optimising services so that the organisation's operations reflected its mission and values while supporting long-term sustainability.

Key recommendations achieved so far

- Engage legal counsel to support the amalgamation of MMN, Lifewise, and APT into a single entity. Amending the MMN Trust Deed is part of this process.
- Appoint a remunerated Chair, establish a five-member board that includes an independent, remunerated Audit & Risk Committee Chair. These appointments have been completed, strengthening governance and compliance oversight.

- Transition to implementation of the new structure under a Connexional-appointed Chief Executive providing unified leadership, stronger strategic alignment, and more streamlined decision-making.

Pam Elgar, ONZM Chief Executive 	Ruth Bruce Board Chair 
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Ministry with the Deaf Trust

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.



Palmerston North Methodist Social Services Conference Report: Community Services Summary 2025-2026

Over the past 12 months, our services have continued to provide vital support to individuals, whānau, rangatahi, and communities across our region. Through social work, education support, counselling, food security initiatives, and community connection programmes, we have remained committed to strengthening wellbeing, resilience, and social inclusion.

Social Work Services

Our social work team has supported individuals and families experiencing a range of challenges, including financial hardship, housing insecurity, family stress, mental health concerns, and navigation of complex government systems. Demand for support has remained high, reflecting the continuing cost-of-living pressures faced by many households.

Education and Support for Rangatahi in Schools

Our school-based programmes have provided mentoring, advocacy, pastoral support, and early intervention services for rangatahi. Working alongside schools, teachers, and whānau, we have focused on improving engagement, attendance, wellbeing, and positive life outcomes. The need for accessible support within school environments continues to grow as young people face increasing social and emotional challenges.

Social Supermarket

The Social Supermarket has continued to provide a dignified and empowering response to food insecurity. Families and individuals have been able to access essential food and household items through a model that promotes choice, respect, and community connection. Demand has increased significantly throughout the year, highlighting the ongoing impact of economic pressures on vulnerable households.

Community Café

Our Community Café remains an important gathering place that reduces social isolation and encourages community participation. The café has provided affordable meals, opportunities for connection, volunteer engagement, and a welcoming environment where people from diverse backgrounds can build relationships and access support when needed.

Counselling Services

Counselling services have continued to support adults, children, young people, and families experiencing grief, trauma, anxiety, relationship issues, and mental health challenges. Waiting lists and referrals remain consistently high, demonstrating the growing need for accessible and affordable mental health support within our communities.

Sector Challenges and Future Outlook

The sustainability of community services continues to be challenged by an increasingly difficult funding environment. Competition for grant funding has intensified, with many philanthropic and community funding sources experiencing greater demand while available funding has not kept pace with increasing community need and operational costs.

At the same time, ongoing changes to government contracts, procurement frameworks, and commissioning models are creating uncertainty across the NGO sector. Looking toward 2028 and beyond, service providers are preparing for further changes in procurement expectations, reporting requirements, and funding arrangements. These shifts may favour larger providers and place additional administrative burdens on community organisations.

Workforce retention remains a significant concern. NGOs continue to face challenges attracting and retaining skilled staff when salaries often lag behind equivalent roles within government agencies and other sectors. Rising living costs, increasing service complexity, and constrained funding place pressure on organisations seeking to maintain a qualified and committed workforce while ensuring sustainable service delivery.

Despite these challenges, our commitment remains steadfast. We continue to serve with compassion, uphold our Methodist values, and work alongside communities to create positive and lasting change for those most in need.



SINOTI SAMOA METHODIST MISSION PUNAO'A Supporting Samoan Communities Across Aotearoa | 2025–2026

OUR COMMITMENT

Punao'a will continue to support Sinoti Samoa parishes and communities build capacity, developing young leaders, connecting parishes with funding and resources, and strengthening their community-led responses to social, cultural, health and wellbeing needs within their local communities.

HEADLINE STATS

- **Youth Leadership:** Young Samoan leaders engaged through NYLO leadership retreats, supported by Church Ministers and local parishes.
- **Housing:** Samoan families supported through the Hastings Punavaiola Village Project, led by the Hastings Samoan Parish.
- **RSE Support:** Samoan RSE workers supported across Taranaki, Hastings and Gisborne Samoan parishes through pastoral care, practical assistance.
- **Health & Wellbeing:** Health and wellbeing programmes delivered to strengthen health awareness, resilience and wellbeing across Samoan communities.
- **Climate Action:** Young people engaged through Tupulaga: Rising to the Planet, supported by the Methodist Alliance through a Tindall Foundation Grant, connecting youth leadership with environmental responsibility.

- **Supporting Homeless Communities:** The New Plymouth Samoan Parish, through its So’otaga Ministry, prepares and provides meals for people experiencing homelessness in the Taranaki community, offering practical support, care and connection.

OUR BIGGEST ACHIEVEMENTS

Youth Leadership: Punao’a through NYLO leadership has strengthened opportunities for young Samoan people to develop leadership, confidence, cultural identity.

Housing & Family Wellbeing: The Hastings Punavaiola Village Project has provided a community-led response to Samoan housing needs, supporting housing security, family wellbeing and culturally connected communities.

RSE Workforce Support: Across Taranaki, Hastings and Gisborne, Punao’a has supported Samoan RSE workers living away from their families through pastoral care, practical assistance and opportunities to participate in Father’s Day, Mother’s Day, Samoan Language Week and other church and community programmes.

Health, Wellbeing & Climate Action: Punao’a has delivered health and wellbeing initiatives that promote positive outcomes for Samoan families and communities. Through Tupulaga – Rising to the Planet, young people have also been encouraged to understand climate challenges and take action to care for our environment.

LOOKING AHEAD – 2026–2027

Focus: To build stronger, more capable and sustainable Samoan communities in supporting our Samoan parishes by:

- Building parish capacity to identify community needs, develop projects to prepare strong funding applications.
- Growing young leaders by creating meaningful opportunities for young people to participate in decision-making and contribute to parish life and local community missions.
- Strengthening sustainable support through partnerships, funding and programmes focused on housing, RSE pastoral care, health and wellbeing, youth leadership and climate action

Tamahere Eventide Home Trust



1. Mission statement

We continue to build a culture of inclusivity and respect. We aim for continuous improvement of facilities, services, and people in delivering resident centred care. We respect our heritage and our environment.

2. Challenges

We achieved a record number of villa and apartment ORA sales in the past year, despite the property market being very slow. Occupancy for the year was 93%, over both care facilities. Funding for aged residential care improved with a 4% fee increase for two consecutive years. The Ministerial Advisory Group Report on Aged Care in New Zealand was released in August 2026 with no certainty that this report will have any impact, as similar reports was done over the past 25 years and never implemented by any government. Government raising expectations with no commitment to change, reflects the history of aged care in NZ.

3. Staffing and Culture

We now provide twelve staff houses that provide safe, warm, and healthy living conditions for our staff.

Our diverse staff complement contributes and makes our facilities great workplaces that deliver resident centred care. Staff culture days allow us to celebrate our differences and our unity of purpose.

4. Information & report back

a. Financial performance

Revenue:	2022	2023	2024	2025	2026
Residents Fees	14,022,955	14,823,077	16,724,515	17,639,069	19,218,167
Rent Income	281,686	272,952	287,626	248,234	294,246
Village Income	3,916,934	3,035,837	3,459,702	3,834,042	4,427,509
Other Income	582,339	445,003	501,221	582,833	585,713
Total Income	18,803,914	18,576,869	20,973,064	22,304,178	24,525,635
Expenses:	2022	2023	2024	2025	2026
Admin	453,467	554,838	660,820	823,404	766,632
Village & Apartments	748,469	841,638	1,127,123	1,164,265	1,239,577
Audit	32,646	33,520	34,286	32,624	37,700
Wages	12,021,022	12,822,010	13,697,619	14,287,688	14,381,394
Employment related cost	338,093	551,974	373,645	308,217	304,213
Depreciation	792,848	789,458	800,916	839,439	880,342
Maintenance	310,743	348,821	332,018	403,220	400,013
Grounds	41,397	81,760	45,185	55,031	20,060
Medical	506,181	564,175	575,637	604,374	647,764
Catering	798,053	901,300	946,643	969,510	1,038,635
Therapy	32,801	36,528	36,038	35,906	25,966
Interest paid	5	102,355	366,292	42,562	-
Housekeeping	551,817	638,979	722,164	737,767	750,344
Total Expenses	16,627,542	18,267,356	19,718,386	20,304,007	20,492,640
Operating Surplus	2,176,372	309,513	1,254,678	2,000,171	4,032,995
Revaluation of Investment property	1,100,748	8,748,903	4,837,336	(5,580,296)	9,202,692
Revaluation of PP&E	-	-	318,784	-	-
Comprehensive Income	3,277,120	9,058,416	6,410,798	(3,580,125)	13,235,687

Cash flow improved as we issued ORAs for new villas, the resale of existing villas and aged care facilities contributing based on high occupancy levels.

b. Future developments

- **Tamahere Eventide**
 - Conversion of rooms to dual service rooms (Rest home/Hospital)
- **Atawhai Assisi**
 - Construction of 24 dual service rooms.
 - Development of the remaining 23 villas subject to property market conditions.
- **Care Facilities**
 - Planned renovation of public areas and rooms to ensure facilities remain suitable and able to provide for the care needs of our community.
- **Wesley Courts Village – Thames**
 - Future expansion is subject to adjacent properties becoming available for purchase.

The Board of Trustees leads the Trust through their dedication and commitment to Christian values & beliefs.

Louis Fick
Chief Executive Officer
26 August 2026

Vahefonua Tonga Methodist Mission Charitable Trust (SIAOLA)



SIAOLA delivers holistic, culturally grounded social services across Aotearoa (Branches in Auckland and Gisborne) supporting Pacific and Tongan whānau, at-risk youth, jobseekers, and new migrants.

Famili Va Lelei (Family Wellbeing & To'utupu Youth Services): Engaged **638 total participants** (315 in Q4) via MSD ROCC (Gang Recruitment Prevention) and Letters of My Sin creative arts; mentored **50 high-risk youth**; transitioned **77 rangatahi** to internal wraparound support. And distributed **194 food parcels** with Auckland City Mission.

Famili 'Api Lelei (Financial Wellbeing): **146 registered families** received pastoral navigation; **31 completed financial literacy plans** and achieved homeownership; **42 secured mortgagee pre-approvals**;

Famili Ako Lelei (Education & Drivers Licensing): Issued **613 driver licenses** (470 Auckland / 143 Gisborne) and conducted **297 CDTO (Community Drivers Testing Officer) practical tests** in Gisborne to clear employment barriers.

Whānau Ora (Tātou Collective): Supported 75 active whānau caseloads in Panmure and Ōtāhuhu, deploying \$50,000+ in direct emergency hardship and housing relief.

Famili Kaha'u Lelei (Employment & Settlement): Graduated **48 Pacific jobseekers** (67 total enrolled) under PEAP; launched specialist settlement support for Tongan migrants.

Famili Mo'ui Lelei (Health & Wellbeing): Reached **286 church participants** across 4 hubs via Fanafana Fakatu'amelie alcohol prevention, **311 participants** through Langovaka sessions,

Key Achievements

Level 2 Accreditation Secured: MSD ROCC review verified operational and clinical standards, unlocking sustainable funding pipelines across Health, Education, Justice, and Oranga Tamariki.

Housing & Employment Milestones: 31 families transitioned into homeownership; PEAP completed with 100% data compliance and zero early exits.

Regional & Cultural Impact: Established SIAOLA Gisborne as 1 of only 2 regional CDTO community drivers testing providers; staged youth production "LETTERS OF MY SIN", securing extended MSD F27 funding for Gang Recruitment Prevention.

Governance Recognition: CEO appointed Member of the New Zealand Order of Merit (MNZM) in the 2026 King's Birthday Honours for 20+ years of Pacific community leadership.

Pacific Pathways (Migrant Settlement): Delivering dedicated immigration and settlement navigation for incoming Tongan cohorts via the Pacific Settlement Support Services Trust.

Contract Expansion: Rolling out 3 new multi-year MSD Employment contracts across Auckland and Gisborne.

Wesley Community Action Methodist Conference Report 2026

Wesley Community Action continues to progress its Te Ahunga ki Tua (Strategic Directions) to 2035. We are seeing a clear strengthening of our commitment to Kaupapa Te Tiriti, and this commitment is increasingly evident across all parts of the organisation.



At a governance level, the Board has explored the implications of Te Tiriti for how we exercise leadership and stewardship. This has led to the appointment of co-chairs and the strengthening of our relationships with mana whenua. At a practice level, our understanding of the impacts of intergenerational trauma arising from colonisation is shaping how our kaimahi walk alongside whānau. This mahi is also strengthening our connection to our Methodist whakapapa and values.

We continue to support and invest in our 70 kaimahi, who undertake valuable work in communities across the region. During the year we implemented Te Wiki Wēteri, our version of a four-day working week. This initiative is having a positive impact on staff wellbeing and sustainability. Nevertheless, the pressures on our kaimahi continue to increase as the economic and social challenges faced by whānau become more severe.

Our three pou, whānau-led, community-driven, and warm-hearted, guide all our mahi. Through this approach, we recognise that lasting change occurs when it is led by the people seeking that change. As services and systems designed to support struggling communities come under increasing pressure, we particularly value the work of our Te Hiko team, who are supporting communities to design and lead innovative initiatives that enhance local wellbeing. We also continue to pursue partnerships that enable the development of quality, affordable housing.

Of particular concern is the Coalition Government's approach to gangs. Wesley Community Action works alongside a range of leaders, members, and whānau connected to gangs, and we witness first-hand the positive changes many are making in their lives and communities. We believe the Gangs Act 2024 represents a significant infringement of the human rights of this part of our community. When the rights of one group are diminished, the rights of all are affected.

Work is continuing to develop a viable business case for a new Methodist Community Centre on Methodist land in Waitangirua. A shared mission and purpose for the project has been agreed between the Wellington Methodist Parish and Wesley Community Action. Planning is underway to develop a

sustainable design, funding strategy, and operational model. Capital generated from the sale of the former St David's Methodist Church in Porirua could make a significant contribution to this development.

The Wellington Methodist Charitable and Educational Endowments Trust

Conference report:

The Wellington Methodist Charitable and Educational Endowments Trust is a long-standing Methodist philanthropic trust that invests in the education, development, and wellbeing of children and young people in the Wellington region. Guided by Methodist values and a commitment to Te Tiriti o Waitangi, the Trust provides funding to organisations, schools, and community initiatives that strengthen opportunities for tamariki and rangatahi, particularly Māori and Pacific young people. Through its grant-making, the Trust seeks to advance social justice, educational achievement, and community wellbeing.

The Methodist Alliance affirms the importance of this Trust and the value role it plays in these times. We would welcome an in-depth conversation with the trust about its operations and how its missions align.

Suggested decisions:

1. The reports are received.
2. Conference asks the Presidential team to write to the leadership of the newly formed government post the general election requesting:
 - changes in the abatement threshold regime for beneficiaries to incentivise work that meets their needs,
 - changes to our taxation system to better promote equity and fairness,
 - Increased investment in social and affordable housing.
3. Conference requests the Presidential Team to write to the leaders of all political parties requesting the repeal of the Gangs Act 2024, on the grounds that it represents a significant breach of the human rights of a group of New Zealand citizens and, as such, undermines the human rights of all.
4. Conference asks the President, Te Taha Māori, Kai Hāpai, Methodist Alliance to meet with the WMCEE trust to support their operations and alignment with Methodist bicultural approach.
5. Conference receives and affirms its support for the Constitution of the Hamilton Methodist Social Services Trust.
6. Conference thanks the Grafton Downs Board for the contribution of \$650,000.00 towards the Methodist Social Housing Fund.

The CMM Board for 2026-27:

Pam Sharpe (Chair), Martin Hadlee (Deputy Chair), David Caygill, Andrew Donaldson, Andrew Hercus, Losana Korovulavula, Jan Wright, Moana-o-Hinerangi, Graeme McGlenn

The Board of Wesley Community Action Board 2026-27:

Eugene Ryder (Co-Chair), Roger Blakely (Co-Chair), Hiueni Nuku, Patria Tamaka-Pairama, Murray Wu, David Hanna, Leah Haines, Simulata Pope, Kevin Jones

Methodist Mission Northern Board for 2026-27:

Ruth Bruce; Chair, Abhishek Solomon, Rev Arapera Ngaha Ph.D, Leon Wijohn, Ruanna Letalu, Sonia Pope, Pam Elgar (ex-officio) and another to be appointed by the President.

Methodist Mission Southern Board 2026-27:

Dean Delaney (Tiamana Chair), Carla Werder (Kaitiwi Tiamana Deputy Chair), Dr Sebastian Gehricke (Tarahi Trustee), Prof Richard Greatbanks (Tarahi Trustee), Julie Pearce (Tarahi Trustee), Jamie Smith (Tarahi Trustee), Rev Adam Taylor (Tarahi Trustee), Moana Wesley (Kāi Tahu Tarahi Trustee), Dr Michelle Schaaf (Tarahi Trustee), and Laura Black (Kaihautū Director).

Sinoti Samoa Board members for 2026-27:

Tumema Mita'i (Convener – Interim), Taito Malavai Levao (Secretary), Ruanna Tagaloasa Letalu, Olive Amani Tanielu, Toleafoa Tuimauga, Feagaimalii Naasona Te'o

Tamahere Eventide Board Members 2026-27:

Emma Falconer (Chairperson), Shane Vanin (Deputy), Leeanne Wilson (Secretary), Paul Bennett, Peter Schaare, John Walsh, Jason Jack, Lesila Halauafu and Carole Fleming.

Hamilton Methodist Social Services Board 2026-27:

Faye Blossom (Te Taha Māori Representative/Chair), Rev. Paula Moala (Hamilton Methodist Parish), Rev. Asaeli Tulagi (Independent), Irena Wetere (Independent), Lisa Campbell (Independent)

SIAOLA Board 2026-27:

Reverend Kalolo Fihaki (Chair), Dr Suliana Mone (Vice Chair) , Secretary – (role to be confirmed by AGM in September) Meleane Nacagilevu (Treasurer) Tauataina Tupou (Vice President Elect), Reverend Edwin Talakai (ex Vice President), Reverend Hiueni Nuku, Dr Manatu Fia, Dr Edmond Fehoko, Sami Paea Fifita

Levin Uniting Church Parish Council / Board (elected August 2026):

Rev. Sandra Williams (Minister & Parish Chair), John Brown (Lay leader), Ruth Rushton (Lay leader)

Levin Uniting Parish Council:

Richard Brendon, Denny Waihi, Barrie Buck, Susanne Carroll, Sharron Brizzle, Peter Cameron, Sally Kerr

Palmerston North Methodist Social Services Board 2026-2027:

Pat Handcock, Tim Kendrew, Robin Scott, Margie Comrie, Sanusi Fasilat Aramide

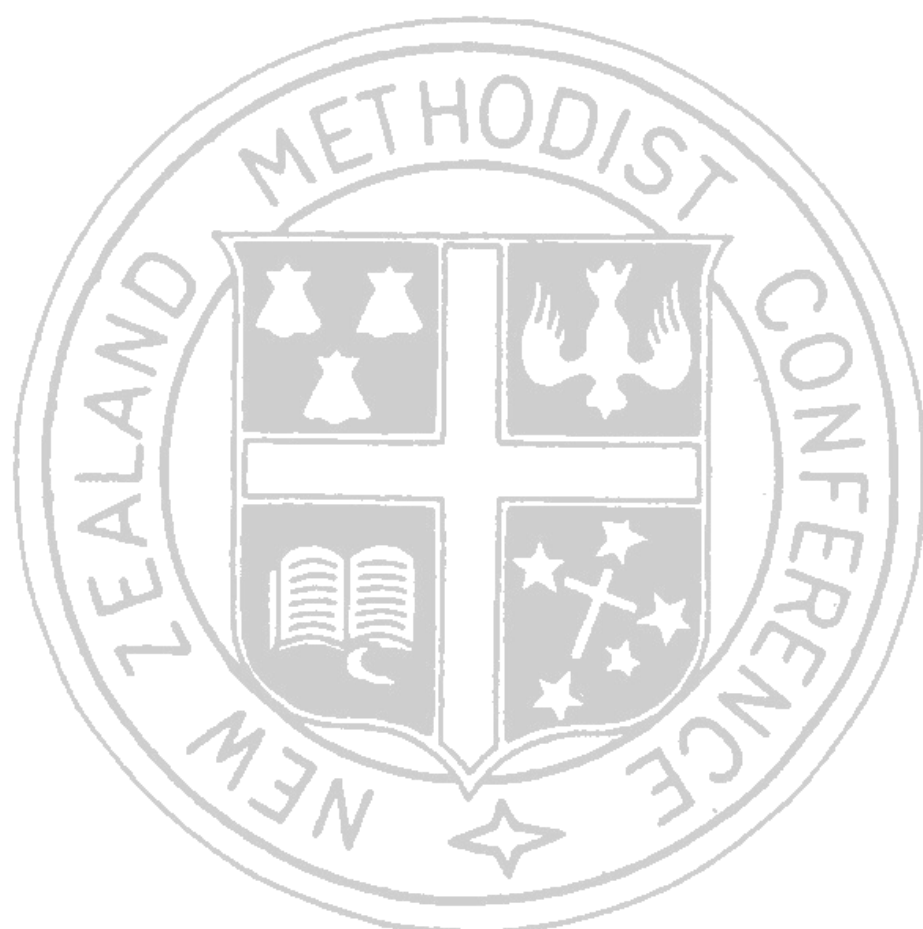
Ministry with the Deaf Trustees:

Peter Grundy (Interim Chair), Kathy Hohepa (Treasurer), Glenn Schischka (deaf representative), Marilyn Welch and Sandra Gibbons.



Mission & Ecumenical

- Methodist Mission & Ecumenical
- Christian World Service



METHODIST MISSION AND ECUMENICAL



Tirohunga/Vision – A connected, justice-seeking and globally engaged church, faithfully participating in God's mission.

Purpose – To strengthen mission and ecumenical engagement by integrating justice and global partnership.

This year 2026 the Mission and Ecumenical Board (MME) have spent most of their meetings working on the directive from Conference 2025 to seek a broader feedback from the synods on our strategy and job description for a new director papers. The two papers were sent to all eight synods in July for discussion at synod meetings for feedback to MME by August 15. Thank you to the three synods who sent feedback. We have since had a Zoom meeting to discuss your thoughts to send in our report to conference. From the feedback we wish to clarify some points.

The use of mission in our board name refers not to Mission Resourcing but an outward focusing mission committee reaching out primarily in the past to Papua New Guinea and Solomon Islands. We recognise now our need to work in the Pacific and wider Melanesia and West Papua areas. Our involvement with UCANZ is non-existent as this work is done by Te Hapioki Muri.

Ecumenical dialogue is covered by the Faith and Order committee as well as MME.

CWS is an aid agency whereas MME provides support through a theological underpinning.

The purpose of the director has been to provide information to the board to guide ecumenical relationships.

The board recognizes that this has been a good exercise to see what the rest of the church understanding of MME is and what we do. We recognize there needs to be further discussion around the word director.

The board recognizes the work of its members including the General Secretary, President and Vice President on their various committees which report back to the board. Reports from these entities follows:-

World Council of Churches

At the El Salvador meeting Rev Brett Jones from the Wesleyan Church of New Zealand holds the position of Regional Delegate however he was absent as was our General Secretary. MCNZ was represented by Rev Tony Franklin Ross, President Te Aroha Roundtree and Marama Hotere. This meant that Pacific leaders were seeking amongst themselves a mandate to speak to issues. It is tentatively planned that the next steering committee meeting will be hosted in Samoa in 2027, therefore our discussion around our level of engagement with Pacific Church nations is a relevant one.

Christian Conference of Asia

Appendix A

National Dialogue of Christian Unity

Appendix A

We would like to thank Olga and Pat Jacobson, Ernest Frank, Hilda Schroeder and East Coast Bays Parish for donations toward our overseas mission partners work.

We have this year also supported Elizabeth Salesa as a delegate to the CCA Asia Ecumenical Youth Assembly.

Appendix A

Christian Conference of Asia (CCA)

The fifth Asian ecumenical youth assembly (AEYA) was attended by youth representatives Elisabeth Salesa and Te Amorangi Dixon-Te Ahu. Organised by the Christian Conference of Asia (CCA) the programme took place from 17 April to 21 April, 2026 held in Chiang Mai, Thailand, under the theme “Break Every Yoke” (Isaiah 58:6). It continues our church’s legacy of vibrant youth engagement in Asia.

On 29-30 May Keita Hotere attended the Christian Conference of Asia (CCA) Programme Committee meeting in Chiang Mai, Thailand. The committee reviewed CCA’s programmes and activities from May 2024 to May 2026, celebrating achievements while identifying areas for growth and strengthening. CCA’s work ensures its ministries remain relevant, responsive, and prophetic in addressing the needs of churches and communities across Asia. Members encouraged CCA to continue and expand its support for vulnerable communities and contexts.

Looking toward the next CCA Assembly and the 2026–2029 programme period, key priorities identified included Asian contextual theology, migration and diaspora ministries, training ecumenical leaders, and strengthening ecumenical formation for younger generations.

Tara Tautari joined the International Consultation on “Ecumenism in Asia: Emerging Ecclesial Landscapes and Ecumenical Paradigms” in Chiang Mai 31 May to 3 June 2026. The consultation brought together CCA Programme and Executive Committee members, church leaders, and ecumenical partners to explore church unity in Asia, visible unity amid diversity, conciliar fellowship, prophetic witness, receptive ecumenism, and emerging ecumenical approaches. There was opportunity to farewell Dr Mathews George Chunkara for his leadership as the Tenth General Secretary of CCA, and welcome the appointment of Rev Jung Eun Grace Moon as the new CCA’s General Secretary, expressing confidence in her leadership for the years ahead.

National Dialogue for Christian Unity (NDCU)

The annual forum for the National Dialogue for Christian Unity (NDCU) was hosted at Whakatuora Centre, Mangere, Auckland on Friday 22 May 2026. Representation included Arapera Ngaha, Tara Tautari, Peter Norman, TeRito Peyroux-Semu, and Keita Hotere. A liturgy involving member churches guided the day’s discussions. Guest speakers included Deacon Nishan Basmajian of the Armenian Apostolic Church in Australia and Aotearoa New Zealand, who spoke about the Church’s role in supporting Armenian communities in the diaspora. Sue Stover shared Quaker perspectives on prayer, highlighting the practice of listening for “the promptings of love and truth.” Ongoing discussions on the constitution and how churches can engage in and express national dialogue for Christian unity in Aotearoa New Zealand on a bicultural basis, including our relationship with Te Rūnanga Whakawhanaungatanga o Aotearoa (TRWH). The Salvation Army was accepted as member of the NDCU. Further information is available on the NDCU website: www.ndcu.org.nz

Suggested Decision:

At this point of time as I write my report we have only had three of the eight synods feedback. We feel we need to have feedback from all synods before moving forward and need to hone the job description further.

1. The report is received.
2. Conference affirms ongoing relationships in partners in mission with the United church in 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 Runanga Whakawhanaungai Nga Hahi O Aotearoa (Maori Council of Churches).
4. Conference reaffirms Te Hahi Weteriana O Aotearoa (MCNZ) representatives to National

Dialogue for Christian Unity (NDCU) shall be President, General Secretary, Rev Dr Susan Thompson, Rev Keita Hotere and Director MME.

5. Conference reaffirms its membership and participation in the World Council of Churches, the Christian Conference of Asia, the Pacific Council of Churches, Methodist Consultative Council of the Pacific, and the World Methodist Council.
6. Conference affirms Rev Dr 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.
7. Conference reaffirms the role of MME as a stakeholder in the Religious Diversity Centre.
8. Conference affirms Rev Keita Hotere as a Programme Committee member of the Christian Conference of Asia.
9. Conference thanks Catherine Petaia for her work of looking after the MME finances.
10. MME membership for 2027 be Jackie McGeorge (Chair), Rev Ian Faulkner, TeRito Peyroux-Semu, Te Aroha Roundtree, Rev Abhirshek Soloman, President, Vice President, General Secretary, Rev Dr Susan Thompson WCC rep, Rev Keita Hotere CCA and NDCU rep, Marama Hotere WCC rep, and Rev Tony Franklin-Ross WCC rep.

Jackie McGeorge
Chairperson

CHRISTIAN WORLD SERVICE

The moment you separate body and spirit, you have death.
By separating faith and works you get the same result.
James 2:26
Those indwelt by the Holy Spirit should be at the forefront
of the fight for gender, racial and social justice.
Nicky Gumbel

Thanks to the faithful support of the Christian World Service (CWS) family, we have continued into our 81st year as the oldest international aid and development organisation serving people in the name of the Church across Aotearoa/New Zealand. Inspired by our shared Christian values towards humanity, our core objectives remain to build awareness and to act on global suffering, injustice, poverty, and peace. The Board is now at an advanced stage of navigating a fresh direction. While the new strategy has a plethora of objectives, two key elements involve: 1) placing significantly more emphasis on our closest neighbours across Oceania and 2) reducing the number of international partnerships so we may increase funding (and therefore impact) to a fewer number.

OUR WORK

Current Development Work

While a change of direction is exciting in that it leads to new opportunities, there is also a tangible cost. The fresh focus means that some of our long-standing partnerships around the globe have either come to a close or are in their final cycle of funding. With the end of a chapter, there is naturally grief and sadness associated with loss. We wish each of the organisations the very best for their future and God's blessing on them.

The following overviews activity that CWS is currently supporting (listed alphabetically).

- **Anglican Missions Board and Diocese of Polynesia (Polynesia):** Community Integrated Vulnerability Assessment (CIVA) was designed by experts in disaster preparedness and vulnerability mapping. This activity will create a baseline needs assessment for vulnerable communities to use for increasing community-wide awareness and to become better prepared. This project will enable CIVA surveys across six vulnerable settlements in Fiji, with the aim of strengthening regional collaboration and sharing experiences with other Pacific partners. The programme will develop coordination and regional capability building into Melanesia and will include prepositioning of emergency response equipment in Vanua Levu.
- **Developers (Philippines):** This activity is focussed on the remote barangay of Tabon to bolster the economic resilience of island families, improve community health, and ensure the sustainable management of Tabon Island's natural resources. It comprises several components including: 1) Micro-enterprise for enhancement of family livelihoods, 2) Facilitation of Farmerto-Farmer Consultations/trainings, enlisting the expertise and knowledge of commercial farmers to bridge technical needs of Tabon farmers, with the hopes of expanding into commercial markets, 3) host a nutrition and cooking seminar providing practical knowledge regarding healthy family nutrition and cooking practices, 4) host an Island Kitchen Event showcasing local farmers' produce and culinary skills including the promotion of sustainable local food production, 5) facilitate workshops with

local government, local fisher leaders, and representatives from the municipal government to draft the Barangay Tabon Fisheries Code/Ordinance, 6) conduct assessment meetings regarding the implementation of previously approved Mangroves and Waste Management ordinances.

- **Movement for Land and Agricultural Reform (Sri Lanka):** The project focuses on strengthening People's Planning Forums, grassroots advocacy, and sustainable agricultural practices to enhance the livelihoods and rights of smallholder farmers. Through participatory engagement, it will provide training in agroecological farming methods, advocate for policy changes that promote economic empowerment through cooperative development. Additionally, it will facilitate research and documentation on the socio-economic impacts of agroecology to provide evidence-based recommendations for policy reforms. A significant aspect of the project is the integration of climate resilience strategies into agricultural practices, ensuring that communities are equipped to mitigate and adapt to climate-related challenges. By fostering a network of empowered farmers and community leaders, the project will establish a strong advocacy movement that influences national policies and strengthens local governance structures. Women and youth play a crucial role in these initiatives, ensuring gender-inclusive leadership and equitable resource access.
- **Social Action for New Development Trust (India)** This initiative aims to empower women and girls by addressing sexual violence and gender inequality through a community-led, systems-based approach. Operating in the rural districts of Tamil Nadu, the project combines legal support, awareness-building, and stakeholder engagement to create a safer, more inclusive society. The project aims to train 3,000 volunteer community members to act as local change agents. The program ensures access to justice for at least 90 survivors of sexual violence through legal aid and support services. Simultaneously, 2,500 women and girls will be sensitised to gender-based violence, legal rights, and reporting mechanisms, while 60 men and boys will be engaged to shift harmful gender norms. Additionally, the project will train 250 key stakeholders—including police, Panchayat leaders, and educators—on gender-responsive governance.
- **Tonga** In partnership, with the Ministry of foreign Affairs and Trade, the Tonga Community Development Trust 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.
- **Uniting World (Solomon Islands) and RENEW Pacific (AUS Government):** This project will transform energy access in remote communities in Choiseul and Malaita Provinces by installing approximately 140 kW of solar systems on schools, health centres and churches used as evacuation centres, or for community events, education and health programs. The systems will power lighting, refrigeration, communications equipment and water pumping, alongside streetlights to improve safety in community spaces. Around 8,630 people will benefit from reliable renewable energy that strengthens essential services and disaster resilience, supports climate-resilient livelihoods and improves safety during emergencies and non-emergency times. Reliable electricity will allow clinics to store medicines safely and provide continuous care, while schools will be able to enhance learning environments and outcomes by operating lighting, fans and digital learning tools. Solar-powered cold storage will enable fisherfolk to preserve catch, and access higher-value markets, while electricity can also support small enterprises such as sewing and tool use.

Current Emergency work

CWS partners with the ACT Alliance (ACT), a global organisation, affiliated with the World Council of Churches. ACT has over 120 member organisations around the globe who either support or deliver emergency response during times of natural or human disaster.

This last year CWS has contributed funds to support our colleagues in:

- **Lebanon:** People affected by the conflict including internally displaced persons have received immediate lifesaving, emergency support. Specifically, they have had access to support aimed at restoring livelihoods. Additionally, they have learnt social cohesion tools of communication.
- **Myanmar:** For emergency relief following the earthquake that struck central Myanmar in

March 2025. Affected communities have had access to emergency food assistance through cash for food programmes, safe places for refuge, and psychosocial support for children and families. Additionally, the funding has allowed for access to safe and hygienic sanitation facilities, clean water supply and shelter assistance.

- **Palestine:** People affected by the hostilities in Gaza received immediate lifesaving, emergency support through cash transfers, livelihoods, food, emergency health services and delivery of medical supplies. Additionally, women, vulnerable individuals and children, have received psychosocial support. Families have had access to improved shelter, while teachers, parents, and pedagogical professionals in East Jerusalem, the West Bank and Gaza have had enhanced support to respond to emergency.
- **South Sudan:** For responding to recurrent conflict, food shortages and natural disasters, including the recent severe flooding across the country. Specific activity provided access to life-saving food assistance/cash transfer and livelihood support, access to safe water and improved hygiene, education, shelter, water, psychosocial support and to promote peaceful co-existence.
- **Sri Lanka:** for response associated with the catastrophic flooding and landslides of cyclone Ditwah in Nov 2025. This project provided immediate response through cash assistance to the most affected families. Rapid assessment indicated that food insecurity and loss of income were the most immediate problems, with many markets disrupted and thousands of families unable to meet daily needs. The intervention focused on displaced households, low-income families, elderly persons, women-headed households, and families with children, as these groups are the most vulnerable and least able to recover without external support.
- **Ukraine** As Ukraine enters its 4th year of full-scale war and the eleventh year of conflict, the humanitarian crisis remains severe. 12.7 million people are left in urgent need of assistance and 3.6 million internally displaced, having lost homes and livelihoods. Nine million people are projected to remain below the poverty line. The ongoing conflict, compounded by displacement, infrastructure damage, and restricted access to essential services, has demanded an adaptive humanitarian response provided through ACT Alliance members.
- **Early interventions:** For immediate response to disaster through contributing to the ACT Alliance rapid relief fund. In line with our commitment to locally led response that offers a distinct advantage in providing a timely, contextualised high quality, immediate disaster intervention, this fund prioritises supporting local ACT implementing partners at the point of need.

OUR MINISTRY RESOURCING

CWS is extremely grateful for churches that share our vision of hope and life for the world's most vulnerable. This last year, we received some generous bequests that have supported our cause and assisted in future proofing the organisation. We continue our Christmas and seasonal appeals to church congregations and individuals within the CWS family. The 'Gifted' programme supports different themes of concern to CWS. A new initiative is called 'LIFT'. It seeks partnership with those who have access to higher levels of finance and who are committed to poverty eradication and the reduction of human suffering. We are also intentionally investing in our online presence to reach out to individuals who share our values but may not be or are no longer involved in our communities of faith. A significant overhaul of our website and social media has been initiated. This includes beginning a 'World Watch' podcast. The first episode has dropped on Spotify and interviews a previous CWS Director, the humanitarian activist Rev Brian Turner.

OUR PEOPLE

Sincere thanks is extended to the people who serve CWS. To each of our Board members, our small dedicated team of staff, and to our volunteers who pack appeal envelopes and assist in administration - we say ka pai!

This year we have enjoyed stability in our team whether paid or volunteer; however, we were shocked by the unexpected brain aneurysm suffered by our International Partnerships Lead. Rob Wayne left work with a headache one Monday evening at the end of March, was admitted to hospital the next morning and sadly passed peacefully, accompanied by his family two days later without pain. Our global partners who worked with Rob responded quickly expressing their condolences and appreciation for his work. The Social Empowerment Education Programme in Fiji said “Rob was such a wonderful person. I am picturing his smiling face right now, his questions, his quick response that was well thought through and careful, his patience. What a loss.”. The Community world service Asia responded by saying “Rob was committed, caring and hard-working team member. Rob understood the pain of communities in distress and always went out of his way to help and serve”. The Mission for Sustainable Advancement in South Sudan lamented “My heart is broken! OMG! I am in total shock on seeing this message. What a dark moment for us. Rob, your memories, the times we had in Kampala in 2016 your smiles to me a few weeks ago through video breaks my heart so deeply”. Rob will be remembered globally for his care of those who were disadvantaged, and in particular, for those who are suffering. We grieve with his family and friends over the loss and pray God’s comfort and support be theirs.

As well as our own team, we pause to acknowledge our strategic partners:

- ACT Alliance
- Anglican Church of New Zealand and Polynesia
- Botting Legal
- Christian Churches New Zealand
- David Ellison Trust
- Diocesan School for Girls, Auckland
- Methodist Church of New Zealand
- Methodist Women’s Fellowship
- Ministry of Foreign Affairs and Trade
- Presbyterian Church of Aotearoa New Zealand
- Religious Society of Friends (Quakers)
- Snowden Watts Trust
- World Day of Prayer

CONCLUSION

Please pause to pray for those actively working for the causes we represent. We also warmly invite your congregation to financially support our ministry and to advocate for poverty eradication, peace and justice.

Ngā manaakitanga
Fei/Chair

Tim Pratt, /Director,

Suggested Decision:

1. The report is received.



Communications

- Communications Committee
- Media & Communications



COMMUNICATIONS COMMITTEE

Moving towards a coherent connexional voice

The key challenge facing the Communication Committee (CC) is ensuring effective communications across the entire Connexion. While it is important to acknowledge and respect the autonomy of individual Synods and their diverse communication platforms, maintaining a truly connexional approach requires active representation from all synods within Te Hāhi. This inclusive structure is essential to foster unity and prevent communication silos, enabling everyone to stay informed and engaged.

It is clear that the MCNZ cultural synods are effective in their communication channels, however there is little sharing of information between the communities and no pathways to facilitate this transfer of information. We have some basic data or analytics regarding website user/MCNZ reader journeys and on what platform people are accessing information. For example 83% of Touchstone readers open it on a computer and 17% on their mobile phone – maybe a reflection on the age group that reads Touchstone. The purchase of some more analytical tools will enable us to gather more information to support and assess user journeys that will help us to grow and engage more with external and internal audiences. A survey in 2025 reported that many Parishes include a link to Touchstone in their e-newsletters and that they print the PDF version of Touchstone for those who prefer this type of format.

To support a more integrated approach to using the various communications platforms within Te Hāhi, members of the CC held an online meeting earlier this year with Ben Hollebon, Director of Digital Engagement for the Methodist Church UK. He shed light on the immense possibilities available in communicating with external and internal audiences and how to gauge and grow the interaction. This proved to be a valuable ‘circuit breaker,’ allowing Ben to outline a clear strategy for transitioning from a collection of largely separate publications and communication channels to an integrated communication ecosystem.

At its meeting in August the Communications Committee decided that an audit of MCNZ communication needs to be undertaken to determine where we are with our MCNZ digital and communications footprint.

Consultation to involve:

- Connexional Office administrators (Website, Touchstone. Connexions, Facebook)
- Te Taha Māori representatives
- Synod superintendents – to report on all parish websites, newsletters and communications activities
- Te Hāpai Ō Ki Muri representatives
- UCANZ co directors Rev Andrew Doubleday and Rev Andrew Howley
- Youth representatives for all Synods
- MCNZ YouTube administrators (Michael Lemanu & Felonitesi Manukia)

¹ Vahefonua Tonga FaceBook page has 4 to 5,000 followers with five to six administrators

Wase Wase use facebook regularly to connect with parishioners and Wase Wase youth use FaceBook and Instagram with content curated by a team of five.

Sinoti Samoa communication channels include FaceBook, Tik Tok and Instagram

In compiling a record of what communications channels are currently being used – and how effectively – we can determine a communications plan and strategy for the future that will enable better engagement and more effective use of channels and platforms to share our stories and our gospel message. This will include an audit of the website platforms currently being used by Synods and Parishes. A recommendation from our 2025 report was to organise workshop webinars for Synods and Parishes on how to set up and maintain a website. However, due to the wide variety of platforms in use, this proved more complex than originally envisaged.

The CC decided that funding earmarked for a communication Wananga and general consultation is to be used to engage a specialist on a fixed term contract to conduct a digital audit, define

communications needs and scope a future Connexional digital role. It will provide an overview of the full Connexional communications footprint and its audiences. The findings will inform the communications plan.

This is an opportunity to move from a collection of communications to a coherent spirit led Connexional voice that reflects the life, diversity and calling of Weteriana o Aotearoa.

Skills based and representative committee

Recent additions to the committee Moerah Feaunati (Sinoti Samoa) and Naomi Taserenavanua ((Wasewase o viti Kei Rotuma) as well as bringing their Pasifika cultural views and voices to the Committee, they also bring a youthful perspective, presence and outlook. Other members are key communicators within their Synods and have a working knowledge of the media including digital engagement. We do not have a representative from Te Taha Māori – we appreciate that this is a person capacity issue however we would welcome their participation in developing an authentically bicultural Communications Strategy.

Resourcing for a sustainable future

The current Connexional Communication model relies heavily on volunteer capacity and limited editorial resourcing a sustainable future may require a digital director (depending on outcome of the digital audit) and additional external expertise for Pod casts.

Renaming Touchstone

Throughout the past year, the committee has explored the possibility of renaming Touchstone. This initiative aims to ensure the name more accurately embodies a bicultural perspective and embraces a Moana framework, reflecting the diverse values and identities within our community. A suggested name is Pūkōrero Wairua (carries sacred story) and speaks relationship, spirit and place. This should be included in the consultation process mentioned earlier.

Media Guidelines

In 2025 Law Revision asked the Communications Committee to develop a draft policy on how to deal with media issues at a Parish level. The aim of the policy is to provide, clear, simple guidance for parishes. More detailed legal and safeguarding considerations can be addressed through future revisions if necessary. It will be reviewed annually by the Communications Committee and amendments made considering new technologies, legal changes or pastoral needs and should be considered in conjunction with other church policies. A copy of the policy is attached as Appendix 1 to this report.

A suggested decision in our 2025 Conference Report was to explore engaging a media consultant as required to foster relationships with secular media. The CC decided not to pursue the matter further at this stage.

We are very pleased to report that all necessary steps to disestablish the Methodist Publishing Board have now been completed, in accordance with the 2024 Conference decision

Acknowledgements

In conclusion I would like to thank all the members of the Committee it has been a challenging year as we grapple with how we manage oversight over the different communications channels. The committee meets twice a year in person and the other meetings are hybrid meetings via teams.

We were sorry that Iliesa Tora had to withdraw from the Committee. He is a seasoned journalist and his insights to how the secular media works was very valuable to the committee. Rev. Peter Norman was ex-office to the committee I asked him to stay on it once his term as Vice President ends and this he has agreed to do.

I would like to thank Ady Shannon (Editor Touchstone) for her initiative in contacting Ben Hollebon of the Methodist Church, UK and as I say in the report it was a 'circuit breaker' giving us a strategy of how to develop an integrated communications ecosystem.

As always I appreciate the work of Jane Pinney for her competent management of our finances.

Appendix 1



The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa

PARISH MEDIA POLICY FOR LAW REVISION COMMITTEE

Date: 09.06.2026
To: Law Revision Committee
From: Communications Committee
Subject: Church Parish Media Policy – MCNZ

Public statements regarding issues of national or global significance - including accusations of wrongdoing by church personnel - will be generated and issued by the President of MCNZ or their delegate. Where a Presbyterian or parish representative is in doubt regarding their authority to issue a media statement, or respond to a media enquiry, immediate advice should be sought from the Synod Superintendent, General Secretary or The President.

1. Purpose

This policy provides guidance for church staff, volunteers, and parishioners on the appropriate use and engagement with media, including social media, traditional media, and internal communications.

The aim is to protect the integrity of the church, safeguard personal privacy, recognise Te Tiriti o Te Waitangi and our churches ongoing commitment to a bicultural journey, and promote the Gospel message respectfully.

2. 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.

3. Media Channels Covered

- Social media (Facebook, Instagram, X/Twitter, TikTok, YouTube etc.)
 - Church website and newsletters
 - External media (TV, radio, newspapers)
 - Video and photography
 - Live streaming services
 - Internal communication tools (e.g., email groups, WhatsApp)
-

4. Guiding Principles

All media activity should reflect the MCNZ Mission statement. All media-related actions must comply with:

- MCNZ policies and Church Law
- New Zealand Legislation and Acts including but not limited to:
- Vulnerable Children Act 2014
- Oranga Tamariki Act 1989
- Privacy Act 2020
- Defamation laws
- Films, Videos and Publications Classification Act 1993
- Copyright Act 1994
- Broadcasting Act 1993
- NZ Human Rights Act (especially anti-discrimination provisions)

Written consent must be obtained before publishing photos, videos, or personal information (especially of children or vulnerable adults).

Images and video's must be respectful, dignified and culturally sensitive.

Opt-in forms are required for livestreams, group photos, or testimonies shared online. Children under 16 must have parental/guardian consent.

5. Use of Social Media

- Posts made on official church social media accounts must not misrepresent the church, or promote divisive or harmful content.
 - Personal social media use must not misrepresent the parish or promote divisive or harmful content.
 - Sites should be monitored regularly and any inappropriate comments deleted/blocked.
 - Individuals should not be named or tagged without their consent.
-

6. Engagement with Journalists and External Media

- If an issue is of significant public interest, media personnel should be directed to the General Secretary. The Synod Superintendent should be consulted when there is uncertainty about whether an issue meets this threshold or requires escalation to church leadership.
 - Parishes and other MCNZ associated entities and organisations should appoint a designated spokesperson to deal with media inquiries. Spokespeople should be provided with training and adequate resources for this engagement.
-

7. Church Website and Publications

- Content should be reviewed for accuracy, tone, and legal compliance before being published.
 - Regular updates and content audits are required.
 - Ensure accessibility compliance (Web Accessibility Standards NZ).
-

8. Photography and Video Recording

- Signage should be clearly displayed when photography or recording is occurring.
 - People should have the ability to opt out of being photographed or filmed.
 - Children's images must never be used without written parental/guardian consent.
-

9. Livestreaming and Online Worship

- Inform parishioners in advance of all livestreams.
 - Provide non-recorded seating areas for those who prefer not to appear on camera.
 - Clearly communicate how and where services will be broadcast or stored.
-

10. Breach of Policy

Violations may result in:

- Removal of content
 - Verbal or written warnings
 - Restrictions on media access
 - Disciplinary action
-

11. Contact Information

All media inquiries or policy questions should be directed to:

Parish Media Contact Person: [Name]

Email: [Email Address]

Phone: [Phone Number]

12. Review and Oversight

The communications committee will annually review this policy. Amendments will be made as necessary considering new technology, legal changes, or pastoral needs.

Date Approved _____

Date for Review _____

Suggested actions:

1. That the report be received
2. Adoption of the media policy for inclusion in the Law Book
3. Communication Committee members for 2027 will be Pauline McKay (Convenor) John Carr, Peter Norman, Barbara Peddie, Michael Lemanu, Lavoni Manuka, Moerah Feaunati and Naomi Taserenavanua and Te Taha Māori representative as appointed by the President on advice from Te Taha Māori.

Pauline McKay, MPB Chair / Communications Committee Convenor

***PACT MEDIA AND
COMMUNICATIONS GRANTS 2026***

The Prince Albert College Trust- Media & Communications Committee continues to engage in lively debate and dialogue. We do this work on behalf of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa.

Our working meeting included the dispersion of funds through the successful applications.

Once again, in reading the applications we received this year, it was encouraging to note that many of the congregations /rohe are continuing to find new ways to explore more creative theological Methodologies while retaining their current worship styles.

The 'askings' continue to be far greater than what is available to disperse.

Again, it was decided that the maximum grant allocation this year per application would not surpass \$2500.

It was noted by the Convenor most applications were received before the close off 5pm 30 June 2026. Thank you. We encourage Conference to explore how the Prince Albert College Trust can enable more funds to be available to assist Congregations and Rohe in these Media and Communication projects.

The Committee acknowledges that digital audio-visual equipment is an important and essential part of our Methodist life. Times have changed, where Zoom and live streaming of services, funerals, special occasions, meetings, and good quality production is imperative to maintain Pastoral care and Methodist cohesion.

After deeper debate and dialogue, as usual we had more questions, then answers -

- What is our response to Rekindling the Vā of Papatūānuku?
- How do we continue to honour the commitment Te Hāhi has made for the next 8years?
- What do parishes do with the defunct hardware that is too old to use?
- How can our committee better respond to climate change and responsible use of the earth's resources?
- How can we be better stewards of what is entrusted to us?

Our committee therefore reminds parishes/ rohe of local E-Waste programmes and encourages the use of such community facilities for the re-use / recycle of older items. It is not a hard task to action but encourages and enables our parishes to play their part in reducing e-waste, recycling and repurposing old hardware.

Suggested Decisions:

1. The report is received.
2. We encourage Conference to explore how the Prince Albert College Trust can enable more funds to be available to assist congregations and Rohe in the Media & Communications projects.
3. The Committee Membership for 2027: Convenor -Trish Moseley Taylor, Robyn Allen Goudge, TeRito Peyroux Semu, Gillian Laird, Peter Norman.

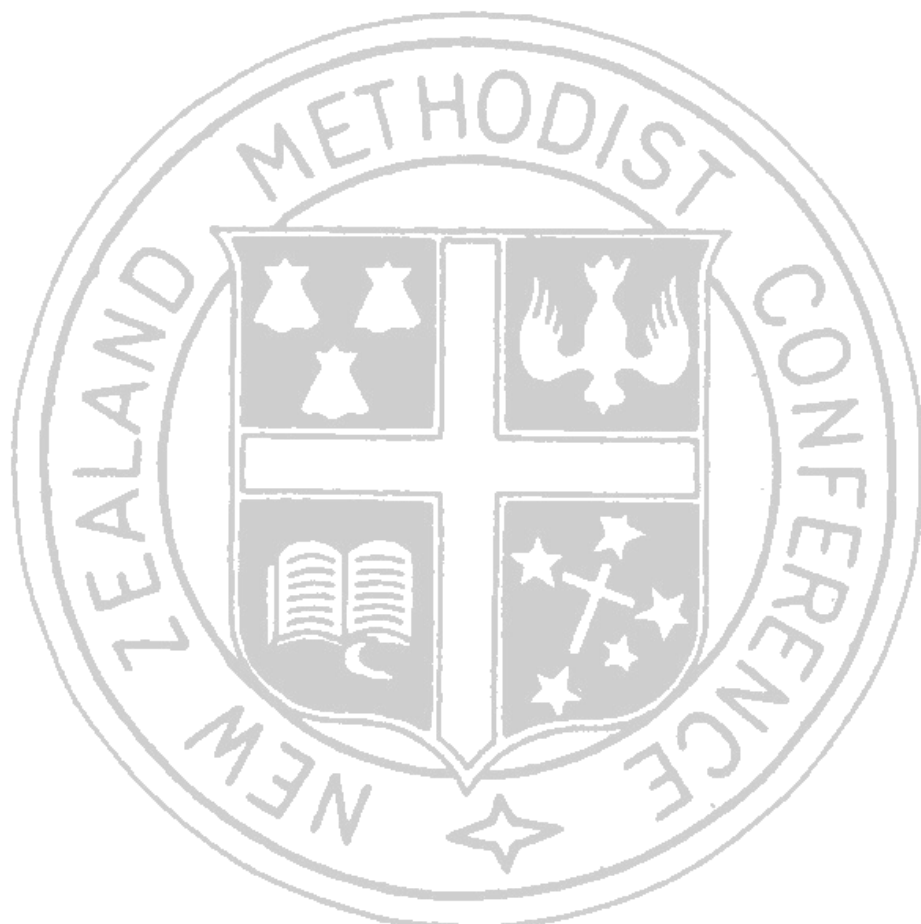
MEDIA APPLICATIONS JUNE 2026

PARISH - ORGANISATION	AMOUNT GRANTED	DETAILS
Gisborne Sinoti Samoa	\$2000.00	Projector, laptop, speakers
Rangiora Woodend Parish	\$2000.00	Laptop, mouse, licence etc
Taeaomua Samoan Parish	\$2000.00	Musical instruments
Poneke Rohe-Pomare Community House	\$2000.00	Equipment to set up office
Mahurangi Methodist Parish	\$2000.00	Portable projector, Desktop Computer
St Margaret's Anglican Church Lynfield	\$2000.00	Sound system improvements
CHC Methodist Central Misssion	\$2000.00	Story telling videos of clients when in stable housing etc
Chartwell Co-operating Parish	\$1000.00	Bluetooth speaker, mics
Thames Union Parish	\$1000.00	Laptop
Invercargill Methodist Parish	\$2000.00	New Mics and installation
Palmerston North Social Services	\$2000.00	Signage, print materials
Mangapapa Church, Gisborne	\$2000.00	Live streaming, installation
Dominion Rd Tongan Parish	\$2000.00	camera mics, Speakers, live Stream items replaced
Beckenham Church, CHC	\$2000.00	Live streaming & installation
Christchurch West Parish	\$2000.00	painting mural exterior church wall
Wesley Roskill Parish, Auckland	\$2000.00	camera, laptop & installation
Korean Methodist Parish, Epsom	\$2000.00	Professional Synthesizer workstation
Christchurch North Parish	\$1000.00	Projector
St Francis Cooperating, Hamilton	\$2000.00	Replace Laser Projector
Auckland Manukau Tongan Parish	\$2000.00	keyboard
Christchurch South Parish	\$1000.00	Replace data projector
Rotorua Parish	\$2000.00	Replacing microphones
Sinoti Samoa Mission Choir	\$2000.00	Audio items & laptop
Sinoti Samoa Tupulaga NZ	\$2000.00	Laptop & accessories
Methodist Mission Southern	\$1000.00	audio items
Tuakau Union Parish	\$1000.00	Publication Book by Terry Wall 'Church as Eco system'
Te Awamutu Parish	\$1000.00	Smart TV
St Pauls Putaruru	\$1000.00	Laptop
Discoiuver's Church, Hobsonville	\$ 700.00	Laptop
Birkenhead Parish	\$ 800.00	laptop



Social Issues

- Public Issues Network
- Interchurch Bioethics Council



PUBLIC ISSUES NETWORK

A Simple Theology of Voice

Underneath everything in this report is one question: who gets to speak, and who decides? Scripture answers plainly: "Speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously, defend the rights of the poor and needy" (Proverbs 31:8–9, NRSVue). Even here, the command is to *defend* a voice that already exists, not to grant one. The widow in Luke's gospel does not ask the judge's permission to demand justice; Christ commends her persistence. The prophets do not ask permission to speak truth to kings; silence itself would be the sin. At Pentecost, God gives every people their own language, not one voice for all. Voice is recognised, not granted. We do not give rangatahi, disabled people, tangata whenua, or the homeless a voice; they already have one. Our job is to recognise it, make room for it, and let it speak. Everything that follows — the submissions we made this year, the structure we are trying to fix, the wānanga we are planning — is one attempt to live that out.

The World We Stand In

Life is harder for many people in Aotearoa this year. The cost of living keeps rising, and more households are turning to our churches for help. Health, education, and social services are stretched thin, hitting the poor, disabled, elderly, and young hardest. It is also an election year, when fear can spread faster than truth. Our job is to keep holding power accountable and calling out injustice.

Artificial intelligence sharpens this challenge in two distinct ways, worth naming separately rather than as one blur. First, AI already shapes election misinformation and how government agencies decide who gets help, often with little transparency. Second, and in a different register, a King's College London study places leading AI models in simulated nuclear-crisis wargames: every one of the 21 scenarios tested saw at least one side signal nuclear intent, 95% saw both sides do so, and in no game did a model choose accommodation or surrender. These are separate risks, misinformation in the hands of the public, and machine reasoning in the hands of the powerful, but both are reasons a nuclear-free nation should keep paying attention to how these tools are built and used. The Interchurch Bioethics Council, which we support with the Anglican and Presbyterian Churches, is building resources on AI and election ethics questions. We should use them and keep doing our own thinking too.

New research shows trust in government and courts falling, driven mainly by financial stress, with one in six New Zealanders reporting discrimination in the past year, Māori and Pasifika most of all. The same research offers hope: friendships across difference build belonging, something our mixed congregations already practise. This year the Anti-Racism Working Group completed a three-year project and is preparing a book, handbooks, and a statement on racism for the wider Connexion, a timely, practical response once released.

This is not only a local story. War continues in Ukraine and Iran, pushing up fuel and food prices here at home. In Gaza, a ceasefire has held for almost a year, but killing and destruction continue, settler violence is rising in the West Bank and East Jerusalem, and ancient Christian communities in the region are shrinking under the strain, even as a violence-blessing Christian Zionism grows more vocal here in Aotearoa. Palestinian Christians have named this plainly in their new Kairos Palestine document, "A Moment of Truth: Faith in a Time of Genocide." We have studied earlier Kairos documents and should study this one too.

What the Connexion Said This Year

This year, some parishes and the Methodist Alliance made submissions to Parliament. One parish opposed a bill redefining what counts as a woman or man in law, saying it threatens a vulnerable minority rather than protecting it. The Methodist Alliance opposed a bill letting police move on people sleeping rough, saying it punishes homelessness rather than fixing it, and would hit rangatahi and Māori hardest. Both read the law closely, used real evidence, and said plainly what our faith requires.

The Presidential team spoke into the same gender-definitions bill nationally, opposing it on the gospel call to uphold every person's dignity and warning it risks further stigmatising transgender, non-binary, and gender-diverse people. The Church spoke in other ways too: the Interchurch Bioethics Council made its own submissions on the Gene Technology Bill and palliative care and is preparing election bioethics questions; the Anti-Racism, Disability Inclusion, and Climate Justice groups carried the Church's voice into their own areas; and we joined other faith groups in endorsing the Human Rights Commission's fourth Statement on Religious Diversity.

We want to be honest about a gap here: we have not systematically tracked what became of these submissions — whether they were heard, cited, or changed anything. If Conference wants "we want to see more of this" to be more than a hope, PIN should start tracking outcomes as well as outputs, so next year's report can say not just what we said but what it did. Conference should see this year's activity as one connected witness, not a set of separate projects and should ask PIN to prove that connection with evidence next time, not just assert it.

Building on Our Strengths — and Naming Our Weakness

Advocacy is changing fast. Submissions still matter, but many people, especially rangatahi, now organise through mutual aid, direct action, and social media, often faster than any select committee. Our own advocacy tools need interrogating too. Much of what we use, petition templates, campaign timelines, adversarial framing borrowed from secular pressure groups, was not built with our theology in mind. A secular campaign can treat a bill as a battle to be won; our tradition asks us to treat even an opponent as someone whose dignity we're defending too, and to root a submission in covenant and whakapapa rather than only in strategy. When we borrow tools wholesale without asking what they assume, we risk losing the very thing that makes our voice worth hearing: not that we are one more interest group, but that we speak from somewhere. Concretely, this might mean a PIN submission always naming the theological ground it stands on before the policy argument, or the Anti-Racism book being written to work as public advocacy first and internal formation second, not the reverse.

Our own structure holds real potential we are only beginning to use. PIN exists to help the whole Church discuss public issues, speak up promptly, and be agents for peace, justice, and creation, and this year's work — the disability blueprint "Created to Belong," the Climate Justice Working Group's "Rekindle the Vā of Papatūānuku" grants, and the Anti-Racism Working Group's nearly completed project — shows what it looks like when we lean into all three at once. That is the direction worth building on.

Growing PIN's Membership

Many current Coordinating Group members bring deep, hands-on experience from Climate Justice, Anti-Racism, and Disability Inclusion work, exactly the kind of expertise PIN needs. Bringing in new members alongside them will spread that capacity further, so the network

can keep doing all three of its functions well as the work grows. We ask Conference to support active recruitment to the network over the coming year, rather than treating this as a background aspiration.

Two Whare: Our Structure Catching Up With Our Values

Conference has already added He Whakaputanga to our Mission Statement alongside Te Tiriti o Waitangi. That decision stands; understanding it is what remains. He Whakaputanga was a declaration that rangatiratanga already existed. Te Tiriti, five years later, promised to *protect* that authority, not create it, the same distinction that runs through our theology of voice above. Our constitution has not caught up: Te Taha Māori and Tauīwi work as partners in practice but are still listed as ordinary committees on paper. A Two Whare model, with both standing as equals either side of Conference, is the next step to bring our structure into line with what we have already said we believe.

Wānanga in 2027

Advocacy: In 2027, PIN will hold a wānanga with connexional entities involved in the advocacy space, aiming at joined-up thinking that treats disability, climate, Te Tiriti, cost of living, anti-racism, and rangatahi voice as one calling. The wānanga will ask two questions: what do we need to do this work well, and what do the signs of the times require of us? The Network will then consult widely across the Connexion before bringing any resulting changes to Conference.

Disability: To carry forward the work of *Created to Belong*, a Disability and the Church Wānanga is planned for the first quarter of 2027. The wānanga will widen the circle of those engaged in disability inclusion across the Connexion. It will bring together tāngata whai kaha, whānau, carers, ministers, and parish and community leaders to share experience, build relationships, and strengthen the network of people committed to this work. It will also broaden the platform from which tāngata whai kaha speak into the life of the Church and the wider community, so that their leadership and voice shape our mission rather than sit at its edges. What emerges from the wānanga will inform the ongoing development of *Created to Belong* and the Connexion's wider commitment to being a Church where all belong, contribute, and lead.

PIN Subcommittee Reports

Report: Climate Justice Working Group

Rekindle the Vā of Papatūānuku Grants 2026

Total granted: \$117,978.75 across 17 applications.

Organisation	Description / Request	Grant Amount
Samoan Methodist Church Gisborne	Climate Preparedness for the Samoan Community and RSE workers in Tairāwhiti Gisborne	\$10,000
Methodist Mission Southern	Roots for Tomorrow Ngā Pūtake mō Āpōpō	\$8,049
Invercargill Methodist Parish	Entrance garden regeneration	\$2,499.75

Organisation	Description / Request	Grant Amount
Wesley Community Action (Wesley Wellington Mission)	Wetland restoration to bring hauora to Waiwhetu Awa	\$15,000
Hamilton Methodist Social Services Trust	Zero Waste Initiative	\$10,000
Pukekohe Tongan Methodist Church	The Garden of the Servants (Ngoue 'a e Kau Talafekau)	\$5,000
Christchurch Methodist Central Mission	Aratupu Pūrākau Mural Initiative	\$10,000
Wesley Methodist Church Papatoetoe, Auckland	E Mārama Ana: Eco-Friendly Security and Property Illumination Initiative	\$6,000
National Methodist Women's Fellowship	A Wave of Change	\$3,000
Ngaio Union Church	Collage for Climate	\$4,400
Mafutaga Tama'ita'i Sinoti Samoa Ekalesia Metotisi Niu Sila	Faith in Action	\$15,000
Women's Fellowship - Ellerslie Tongan Methodist Church / Auckland Manukau Tongan Methodist Parish	"Koloa 'o e Fefine" – Cultural Skills Revival & Creative Empowerment Initiative	\$8,000
Kāpiti Uniting Parish	Raumati Village Community Garden	\$500
Auckland-Manukau Tongan Parish / East-Tamaki Congregation	East-Tamaki Growers	\$4,800
Ponsonby Tongan Methodist Congregation	Community Climate Resilience & Home Garden Initiative	\$7,000
Lotofale'ia Parish	Lotofale'ia Methodist Church Carbon Reduction Plan (2026–2028)	\$7,000
St Marks Wesley Uniting Church - Mafutaga Tama'ita'i	Amataga Fou - New Beginnings	\$1,730
Total Granted		\$117,978.75

Report: Anti-Racism Working Group

After three years of dedicated work, the Anti-Racism Working Group is pleased to report that its kaupapa is now complete. Many factors shaped the way the Group worked over that time:

gathering information, meeting face to face, and debriefing online, all while members continued to fulfil their own ministerial commitments. The standard of work now presented on behalf of members both external and internal who have each contributed in their own way, stands as evidence of the Group's collective commitment and hard work.

The resulting resource toolkit is currently in production and will be shared throughout the Connexion once complete. It presents its main topics in the form of a toolkit and integrates a bicultural approach to racism, together with a statement guided by the Group's shared desire to eradicate racism within the Church. The kit is offered as a guide for Parishes, Synods, Rohe, and Hui Poari, and includes: a resource on racism prepared for publication, together with its cover and the story behind it; a PowerPoint guide for facilitators, alongside the original presentations that informed the new kit; a Statement on Racism from Trinity College; facilitator and participant handbooks for all three kete; participants' stories; the Mana symbol, representing a "racism free" zone that encourages a safe space in the Church for people to heal; and material on safeguarding in safety. A separate policy on racism will also be sent via Synods and Hui Poari for their consideration and feedback.

The Anti-Racism Group will meet later in the year to finalise this content before it is sent to the General Secretary. The Group wishes to record its sincere thanks to all its members, and particularly to Patria Tamaka, for her help with editing and shaping the narrative of this work. This has been a long journey, one that will continue to shape how members learn from and understand one another, and the Group is grateful for the trust placed in it throughout.

Report: Disability Inclusion Reference Group

The Disability Inclusion Reference Group was constituted this year following consultation with Synods and Hui Poari. It has since begun developing *Created to Belong: Inclusion in Te Hāhi Weteriana*, a disability inclusion and accessibility resource that will support churches, ministries, and community services across Aotearoa to become places where disabled people, whānau, and families genuinely belong, contribute, and lead.

Initial work has focused on setting the direction and structure of the resource. A comprehensive framework has been shaped around eight interconnected parts, beginning with a theology of belonging grounded in biblical and Methodist traditions, and extending through understanding disability from social, Māori, and Pacific perspectives; dedicated sections centring Tāngata Whaikaha Māori and Tagata Sa'ilimalo; practical guidance for removing barriers across church life; and tools for ongoing accessibility self-assessment and action planning. This framework reflects a clear commitment from the outset: the resource is being built on Te Tiriti o Waitangi, Methodist theology, and culturally responsive approaches that honour Māori and Pacific understandings of disability, belonging, and community.

The project is now moving through its first milestone — developing the resource's structure, key themes, and initial draft sections. Rather than working toward a single finished document handed over at the end, the approach has been deliberately designed as an iterative one: draft material is prepared in stages and shared with the Reference Group ahead of each meeting, with feedback incorporated before further drafting continues. This means the resource is being shaped continuously by lived experience and Methodist perspectives as it develops, strengthening a shared sense of ownership over the final product.

A first liturgical resource for Disability Sunday was also prepared earlier in the year. This service was written by a small group — Rev Hoana Flay, Mataiva Robertson, Rev Sokopeti Sina, Rhonda Swenson, and Jonathan Tautari — each living with disability, and each a leader, contributing to the life of the Church and to the communities they serve. It was offered as part of an ongoing Connexional commitment: to embed disability inclusion as a priority of shared church life, grounded in the Gospel of Jesus Christ, in the bicultural journey to which the Church is committed, and in the Methodist principle that every member is a minister. The leadership and lived experience of tāngata whai kaha among us are not an addition to the mission of the Church; they are vital to it.

Suggested Decisions:

1. The report is received.
2. Membership of the Public Issues Network Coordinating Group for 2027 is: Tara Tautari, Mataiva Robertson, Hoana Flay, Arapera Ngaha, Soana Muimuiheata, and George Zachariah.
3. Membership of the Climate Justice Working Group for 2027 is: Co-Convenors– ‘Elisapesi Havea and Iriana Rountree, Siutaisa Tukutau, Siniva Isaiah, Gillian Laird, Alilia Molitika, Lupe Havea and Peter Lane.
4. Membership of the Anti-Racism Working Group for 2027 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. Membership of the Disability Inclusion Reference Group for 2027 is: Rhonda Swenson, Hoana Flay, Tau Lasi, Suega Tanielu, Williame Toduadua. Resource People: Tara Tautari, Sonia Pope.
6. Conference thanks George Zachariah, Rev Joeli Ducivaki, and Rev Mark Gibson as they conclude their service on the Climate Justice Working Group. Each has given generously of their time, wisdom, and commitment to climate justice, and to the decade *Rekindle the Vā of Papatūānuku*.
7. Conference supports the endorsement of the critical document *Kairos Palestine II: A Moment of Truth: Faith in a Time of Genocide* and encourages both individual and collective study of it in 2027 within parish, synod and rohe groups.
8. Conference requests that the Anti-Racism resource kit be shared with every parish and synod as soon as it is released, with a simple way to track how widely it is used.

Appendix 1

Kairos Palestine II: A Moment of Truth: Faith in a Time of Genocide.

Kairos Palestine II (KP2) is a confessional document written by the Palestinian Christian Ecumenical Initiative and was released on November 14th, 2025. The document is titled *A Moment in Truth: Faith in a Time of Genocide*. This ecumenical initiative is made up of a group of Palestinian Christians representing a variety of churches, church leaders, and church related organisations on the ground in Palestine who are united to advocate for justice, peace, and human rights against the Israeli occupation, illustrative of the violence of colonization as it has directly impacted on Palestine from the mid-20th Century, to present day and beyond. Using a theology of liberation, carefully honed and developed by Palestinian theologians of global standing, the writers of this ecumenical initiative call for international solidarity and the promotion of a theology of hope, justice, love, and peace. They challenge directly the silence of the West amidst the brutal realities of genocide and highlight the ongoing struggles of Palestinian Christians and Palestinian peoples in their daily living realities to hold to life. The desire of the Palestinian Ecumenical Christian Initiative is nothing less than moving forward towards a just resolution through non-violent resistance and advocacy.

In 2009, the Palestinian Christian Ecumenical Initiative released their first Kairos Document, titled, *A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering*. For sixteen years, this document has guided their work, shaped their theology, and sustained their advocacy. The very model informing the writing of this initial document was that of the *Kairos South Africa Document* a powerful 1985 theological statement written by Christian ecumenical ministers and theologians in South Africa to confront the apartheid government and the church's silence in its maintaining of apartheid. South African theologians of that time drew on the historic initiative that resulted in the *Barmen Declaration* a 1934 document adopted by Christian theologians and church leaders in Nazi Germany to reject the Nazi state's attempt to subvert the German Protestant church.

Given the above background and context ***Kairos Palestine II*** is by no means a random document. The initial Kairos Palestine document has guided the work of the Palestinian Christian Ecumenical Initiative for sixteen years, shaped their theology, and sustained their advocacy. However, as we are so painfully aware, much has transpired since 2009. This new second Kairos document 2025, names the shocking reality of the current situation – genocide, settler colonization, and apartheid. This it is appropriately titled, ***A Moment of Truth: Faith in a Time of Genocide***.

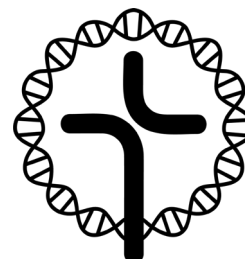
As Methodists here in this land, individually and collectively, through direct encouragement from

MCNZ Conference Resolutions read, studied and discussed together both the Kairos South Africa and Kairos Palestine 1 documents, it is now of critical importance that we as a Church turn our hearts and minds to the reading, study, and action of ***Kairos Palestine II***.

The Kairos Palestine II Statement and Congregational Study Guide can be downloaded at:
<https://thepjn.org/kp2studyguide>

INTERCHURCH BIOETHICS COUNCIL

**INTERCHURCH BIOETHICS COUNCIL,
2026 REPORT TO THE ANGLICAN CHURCH OF AOTEAROA NEW
ZEALAND AND POLYNESIA; METHODIST CHURCH NEW ZEALAND, TE
HAAHI 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 and education. 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.

The ICBC Vision: *Exploring the spiritual, ethical, cultural, technological and evidential dimensions of bioethics and its consequences in Aotearoa New Zealand.*

Our 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, submissions 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. Submissions to Government and other Organisations.

- Written submission on 'Proposed National Model for Integrated Adult Palliative Care in Aotearoa NZ' to Te Whatu Ora Ministry of Health, 2025
- Written submission on the 3-year review of the End of Life Choice Act to MoH.
- Oral submission on the Gene Technology Bill to the Health Select Committee on March 14, 2025.
- Written submission on the Gene Technology Bill to the Parliamentary Health Select Committee 2024.
- 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.

2. 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. In 2025 the ICBC has written:

- Churches and Climate Adaptation, 2025 – a resource exploring how NZ churches might help in communities adapting to climate impacts.
- A beginners guide to Gene Technology pamphlet co-written with the Nathaniel Centre of Bioethics, along with Press releases at the beginning of 2025. This serves as an introduction to the more detailed paper Gene Editing in Aotearoa NZ in 2024 and beyond on our website.

3. Undertake and promote education in the community

- **Climate Change** - The ICBC continues to urge our member churches to take all practical steps possible to reduce/mitigate ecological impacts of climate change as churches and individuals, including the practical guidance found on the EcoChurch website (www.ecochurch.org.nz). 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 leads the EcoChurch Aotearoa initiative and is resourcing churches for both practical action for mitigating climate change, and a deeper reflection on the theology of nature. Rev Dr Jordan Redding of the ICBC has led compilation of a resource outlining practical measures that NZ churches might action in adapting to new climate change conditions already happening. This resource 'Churches and Climate Adaptation' is on the ICBC website and has been circulated among churches and other communities.
- **What is Ethics?** To address the varying knowledge and decision-making as individuals, communities and citizens, the ICBC is writing a layperson's guide to what ethics is, why it is important (i.e. what happens if ethics is left out of decision-making) and how to go about weighing up choices ethically.
- **Pressing Bioethical Issues in the Upcoming General Election** The ICBC is designing starter bioethical questions and information sheets for church communities to consider in decision-making and to ask local MPs ahead of the elections in November.

For example, what are the different party policies for cost-of-living issues such as energy security, food security, access to healthcare at all ages and stages, climate change progress, water purity and access, and AI impacts on jobs and personal security?

These resources will be available midyear as PowerPoint slides and printable one-pagers on the ICBC website.

- **End of Life Care in NZ** The ICBC continues to monitor New Zealand's response and uptake of the End of Life Choice Act. We particularly note the financial shortfall for palliative and hospice care and would encourage church communities to support local hospices and their fundraising outlets, and to lobby local MPs about the current inadequate levels of funding by the government for community and hospice palliative

care. Lack of funding for palliative care should not influence a decision to have euthanasia/assisted suicide.

- **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 there are implications for privacy, ethics and humanity. What are the important and impacting decisions which require ethical human choices rather than artificial input? ICBC is collating resources for our church communities on understanding benefits and risks of the increasing manipulation of complex data using AI.

4. Increase our understanding.

Members have attended or livestreamed a wide variety of seminars and conferences. We aim to keep our website relevant with our own research, as well as links to a range of organisations, science-evidenced resources and websites that provide reliable information.

Membership:

We thank Rev. Dr Barbara Peddie as she comes off the ICBC after 24 years on the council, much of that time as chairperson. Also, we thank Samuel Allen as he plans his move to the UK. As an ecumenical body, we are conscious of needing representation from across our three contributing denominations, including cultural representations for Māori and 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:

David Bush	(Co-Chair; Methodist, Christchurch)
Nicola Hoggard-Creegan	(Anglican, Auckland)
Joy McIntosh	(Co-Chair; Presbyterian, Wellington)
Graham O'Brien	(Anglican, Nelson)
Jordan Redding	(Presbyterian, Auckland)
Deborah Stevens	(Anglican, Wellington)
Tania Stuart	(Anglican, Auckland)

Suggested Decisions:

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:

1. The report is received.
2. We continue to encourage member churches to take all practical steps possible to reduce ecological impacts due to climate change (as found on the EcoChurch Aotearoa website), and to be active in helping community adaptation (as discussed in the ICBC 'Churches and Climate Adaptations' resource on our website).
3. We encourage our church communities to question party candidates and be fully informed in preparation for the government elections by using the ICBC starter questions resource.

The Council thanks 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



NOMINATIONS FOR PRESIDENT & VICE-PRESIDENT 2026

PRESIDENT

Rev Joeli Ducivaki

NOMINATED BY

Sinoti Samoa Synod

Rev Uesfili Unasa

Northern Synod
Sinoti Samoa Synod
Waikato-Waiariki Methodist Synod

Rev David Poultney

Northern Synod
Waikato-Waiariki Methodist Synod
South Island Methodist Synod
Lower North Island Synod

Rev Hiueni Nuku

Vahefonua Tonga O Aotearoa Synod
South Island Methodist Synod
Lower North Island Synod

VICE PRESIDENT

Mrs Jackie McGeorge

NOMINATED BY

Sinoti Samoa Synod
Northern Synod
Lower North Island Synod

Rev Hiueni Nuku

Waikato Waiariki

Mrs Lesieli Tiulipe Pope

Vahefonua Tonga O Aotearoa Synod

Rev David Poultney

Northern Synod

David Poultney

General Information:

I am 60 years old, I have been with my partner Darren for 32 years, we married when it became possible in this country.

Before I candidated for Ministry I had a career in Mental Health Nursing and Therapy both in England and here in Aotearoa New Zealand. I worked in clinical, managerial and educational roles.

I was ordained as a Presbyterian at Conference 2009, the last Conference in the old Durham Street Church.



Ministry or Work Experiences:

My appointments have been;

2009-14 Hamilton Methodist Parish. During this appointment I chaired the Hamilton Methodist Trust, a Trust that helps finance the Methodist cause in the Waikato. I was also chair of the Board of Hamilton Methodist Mission and for a few months I was Acting Director of the Mission. I represented the Synod on the Chaplaincy Board of WINTEC and was involved in education in the Synod. 2014-18 St John's in the City, Nelson. For three years of this appointment I was also District Superintendent of Nelson, Marlborough & West Coast. I also served as convenor for Spirited Conversations, a public theology forum in Nelson and was involved in setting up a regional interfaith network. For a year I was a Trustee on the Board of Christchurch Methodist Mission

2018-26 Dunedin Methodist Parish. During this appointment I was District Superintendent of Otago Southland for three years. I was involved in Radio Church on Otago Access Radio. I was a Trustee for Methodist Mission Southern for seven years. I was convener of the educational network for the South Island Synod for two years.

2026 East Coast Bays Parish. My latest position is on the North Shore. I also represent the Northern Synod on the board of Glenfield Community House, I am a Trustee for a small local publishing house and have been asked to be Convenor of Education in this Synod. I was also Methodist Trustee on the Board of what was ICHC for seven I was a Candidate Convenor for about the same length of time.

I have been Convenor for the Faith & Order Committee for twelve years, our most significant work has included a ritual response to help the Church process the issue of abuse and ethical reflection and resourcing on assisted dying. Finally In my time in ministry I have treated our differences as places of respect and have worked well with colleagues and parishioners from different places culturally and theologically from where I am. In whatever I do in the future I will continue in this way.

Those of us who offer leadership in any way follow one who came not to be served but to serve. Leadership should be marked by a sense of gift, humility and gratitude.

Thank you
David Poultney

Hiueni Nuku

General Information:

Rev Hiueni Nuku is a community leader, and health executive whose ministry spans more than three decades of service within Te Hāhi Wēteriana o Aotearoa and the wider community. His ministry has been shaped by a lifelong commitment to Christian faith, bicultural journey, Te Tiriti o Waitangi, He Whakaputanga, community development, education, and leadership formation. Hiueni married Tongi'aepau Nuku in 1989. Together they have shared a life of faith, family, and ministry and are blessed with four children. Their family has grown through the addition of their two granddaughters. He holds a Bachelor of Commerce and Administration together with New Zealand Diplomas in Business and Accounting and has been awarded the Queen's Service Medal (QSM) in recognition of his service to the community. Throughout his ministry, Hiueni has sought to model servant leadership through humility, relationship-building, stewardship, and the empowerment of others to discover and use their God-given gifts. He is passionate about strengthening the Church's bicultural journey, nurturing future leaders, and helping the Church engage faithfully in an increasingly diverse and changing society. He is committed to helping the Church remain faithful to the Gospel while addressing issues such as social inequality, mental health, environmental stewardship, cultural diversity, and the wellbeing of future generations.



Ministry and Work Experience:

Early Education and Church Service (1984–1999) Rev Hiueni Nuku was born and raised in Tonga and began his professional career as a teacher at Tupou College, the boys' boarding school of the Free Wesleyan Church of Tonga, from 1984 to 1986, contributing to both the educational and spiritual formation of young people. After migrating to New Zealand in 1986, Hiueni became actively involved in the Petone Multicultural Church, with three congregations, English-speaking, Samoan, and Tongan congregations. As Youth Leader, he worked collaboratively with the Samoan Youth Leader to establish the church's first combined youth choir and led outreach ministries into hospitals, rest homes, shopping centres, and the wider community. In 1990 he was a Lay Preacher. In 1991 he attended his first Methodist Conference as a representative of the Petone Multicultural Church. Hiueni served as Secretary of the Tongan Congregation and of the KUATA, representing, Upper Hutt, Petone, Tawa Union Church, and Levin. He also participated in the Wellington Synod Executive. He served as Choir Master of the Tongan Congregation and was a member of the Wellington Male Voice Choir.

Community Education and Church Leadership (1999–2008) 1999-2002, Hiueni worked as a Tutor in Lower Hutt, supporting Māori and Pacific young people who had left school early to reconnect with education and develop employment pathways. 2000-2006, he served as Steward of the Tongan Congregation at Tawa Union Church and was actively involved in finance, property, and governance through the Finance and Property Committee. 2007-2008, he undertook ministerial formation and theological studies at Trinity College.

Ordained Ministry and Community Leadership (2009–Present) Hiueni was ordained in 2010. Alongside his ministry, he has provided leadership in the health, community, and public sectors. Since 2002 he has served as Manager of Porirua Union and Community Health Service, a medical Centre supporting accessible primary health care and community wellbeing.

His leadership contributions have included serving as Chairperson of the Wellington Tongan Leaders Council, Board Member of the Living Wage Movement Aotearoa, Government-appointed Board Member of Pacific Business Trust, Member of the Council of Conference, Member of the Connexional Budget Task Group, PAC members, Board Member of Wesley Community Action, Board Member of Siaola (Vahefonua Tonga), and Chaplain for National Assessment Weekends for candidates preparing for ordained ministry. Throughout his ministry and community service, Hiueni has demonstrated a deep commitment to servant leadership, pastoral care, Bicultural Journey, and the development of future leaders. He is passionate about supporting healthy communities and enjoys

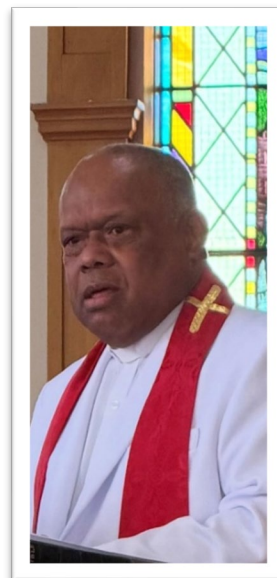
gardening, exercise, music, and learning new instruments.

Understanding of Leadership Hiueni understands leadership as Christian service modelled on the example of Jesus Christ. He believes leaders are called to listen, encourage, empower, and walk alongside others in faith and discipleship. He believes the Methodist Church is called to be a community of hope, justice, hospitality, and reconciliation, faithfully responding to the opportunities and challenges of a rapidly changing world while nurturing future generations of disciples and leaders.

Joeli Ducivaki

General Information:

My Understanding of Leadership I believe Christian leadership begins with Christ, the Servant King. Jesus showed us that leadership is expressed through humility, compassion, listening, and faithful service rather than power or status. Throughout my ministry I have tried to follow His example by building relationships, encouraging collaboration, and creating opportunities for others to participate in God's mission. I value working alongside people from different cultures, generations and backgrounds. One of the great gifts of the Methodist Church of New Zealand is its diversity, and I believe our unity is strengthened when we learn from one another while remaining centred on Christ. As Parish Superintendent, I have learned the importance of listening carefully, making decisions prayerfully, and leading with grace and integrity. Leadership is never about one person; it is about helping God's people discern together where the Holy Spirit is leading the Church.



Serving the Wider Church

Alongside parish ministry, I have been privileged to serve the wider Methodist Church through several Connexional responsibilities, including:

- Member of the Connexional Committee.
- Climate Justice Committee.
- Communications Committee.
- Ordination Assessment Committee.

These opportunities have enabled me to contribute beyond parish life and to gain a deeper appreciation of the ministry and mission of our Church throughout Aotearoa New Zealand.

Ministry Beyond the Church

My ministry has extended beyond congregational life into the wider community. As an accredited English–Fijian translator and interpreter, I have served within the New Zealand Courts, hospitals and government agencies. I have also assisted seasonal workers through translation, worked alongside Living Wage initiatives, and supported relationships with the Fijian High Commission.

These experiences have reminded me that God's mission extends beyond the walls of the Church. We are called to serve wherever people need hope, compassion and justice.

My Vision for the Methodist Church of New Zealand

I believe God continues to call the Methodist Church to be a people of hope, courage and faithful witness. My prayer is that we will remain firmly grounded in Scripture, shaped by the Wesleyan tradition, and open to the leading of the Holy Spirit. I hope we will continue strengthening our bicultural covenant while embracing the richness of our multicultural communities. I am passionate about encouraging younger generations into leadership, supporting healthy and vibrant congregations, and strengthening our connexional relationships so that no parish or minister serves in isolation. I also believe the Church has an important voice in matters of justice, compassion and care for God's creation. As followers of Christ, we are called not only to proclaim the Gospel but also to demonstrate God's love through practical service to our communities. Whatever responsibilities the Church entrusts to me, my desire is simply to serve faithfully, encourage others, and glorify God in all that I do.

My Guiding Scripture

"What does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God."

Micah 6:8

This verse has continually reminded me that faithful ministry is not measured by titles or achievements but by humble obedience to God's calling.

"Here I am, Lord. Send me." (Isaiah 6:8)

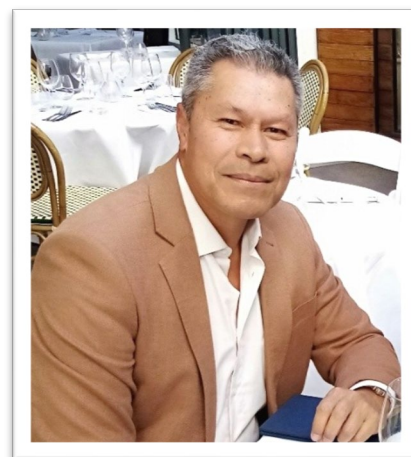
Ministry or Work Experiences:

- Before entering ministry, Joeli worked for over twenty-six years in the telecommunications industry in Fiji and New Zealand.
- 2010 worked part-time with Air New Zealand.
- Ordained in 2015 and appointed to Auckland Fijian Parish.
- 2019 until 2024, I served Auckland Central Parish as Minister to the Fijian Congregation. During those years I also regularly preached within the English-speaking congregations at Mt Eden and Epsom.
- 2025 appointed Parish Superintendent of Wesley Wellington Methodist Parish while continuing to serve the Fijian Congregation. the importance of nurturing healthy relationships across the Connexion.
- Member of the Connexional Committee.
- Climate Justice Committee.

Uesifili Unasa

General Information:

I was born in Samoa into a Methodist family and grew up in West Auckland, attending Kelston Boys' High School. I entered The University of Auckland in 1984 to study law. The 1985 Rainbow Warrior bombing and involvement in student protest marches against the New Zealand Cavaliers rugby tour to South Africa ignited my passion for world politics and New Zealand history. I hold postgraduate degrees in political science and theology. As a community activist during the formative years of the Auckland Supercity, I was selected by the U.S. Embassy to participate in the International Visitors Leadership Programme hosted by the U.S. State Department and Congress.



I am married to Susan, a school teacher. We have two sons: Uesiliana, a financier in Melbourne and Hanson, a surgeon at Middlemore Hospital. We live in Auckland and love the city scene, but home is Helena Bay in the winter-less Tai Tokerau.

My presbyteral ministry journey began in 1990 at Piula Theological College in Samoa. This was followed by postgraduate theological studies at the University of Otago and Knox Theological Hall, concluding with two years at Trinity Methodist Theological College.

I have served as a presbyter in the parishes of Dargaville, Mangere Otahuhu, Orakei, Dunedin, and Waitakere, alongside chaplaincy positions at the University of Auckland and North Shore Hospital. Over the years, my connexional leadership roles have included: Chairperson of the Mission & Ecumenical Board; Co-Convenor of the Council of Conference; Board member of Methodist Mission Northern and Dunedin Methodist Mission; Synod Superintendent for the Otago Southland and Auckland Synods. I am currently the Superintendent of the newly established Northern Methodist Synod and a member of the Tauivi Strategy and Stationing Committee.

I am 100% committed to church and community partnerships, living out John Wesley's words, "the world is my parish." To this end, I have led several community-facing initiatives: established the

Dargaville parish outreach "Make a Friend" playgroup; redeveloped the Mangere church "Gagana Samoa Early Childhood Centre"; led the redevelopment of the Mt Eden Methodist Church Village Centre and the Avondale Union Parish Church and community hall; initiated the Waterview parish "Community Eco-Hub" in partnership with the Albert-Eden Local Board; a Living Wage campaigner.

In Not-for-Profit governance roles, I have served as chair of the inaugural Auckland Mayor's Pacific Peoples Advisory Panel, Problem Gambling Foundation Board; co-chair the Workforce Development Board; founded and chaired the Mapu Maia Pacific Addictions Services

As a lifelong Methodist, I hold passionately to the high ideals and proud heritage that shape our faith movement in Aotearoa. Our Mission Statement presses us to care for one another and God's world. I believe wholeheartedly in a Methodist Church that genuinely commits to living out the transformational love of God toward every person, strongly affirm the authority of tangata whenua as declared in He Whakaputanga o te Rangatiratanga o Nu Tireni and firmly establish Te Tiriti o Waitangi as the covenantal foundation for our life, work, and mission. Without all these, our Methodist Church has nothing unique to offer or a gospel story to tell.

Ministry or Work Experiences:

Ministry journey began in 1990 at The Piula Theological College, Samoa; this was followed by postgraduate theological studies at The University of Otago and Knox Theological Hall and concluding with two years in Trinity Methodist Theological College.

Served as presbyter in the parishes of Dargaville, Mangere Otahuhu, Orakei, Dunedin and Waitakere. Chaplaincy positions at The University of Auckland and North Shore Hospital.

Chairperson of Mission & Ecumenical Board,

Co-Convenor of the Council of Conference,

Board member of Methodist Mission Northern and Dunedin Methodist Mission,

Synod Superintendent for the Otago Southland and Auckland Synods.

Currently serving as Superintendent of the newly established Northern Methodist Synod and a member of the Tauwi Strategy and Stationing Committee.

Jacki McGeorge

General Information:

Jackie comes from a Methodist family with roots tracing back to England. She is married, has three children, and is a grandmother to two. Jackie has been actively involved with the church in various roles and continues to dedicate her time and knowledge whenever she is called upon. Her service on committees and boards for nearly ten years highlights the trust the church places in her, as well as the value they recognize in her work ethic and leadership.

Ministry or Work Experiences:

Served on the Professional Development Committee over the last 10 years.

Has served in Tauwi Strategy & Stationing as co-superintendent for Manukau Synod.

Currently serves as Lay rep on TSS for Northern Synod.

Chairs the Mission & Ecumenical Board and has been a member for 8 years.

Serves on the Northern Synod Property Committee as the rep for Central Region

Before all of the above, Jackie served as Sunday school-teacher, in local ministries, served local Parishes in different committees and as Parish Steward.



Lesieli Tiulipe Pope

General Information:

Personal Background and Calling

I was born and raised in Tonga and migrated to Aotearoa New Zealand in 1985. Soon after, I married my husband, a Methodist minister, and together we have shared nearly forty years of family life, ministry, faith, and service. I am a mother of five daughters, grandmother to eight grandchildren, and great grandmother to ten great grandchildren.



My life has been guided by the belief that Christian leadership is service, expressed through humility, compassion, courage, integrity, and love. Family, faith, ministry, and community have shaped my commitment to pastoral care, justice, discipleship, and nurturing future generations.

Ministry or Work Experiences:

Professional and Church Leadership

I hold qualifications in Social Work and Early Childhood Education and a Certificate in Voluntary Chaplaincy. I currently serve as a Social Work Practitioner with Health New Zealand at Auckland Hospital and work as a Cultural Social Work Supervisor and Community Consultant. These roles have strengthened my commitment to wellbeing, safeguarding, cultural identity, advocacy, and social justice.

Within the Methodist Church, I became a Lay Preacher in 2000 and served for many years as Coordinator of the Tongan Sunday School at Epsom Methodist Church. I served as Vice President of the Tonga District Women's Fellowship from 2016 to 2023, World Federation Representative on the New Zealand Methodist Women's Fellowship National Executive from 2018 to 2022, and National President from 2023 to 2025. I currently serve as President of the Tonga District Women's Fellowship within Vahefonua Tonga o Aotearoa.

My presidential theme, "Grow in Christ and Be a Life giver," continues to guide my ministry. I believe growing in Christ calls us to bring hope, healing, encouragement, justice, and compassion to others.

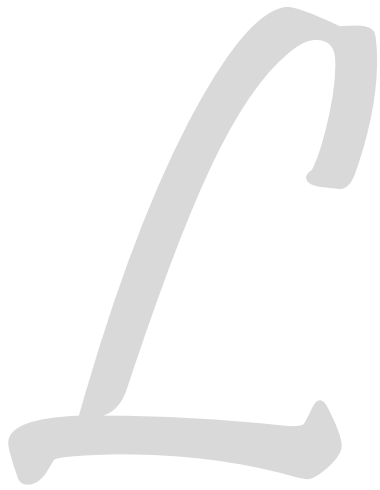
Vision for the Church

If elected Vice President of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa, I would seek to serve a Church that is faithful to the Gospel and our Wesleyan heritage, grounded in prayer and discipleship, safe and accountable, responsive to our communities, courageous in addressing injustice, and intentional about developing future leaders. I believe Te Tiriti o Waitangi is central to our Church's identity and calls us to partnership, mutual respect, shared leadership, and justice. I would support stronger relationships between Māori and Tauīwi and our continuing bicultural journey.

The Royal Commission of Inquiry into Abuse in Care also reminds us of our responsibility to listen, learn, and act. Our congregations and ministries must be places where people are safe, respected, heard, and able to flourish. I am particularly passionate about investing in younger and emerging leaders. We must intentionally create pathways for young people, women, Māori, Pasifika, migrant, and culturally diverse leaders to contribute their gifts and leadership.

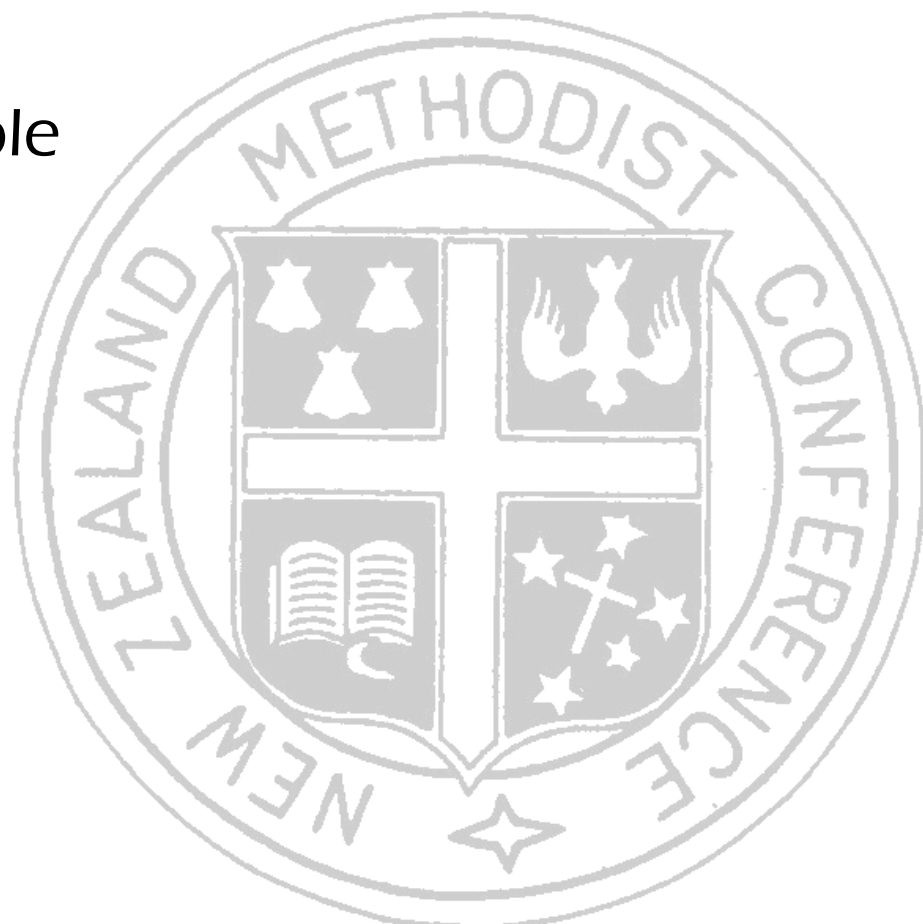
If elected, I would accept this responsibility with humility, prayer, gratitude, and a commitment to listen and serve. My hope is that together we will grow in Christ, be life givers, honour Te Tiriti, nurture future generations, and faithfully participate in God's mission. "For the Lord is good and His steadfast love endures forever; His faithfulness continues through all generations." Psalm 100:5

'Ofa moe lotu,
Lesieli Tiulipe Fuavao Pope



Tributes to Deceased

- Presbyters
- Minita-a-Iwi
- Deacons
- Lay People



Gordon Abernethy

1938 – 2025

Presbyter

Gordon Sydney Abernethy was born in Sawyers Bay, Dunedin on the 7th August 1938; one of 7 children. The family relocated to Christchurch in 1946.

After school, Gordon trained as a draughtsman with the Ministry of Works. He married Anne Kinvig in 1961, and the newly married couple relocated to Dunedin; Gordon with a job at the Ministry of Works as a draughtsman and Anne at Social Welfare. Between 1962 and 1971 their five children were born.

The family attended the Mosgiel Methodist Church and where Anne and Gordon were active in many different roles, including Gordon taking a lead role in developing a choir. He also got involved, in the latter stages, of the development of the hall at Mosgiel.

After 16 years working for the Ministry of Works, Gordon decided it was time for a career change. Therefore, in 1973 he began training as a primary school teacher, and taught until 1993, when the downsizing of many schools resulted in him being deemed redundant.

In the late 1980s Gordon began training as a Lay Preacher; becoming an accredited Lay Preacher in 1991. In 1994 Gordon was appointed as the Lay Minister to the St Kilda congregation while continuing to lead services in the other Dunedin Parish churches. This led Gordon to ministry training, which included completing a Diploma of Theology at Otago University and the Methodist Church Home Setting ministry training course.

Following ordination at the 1997 Methodist Conference, Gordon accepted itinerancy and became the Presbyter of the Ashburton Parish in 1998, where he remained until his retirement in 2005. During his retirement speech at Conference Gordon expressed deep appreciation for the privilege of being involved in full-time ministry and encouraged everyone not to wait as long as he had before entering ministry.

Gordon and Anne returned to Dunedin in 2013, settling into life at the Mornington Methodist Church. He remained active in leading services until his health no longer allowed it. One of the joys of Gordon's retirement was being able to officiate at the marriage of his eldest grandson, in 2019.

Anne died in December 2023, and Gordon died peacefully at home nearly two years later, on 30 October 2025, much treasured by his biological and faith families.

Bruce James Anderson

1958 – 2026

Presbyter

Rev Bruce James Anderson passed away on the 22nd February 2026, following a period of ill health.

While he grew up in a non-Church household, Bruce's first introduction to church was at about 9 years old after his best friend invited him to attend the local Team Section of the Boys' Brigade. As well as attending the Team Section on a weekday evening, they both went to Sunday school. From that point on church was always a constant and important part of Bruce's life.

After leaving High School, Bruce began working for the New Zealand Meteorological Service. One of his appointments was to Invercargill where he began attending St Peter's Methodist Church, met his future wife Glenda and they were married in 1981. In 1983 Bruce was transferred to the Weather Office on Whenuapai Air Force Base, attended the Henderson Methodist Church and a few years later candidated for Presbyterian ministry, and was ordained in 1999.

Before then Bruce was at the Henderson Leader's Meeting and the Waitakere Parish Meeting. He was a Parish Lay Representative to Synod and Conference and joined the Development Division Board in the time of Rev Norman Brookes. In November 1992, as a result of restructuring within the Meteorological Service, Bruce was made redundant and early the next year commenced private theological studies at Auckland University, going on to complete a Master of Theology degree.

Bruce's first appointment was to Levin Methodist Parish for four years. He then served for two years in part-time supply positions for the Feilding-Oroua and Marton Methodist Parishes. Bruce was stationed at the Timaru-Temuka Parish (2004-2011), where he also superintended the Waimate and Oamaru Union Parishes. His next appointment in 2011 was to the Wellington Parish where Bruce became the Parish Superintendent. Bruce has also served on a number of boards and committees across the Church. These included convening the Wellington District Property Advisory Committee (2000-2002); member of the Wellington Synod Executive (which became the Hawkes Bay - Manawatu Synod Executive when those two Synods merged); Administration Division Board member (2005-2011); member of the Wellington Methodist Charitable and Educational Endowments committee (2013-2014); member of the PAC Distribution Group; Board member of Wesley Community Action (Wellington Methodist Mission).

From 2008 Bruce was the Synod Superintendent for the Central South Island Synod. Bruce and his wife have 4 adult children and 3 grandchildren but separated in 2013. Being a family man was an important part of his life. In 2014 Bruce moved to the United Kingdom where among other things he served in three circuits for the Methodist Church in Britain.

He returned to New Zealand in 2022, but due to ill health needed to retire from ministry and has been an integral part of Hamilton East Methodist Church up until his death.

The church is grateful for the ministry Bruce offered, and thanks his family for the time he was able to give.

Trevor Lewis Bennett

1930 – 2026

Presbyter

Rev. Trevor Bennett (Father of Conference) passed away at Tamahere Eventide in Hamilton on the 28th March, aged 95.

He was a wonderful family man, and his upbringing was on a small dairy farm in Te Kowhai a farming community, where he was taught to waste nothing. He and Barbara knew each other in Te Kowhai, a friendship developed at a distance and once joining Trinity College for ministry training, they needed to get the church's permission to get married. At that early stage of married life their only transport was a motorbike.

Ministry began in Marton, then Willoughby, Upper Hutt, Te Aroha, Langley USA, Mangere, and Morrinsville. Trevor was chaplain for Air New Zealand at the time of the Erebus disaster. In his parishes he was known to help out practically, where necessary with fundraising projects, building etc. all which helped getting to know those in church and community. Wherever they went, they made special friends, but because of distances, it was difficult to keep in touch with family.

While most of ministry life was in Parsonages, they did buy their first own home in Point Wells, where they could enjoy freedom, holidays and family activities. Then at retirement bought in Raglan and later in Hamilton.

In all he did Trevor was supported by Barbara and together they have ministered and raised a lovely family – Paul, Wayne, Gavin and Robyn. They are very proud of their extended family - 11 grandchildren and 20 great grandchildren, whom they frequently visited or had to stay.

In 1990 after 36 years in ministry, they retired, but there was still plenty of activity to follow.

As well as ministry, gardening was another skill of Trevor's, learnt from his father, developing new plants, especially roses, raising money for church groups by selling plants. His gardening skills won him the Waikato Gardener of the Year in 2007 and he went on to receive the Inaugural NZ Gardner of the Year award. They lived in Raglan for 11 years, before shifting to Chartwell in Hamilton. Every home had a beautiful garden, always having plants for sale, which had been raised from seeds.

Of special significance was that in 2024 he was given the honour of Father of the Methodist Conference, in recognition of his long ministry.

Latterly, Trevor & Barbara moved to Tamahere Eventide, where Trevor has been cared for. Here they also celebrated 71 years of marriage and continued to have much family support.

Quoting his own words 'it's been a wonderful journey – one that we could never have visualised all those years ago, and one that it has been a privilege to travel, when the time comes, we will be content.'

Thanks Trevor, for a life well lived and a ministry well served.

Dakai Bolatagici

2026

Dakai Bolatagici hailed from Rukua Village, Beqa, in the Fiji Islands. He arrived in New Zealand in 1970 and married Olivia Seruvatu, with whom he had three children. Grounded in a strong church upbringing, he became a pillar of the Fijian congregation in Auckland.

Dakai Bolatagici's Church Participation

He was among those who started the Fijian congregation at Pitt St, Auckland, before it moved to Mt Eden Methodist Church.

He was part of the group that arranged, through Te Hāhi Weteriana, for Rev. Elia Samusamuvodre to come from Fiji to serve the Auckland Fijian Church. In 1987, a split occurred within the church. Dakai and his group brought over Rev. Mosese Naivolasisiga and began congregating at Kyber Pass Anglican Church. He began a self-supported ministry of social service within the church, funding his own travel and expenses.

Overseas Mission: He organised insurance cover for patients travelling from Fiji to receive treatment in Auckland hospitals, and also assisted students coming from Fiji for tertiary studies. He had been a preacher since 1995.

In 2000, he was nominated Co-Convenor of the Upper North Island by the Fijian Advisory of the Methodist Church of New Zealand — a role covering Hamilton, Auckland, and up to Tai Tokerau. He resigned from this position in 2004.

In 2001, the Fiji Methodist Circuit Auckland was officially registered with the Methodist Church in New Zealand, encompassing Mt Roskill, Kyber Pass, and Patumahoe. Dakai was part of the media team and worked closely with the late Rev. Dr I. S. Tuwere. He continued his social service ministry within the Parish — the ministry he was most passionate about — and held the convenor position until he passed.

During the church amalgamation in Auckland, he moved from Kyber Pass to Mt Roskill in 2004, and then to Meadowlands when the Parish relocated there in 2013.

His donations to the Leprosy Mission and to the church were a constant throughout his years in the congregation — his September donation never missed a year. He was a man who did things in style, always wanting to give more than anyone else.

Every Sunday during worship, he would thank the choir for singing.

Every Wednesday, he attended his cell group, which he spoke of often and always looked forward to. At Men's Fellowship, he was the oldest man in the group, always there among them.

Two years before he passed, he returned home to Rukua, Beqa, to build his tomb. When he passed away in May, the church escorted him home to farewell him at the resting place he had prepared. Rest well, Dakai. You are surely missed in church, but heavenly angels are there with you. Amen and amen to your journey.

Jean Bruce

1939 – 2026

Presbyter

Jean was born in Christchurch where she spent most of her formative years. While attending Avonside High School she became involved in Crusaders and came to faith at a Crusaders camp at Okains Bay. She later attended the Shirley Methodist Church where she was baptised and confirmed and became a member of the church community including the choir.

Jean was 21 when she began lay preaching as a Methodist, and so she gave about 65 years to leading worship and writing sermons.

After leaving school Jean worked for the National Bank in Christchurch, Hokitika and Papanui before moving to Dunedin to train as a primary school teacher. She later worked in legal offices as an accountant in Balclutha and Nelson. It was in Nelson that Jean discerned her call to ministry.

Jean trained at Theological Hall, Knox College from 1986 to 1988, graduating with a Bachelor of Theology. She went on to serve in parishes at Sumner Redcliffs Union, Ashburton, Dunedin/Mosgiel, Oxford District Union. She was deeply appreciated by those she served, and remembered for her warmth, faith, and for her commitment to bringing the gospel to people in meaningful ways.

Jean and Andy shared many years of marriage before his sudden death, shortly after their 30th wedding anniversary. Andy was a constant and supportive presence in her life.

Following her retirement, Jean made her home in Rangiora, living in the house that she and long-time friend Chris had earlier purchased. Jean remained connected to her community and church and initially undertook short term ministry at Durham St Parish in Christchurch and Rangiora. She developed skills in PowerPoint presentations for children and had a very expressive way of reading the scriptures. While we knew Jean could be determined, we learned to love her and work with her in those moments.

Also, it was her love of music as a pianist and organist, her singing and choir membership which added to her creative approach to worship that she is remembered for. She had an ability to encourage others to participate fully in church life.

Following Chris's retirement from full-time ministry, they shared their Rangiora house and then spent the last two years of Jean's life at a shared life Villa at Linrose Lifestyle Village in Christchurch. Jean enjoyed happy years there and made Durham St Methodist Church her place of worship.

We remember Jean's son Stuart, daughter Janet and family, and her friend Chris.

Jean is remembered with gratitude and affection for her faithful service, her generosity of Spirit, and the lasting impact she had on the lives of so many.

Thanks be to God for your life Jean.

Mathune (aka) Mathena Ngaronoa Dixon nee Cassidy

1941 – 2026

Deaconess

Mathena was of Ngāti Hine and Te Māhurehure descent, born into a strong Methodist whānau with footholds in Waiomio, Kawakawa and into Te Māhurehure of Waima, Hokianga. Her parents moved to Auckland and lived in Te Koa Rd, Panmure. Their home was one of those spaces in the community where whānau who had moved to Auckland from Hokianga and Pewhairangi during the 'urban drift' gathered in fellowship.

Mathena's mother had two sisters who had served the church, Te Atawhai George as a Deaconess and Huia Martin as Minita-ā-Iwi in Auckland. Mathena's whānau made the determination that she too would become a deaconess.

She began her service in the Kawakawa, Waiomio region and in 1972 was assigned to work as Supply Deaconess at Te Rāhui Wāhine Hostel for Māori Methodist young women. These women were primarily from rural areas and had come into Hamilton for training and work opportunities under the mentoring and support of Rev. Arthur John Seamer known affectionately as Father Seamer, Sister Irene Hobbs, Sister Grace Clements and Sister Heeni Wharemaru. Mathena was one of the staff assigned to their care. Whilst there she met and then married Oscar Dixon who became an Anglican Minister in his later years and served his parish in Morrinsville and across the Ngāti Hauā area.

Mathena and Oscar had 5 daughters whilst living in Hamilton and moved to a dairy farm at Pukemoremore Cambridge and retired in Morrinsville. Mathena is survived by 16 mokopuna and 11 mokopuna tuarua with 2 more on the way.

As a deaconess Mathena's service was primarily working to help better the lives of Māori women and their families in Hamilton and the wider Waikato area and as far as Whatawhata. Her move to Te Rāhui extended that service in a different way, but still working to help whānau. At her tangihanga, people spoke of her caring nature and her willingness to help wherever she was needed especially around the local marae, kohanga reo, kura kaupapa and community. People remembered with love this very gracious lady with the big, beautiful smile, whose manaakitanga was unsurpassed.

Moe mai e te whaea Mathena kua oti tō mahi, takoto i raro i te āiotanga o te Atua. E moe, e moe, moe mai rā!

Maxwell Hornblow

1932 – 2025

Presbyter

It was with sadness the NZ Methodist Connexion was informed that Max Hornblow had died on 23 October 2025 in the Kensington Court Retirement Village in Stoke, Nelson.

Max died peacefully with his family alongside, one month short of his 93rd birthday.

An anonymous writer once stated "The Main goal in life is to live. To live fully and joyously, aware of all the possibilities life has to offer." Max Hornblow would most certainly have said 'Amen' to those thoughts. He lived a long, full and productive life, one with so many passions and practical endeavors which enriched the lives of countless people.

Max was born in Wellington in 1932, the oldest of four brothers, including Edgar, John and Andrew, two of whom also became ministers. The family attended Karori Methodist Church where Max's spiritual journey began. After leaving Wellington College Max worked in the Bank of New Zealand where he first met his dearly loved wife to be Margaret. They remained a very close couple for sixty-four years, during which time they had three sons Roger, Craig and Grant, of whom they were immensely proud and who gifted them a much-loved extended family in whom

they took great interest.

In 1959 Max responded to God's call on his life and trained for the Methodist Ministry at Trinity College, Auckland. He was ordained in 1962 and appointed to the Greytown-Featherston Parish. After cutting his teeth there ministry took Max and Marg to the South Island to Balclutha (South Otago), Stoke (Nelson), Beckenham (Christchurch) and finally to St Andrews Uniting Church (Motueka and Riwaka.)

During these ministries Max's leadership qualities were soon recognised. He was well grounded in Methodist history and procedures. He also had the confidence in himself to persuasively articulate his vision for ministry, along with a practical 'we can do this' mentality. These qualities, together with his warm, outgoing, cheerful personality and wide range of interests (especially his family, plus flower gardening, raising prize chooks, yachting, rugby, cricket, and education) quickly endeared Max not only to his parishioners of all ages, but to the many people he met in the wider community. His ability to easily connect with people was complemented in no small way by Margaret.

Max's lengthy ministry in the South Island was significant. He was the inspiration and driving force behind many parish projects. Notable among those in Stoke was the growth of a very active Bible Class with programmes including walking the Heaphy (2x) and Abel Tasman tracks, youth services, youth camps, and social events with other Bible Classes. It is significant to note that two assisting leaders and a member of that Bible Class became ordained Methodist clergy. Max with his practical knowledge (property and finance) was also very 'hands on' when it came to church property and was responsible for the building of a new parsonage near the Stoke Church and the construction of flats for elderly folk on vacant land adjacent to that church.

From 1986 to 1991 Max served as District Superintendent of the Canterbury Synod. While ministering in Beckenham he also developed a close connection with the Methodist Tongan fellowship and assisted them in finding and developing a building for worship. Following his retirement from parish ministry Max and Margaret were very active in the life and worship of the Mapua Community Church with Max leading worship on a number of occasions. They also had time to turn their new property Bon Accord, near Mapua, into a veritable Garden of Eden. Sadly, they eventually had to sell up and move into a retirement village in Stoke where Margaret died in 2023.

Max returned to the Stoke Methodist Church to worship where he was still fondly remembered. He was thrilled to be invited to speak at Stoke's 175th anniversary in 2024 given his lengthy ministry there. Max's well attended funeral service fittingly was held in the Nelson Tasman Methodist Parish church in Stoke, in the area where he and Margaret had served their Lord so well. Well done, thy good and faithful servants.

Finau Silila Kilikiti

2026

Significant Lay Person

A Lay Leader of Significant Service to Vahefonua Tonga o Aotearoa.

Mrs Kilikiti was not ordained, yet her ministry carried the depth, discipline, and devotion of one fully given to God's work. She served with humility, courage, and unwavering commitment, becoming one of the most influential lay leaders in the Tonga District Women's Fellowship.

Her leadership spanned more than ten years, making her one of the longest-serving presidents of the fellowship. She guided women across Auckland Manukau and Vahefonua Tonga with wisdom, prayerfulness, and a heart anchored in Christ.

Her life reflected the words of the Apostle Paul: "I have fought the good fight, I have finished the race, I have kept the faith." (2 Timothy 4:7)

Under her guidance, the spiritual rhythm of the fellowship flourished. Women's gatherings and Bible studies grew in depth and participation. The 'Akau 'o e Mo'ui (Tree of Life) programme became a central tool for Scripture learning. Prayer chains and early morning Lotu Hūfia strengthened intercession across congregations. Good Friday worship, crusades, and special services created sacred spaces for women to pray, learn, and support one another.

She believed deeply in passing faith to the next generation. Through the Akotapu programme, she ensured that simple Gospel stories and prayers were shared with fanga lami, our precious children, so that the Church would remain strong long after our own season of service had ended.

Her leadership brought together women from across Aotearoa. The 2025 report recorded 1,097 members in the Tonga District Fellowship, each one representing a family, a church, a prayer, and a story of service. She understood that unity does not happen by accident; it must be prayed for, organised, encouraged, and lovingly maintained.

She also strengthened Vahefonua's connection with the New Zealand Methodist Women's Fellowship, the South Pacific Area, and the World Federation of Methodist and Uniting Church Women. Through these relationships, she helped Tongan Methodist women see themselves as part of a global Christian sisterhood.

Her leadership combined prayer with practical compassion. Under her guidance, annual contributions supported education, medical assistance, leadership development, overseas mission, and the World Federation.

To lead for more than a decade is to face seasons of joy and seasons of difficulty. Mrs Kilikiti met each season with courage, discipline, and unwavering faith. She encouraged women to keep praying, learning, giving, and serving, even when the road was demanding.

Her 2025 report honoured women "who fought for the Cross." Today, those words return to embrace her. She now joins that great cloud of witnesses who have served faithfully and entered God's rest.

We offer our deepest gratitude. Leadership of this kind asks much not only of the leader but also of the family who supports her, waits for her, prays for her, and carries the hidden cost of her service. May God's comfort surround you, and may you find peace in knowing that her labour in the Lord was not in vain.

Her finest memorial will not be words alone. It will be the continuation of the work she loved.

The seeds she planted remain alive: in the programmes she shaped, the leaders she encouraged, the children who heard the Gospel, and the communities strengthened through her compassion.

This is the legacy of a faithful lay leader: that many others are now better able to see and serve Christ because she passed their way.

We entrust Mrs Silila Finau Kilikiti into the eternal care of the God she loved and served.

Silila: Kuo ke tau 'a e tau lelei, Kuó ke lava'i 'a e fakapuepue, Kuó ke tauhi mai 'a e tui totonu. (2 Timothy 4:7)

May her faithful soul rest in the peace of Christ. May light perpetually shine upon her. May the God of all comfort strengthen her family, Vahefonua Tonga, and all who grieve her passing.

Peter James Moss

1935 – 2026

Significant Lay Person

A safe stronghold Our God is Still.

As a 12-year-old schoolboy at Wellington College, 1947, Peter and his schoolmates regularly sang this Martin Luther hymn in German: Ein Feste Burg ist unser Gott.

The text became very important to Peter, and he asked that it be read, in English, at the beginning of his funeral.

Peter was the dearly loved husband of Anne for 60 years, and much-loved father of Timothy, and Andrew, a loved uncle of his nieces and nephews.

The whole Methodist Connexion expresses thanks to Anne, Timothy and Andrew for the many hours they spent without Peter's presence around the home as they gave love and support which enabled him to offer a highly skilled ministry of voluntary service, attending meetings or working away in his study preparing for meetings.

Peter began his Connexional involvement after he and Anne joined the Christchurch West (Upper Riccarton) Parish in 1969, and it is not surprising he was immediately invited to work on the engineering design of the new church building, which opened in 1971. The Synod were quick to recognise that Peter, who had a prestigious academic career, as a Structural Engineer, and was an Associate Professor at the University of Canterbury had brought into their midst a set of skills that would be invaluable to the National Church Building and Loan Fund Committee, which later became the Methodist Connexional Property Committee, as well as to the Synod and Parish, and so ensured that his name was put forward for nomination. Peter was appointed to the Church Building and Loan Committee in 1971. After serving the Methodist Connexional Property Committee for 56 years, Peter indicated that he would retire from the Committee at the May meeting on May 28, 2026, four weeks after his death. This concluded fifty-six years of service to the Connexion.

Peter and Anne were a team. In 2019 Anne was invited to join the music team at Wesley Care and for three years she offered a wonderful music ministry to the chapel playing for a monthly Sunday service and Wednesday at least once a month. As well as this commitment always undertaken together, Anne has for many years been part of the music roster at their Parish Church, Christchurch West.

She did not do this alone. Peter was always present sitting close to the piano offering the same loving support and encouragement that Anne and the boys had always offered to him in his ministry.

The Church gives thanks for Peter's commitment to the God he served his whole life. His warmth, gentle care, wisdom, support, and willingness to serve will be greatly missed. Well done, good and faithful servant. Rest in peace.

Sharon Te Mangu Tito

1961 – 2026

Significant Lay Person

E te Atua Kaha Rawa, e te Matua i te rangi, tēnā koe.

E ngā mana, e ngā reo, e ngā kārangatanga maha, tēnā koutou katoa.

I tēnei wā o te poroporoaki, ka whakanuia, ka whakamihia hoki tō tātou tuahine aroha, a Sharon Tito, mō tōna whakapono pūmau, tōna ngākau pono, me tana mahi nui i roto i Te Taha Māori o Te Hāhi Weteriana o Aotearoa.

E Sharon, kua roa koe e ū ana ki te mahi a te Ariki. He kaimahi ngākau tapatahi koe, he pou whakakaha mō te Hāhi. Nāu ngā mahi whakahaere i kawē marire, me te manawanui, kia pai ai te rere o ngā kaupapa o te Hāhi. Ahakoa ngā taumahatanga, i ū tonu koe ki te mahi, ehara mō te whakamoemi a te tangata, engari mō te korōria o te Atua.

He kaikarakia pono hoki koe mō Tāmaki Rohe. Nā ō karakia i hiki ai te wairua o te tini, i whakakaha ai te hunga ngoikore, i whakamārie ai te hunga e tangi ana, ā, i ārahi ai te iwi ki te aroaro o te Atua. I rangona tō reo e inoi ana me te whakapono, e whakapūmau ana i te mana, te aroha, me te kaha o tō tātou Ariki, o Īhu Karaiti.

E kore e warewaretia tō whakapau kaha, tō atawhai, me tō ngākau hūmārie. Kua waiho e koe he tauira pai mō te hunga e whai ake nei—he tauira o te pononga pono e mahi ana i raro i te manaakitanga o te Atua.

He Manaakitanga

Kia manaakitia koe e te Atua Kaha Rawa i ngā rā katoa e takoto mai nei. Kia tau tonu tōna aroha ki runga i a koe, kia whakakā tō ngākau ki te rangimārie, te hari, me te kaha hou. Kia haere tonu te Wairua Tapu hei kaiārahi, hei kaiwhakamārie, hei pou mōu i ngā wā katoa.

He Inoi

E te Matua i te rangi, ka tuku whakawhetai mātou mō te oranga me te mahi a tō pononga, a Sharon. Ngā mihi mō tōna whakapono, mō tana ū ki te karanga i homai e Koe, me tana mahi aroha ki roto i tō Hāhi.

E te Ariki Īhu Karaiti, kia mau tonu tō ringa kaha ki runga i a ia. Whakapaingia ia i roto i tō aroha mutunga kore, tiakina ia me tōna whānau, ā, kia kaha tonu tōna whakapono ki a koe. Kia noho tonu ia hei rama e whiti ana i tō māramatanga, hei kaiwhakaatu mō te Rongopai, ā, kia kitea tonutia te mana me te kaha o tō aranga ake i roto i tōna oranga.

Nā te mea nāu te korōria, te honore, me te mana, ināianei, ā, ake tonu atu.

Āmine.

Barney Winikerei

1939 – 2026

Minita-a-Iwi, Te Taha Māori

“I te tīmatanga ko te kupu,

Ko Te Atua te kupu.

Ko Te Atua anō taua kupu,

i te tīmatanga.”

Barney, the eighth child of Nguru and Hinekino Winikerei (née Huirama), was born on August 25, 1939, in Marokopa, a tight-knit community on the rugged west coast of the King Country. As a proud son of Korokī-Kahukura ki Pōhara Pā, Waikato, and Maniapoto, his very identity was firmly anchored in the spiritual and historical legacy of his tūpuna.

Leaving school at the tender age of thirteen to work the land, Barney quickly developed a strong work ethic. A gifted sportsman, farmer, and talented musician, he eventually journeyed south to Bluff, where he worked at the Ocean Beach freezing works. He remained there for two decades, until the call of his elders brought him home.

Faith and service were woven into the fabric of Barney’s whakapapa. His father, Nguru, and grandfather, Aihe, were both devout men who preached the gospel throughout the Waikato and King Country. In a deeply meaningful continuation of this legacy, Barney was called by his elders to take up the mantle of spiritual leadership for his whānau, hapū, and iwi.

In 1986, he was stationed as a Minita ā-iwi to Te Rohe Pōtae. He served under the mentorship of Mōrehu (Buddy) Te Whare, the Tumuaki ā-Rohe District Superintendent. During his early years of ministry, Barney walked alongside fellow stalwarts of the faith, including Canon Rua Anderson and Rev. Robert (Bob) Emery from Te Hāhi Mihinare; Te Pare Kauī Joseph, Āpotoro Takiwā o Te Hāhi Rātana; Stan Gilmore; Phillip Te Uira; and many others.

Barney became an orator of distinction, a trusted spokesman, a wise adviser, and a staunch advocate for the wellbeing of his communities. Yet, it was often his quiet counsel, his infectious humour, and the simple, profound gift of his presence that left the deepest impact on the multitudes he helped.

His commitment to service extended far beyond the pulpit and marae. Barney provided spiritual guidance as a Chaplain for both Te Kūiti Hospital and the New Zealand Police. He also served as Chaplain for the 28th Māori Battalion – D Company, and was a revered kaumātua who supported numerous kura, District Councils, and local organisations.

Barney passed peacefully at home in Te Kūiti on Thursday, 18 June 2026, at the age of 86.

He was among the last of a remarkable generation of leaders, a generation whose unwavering faithfulness shaped both the church and the wider community. His forty-year ministry as a Minita ā-iwi stands as a testament to a life completely devoted to service, faith, and his people.

“Ko ia tōku piringa, tōku pā; tōku Atua, ka whakawhirinaki ahau ki a ia.”



Record of Service for Retirees



Robyn Dianne Allen-Goudge

"I was born on a spring morn, as the day began to dawn,
And the Holy One has always been my light.
Little bird with heart aflame, singing praises to God's name,
And the Holy One has always been my light!"

Rev Robyn Dianne Allen-Goudge was born in Huntly, on the banks of the Waikato River beneath the embrace of Taupiri Maunga. She is the daughter of Rev. Stanley Goudge, a Methodist minister, and Marie Goudge, a singing teacher, from whom she inherited a lifelong love of both the church and music. Descended from Cornish clay miners and Methodist lay preachers, her ancestry also includes English, Scottish, German, and Jewish heritage. Her forebears arrived in Aotearoa in 1840 aboard the *Aurora*, the first Pākehā settler ship to reach Pito-one Beach, Wellington.

Robyn's early education fostered a passion for music, theatre, and public speaking through participation in choir, orchestra, piano, debating, and dramatic performance. Drawn by a deep interest in people, she completed a Bachelor of Science in Psychology at the University of Auckland while also studying singing under Dame Sister Mary Leo. Participation in the 1981 anti-Springbok Tour protests awakened her awareness of injustice and racism, an understanding that was further shaped through Māori Studies lectures by Dr Ranginui Walker. Inspired by the witness of Catholic nursing sisters, she discerned a call to ordained ministry as a woman within Te Hāhi Weteriana. Following her candidacy for the presbyterate, she completed three years of ministry training at Trinity College (1983–1985) and later earned a Bachelor of Divinity through the University of Otago.

Robyn began parish ministry at the age of twenty-four when she was appointed as a probationer to Hamilton East Parish. Over four decades of ministry, from 1986 to 2026, with a brief break for maternity leave, she has served ten parish appointments: Hamilton East (3 years), Napier (2 years), New Plymouth (1 year), Henderson (1 year), Tawa (5 years), Pitt Street (1 year), Devonport (11 years), Whangaparāoa (6 years), and Mt Roskill and Birkenhead (8 years), where she ministers to both the English-language congregation and the Samoan Ekalesia.

Her ministry is characterised by creative worship leadership, preaching, teaching, music, and compassionate pastoral care. Robyn values collaborative ministry, believing that remarkable things can be accomplished when recognition is shared generously. Throughout her parish service she has been actively involved in every stage of congregational life, including Mainly Music, childcare centre ministry, Messy Church, Sunday School, Girls' and Boys' Brigade, youth ministry, young mothers' groups, Bible studies, prayer groups, care and craft ministries, and rest home chaplaincy. Theologically, Robyn is deeply influenced by Celtic Christianity, with its emphasis on the image of God in every person, hospitality to strangers, and the beauty and sacredness of creation.

Within the wider Methodist Church, Rev Robyn Allen Goudge has served as President's Chaplain to Rev Barry Jones and Rev. David Bush, convened Ordination Assessment Retreats, served as Candidates' Convenor in three Synods, attended numerous Conferences, and contributed to a range of committees including Faith and Order, the PAC Media and Communications Fund, and the Wesley Historical Society. She has consistently fostered ecumenical relationships through close collaboration with Churches of Christ, Anglican, Baptist, and Presbyterian colleagues. In recent years Robyn has been serving on the Auckland Synod Executive and is North and West Region Convenor for the newly formed Northern Synod.

Her appreciation of Pacific cultures has been enriched through her close relationship with her adopted Tongan sister, Lesieli Kupu, fostering a deep respect for Tongan society and culture. Ministry alongside the Birkenhead Methodist Ekalesia has likewise provided opportunities to learn from and participate in Fa'a Sāmoa. Among the many people who have shaped her ministry are the late Sister Heeni Wharemaru, who introduced her to Tūrangawaewae Marae; Sister Grace

Clement; Sister Lina Jones; Rev. Morehu Te Whare, who ordained her; Rev. Moke Couch and Rev. Alan Leadley, who supported her during her early ministry; and Rev. John Osborne, who encouraged her to candidate for ordained ministry.

In 2000, during her time in Tawa, a chance meeting while enrolling one of her children in piano lessons lead to Robyn learning to play the Celtic harp. She Commissioned a luthier to make her a harp with carvings representing many biblical messages as well as incorporating family heirlooms in the form of stones polished by a late great uncle, before learning how to play it - an act of faith that led her to a distinctive ministry of music and healing, inspired by the example of David soothing King Saul with the harp. She now plays and sings for churches, community groups, retirement villages, hospitals, weddings, funerals, and public gatherings often as “Robyn the Harper” but with the hat of “Rev Robyn” always nearby.

Robyn Allen Goudge also directs a large community choir, promotes New Zealand music, runs a folk music club, teaches, arranges, and composes music. Through both word and song, she seeks to embody her faith in Christ with passion, compassion, and joy and has started an Acoustic Music Club in Birkenhead currently hosted at the Birkenhead Methodist Church.

Robyn has been married for thirty-five years to Geoff Allen, a writer, actor, and theatre director. Together they cherish their four adult children—Rowyn, Beren, Morgan, and Ada—and their golden retriever, Aster.

Ali'itasi Aoina-Salesa

Rev Ali'itasi Aoina-Salesa came to Wesley College as Head of Life and Faith in November 2005 following a time of Presbyterian Ministry in Dunedin. In this role she brought creativity and focus to her teaching, which was appreciated by the students. Her air of mutual respect allowed for expressions of faith, opportunities amidst conflicting relationships and understandings to be considered, debated, challenged and developed.

Rev Ali'itasi, affectionately known as 'Rev', was appointed Wesley Chaplain in 2015. She joined into the activities of the Wesley College community, by offering leadership in the Samoan Group, supporting sporting activities, driving groups to events, being a relief houseparent as required in Te Paea Hall, and arranging, leading and supporting students attending services within the Manukau and Auckland Synods and other significant Methodist events.

Part of Rev Ali'itasi's legacy to Wesley College is the part she undertook in expressing faith in words, especially during Chapel each morning, that clearly evoked understanding of the occasion and place. An example of this was the rewording of the complex legal formula of the Special Character statement: '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.'

As a member of the Chaplaincy Team, that for some time included the Superintending Chaplain, the Chaplain Maori, the Head of Life and Faith, the Deputy Principal Boarding and the Principal, Rev Ali'itasi was a key figure in the group that aimed to provide the opportunity for each student seeking informed and supportive feedback to make a connection with an adult they had confidence in.

Outside of Wesley College Rev Ali'itasi was active in women's groups. In 2024 she attended the Federation of Methodist and Uniting Church Women and the 68th Sessions Commission Status of Women - United Nation's largest annual gathering on gender equality and women's empowerment where she presented a paper.

We give thanks for all Rev Ali'itasi has undertaken and wish her well in her retirement as she

completes 20 years of service at Wesley College.

Tovia Aumua

Rev Tovia Aumua has devoted over 27 years to the Methodist Church of New Zealand, Te Hahi Weteriana o Aotearoa, as well as to broader communities across New Zealand. His journey began in Petone, Wellington, shortly after he arrived in New Zealand, where he felt called to ministry in the mid-nineties.

The role of a presbyter entails significant responsibilities, requiring both administrative wisdom and a compassionate heart. Tovia has walked alongside God's people through various challenges, assisting the faith community in celebrating its achievements. He led with patience, preached the Word with conviction, and ensured that the faith communities he served remained firmly anchored in faith, love, and service.

Beyond his local duties, Rev Tovia brought both wisdom and grace to his roles as superintendent of Sinoti Samoa and president of the church. Balancing administrative responsibilities with spiritual growth requires a distinctive approach, and Tovia led with integrity, resilience, and faith. He strategically guided the church and Sinoti through significant moments, always ensuring that our core mission remained the heartbeat of his leadership.

Rev Tovia is a passionate and unwavering advocate for young people within the church. During the 1990s, he served as the Convenor for the Auckland District Autalavou at a time when youth leadership was often viewed with skepticism and young people were rarely entrusted with meaningful responsibility within church structures.

Despite significant resistance and traditional attitudes that questioned the capacity of youth to lead, Rev Tovia courageously championed the importance of young voices being represented at decision-making tables. He believed deeply that the future of the church depended on empowering its younger generation, not simply as participants, but as active leaders and contributors to the life and mission of the church.

Through his vision and determination, he created opportunities and platforms for youth to engage directly with the Synod and the wider church community, an approach that was considered groundbreaking at the time. His advocacy opened doors for many young people to develop confidence, leadership skills, and a stronger sense of belonging within the church. More importantly, he challenged long-standing norms and helped shift attitudes toward youth participation and inclusion.

During his tenure as Synod Superintendent, Rev Tovia continued to demonstrate pastoral leadership, particularly in addressing pressing social challenges affecting communities at the time. In a period marked by increasing violence and social hardship, he strongly supported and encouraged the establishment of Social Issues as an official committee within Sinoti. He recognised that the church could not remain silent on matters impacting families and communities and believed the church had a responsibility to respond with compassion, action, and prophetic leadership.

Although there were pushbacks and differing opinions surrounding these initiatives, Rev Tovia remained steadfast in his commitment to advocacy, justice, and inclusion. His leadership left a legacy, paving the way for future generations of young leaders and strengthening the churches' engagement with critical social issues.

We appreciate the countless hours you dedicated to serving the church, the confidential counsel you provided, and the vision you embodied throughout your ministry.

As you now embark on this well-deserved retirement, we acknowledge that your service to the Kingdom of God will continue in new and exciting ways. We pray that God blesses you with rest, renewed joy, and the chance to step back and focus on other important aspects of life.

We wish you and your family all the best. Enjoy your retirement, and may the gracious Lord bless you for your unwavering service to our Te Hahi whanau.

O lea ua mapu ile tuasivi le faiva o manusina, ua tuta fo'i i Taga le sa o le aiga sa e ala i ou faiva-fa'aositaulaga susuga Tovia. E le iti'iti ia tausaga sa oulua punonou ai ma le faletua ia Leotele ile feau ma le galuega; ua malie le faga i foa ua malie le faga i paaui, fa'amalo le pale, malo le fa'atoatoa. Seu ane laia i fanua e mapu ma malōlō ma tu'i mai le muliapapaga auā galuega fa'aauau a le ekalesia. Ia saga fa'amanuia tele le Atua i lo oulua soifua galulue ma le faletua ia Leotele ma le nofoalo.

Time-line in ministry.

- 1999 – 2007 Henderson Samoan Parish.
- 2006 – 2013 Sinoti Samoa Superintendent.
- 2014 – 2015 President of the Methodist Church.
- 2008 – 2016 Panmure Samoan Parish.
- 2017 – 2026 Papatoetoe Samoan Parish.

Sinoti Samoa

Jakopo P Faafuata

Reverend Jakopo P Faafuata is a distinguished Methodist minister who has dedicated over 34 years to serving the Methodist Church of New Zealand Te Hahi Weteriana o Aotearoa and wider communities across New Zealand. His journey began in June 1984 when he first arrived in New Zealand and joined St Paul's Otago church. He was officially ordained as a Methodist minister in 1993 at a conference in Christchurch.

Ministry Educational Background

From 1989 to 1991, Reverend Faafuata pursued his theological education at St John's & Trinity Theological Colleges, where he earned:

- A Bachelor of Theology degree
- A Diploma in Ministry

His commitment to theological education continued when he became a member of the Board of Studies at Trinity Theological College in 2000, where he has helped guide the education of future ministers.

Ministry Journey

Early Years (1984-1991)

Upon arriving in New Zealand, Reverend Faafuata immediately became involved at St Paul's Otago. He demonstrated strong leadership skills early in his ministry, serving as Youth President from 1985 to 1988, where he worked extensively with young people in the church. He also served as Parish Secretary from 1987 to 1988, developing important administrative skills that would serve him throughout his career.

Wellington Years (1992-1997)

Reverend Faafuata served as minister for the Wesley Wellington Samoan Congregation during this period. His responsibilities expanded significantly as he took on roles as Co-Superintendent of Wesley Wellington Parish and served on the Mission Board. These positions provided him with valuable experience in leadership and strategic planning for the church's future.

Leadership in the Sinoti Samoa (Samoan Synod) (1994-Now)

During this period, Reverend Faafuata held several critical positions within the Sinoti Samoa (Samoan Synod) and Methodist Church including:

- Secretary for various committees and councils
- Sinoti Samoa Superintendent: 2002-2006
- Regional Leader for Sinoti Samoa:
- Wellington – 1996-1997
- Auckland - 1998-2002, 2007 – 2009
- Hawkes Bay – 2009 - 2025
- Member of the Executive Committee Sinoti Samoa
- Convenor of KAK, Property Committee, Finance Committee
- Member of Methodist Church Property Committee (MCPC)

Ponsonby Ministry (1998-2008)

As Parish and Sinoti Superintendent in Ponsonby, Reverend Faafuata was instrumental in co-organizing conference with Rev Alan Upson. He developed Sunday School Samoan language materials specifically designed for teaching Samoan language, demonstrating his commitment to culturally relevant education.

Current Ministry in Hastings (2009-Present)

Since 2009, Reverend Faafuata has served as the minister at Wesley Hastings Samoan Parish. This appointment represents his longest tenure in a single location and has allowed him to undertake some of his most significant and meaningful work.

Community Leadership

Reverend Faafuata's service extends far beyond the church walls into the broader community. His various leadership roles include:

Ecumenical Involvements

- Secretary of Wellington Ministers Fraternal
- Chairman of Hawke's Bay Samoan Ecumenical Council of Churches, where he works to bring different denominations together.

Health and Education

- Board Member for Pacific Island Health Hawke's Bay
- Chairman of Punavai o le Gagana Samoa Early Childhood Centre, supporting Samoan children in learning their language and culture

Major Building Projects

Reverend Faafuata has demonstrated exceptional leadership in three significant building projects:

1996-Wesley Wellington New Hall: He was instrumental in leading both the Ministry Team and the Project Team in building a new church hall.

2023 – Wesley Community Centre Hastings: Spearheaded the development of a community centre that serves both the church congregation and the entire neighbourhood.

2024 – Punavaiola Social Housing Project: Iakopo led a groundbreaking housing initiative aimed at offering affordable homes to families in the community, showcasing his dedication to meeting essential human needs.

Key Strengths and Abilities:

Administration and Organization

Reverend Faafuata excels at managing church operations and overseeing various programs and

committees with efficiency and attention to detail.

Ecumenical Relations

He has a strong commitment to inter-denominational cooperation and has invested considerable time in building relationships between different churches and denominations.

Community Development

He possesses a keen ability to identify community needs and translate those needs into practical, actionable projects that make a real difference in people's lives.

Cultural Ministry

Reverend Faafuata bridges both Samoan and New Zealand cultures effectively, enabling him to help people from diverse backgrounds work together harmoniously. He is equally comfortable preaching and leading services in both Samoan and English.

Education and Training

He maintains a strong commitment to developing future Lay Preachers and helped other Sinoti Ministers in creating programs that facilitate learning and personal growth.

Current Ministry and Philosophy

After nearly four decades in ministry, Reverend Faafuata continues his dedicated service at Wesley Hastings Samoan Parish. Throughout his career, he has worked across multiple districts in the North Island of New Zealand and has been involved at various levels of church leadership.

His ministry philosophy extends well beyond traditional Sunday services. He believes that effective ministry involves building strong communities, supporting families, and advocating for justice and fairness for all people. Whether through constructing community centres, developing housing projects for families, or helping children connect with their cultural heritage, his approach to ministry is characterized by serving God through serving others.

Legacy and Impact

Reverend Faafuata's 35 years of ministry have been guided by the principle that the church is most effective when it collaborates with other churches and actively engages in solving real community problems. This collaborative and action-oriented approach continues to define his ministry today, making him a respected leader not only within the Methodist Church but throughout the broader community he serves.

His work represents a model of ministry that successfully combines spiritual leadership with practical community development, demonstrating how faith can be effectively translated into tangible improvements in people's lives.

Tauta'i a'e! Susuga lakopo; o le upu moni ua malie mata e va'ai, ua malie taliga e fa'alogo, ua malie le faga i foa ae atuē le tautai ina ua a'e laulasa'a lau fa'atamasoaliiga.

E manatua ai upu taumavae a le Tuitoga ia Tuna ma Fata, "se ua malie toa ua malo le tau". Fa'afetai i lou milomilosia, lou laina ma lou timua-ia, o le upu moni ua lalaoa le sa o le Sinoti i lau fa'atamasoaliiga. O lea lava ua seu i fanua le fa'atamasoaliiga a lau susuga i le Tausi Itumalo, ua matamatanonofo le Sinoti ma le ekalesia ile laulusasa'a o galuega ua mafai ona tino mai. Malo le fa'atoatoa, fa'afetai pale, ae sili ona vi'ia le Atua i lou soifua galue.

Ian Faulkner

Ian was a Secondary School Principal for 24 years – Reporoa College (1990 – 2002) and Wesley College (2003 – 2014), following teaching appointments in Mangere and Omapere, South Hokianga.

He has a particular interest in Restorative Practices as a way of developing responsible and responsive common purpose.

Ian was ordained at the Wellington Conference in 2012 and appointed as a Supply Presbyterian to:

- The Orakei Parish, 2015
- The East Coast Bays Parish, 2016 – 2018
- The Lynfield Community (Anglican-Methodist) Church, 2019
- Auckland Central Parish (Pitt Street and Kingsland), 2020 – 2023

He was stationed to the Mt Albert Parish for 2024 and 2025 and appointed to the Manurewa Methodist Parish as Vice-President Supply for 2026.

For Ian, the highlights of these appointments were the opportunity to walk alongside

- the young people of Wesley College as they forged their future, in both a residential and day school setting
- working with the people of the Parishes and congregations listed, where in each case they have evaluated and formulated the next Ordained Ministry opportunities available to them
- Trinity College students completing their courses and preparing for Presbyterian appointments.

Parishes having Ian as Presbyterian were fortunate to enjoy the breadth of life experiences he brought to the role. His modern understanding of theology gently nudged congregations to look beyond outdated church dogma towards fresh understanding of scripture that enabled God to be seen within and among people and communities. His teaching background ensured stimulating sermons and enhanced other written parish communications (especially during Covid).

His ministry focus was comprehensive. It was outward looking ensuring parishes understood their role in serving the community. In this, he led by example by working regularly as a JP. His focus also included nurturing the professional development of congregation members and providing practical support – eg. Those with immigration challenges. An able administrator, he managed property and other administrative tasks, including at Synod level (Manukau Synod Secretary; Auckland Nominations and Parish Review Committees, Ministerial Synod Secretary; and currently Northern Synod Financial Secretary), with a sound knowledge of the Law Book.

Additional responsibilities beyond Parish life included:

- President of the Wesley Historical Society (NZ).
- A member of the Methodist Mission and Ecumenical Board.
- Certificated as a CAIRA Professional Supervisor in 2023.
- Appointed Justice of the Peace in 1997.

Ian's wife Sonia has been a constant companion and support throughout his varied career. From top governance roles in Guiding New Zealand to serving on church committees both locally and nationally, her professional expertise ensured she and Ian provided a high quality ministry team wherever they were stationed.

Kalolo Fihaki

Kia ora koutou katoa

Nō Tonga tōku whakapapa. Ko Nukunuku te whenua tapu. Ko Tāmaki Makaurau te kāinga.

Ko Meliame toku hoa rangatira. Ko Kalolo Fihaki.tōku ingoa

Malo e Laumalie 'a Hou'eiki, laumalie lelei 'a e Palesiteni 'Alisa Lasi, Palesiteni Tokoni Taina Tupou, Sekelitali lahi Faifekau Tara Tautari kau Faifekau kae'uma'a 'a e Konifelenisi Kakato 2026.

Good afternoon everyone and thanks to the conference for giving me this wonderful opportunity to say a few words before sending me home for the last time. Although I thought I would be leaving straight after the conference, but Tara said "Kalolo, kāore i te pai....no, not until February 2027.

As I am about to step into a new chapter of my life journey after 15 good years as a Presbyterian with Te Hahi Weteriana O Aotearoa, I would like to thank Conference for allowing myself to be part of this remarkable faith organisation since 2012 as a Presbyterian in Training and ordained in 2013. I joined Vahefonua as an active member and a Steward at its early years as Vahefonua Tonga in year 2000 with Auckland/Manukau Parish, Glen Innes and Manurewa.

I must admit that ending as a Presbyterian wasn't my goal after leaving secondary School in 1975. I started my Career as a Civil Servant as a 19-year-old in Tonga and have made my way through government roles which have taken me around the world. Never did I think I was going to end up in this role, but it just goes to show that God's plans are bigger than the plans we have for ourselves. In retiring, it is the end of over 50 years of service, 40 years with both the Government of Tonga and New Zealand plus 15 years as a Presbyterian with Te Hahi Weteriana O Aotearoa.

I started with Te Hahi Weteriana O Aotearoa in the year 2000 during the very early years of changing from an Advisory Committee of Conference to Vahefonua Tonga Aotearoa. At the same time the loan Minister from The Free Wesleyan Church of Tonga was still active but in its final phase.

As for all changes that happen, it comes with huge challenges for everyone involved, not only to members of Vahefonua but also Te Hahi Weteriana. I would like to commend the commitment made by the secretary of the day, Rev Jill Van de Geer and the Director Pasifika, Rev Aso Saleupolu. In mentioning this period of time in my career I would like to say with great humility that this was the most challenging but proudest period of my Faith Journey. Malo 'aupito kia Kilifi Heimuli kuo ne mama'o, 'Epeli Taungapeau, Setaita Veikune and Tevita Finau.

It was our family bible verse gifted by my loving wife Meliame who left us 6 years ago that gives me hope that there are good things yet to come. Roman 8:28 "God works in all things for the good of those who love Him and are called according to His purpose"

- God is active in every situation.
- The "good" means growing to be like Jesus.
- It includes hard times and happy times

Things have changed over the years but God remains the same. God works in all things for the good of all who loves Him, and he will call the right people to his purpose.

As the saying goes "All Good things must come to an end" but God's guidance continues on.

I'll take this time to thank the President, Vice President, General Secretary and Conference for all your support and blessings over the years. To Vahefonua and all its parishes and Congregations that I have come across as stationed or otherwise, thank you for receiving me and allowing me to serve you, thank you for your grace, thank you for your patience, thank you for your trust. The Holy

Spirit has guided me in my service and I pray that it is aligned with God's will for Vahefonua. Lastly, to my 5 loving children and 15 mokopuna, I thank you so much for being home, for hearing my stories, for all your support, for caring for me and for keeping me in your prayers.

I would like to end with one of my favourite bible verses to retire with, Romans 27:4

"One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple"

Malo 'aupito.

Kalolo Fihaki (QSM)

Robert (Bob) Franklyn

Rev Bob Franklyn came into ministry later in his life than most.

After working at a number of jobs, Bob trained at the Laidlaw Bible College in Auckland. He was ordained in the Congregational Federation Church UK in 2007 and spent the next 8 years as Mission Enabler in New Zealand for the Congregational Union of NZ.

Bob and Sue then had to opportunity to take up a position of Ministry Enabler in the UK, working in the parish of Newark on Trent, working with 300 Parishes. His appointment there was originally for 3 years but stretched to 6 years. During this time Bob experienced many new ways of being Christian and doing ministry differently. He worked with "New Expressions" and learned a great deal while there.

On his return to New Zealand, he was received into full connexion with the Methodist Church of Aotearoa NZ in 2012 and began Parish ministry in Wainuiomata and Waiwhetu from 2010 -2012. From there he was appointed to Manawatu, from 2012 to 2018. This was a challenging time as he consolidated 4 parishes into one, based out of Palmerston North.

From Palmerston North, Bob was appointed to Whangarei (2018-2020)

Bob's final Parish appointment is in Matamata, a small rural country town that has enjoyed his ministry and his congregation has enjoyed him.

During his last year, he was appointed as Co- Superintendent of synod, where many of gifts been recognised and used.

Thank you, Bob, for the many ways you have shared your skills of Parish Ministry with the Methodist Church, it has been appreciated.

We wish Bob and Sue many years of happy retirement in Ngaruwahia,

Thanks be to God for the many gifts Bob brought to ministry.

Trevor Hoggard

Having served as a Sunday School teacher and Lay Preacher from the age of fourteen, Trevor entered the ordained ministry in 1981 after training at Wesley House, Cambridge, completing his Master of Philosophy degree whilst looking after 5 churches in the Ashby de la Zouch circuit. Trevor then joined the Royal Air Force as a chaplain, serving on the staff of the officer training college, Cranwell, the Hercules transport base at RAF Lyneham and a fast jet station in Germany, before returning to circuit ministry in Keswick, Cumbria, where he completed his PhD. Acting briefly as a guest tutor at Parkin Wesley College, Adelaide, he then moved to Seahouses in Northumberland where he hosted the synod Celtic spirituality group and served as a tutor at the

Wesley Study Centre, University of Durham. After a short spell at the city mission in Derby, Trevor moved to New Zealand with his wife, Cathie and three sons.

Trevor served in the Trinity Pakuranga parish and also as synod superintendent for Manukau before being invited to take up the role as Methodist Representative to the Holy See in Rome where he also served as pastor of an English-speaking Methodist congregation and a guest professor at the pontifical university, the Angelicum. Trevor was also a member of the European Methodist Council during this time and of the UK Methodist-Catholic Dialogue Committee.

Returning to New Zealand in 2011, Trevor served as the superintendent of Northcote Takapuna parish before being invited to take the role of Director of Mission Resourcing (English language). This gave Trevor a rewarding experience on many connexional committees as well as the opportunity to visit parishes around the motu. Meanwhile, he also served as assistant chaplain at RAFNZ Whenuapai and on the Defence Force chaplaincy advisory committee, giving him a record of 3 service numbers and holding two honorary military ranks at the same time. Alongside these duties, Trevor continued for 10 years as a member of the Methodist-Catholic International Dialogue Commission, co-convenor of the NZ Methodist-Catholic Dialogue and a member of Faith and Order Committee.

Needing a change of scene, Trevor and Cathie then learnt Welsh and became the superintendent of all the Welsh-speaking Methodist chapels in Wales. Covid then hit, upending many plans and so, Cathie returned to Dilworth school as learning support teacher and Trevor followed on a year later to become the superintendent of Orakei parish for four very happy years.

Trevor's final stint before retirement has been a year back in the Northcote Takapuna parish and also synod candidates' convenor. As Convenor we have seen the huge impact he has had on the ministry candidates and his commitment to that new process. A great fountain of knowledge and experience is lost to the Methodist Church with his retirement.

In order to fulfil the requests of the church to take up a wide variety of appointments, Trevor and Cathie have had to spend seven years apart, often in different countries, so Trevor owes much to Cathie for her unwavering support. Retirement now beckons and they wait to see what the next adventure will be. We wish them both many happy years of retirement in Whangarei.

Philomena Kinera

Manawatū : Appointed to WESLEY BROADWAY which also includes Ashurst, Bunnythrope, Pohangina, Feilding and Marton

Tribute to Reverend Philomena (Philo) Kinera on her retirement from Ministry- from Wesley Broadway Methodist Church, Palmerston North 2007-2012

Reverend Philo was appointed to Wesley Broadway Methodist Church, Palmerston North commencing 2007 as her first appointment from Trinity College, to our church community who had not had a full-time presbyter for some 2 plus years (only a caretaker role by retired presbyters in the current congregation).

Philo arrived like a 'breath of fresh air' to a congregation that was a little fragmented, quite diverse in theological thoughts and ways and floundering somewhat.

Within a very short time we recognised and appreciated her caring, no-nonsense common-sense leadership, the way she enabled those with leadership abilities, including initiating Lay Preacher training; her understanding and patience were some of her treasured qualities.

In essence, she was loved by everyone from the babies she baptised (complete with balloons and celebration) through the youngsters to the growing group of older parishioners, who still had much

to offer under her leadership and guidance.

Along with her husband Jeff, they made a formidable team in our church family, they complimented each other's skills from teaching to technology and everything else in between.

She encouraged group life within the church, she lead and nurtured the leadership holding regular meetings and encouraging her parish stewards and leaders to go on to better things.

Philo's pastoral care of her congregation and the wider parish was given with grace and love and her prayers were most heartfelt.

Philo's presence was always professional, but caring and graceful and she always put her devotional time with God and her parishioners before her own needs.

Philo's 6 years with Wesley Broadway was the very necessary resetting of our foundations that has and will take us onwards in our witness and church family for generations to come. We were sad to see Philo and Jeff move on to another parish but acknowledged that the time had come to let her go.

I was privileged to serve under Philo's leadership as a Parish Steward and later as a pastoral care worker and am honoured to provide this precis of her time with us

May Gods richest blessings continue to follow you Philo and Jeff

Eileen Longley

WAIMAKARIRI

Philo and Jeff came to us from the Manawatū and from their handing over to us it was clear that their ministry had been very much appreciated there.

They were with us in Rangiora and Woodend from 2012 to January 2018, and they immediately grew into our community, becoming one with us. We loved her ministry amongst us – not only Philo, but Jeff was also taking his place within our two congregations.

Notable was her fostering of inclusivity, with her Singaporean cultural background quickly being seen to be enriching our congregational life.

Philo's ministry with children was particularly appreciated by us all. Her children's talks were engaging, and she connected well with our then Mainly Music programme. As well as that, her pastoral care of our older members was exemplary – carried out with love and care.

We experienced Philo is a pastor at heart, willing to visit people, both new and established, and was a very ready hospital visitor. In building a community of faith, we remember her as a thoughtful preacher ministering to a parish with considerable theological diversity, helping members to explore new ideas. They both participated keenly in a small house group that shared meals and explored what faith meant in our age.

They invited people to special evening celebrations at the parsonage, where at Christmas Jeff had set up his incredible lighting systems and our people were involved with the barbecue meals.

We were sorry to see them leave, but we have also been pleased to observe Philo's continuing pastoral growth at Durham Street.

Tribute to Rev Philomena Kinera from the Durham Street Methodist Church

Rev Philomena Kinera came to Durham Street Methodist Church at the right time. Our new building the Aldersgate Centre had just been completed and was officially opened in February 2020. However as a Parish the challenge was to re-build the community having been without a permanent home since 2011 the congregation was dwindling. If we still had the same

congregation that worshiped in the Knox Hall in 2019, we would probably have a weekly attendance of about 10 people, now the congregation averages between 40 and 50 persons: 36% of the congregation are young adults (25 to 44 years) and 47% of retirement age (65+). Many have come from Churches who are not tolerant of LGBTQI+ persons. Either they are homosexual themselves or they did not feel comfortable with their churches attitude towards them. Philo has played a vital role in Durham Streets Ministry, ensuring that the LGBTQI+ community and its members feel welcomed, accepted, and safe. Her annual Pride Service has become somewhat legendary and she has participated in Pride Marches, wearing her clerical collar and most recently speaking at a rally against the Definition of Woman and Man Amendment Bill. People were in awe that a Christian Minister would be so supportive of them and their cause – many associate the Christian Church with homophobia.

Philo is a natural networker and her ministry has extended too many who have been marginalised by society – they may come for a time to Church on Sunday and then move on – the time being spent with us being part of the healing process. However, Philo has maintained regular contact with them, meeting for coffee occasionally and checking in on their wellbeing.

Less than a decade ago Durham Street was almost exclusively an elderly congregation. Now we have regular participants ranging in age from six months to 98 years of age. Philo helped us create a Children's Ministry and has encouraged children to read the gospel during services.

Because of Durham's Street strong commitment to "every member a Minister" Philo has been very much a team player working with a lay lead Parish Council to provide effective leadership for the Parish. She has also encouraged many to lead and take part in services and has not been proprietorial of her pulpit.

Moreover she has been very deliberate in her introduction of Te Reo Maori into services and we now say The Grace in Te Reo as though that is how we have always said it. Another gift that Philo brought to the Parish was her passion for inter-faith and has often included in services and reflections references from other faiths. She has also been an active member of Inter-faith council in Christchurch resulting in people of different faiths feel comfortable and genuinely welcome at the Aldersgate Centre.

A new building gave Durham Street Methodist Church an opportunity to re-invent itself and Rev Philomena Kinera with her extraordinary pastoral skills and natural abilities has enabled it to do so. She will be sorely missed and we wish her well in her well-earned retirement.

Pauline McKay and Garth Nowland Foreman – Parish Stewards

Mosese Manukia

My Ministry Story

Retiring at the age of 85-years-old

My call to Ministry.

When I married my wife in 1964 we felt a calling from God to do his work. I was 23, she was 19. So, we decided to enrol at Siasi Uesiliana Tau'atina 'o Tonga's Sia'atoutai Theological College.

In 1972, I was selected by the church Conference to be ordained as a presbyter. I was first reluctant because my two eldest sons were both here in New Zealand and for joining the ministry circuit I may rarely see them again. I felt it was not the right time for me. Maybe it was my weak human side.

In 1979, the President of the church in Tonga arranged for me to come to New Zealand and be ordained in a Tongan church which had firm beliefs of the Wesleyan doctrines.

That was my calling – to begin working for Christ.

In 1990, my family moved to the Methodist Church of New Zealand based at the New Lynn Tongan Congregation. In 1991, I was recommended by our congregation to be candidate for ministry and was accepted by the MCNZ Conference that same year. I was ordained in 1992 at Conference in Auckland and have been here since then.

Significant moments or memories from my years of service.

I was part of the second wave of self-support presbyters working in the Tongan ministry of the church. I was happy about the important work I was doing, despite the financial difficulties.

The joys and challenges I experienced.

My joys are the wonderful people in the congregations where my wife and I worked. They were supportive, appreciative and accepting. I remember my days looking after Tongan congregations at Henderson, Northcote, Onehunga, New Lynn and then back to Onehunga. I have fond memories and will miss my ministry.

My only challenge was that my wife was the sole bread winner for the family before my sons started working. I was doing self-support work for the church. It was financially challenging but by the faithfulness of the Lord, we managed to cope while carrying out our ministry.

People or communities who helped shape my ministry.

When I was a New Lynn we formed a weekly prayer group, where we would dedicate ourselves and pray to the Spirit for comfort, guidance and help. It not only helped the families but it helped me strengthen by belief in the faithfulness of God.

What have I learned about God's faithfulness?

I have learned that if we, as sinners, have a passionate commitment to God then his faithfulness will be everlasting with no end. His promises to us will always bear fruition in whatever we do in his work.

It was God that carried me in ministry for so long, throughout those many years.

My words of encouragement and hope that I would like to leave with the church.

Always pray faithfully, do the right thing and work diligently towards the Kingdom of Heaven. Never lose faith. I believe we have moved in the right direction, under great leadership and pastoral care.

God Bless. Mālō 'Aupito mo e 'ofa lahi.

Misilei Misilei

Misilei's personal motto that guided his life and ministry:

'To serve and not to be served' (Matthew 20: 28 NIV – adapted)

The eldest son of a Methodist minister in Samoa, Rev Misilei & Talele Asiata, Misilei immigrated to NZ in 1976 and attended the Pitt Street Methodist Church. Before going into ministry Misilei worked for the Inland Revenue Department for 21 years as an Investigations Officer.

On one 'special day' in January 2007, Misilei took time off from work and travelled to a pre-arranged meeting with Rev Barry Jones at Pitt Street Methodist Church. The meeting was about

exploring and doing further work to become a Lay Preacher. However, this wasn't to be.

In the words of Isaiah, *"For my thoughts are not your thoughts, neither are your ways my ways", declares the Lord*" (Isaiah 55:8 NIV).

When Misilei arrived at Rev Barry's office, his first words were literally: 'Barry, I want to candidate for ministry', and the rest is history.

This was significant in terms of God's timing. Misilei and his wife Vaivasa, had many discussions on the matter of 'going into ministry' but they did not know that the answer would come after a fifteen-minute trip to meet with Rev Barry Jones, on 'this special day'.

During his first-year training at Trinity Theological College in 2008, an opportunity for an early supply ministry came when the Mahurangi Parish requested a student for six weeks supply, from December 2008 to January 2009. Following the Stationing process in 2009, Misilei was appointed as Probationer to the Mahurangi Parish in February 2010.

In 2014, Misilei moved to Wesley Methodist Church, Papatoetoe—where he, also, spent a year of student placement in 2009 and was very fortunate to spend times, nurtured, supported and guided by the late Rev Andre Le Roux.

During his time at Papatoetoe, Misilei has been involved in many community events such as his involvement in the ANZAC dawn services in the Memorial Gardens and the later Civic Services. He was also the Girl's Brigade Chaplain for 5th Papatoetoe who meet at Wesley.

Ecumenically, Misilei has been involved with the Anglicans, Presbyterian and PIPC churches, for Advent season and Lent season services sharing the venues.

He has encouraged Wesley Papatoetoe to participate in the Annual Christmas parade in Papatoetoe by having a float and singing in Hunters Plaza two Sundays before Christmas.

He also appreciated working together with the Sinoti Samoa parish at Wesley Papatoetoe.

Misilei, Vai and their family have been a wonderful ministerial team for Papatoetoe—where Vai, also, served as a Sunday School Coordinator and teacher.

Their children were also involved in other various church roles.

From 2013 to 2024, Misilei worked as Chaplain at Trinity College.

Misilei was, also, Co-Superintendent for Manukau Synod where his passion for pastoral ministry has been shared widely amongst the parishes and other presbyters in the Manukau synod.

Misilei wishes to say thank you, to the Co-Superintendent Team, ministerial colleagues, members of the Executive, members of the Manukau synod and all parishes for their friendship, collegiality and support.

Misilei extends a word of thanks and gratitude to members of the Mahurangi Parish.

He also wishes to express his gratitude and appreciation to members of the Wesley Methodist Parish, for their support, help and friendship, during the twelve years he was there as their Presbyter.

He also acknowledges the wider Methodist Church of NZ, Te Hāhi Weteriana o Aotearoa, for the opportunity to serve God through the church.

He also wishes to acknowledge the love and support of members of their home church, Pitt Street Methodist Church.

Misilei acknowledges his parents for his, and his siblings' upbringing and planting of the seed of

faith, love, respect, humility and service in their lives. He is certain and sure that this was where the ministry journey started from.

Misilei wishes to acknowledge the unconditional love, support and sacrifices from his wife Vai; their children Richard & Jolene, Laura & Charlie, Ramona & Shaon; as well as their grandchildren Grace, Malachi, Marcel and Caleb.

Misilei and Vai, also, wish to acknowledge the support of their respective extended families, in particular, his grandmother (his mum's mother), the late Mrs Ila Fina'i.

Finally, and most importantly, he acknowledges and give praise and thanks to God, who called him and his family to serve God.

He also seeks God's forgiveness for all his failings, weaknesses and shortcomings, as a Presbyterian and as servant of God.

Your Synod and Parish wish you a happy and well-earned retirement. Manukau Synod.

Arapera Ngaha

Arapera Ngaha, known as Bella, was born in 1951 into a whānau with deep roots in the Methodist Church. Her paternal grandfather was an Honorary Māori Home Missionary. Her father, Rev. Ranganohora Rogers of Ngāi Tūteauru, Ngāpuhi, and Ngāti Whakaue, served as Senior Māori Superintendent of the Māori Division and Chaplain to Te Arikunui Dame Te Atairangikaahu until his death in 1971. Her mother, Marara Matekino Kawiti Paraone of Ngāti Hine, was a Deaconess with the Auckland Central Mission at Airedale Street. This strong Methodist heritage inspired and shaped Arapera's lifelong commitment to service.

Arapera was seven when her mother died. She and her siblings then attended church boarding schools. At Kurahuna Hostel in Onehunga, she was cared for under the firm but fair leadership of Deaconess Sister Madeleine Holland. Later, Arapera moved to Rangiātea Māori Methodist Girls' Hostel attending New Plymouth Girls' High School, and Fairfield College in Hamilton. Her stepmother Monica Rivers, and additional siblings expanded her immediate whānau base. Now there were sixteen of them, and life became busier as she learned to navigate a big Māori Methodist whānau.

Arapera briefly studied physiotherapy at the University of Otago. In 1971, she married Romolo Hotere of Mitimiti, Hokianga, and later that year they welcomed twin daughters, Marama and Keita. The marriage ended a few years later, and Arapera raised her children with the support of her wider whānau. In 1981 she married John Ngaha of Waikato Tainui, and Ngāti Maniapoto becoming stepmother to five children from his first marriage and two whāngai boys.

From this period she became increasingly more active in Tamaki Rohe and the wider Te Taha Māori. She was encouraged and shaped by mentors; the late Rev Ruawai and Joy Rakena, her kuia from Omanaia, Otaua and Waikato Rohe, Tarutaru Rankin, Paewhenua Nathan, Te Rua Winiata, Rev Napi Waaka, and Rev Morehu (Buddy) Te Whare. These people strengthened and grounded her writing, leadership, and theological understandings.

Arapera taught for several years in the Māori Studies department at the University of Auckland. Education was instilled in her from an early age, and a lifelong commitment to learning has been a driving force in her ministry.

Arapera has served the Church through numerous Connexional boards and committees over many years. These include the Council of Elders, Council of Conference, Wesley College Trust Board, Grafton Downs Ltd, Board of Administration, Hui Pōari, Methodist Mission Northern Board, Trinity Council (as Chair), and Te Taha Māori Property Trust (as Chair). She also served on the

World Council of Churches Indigenous Peoples Interim Reference Group.

In 2012, Arapera became a Minita-a-lwi stationed to Tāmaki Rohe. From 2014 to 2016, she served as Vice President of the Methodist Church of New Zealand. She was ordained in 2018, and appointed Tumuaki of Te Taha Māori in 2023.

Arapera takes great pride in the Church. While her ministry has brought many challenges, serving others has been her greatest privilege.

Simote Pomale Taunga

Rev Simote Pomale Taunga retires after 37 years of faithful service to the Church, including 14 years as an ordained Presbyterian, leaving a legacy of deep pastoral care, cross-cultural leadership, and unwavering commitment to the Gospel. His ministry has touched congregations across Aotearoa, strengthened Vahefonua Tonga 'o Aotearoa, and inspired generations of young people, lay leaders, and families.

A Calling Rooted in Faith and Family

Born and raised in Uiha, Ha'apai, Simote grew up in a devout Christian home, the son of a Methodist Minister in the Tongan SUTT Conference. His early years in Wesleyan boarding school in Ha'apai planted the seeds of his calling, later affirmed through a profound spiritual experience in 1981. Supported by his wife Akesa, he entered Sia'atoutai Theological College, completing his studies in 1984 and serving on staff as a tutor—already demonstrating the teaching gift that would shape his ministry for decades.

His calling continued to grow, leading him to further theological study at the Bible College of New Zealand (Laidlaw College) in Henderson. Although he initially intended to return to Tonga for ordained ministry, God opened new doors. The Taunga family was granted permanent residency, and Simote became deeply involved in the Henderson Tongan Congregation, nurturing youth, leading Bible studies, and strengthening lay leadership across the Auckland Manukau Tongan Parish.

Ordained Ministry Across Aotearoa

In 2005, Simote candidated through Vahefonua Tonga 'o Aotearoa and completed his training at Trinity College. He was ordained in 2011, beginning a ministry marked by compassion, clarity, and cultural bridge-building.

Manurewa Methodist Parish (2009–2013) Simote's first appointment saw him serve English-speaking, Samoan, and Tongan congregations. He became known for his cross-cultural leadership, working alongside local organisations to address social issues and mentoring youth—one of whom later became an ordained Presbyterian.

Gisborne Tongan Methodist Church (2013–2015) In Gisborne, Simote served Tongan and Samoan congregations and built strong relationships with Ngāti Porou. He offered pastoral care to Pacific seasonal workers, ensuring they were spiritually supported while far from home. His ministry brought together cultures, churches, and communities in worship, fellowship, and shared service.

Taranaki Street Methodist Church, Wellington (2016–2026) Simote's final appointment was marked by stability, wisdom, and innovation. He revitalised the men's fellowship Vaikeli 'o Sekope, strengthened youth ministry—including the renowned Brass Band, featured in the film *The Red, White Brass*—and guided the parish through the challenges of COVID-19 with adaptability and technological skill. From 2017 to 2022, he served as Parish Superintendent, offering steady leadership across English, Fijian, Samoan, and Tongan congregations.

A Ministry of Presence, Prayer, and Pastoral Care

Rev. Simote's ministry was grounded in scripture, prayer, fasting, and weekly visitation. His favourite verse, 2 Timothy 2:15, shaped his preaching and pastoral approach: "Do your best to present yourself to God as one approved... who correctly handles the word of truth."

He was known for:

- Warm, inclusive pastoral care
- Clear, thoughtful preaching
- Humour and humility
- Skill in handling sensitive situations with dignity
- Commitment to spiritual formation through Bible study and youth leadership

His leadership within Vahefonua Tonga 'o Aotearoa was exemplary, supporting weekly worship rhythms, fellowship groups, youth services, women's ministry, and fasting gatherings. His ability to adapt sermons and messages for diverse congregations reflected both his theological depth and pastoral sensitivity.

Family, Faith, and Legacy

Simote and Akesa raised six children—five sons and one daughter—who have all pursued higher education and meaningful careers. Their 15 grandchildren continue the family's legacy of faith, service, and education. His ministry was strengthened by the unwavering support of his family, whose sacrifices and encouragement sustained him through every season.

Beyond the pulpit, Simote is a gardener, a walker, and a lover of fellowship. The hills of Tawa, the laughter of grandchildren, and the quiet moments of reflection have been sources of joy and renewal.

A Well-Earned Rest

After a lifetime of service—across Tonga, Auckland, Gisborne, and Wellington—Rev. Simote Pomale Taunga now enters a well-deserved season of rest and refreshment. His ministry has been marked by resilience, generosity, and deep love for God's people. He leaves behind a legacy of faith that will continue to shape congregations, families, and communities for years to come.

After a long, faithful, and deeply varied life in ministry, during which he offered the very best of himself and carried the sacrifices of his family with humility and grace, Rev. Simote now concludes his active ministry having more than earned a season of rest, renewal, and refreshment. We give thanks for his leadership, his service, and the steadfast commitment that has shaped every congregation and community he has touched. As he enters retirement, we pray renewed strength, joy, and shared time with Akesa and the wider whānau.

Rev. Simote wishes to express his heartfelt gratitude to the President, the Secretary, and the Methodist Church of New Zealand for the trust placed in him throughout his years of service. He acknowledges the honour of serving the Church in good spirit, guided always by faith and grounded in the values of our Methodist Family.

As Conference, we honour his journey, his faithfulness, and the legacy he leaves behind. May God continue to bless him richly in this next chapter of life. As you step into retirement, may your days be filled with peace, joy, and the laughter of grandchildren. May your walks be long, your garden flourish, and your heart remain ever close to the God you've served so faithfully.

Thank you for your service. Mālō 'aupito. May your retirement be as rich and rewarding as your ministry has been.

Makeleta Lute Tu'uhoko

Mālō e lelei, Today we gather to honour Rev Makeleta Lute Tu'uhoko, a faithful servant of God whose life and ministry have been marked by courage, perseverance, and deep trust in the Lord.

Rev Makeleta's journey began in Tonga, where she served her nation with distinction for 27 years in the Tonga Police Force, retiring as Chief Inspector of Police and Assistant Chief Immigration Officer. In 1998, she migrated to Aotearoa with her husband and their eight children, carrying a simple but profound dream: to create a future of opportunity, education, and hope for her family. She continued her public service in New Zealand as a Probation Officer with the Department of Corrections from 1999 to 2008.

A defining moment in her life came with the heartbreaking loss of her eldest son at age 32. In the depth of grief, God called her closer. Seeking healing and restoration, she entered Trinity Theological College in 2010—not intending to become a minister, but searching for God's presence. Yet, God had other plans. She completed her studies in 2011, served her student placement at the Panmure Tongan Methodist Congregation under Auckland Manukau Tongan Methodist Parish, and in 2013, at Conference held at Wesley College, she was ordained as Reverend Makeleta Lute Tu'uhoko.

Her ministry began with vision. At the Panmure Tongan Methodist Congregation, she asked the congregation what they believed the church needed most. Together, they discerned the call to build a church hall—a place for ministry, fellowship, and community life. With a membership of only 100–120, they stepped out in faith. Through prayer, fundraising, and support from the Tongan Auckland Manukau Parish, the hall was completed and dedicated in August 2014, becoming a lasting testament to shared faith and perseverance.

Rev Makeleta has served four congregations under the Auckland Manukau Parish with devotion—Panmure, Epsom, Ellerslie, and Otahuhu—and will complete her final appointment at Fuakava Ta'engata 'O Kenani Church (Otahuhu) in January 2027. Her ministry has been shaped by patience, commitment, humility, and unwavering trust in God. She learned early that focusing on obstacles would stall the vision, but keeping her eyes on God would move the mission forward. Her calling remained clear: to win souls for the Kingdom of God.

She also offered more than twelve years of leadership in Youth Ministry for Vahefonua Tonga O Aotearoa and Auckland Manukau Parish, guided by Joshua 1:5–9: “Be strong and courageous... for the Lord your God will be with you wherever you go.” This scripture continues to sustain her today.

Rev Makeleta's ministry has been strengthened by her family. She gives heartfelt thanks to her late husband, Pole Tu'uhoko, who stood faithfully beside her in every season of ministry until his passing in April 2025. She acknowledges with deep gratitude the love and support shown by the Otahuhu congregation during her time of mourning. She also honours her children and grandchildren, who shared in the calling and the work God placed before them. Today, she celebrates that the dream which brought them to New Zealand has been fulfilled—her eight children have all gained university qualifications and established successful lives across New Zealand, Australia, and the United Kingdom.

As she retires from active ministry, Rev Makeleta reflects on God's faithfulness—from Tonga to Aotearoa, from grief to healing, from calling to service. She testifies that God has carried her and her family on eagle's wings, sustaining them through every season.

She leaves this encouragement to the Church: Forward ever, backward never. Stand firm in God's calling. Trust Him in every season. As Ephesians 6:10 reminds us: “Be strong in the Lord and in His mighty power.” And Colossians 3:23: “Whatever you do, work at it with all your heart, as

working for the Lord.”

Vahefonua Tonga O Aotearoa expresses its profound gratitude to Rev. Makeleta Lute Tu‘uhoko for her faithful service, her leadership, and her witness. We thank her for the love she has poured into every congregation, every young person, every family, and every ministry entrusted to her.

God bless you, Rev. Makeleta. Mālō ‘aupito, and tu‘a ‘ofa atu.

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Statistics



METHODIST STATISTICS 2026		Female Members up to 25	Female Members 26-45	Female Members 46-65	Female Members over 65	Male Members up to 25	Male Members 26-45	Male Members 46-65	Male Members over 65	Methodist Roll	Baptisms under 13	Baptisms 13 and over	Dedications	Confirmations	Under Pastoral Care	Households Involved	Attendance Children	Attendance Adults	Events in June	Christian Formation under 13	Christian Formation 13-17	Christian Formation over 17	Leadership Parish Councillors	Leadership Lay Pastors	Leadership Other Pastoral	Leadership Lay Preachers	Leadership Worship Leaders	Leadership Youth Leaders	Leadership Sunday School Teachers	Leadership Local Shared Ministry Team Members	Leadership Administrative	Employed Full-time	Employed Part-time	Employed Full-time Weekly	Employed Part-time Weekly	Paid Hours Full-time	Paid Hours Part-time	Weekly Volunteers	Total Volunteer Hours			
2000	Northern Synod																																									
2010	Auckland Central Parish	37	29	42	40	16	20	39	30	253	1	0	1	2	221	90	44	129	39	31	40	60	14	3	2	24	16	6	6	7	0	4	6	4	6	144	60	94	335			
2030	Wesley Roskill Parish	17	6	19	7	17	5	12	8	91	0	0	0	0	80	34	4	30	5	4	5	5	16	0	9	4	2	3	4	0	0	0	1	0	1	0	20	20	100			
2060	Orakei Methodist Parish	0	4	10	22	0	1	10	14	61	0	0	0	0	72	47	3	37	5	4	0	12	9	0	0	1	0	2	0	1	1	1	1	1	44	12	15	30				
2080	Mt Albert Parish	18	8	10	22	5	5	17	8	93	0	0	0	0	135	48	2	52	6	4	5	12	6	0	11	1	3	1	1	0	1	0	2	0	2	0	35	20	80			
2100	Waitakere Methodist Parish	23	18	30	40	26	14	25	23	199	1	2	0	2	68	126	32	127	28	33	12	71	14	0	6	28	30	4	18	32	1	1	3	1	3	40	56	79	182			
2140	Richardson Centre, Northcote-Takapuna Parish	6	9	24	34	1	6	14	20	114	1	0	0	1	58	92	6	62	10	6	1	19	12	0	0	0	1	2	2	0	12	1	8	1	8	40	58	43	35			
2150	Birkenhead Methodist Parish	0	1	6	5	0	1	6	6	25	0	0	0	0	31	25	0	12	5	2	0	6	6	0	0	1	0	0	0	0	1	0	2	0	2	0	30	10	30			
2280	Whangaparaoa Methodist Parish	2	5	11	29	3	1	13	19	83	0	0	0	0	109	207	6	53	13	5	6	10	10	4	3	10	10	2	5	0	1	1	1	1	1	40	10	41	206			
2290	Mahurangi Methodist Parish	13	10	7	44	14	9	3	17	117	2	0	0	0	10	58	15	55	10	12	10	12	9	0	9	4	4	2	6	0	3	1	0	1	0	1	0	18	60			
2310	Waterview Methodist Parish	17	3	11	2	16	3	8	4	64	14	42	2	55	3	17	13	20	8	4	10	20	6	0	4	13	1	2	4	3	1	1	1	0	1	1	10	6	3			
2320	East Coast Bays Parish	1	0	4	31	2	1	4	16	59	0	0	0	0	55	92	1	40	5	0	0	10	7	0	5	1	1	0	0	0	2	0	4	0	4	0	28	36	90			
2410	Howick Pakuranga Parish	43	21	64	88	32	19	57	32	356	3	0	0	0	9	78	6	108	5	5	9	72	14	0	2	6	2	2	3	0	2	1	1	1	1	40	10	30	60			
2420	Manurewa Methodist Parish	6	7	8	7	4	5	6	4	47	1	0	0	0	8	15	9	31	4	9	10	21	17	1	0	2	5	2	3	3	2	1	2	1	2	30	20	8	24			
2440	Pukekohe Parish	10	10	9	29	15	9	10	16	108	1	0	0	1	111	35	7	32	6	7	2	30	13	0	3	2	0	0	4	0	0	1	0	1	0	40	0	20	125			
2480	Papatoetoe Parish	44	33	38	18	24	23	28	18	226	3	0	0	0	70	86	7	82	5	7	7	10	17	0	5	6	10	6	3	0	1	1	2	1	2	40	9	44	45			
2490	Mangere Otahuhu Parish	13	5	10	8	17	3	12	5	73	1	0	0	0	8	0	8	38	10	8	6	33	0	1	2	1	10	4	4	1	6	0	0	0	0	0	0	15	6			
	Totals	250	169	303	426	192	125	264	240	1,969	28	44	3	61	1,048	1,050	163	908	164	141	123	403	170	9	61	104	95	36	65	46	34	14	34	13	34	499	358	499	1,411			
3000	Waikato Wairiki Synod																																									
3060	Morrinsville Parish	1	1	1	12	1	1	0	5	22	0	0	0	0	30	17	2	16	1	0	0	0	7	0	0	0	0	0	0	0	2	0	3	0	3	0	14	8	8			
3080	Hamilton Methodist Parish	15	20	20	25	10	10	10	10	120	0	0	0	0	270	72	12	30	5	18	25	30	8	0	15	4	10	1	5	0	1	2	0	2	0	90	0	25	60			
3100	Hamilton East Methodist Parish	37	23	28	18	28	24	18	9	185	3	6	0	0	200	50	40	121	16	14	12	38	12	0	5	31	22	6	11	1	2	3	2	3	80	47	53	80				
3171	Rotorua Methodist Church	0	1	3	14	0	1	1	3	23	0	0	0	3	30	13	2	18	4	2	0	23	4	0	0	2	5	0	2	0	2	1	2	1	2	40	14	10	14			
3190	Tauranga Parish (Western Bay of Plenty)	3	2	9	53	4	2	5	23	101	0	0	0	0	148	87	5	50	8	0	0	12	7	1	7	4	5	0	2	0	1	2	4	2	4	80	40	24	100			
3250	Te Awamutu Parish	2	5	7	32	5	5	3	16	75	0	0	0	0	103	45	4	29	6	0	0	6	12	0	0	1	3	0	0	0	0	0	2	0	2	0	35	20	40			
	Totals	58	52	68	154	48	43	37	66	526	3	6	0	3	781	284	65	264	40	34	37	109	50	1	27	42	45	7	20	1	7	7	14	7	14	290	150	140	302			
4000	Lower North Island Synod																																									
4010	North Taranaki Methodist Parish	12	8	6	20	18	10	7	9	90	1	0	0	0	9	29	14	33	3	8	6	15	8	0	2	3	0	2	1	1	3	1	2	1	2	40	32	15	14			
4050	Hawera Parish	8	14	5	10	9	5	4	6	61	0	0	0	0	61	35	8	21	5	8	2	21	9	0	0	0	3	1	1	1	0	0	0	0	0	0	0	8	18			
4090	Wanganui Methodist Parish	1	1	4	20	1	1	2	2	32	0	0	0	0	28	20	2	20	5	0	0	0	10	0	0	0	1	0	0	0	1	1	1	1	1	40	20	15	15			
5011	Trinity Methodist Napier	0	0	4	20	0	1	2	5	32	0	1	0	0	45	11	4	24	4	4	0	28	6	0	0	0	1	0	0	0	1	0	1	0	40	0	5	35				
6010	Wellington Methodist Parish	77	66	44	22	110	55	47	11	432	6	1	0	9	27	101	62	171	31	66	38	119	18	0	4	54	50	7	30	2	3	4	6	4	6	160	55	62	126			
	Totals	98	89	63	92	138	72	62	33	647	7	2	0	9	170	196	90	269	48	86	46	183	51	0	6	57	55	10	32	4	7	7	9	7	9	280	107	105	208			
8000	South Island Synod																																									
7070	Blenheim Methodist Parish	0	0	3	20	0	0	0	9	32	0	0	0	0	13	26	0	19	4	0	20	0	9	0	2	2	0	4	0	0	0	1	1	1	1	1	20	12	21	35		
7130	Nelson Tasman Methodist Parish	0	3	1	59	1	0	1	24	89	1	0	0	0	30	60	0	64	4	0	0	20	15	0	0	1	0	0	0	1	0	1	1	1	1	40	4	8	12			
8010	Christchurch Central Methodist Parish	7	17	13	19	8	12	7	14	97	0	0	0	0	42	166	5	37	6	3	0	18	10	0	1	6	36	0	6	0	2	1	2	1	2	40	31	23	56			
8020	Christchurch South Methodist Parish	0	2	7	25	0	2	5	10	51	1	0	0	0	40	41	2	35	5	2	0	0	10	0	0	1	12	6	5	0	3	1	2	1	2	40	5	32	72			
8080	Opawa Community Church	5	3	7	25	4	1	3	17	65	0	0	0	0	77	38	4	49	5	4	2	47	7	0	1	0	1	0	1	0	1	0	2	0	2	0	30	16	64			
8090	Beckenham - Sydenham Parish	0	7	3	18	0	6	4	10	48	0	0	0	0	63	34	5	30	5	4	2	6	7	0	0	1	2	2	3	0	4	0	1	0	1	0	28	35	18			
8120	Christchurch West Methodist Parish	1	12	9	21	1	6	7	15	72	1	0	0	0	95	151	9	60	5	7	1	1	14	1	5	3	7	0	1	0	1	1	1	1	44	25	27	60				
8140	Christchurch North Parish	0	0	9	53	0	0	1	19	82	1	0	0	2	121	143	2	47	5	2	0	47	8	0	8	2	3	2	7	0	1	0	3	0	3	0	51	140	280			
8190	Rangiora Parish	0	0	0	0	0	0	0	0	0	0	0	0	1	135	34	5	41	10	10	0	6	13	0	8	3	5	6	0	0	1	0	3	0	3	0	33	26	28			
8380	Ashburton Methodist Parish	2	2	4	11	7	2	5	7	40	0	0	0	0	20	45	3	17	5	0	0	0	9	0	0	0	0	0	0	0	0	1	0	1	0	6	8	25				
9010	Dunedin Methodist Parish	0	2	13	36	0	2	4	25	82	0	0	0	0	94	36	2	44	13	0	0	12	10	0	2	4	4	0	0	0	0	1	2	1	2	48	8	20	85			
9110	Invercargill Methodist Parish	12	6	24	41	7	10	13	14	127	0	0	0	0	127	7																										

METHODIST STATISTICS 2026		Female Members up to 25	Female Members 26-45	Female Members 46-65	Female Members over 65	Male Members up to 25	Male Members 26-45	Male Members 46-65	Male Members over 65	Methodist Roll	Baptisms under 13	Baptisms 13 and over	Dedications	Confirmations	Under Pastoral Care	Households Involved	Attendance Children	Attendance Adults	Events in June	Christian Formation under 13	Christian Formation 13-17	Christian Formation over 17	Leadership Parish Councillors	Leadership Lay Pastors	Leadership Other Pastoral	Leadership Lay Preachers	Leadership Worship Leaders	Leadership Youth Leaders	Leadership Sunday School Teachers	Leadership Local Shared Ministry Team Members	Leadership Administrative	Employed Full-time	Employed Part-time	Employed Full-time Weekly	Employed Part-time Weekly	Paid Hours Full-time	Paid Hours Part-time	Weekly Volunteers	Total Volunteer Hours
8510	Auckland Fijian Parish (Tabacakacaka)	75	73	55	9	93	81	68	2	456	10	0	0	14	18	50	50	120	5	20	25	40	33	4	0	27	19	2	8	10	17	1	0	1	0	40	0	15	20
8620	Moraia Fijian Parish Christchurch	51	43	21	4	50	61	31	3	264	7	0	19	163	2	75	27	25	25	16	16	32	6	1	2	8	4	2	5	1	6	1	1	1	1	55	18	20	160
	Totals	126	116	76	13	143	142	99	5	720	17	0	19	177	20	125	77	145	30	36	41	72	39	5	2	35	23	4	13	11	23	2	1	2	1	95	18	35	180
9500	Sinoti Samoa Synod																																						
9530	Birkenhead Samoan Parish	4	2	6	6	4	4	5	2	33	0	0	0	0	5	11	5	16	5	7	5	9	3	0	0	2	0	1	3	0	0	0	0	0	0	0	0	8	5
9550	Manurewa Samoan Parish	12	19	14	5	10	11	14	4	89	4	0	0	0	130	27	24	63	3	24	10	36	4	0	0	7	4	3	11	0	0	1	0	1	0	40	0	14	23
9560	Papakura Samoan Parish	15	11	12	7	8	7	10	4	74	2	0	0	0	0	17	38	58	6	16	10	11	1	0	0	3	4	3	6	0	0	0	1	0	1	0	1	10	10
9570	Papatoetoe Samoan Parish	26	31	20	10	19	22	19	18	165	27	130	0	0	165	32	22	130	6	16	18	70	26	0	0	10	15	2	8	0	0	1	0	1	0	52	0	40	48
9575	Mangere East Samoan Parish	16	18	14	3	16	7	10	3	87	0	0	0	0	87	19	13	57	4	15	20	25	0	0	0	6	0	4	10	0	2	1	1	1	2	40	0	35	40
9580	Hastings Samoan Parish	4	9	12	4	0	8	12	3	52	0	0	0	0	128	21	11	65	5	13	7	7	34	0	2	6	9	2	8	0	0	1	1	1	1	40	6	33	45
9600	Wesley Wellington Samoan Parish	10	14	5	5	14	5	4	3	60	0	0	0	0	60	9	10	20	3	10	6	8	5	0	0	5	5	2	7	0	0	1	0	1	0	1	0	11	4
	Totals	87	104	83	40	71	64	74	37	560	33	130	0	0	575	136	123	409	32	101	76	166	73	0	2	39	37	17	53	0	2	5	3	5	4	173	7	151	175
SUMMARY																																							
2000	AUCKLAND	250	169	303	426	192	125	264	240	1,969	28	44	3	61	1,048	1,050	163	908	164	141	123	403	170	9	61	104	95	36	65	46	34	14	34	13	34	499	358	499	1,411
3000	WAIKATO-WAIARIKI	58	52	68	154	48	43	37	66	526	3	6	0	3	781	284	65	264	40	34	37	109	50	1	27	42	45	7	20	1	7	7	14	7	14	290	150	140	302
4000	LOWER NORTH ISLAND	98	89	63	92	138	72	62	33	647	7	2	0	9	170	196	90	269	48	86	46	183	51	0	6	57	55	10	32	4	7	7	9	7	9	280	107	105	208
7500	VAHEFONUA TONGA O' AOTEAROA	498	235	304	144	401	215	245	99	2,141	60	76	28	110	434	496	352	772	126	370	174	551	255	1	6	386	223	21	86	6	9	5	7	5	9	200	165	203	939
8000	SOUTH ISLAND SYNOD	27	54	93	328	28	41	50	164	785	4	0	0	3	857	847	40	487	72	35	25	172	125	1	27	28	71	20	27	1	16	7	21	7	21	272	256	391	815
8500	WASEWASE KO VITI KEI ROTUMA	126	116	76	13	143	142	99	5	720	17	0	19	177	20	125	77	145	30	36	41	72	39	5	2	35	23	4	13	11	23	2	1	2	1	95	18	35	180
9500	SINOTI SAMOA	87	104	83	40	71	64	74	37	560	33	130	0	0	575	136	123	409	32	101	76	166	73	0	2	39	37	17	53	0	2	5	3	5	4	173	7	151	175
	TOTALS	1,144	819	990	1,197	1,021	702	831	644	7,348	152	258	50	363	3,885	3,134	910	3,254	512	803	522	1,656	763	17	131	691	549	115	296	69	98	47	89	46	92	1,809	1,061	1,524	4,030

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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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Trevor Lewis Bennett	L3
Dakai Bolatagici	L4
Jean Bruce	L5
Mathune (aka) Mathena Ngaronoa Dixon nee Cassidy	L6
Finau Silila Kilikiti	L7
Peter James Moss	L9
Sharon Te Mangu Tito	L10
Barney Winikerei	L11

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Robyn Dianne Allen-Goudge	M1
Ali'itasi Aoina-Salesa	M2
Tovia Aumua	M3
Iakopo P Faafuata	M4
Ian Faulkner	M7
Kalolo Fihaki	M8
Robert (Bob) Franklyn	M9
Trevor Hoggard	M10
Philomena Kinaera	M10
Mosese Manukia	M13
Misilei Misilei	M14
Arapera Ngaha	M15
Simote Pomale Taunga	M16
Makeleta Lute Tu'uhoko	M18

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