



**METHODIST  
ALLIANCE**  
NGĀ PURAPURA WETERIANA

THE HISTORY OF  
METHODIST  
SOCIAL SERVICES  
IN  
AOTEAROA  
NEW ZEALAND

By Carol Barron, National Coordinator of the Methodist Alliance

## Contents

The Early Church .....	4
The First Methodist Missionaries .....	4
The Settler Church .....	7
New Zealand Conference .....	8
The Establishment of Social Services.....	9
Auckland .....	13
Dunedin.....	18
Wellington.....	21
Masterton Methodist Children’s Home.....	24
Christchurch.....	29
Hamilton .....	36
Palmerston North .....	39
Pacific missions .....	43
Vahefonua Tonga Methodist Mission - Siaola .....	44
Sinoti Samoa .....	45
The Methodist Church in the 20th and 21st centuries .....	46
Social influence.....	46
Pacifism .....	46
The Riverside Community.....	47
David Lange.....	47
1981 Springbok Rugby Tour .....	48
Debate over homosexuality .....	48
Bicultural Journey.....	48
Women’s role in the Methodist Church .....	51
Methodist Women’s Fellowship (MWF) .....	53
MCNZ Vision & Mission Statements.....	53
Appendix 1: Structure of Methodist Church in New Zealand.....	55
Council of Conference.....	55
Te Taha Māori .....	55
Tauīwi Strategy and Stationing .....	55
Council of Elders.....	55

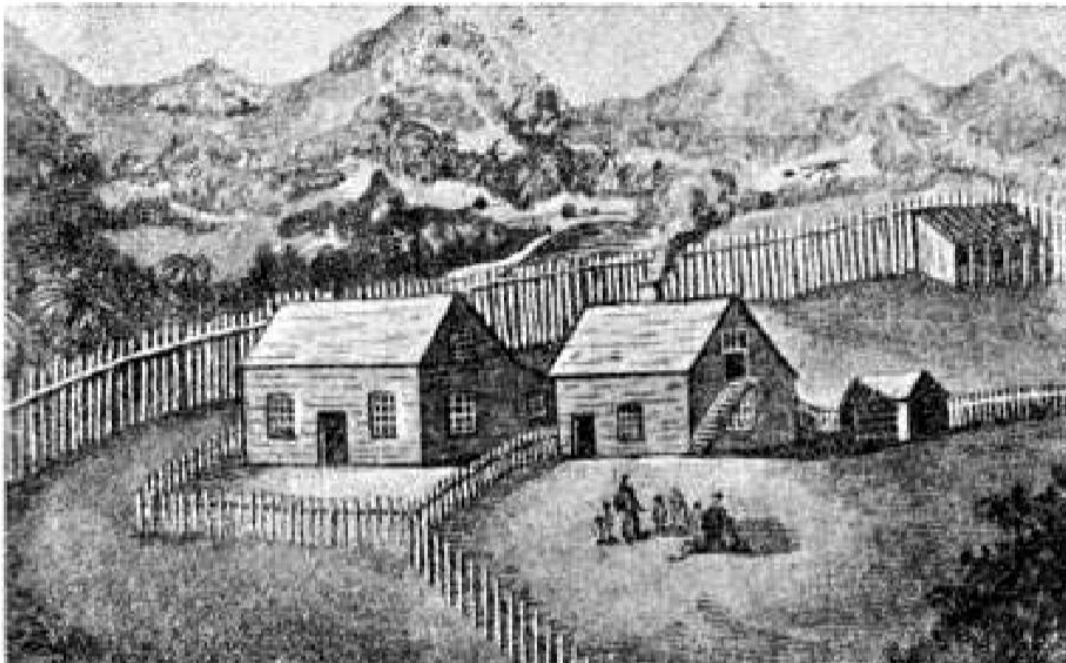
Budget Task Group.....	55
The Board of Administration.....	55
Connexional Office.....	56
Structure Diagram of MCNZ.....	56
Appendix 2: Definitions.....	58
Appendix 3: Methodist Alliance Founding Document.....	61
Appendix 4: WesleyCom Cycles of Hope.....	67

## The Early Church

### The First Methodist Missionaries

Methodist missionaries were among the earliest Europeans to come to New Zealand. In January 1822 Rev Samuel Leigh and his wife arrived in the Bay of Islands.<sup>1</sup>

In May 1823 Rev. Samuel Leigh and William White, and their wives, established Wesleydale, the first New Zealand Methodist mission at Kaeo, near Whangaroa Harbour.<sup>2</sup> Leigh was friends with Samuel Marsden of the Anglican Church Missionary Society, and the two missions worked closely together.



*'Wesleydale' Mission at Kaeo, Whangaroa.*

*Morley's History.*

Source: Wesley Historical Society Publication #27, p22

In 1827 the mission buildings at Kaeo were completely destroyed and plundered.<sup>3</sup> A new mission was set up at Mangungu in the Hokianga. Worship services were followed by instruction in reading and writing.<sup>4</sup> Some missionaries became fluent in the Māori language and customs and many Māori were baptised into the Christian faith.<sup>5</sup> By 1837 it was reported that nearly 620 Māori had been received into membership or on probation<sup>6</sup> and 300 were meeting under Māori leadership in Waikato stations.

---

<sup>1</sup> Wesley Historical Society Publication #27 (1& 2), p6

<sup>2</sup> <https://nzhistory.govt.nz/wesleyan-mission-established>

<sup>3</sup> Wesley Historical Society Publication #27 (1& 2), p21

<sup>4</sup> Wesley Historical Society Publication #27 (1& 2), p32

<sup>5</sup> Wesley Historical Society Publication #27 (1& 2), p34

<sup>6</sup> Wesley Historical Society Publication #27 (1& 2), p49

There were culture clashes between the indigenous Māori and the missionaries.<sup>7</sup> The concepts of mana and tapu were unknown or misunderstood by the missionaries and were part of a system that was viewed as primitive and to be replaced.<sup>8</sup> The efforts to teach personal hygiene to Māori children was viewed as a degrading disregard of their own parent's mana.<sup>9</sup>

Further missions were established during the 1830s and 1840s on the west coast of the North Island.<sup>10</sup> By 1840 Methodist mission stations were operating at Hokianga, Kaipara, Manukau, Kāwhia, Waipā, Mōkau, New Plymouth, and Wellington in the North Island; and South Island missions were established at Waikouaiti and Cloudy Bay during that year.<sup>11</sup>

The Methodist missionaries supported the establishment of ordered government and urged the British government to initiate this. But the missionaries were concerned about the effect of a large scale European immigration on Māori<sup>12</sup> both the threats of land loss and the moral evils they believed Europeans would bring to the Māori. When William Hobson called a meeting for 5<sup>th</sup> February 1840, the missionaries used their influence to persuade Māori chiefs to go to the gatherings at Waitangi and express their support of a treaty.<sup>13</sup> Many accounts note it was the intervention of the Methodist adherent Tamati Waka Nene at Waitangi which swung Māori opinion on favour of the signing of the Treaty on 6<sup>th</sup> February 1840. Rev Hobbs acted as an interpreter at Mangunugu on 8<sup>th</sup> February 1840 and the largest single number of signatories to the Treaty was gathered there.<sup>14</sup> Many rangatira reported that the assurances of the missionaries were the deciding factor in their decision to sign the Treaty.<sup>15</sup>

The Wesleyan missionaries were under strict instructions to limit purchases of land from the Māori to the actual needs of the mission to establish mission stations or educational institutions and not for themselves or the families.<sup>16</sup> In 1838, William White was dismissed from the Mission and the ministry "on the grounds of excessive commercial activity and misapplication of mission property."<sup>17</sup> The value of the Treaty of Waitangi in safeguarding the land for Māori owners was called into question and the missionaries were drawn into the controversy.<sup>18</sup> The missionaries identified the need to safeguard the rights of Māori land owners entering leasehold arrangements with

---

<sup>7</sup> Wesley Historical Society Publication #27 (1& 2), p19

<sup>8</sup> Ibid

<sup>9</sup> Ibid

<sup>10</sup> <https://teara.govt.nz/en/methodist-church>

<sup>11</sup> Ibid

<sup>12</sup> Wesley Historical Society Publication #27 (1& 2), p59

<sup>13</sup> Ibid

<sup>14</sup> Wesley Historical Society Publication #27 (1& 2), p60

<sup>15</sup> Ibid.

<sup>16</sup> Wesley Historical Society Publication #27 (1& 2), p78

<sup>17</sup> <https://teara.govt.nz/en/biographies/1w19/white-william>

<sup>18</sup> Wesley Historical Society Publication #27 (1& 2), p78

Europeans.<sup>19</sup> The Māori land owners did not want to sell and were inexperienced in the European concepts of land ownership, leases and tenancies.

It's important to realise that "The vanguard of Missionary advance was predominantly led by Māori Missionaries who often entered former enemy territory alone, sometimes years before European Missionaries appeared on site."<sup>20</sup>

The church tried to meet the shortfall in ministers and funding by establishing the Wesleyan Native Institution in Auckland in 1845, where Māori ministers could be trained to preach to Māori communities.<sup>21</sup> European missionaries were required to be fluent in the Māori language to be received into full connexion.<sup>22</sup> The fluency in Māori and understanding of Māori land questions, meant that the missionaries were often called to assist as interpreters for Māori land owners or government authorities.<sup>23</sup>

In 1848 the Methodist Church opened a large school for Māori at Three Kings in Auckland, where girls learned domestic duties and boys were taught agriculture and carpentry.<sup>24</sup> The land around the school building was used for grazing and crops.<sup>25</sup>



**Prince Albert Girl's College, Queen Street, Auckland, c.1900.**  
*From W Morley, 'The History of Methodism in New Zealand'.*

Source: Morley, W, "The History of Methodism in New Zealand", McKee & Co, 1900, p 277

<sup>19</sup> Wesley Historical Society Publication #27 (1& 2), p80

<sup>20</sup> Wesley Historical Society (NZ) Publication #50, p4

<sup>21</sup> <https://teara.govt.nz/en/methodist-church>

<sup>22</sup> Wesleyan Historical Society Publication #27 (1& 2), p84

<sup>23</sup> Wesleyan Historical Society Publication #27 (1& 2), p90

<sup>24</sup> <https://teara.govt.nz/en/methodist-church>

<sup>25</sup> Wesley Historical Society Publication #27 (1& 2), p131

Also in 1848 there was pressure applied to establish a school for missionaries' children.<sup>26</sup> A school was erected on land purchased in Queen Street<sup>27</sup> and it opened in 1850 with 40 students from New Zealand, Fiji and Australia.<sup>28</sup> It experienced financial difficulty and the Conference took it over as a Connexional project.<sup>29</sup> It began as Wesley College which closed in 1868<sup>30</sup> and later reopened in 1895 as Prince Albert College for boys.<sup>31</sup> The next year the college was opened up for girls.<sup>32</sup>

Prince Albert College provided secondary school education and also prepared young men for theological training. The College was closed in 1906 and never reopened.<sup>33</sup> The land was leased for fifty years and shops were built on the Queen Street frontage.<sup>34</sup> Later, in 1986 the land was leased for one hundred years for a sole rental payment of \$18,895,000 and these funds were used to establish the Prince Albert College Fund.<sup>35</sup>

By 1850 there were 22 Methodist ministers preaching to Māori and European communities across the colony.<sup>36</sup>

### The Settler Church

In 1858 around 10% of New Zealanders were Methodist, a higher proportion than in England.<sup>37</sup> Methodist clergy soon had a growing settler community to preach to, in addition to their Māori missions.<sup>38</sup> The first sermons were preached to settlers in Wellington in January 1840, New Plymouth in January 1841, and Auckland and Nelson later the same year, with basic chapels built in each place.<sup>39</sup> In New Zealand all Christian denominations operated on an equal footing and were self-supporting, unlike Britain, where the Anglican Church had special status as the 'established' church.<sup>40</sup>

Missionaries wrote to England opposing the confiscation of Māori land but supporting the peaceful fair purchase of land from willing Māori land owners.<sup>41</sup> Some missionaries were experienced leaders and moved to places to manage exceedingly delicate questions regarding land ownership.<sup>42</sup>

The New Zealand wars of the 1860s were a turning point for the Māori mission as Methodist ministers and the Settler Church took the government's side in the conflict, a

---

<sup>26</sup> Wesley Historical Society Publication #27 (1& 2), p120

<sup>27</sup> Ibid

<sup>28</sup> Wesley Historical Society Publication #8 (2) 1950, p9

<sup>29</sup> Wesley Historical Society Publication #27 (1& 2), p120

<sup>30</sup> Wesley Historical Society Publication #8 (2) 1950, p22

<sup>31</sup> Wesley Historical Society Publication #27 (1& 2), p120

<sup>32</sup> Wesley Historical Society Publication #234, p24

<sup>33</sup> Wesley Historical Society Publication #8 (2) 1950, p45

<sup>34</sup> Ibid

<sup>35</sup> MCNZ Information Leaflet No. 104

<sup>36</sup> <https://teara.govt.nz/en/methodist-church>

<sup>37</sup> Ibid

<sup>38</sup> Ibid

<sup>39</sup> Ibid

<sup>40</sup> Ibid

<sup>41</sup> Wesley Historical Society Publication #27 (1& 2), p124

<sup>42</sup> Wesley Historical Society Publication #27 (1& 2), p144

move which undermined their cause with Māori communities.<sup>43</sup> Many Māori blamed the missionaries for having encouraged their elders to sign the Treaty of Waitangi.<sup>44</sup>

The Three Kings closed down in 1869 when the authorities in Auckland gave an ultimatum to Māori around Franklin to sign an oath of allegiance or to get out.<sup>45</sup>

From the early 1860s the church shifted its main emphasis to ministry to Europeans, though its work with Māori continued on a limited scale. Training Māori clergy, which was suspended during the land wars, resumed in 1877 with the reopening of the Three Kings Institution,<sup>46</sup> and missionary work in Māori communities was increasingly done by Māori ministers. The Māori mission department continued through the 20th century, forming a separate Māori Division (later known as Te Taha Māori) from 1973.<sup>47</sup>

The European work was formed into circuits, like the British system, established in Auckland, Manukau, New Plymouth, Wellington, Nelson and Canterbury.<sup>48</sup> Ministers in the circuits were moved every three years.<sup>49</sup> By 1874 there were 12 Methodist circuits in Auckland, 11 in Wellington, nine in Canterbury and seven in Otago.<sup>50</sup>

In 1902 a South Island Mission Committee was established to work with the Southern Māori tribes with a focus on temperance work.<sup>51</sup> Temperance is the abstinence from alcohol and the Methodist Church had one Sunday a year as temperance Sunday where the sermon advocated the benefits of prohibition.<sup>52</sup> A Temperance Committee of Conference was founded in the 1880s which became the Temperance and Public Morals Committee in 1903.<sup>53</sup>

## New Zealand Conference

The British Methodist Church was governed by a committee of ministers led by a chairman, who met to make high-level decisions at an annual conference.<sup>54</sup> The British conference initially governed the church's colonial settlements, and supplied the ministers for its congregations in New Zealand.<sup>55</sup> This changed in 1854, when it created an Australasian conference to allow Australia and New Zealand to jointly administer their own affairs under British supervision.<sup>56</sup>

---

<sup>43</sup> <https://teara.govt.nz/en/methodist-church>

<sup>44</sup> Wesley Historical Society Publication #27 (1 & 2), p150

<sup>45</sup> Wesley Historical Society Publication #27 (1 & 2), p155

<sup>46</sup> Wesley Historical Society Publication #27 (1&2), p6

<sup>47</sup> <https://teara.govt.nz/en/methodist-church/page-1>

<sup>48</sup> Wesley Historical Society Publication #27 (1&2), p138

<sup>49</sup> Ibid

<sup>50</sup> Wesley Historical Society Publication #27, (2 & 3) p23

<sup>51</sup> Wesley Historical Society Publication #27 (1&2), p19

<sup>52</sup> A R Grigg, Prohibition, the Church and Labour, A programme for Social Reform, 1890-1914, p140

<sup>53</sup> <https://kiwicnnexion.nz/view/view.php?id=480>

<sup>54</sup> <https://teara.govt.nz/en/methodist-church>

<sup>55</sup> Ibid

<sup>56</sup> Ibid



In 1874 the connection with the British church was severed and an annual New Zealand Conference was held to report to a triennial Australasian conference.<sup>57</sup> The New Zealand Methodist Church became completely independent of Australia in 1910.<sup>58</sup>

In 1913 the New Zealand Wesleyan Methodist Church united with the smaller Methodist groups: the Primitive Methodist Church, the United Methodist Free Church and the Bible Christian Church; to form a combined body called the Methodist Church of New Zealand.<sup>59</sup> At this time it had 23,000 members and 92,000 people attended its church services.<sup>60</sup> The church owned 453 church buildings, and had 685 other preaching places with almost 200 ministers and nearly 1,000 lay preachers.<sup>61</sup>

In 1913 orphanages were established in Mt Albert, Auckland and Papanui, Christchurch and run by the local missions.<sup>62</sup> Two years later in 1915, Masterton Children's Home was opened with fourteen acres of land at Masterton.<sup>63</sup> By 1928 the three children's homes were housing 200 children.<sup>64</sup>

In 1924 Wiremu Ratana established the Ratana Movement which was centred on Ratana Pa.<sup>65</sup> Ratana was from a Methodist family and had a close relationship with Rev. A J Seamer, the Home and Māori Mission Superintendent, who became the President of the Methodist church in 1933.<sup>66</sup> The Methodist Church was the only mainstream church not to condemn the Ratana movement as dissident. Methodist deaconesses were stationed at Ratana Pa and Deaconess House remains at Ratana Pa as a tribute to the Methodist Deaconesses.

In 1924 mission property at Te Kopua was sold and a policy initiated of wherever possible to offer the land for repurchase by Māori in the area, to recognise the deep attachment Māori have to their land.<sup>67</sup>

## The Establishment of Social Services

In the late nineteenth century, the church established missions in the main centres which provided social services to the urban poor. The missions were supported by the work of the Deaconesses, who were women working in the social field.<sup>68</sup>

In 1933 the Methodist Social Service Association (MSSA) was established to coordinate the efforts of the city missions and to establish geographical boundaries.<sup>69</sup> This was

---

<sup>57</sup> Ibid

<sup>58</sup> Ibid

<sup>59</sup> Ibid

<sup>60</sup> Ibid

<sup>61</sup> Ibid

<sup>62</sup> Wesley Historical Society Publication #27 (2&3) p100

<sup>63</sup> Ibid

<sup>64</sup> Hames, E. W. *Coming of age: the United Church, 1913-1972*. Auckland: Institute Press, 1974, p56

<sup>65</sup> Wesley Historical Society Publication #27 (1&2) p3

<sup>66</sup> Wesley Historical Society Publication #27 (1&2) p16

<sup>67</sup> Wesley Historical Society Publication #27 (1&2) p9

<sup>68</sup> Wesley Historical Society Publication #27 (2&3), p94

<sup>69</sup> Hames, E. W. *Coming of age: the United Church, 1913-1972*. Auckland: Institute Press, 1974, p107

evidence of the Methodism in New Zealand shifting its emphasis from evangelism to social services.<sup>70</sup>

In 1962 Conference adopted a policy of child-centred work which aimed to keep children in their own homes, failing that children were to be placed in foster homes, less desirable was placement in a family home and institutional care if no other option was available.<sup>71</sup> This change in policy brought into question the future of the children's homes in Auckland, Masterton and Christchurch.<sup>72</sup> There was a move to casework and family home units.<sup>73</sup>

The 1982 MSSA report in the Reports and Resolutions of the Annual Conference 1982 records the gift of \$27,533 from the Methodist Women's Fellowship, being the proceeds of the Special Objective 1981. This was invested in the Methodist Trust Association and the interest used "to assist handicapped, deprived, disadvantaged or gifted children whose parents have not the finance to help these children to reach their full potential." By 2016 the principle of this fund was \$191,000 and interest was distributed to the eligible member organisations every three years.

In 1990 Methodist Mission Aotearoa replaced the MSSA and became an incorporated society.<sup>74</sup> This was in response to changes to government funding and a need to increase the profile of the work of the missions.<sup>75</sup> A draft constitution was tabled at Conference in 1990 for consideration and discussion.<sup>76</sup>



Conference in 1997 appointed a transitional Methodist Mission Aotearoa to rethink the theology of the social services ministry, evaluate the role, function and effectiveness of Methodist Mission Aotearoa (MMA), to consult widely with the whole church and offer a way ahead.<sup>77</sup> At Conference 1999, the transitional Methodist Mission Aotearoa recommended that MMA was wound up<sup>78</sup> and WesleyCom was established and first reported to Conference in 2000.<sup>79</sup> However by 2008, WesleyCom reported to Conference that it reverted to using Methodist Mission Aotearoa in collective dealings with government and on other nationwide matters as it more clearly identified the social services as Methodist.<sup>80</sup>

MMA presented *Breaking the Cycle*, a new approach to the theology of social services, to the 1998 Conference.<sup>81</sup> It was widely consulted on that year and the following year

---

<sup>70</sup> Ibid

<sup>71</sup> Chambers, WA, "The Winds of Change" 1976, p57

<sup>72</sup> Ibid

<sup>73</sup> Ibid

<sup>74</sup> MCNZ Reports and Resolutions of the Annual Conference 1990

<sup>75</sup> Ibid

<sup>76</sup> Ibid

<sup>77</sup> MCNZ Reports and Resolutions of the Annual Conference 1999 p187

<sup>78</sup> MCNZ Reports and Resolutions of the Annual Conference 1999 p197

<sup>79</sup> MCNZ Reports and Resolutions of the Annual Conference 2000 pG-1

<sup>80</sup> MCNZ Reports and Resolutions of the Annual Conference 2008 pG-1

<sup>81</sup> MCNZ Reports and Resolutions of the Annual Conference 1999 p187

feedback was presented at Conference 1999.<sup>82</sup> Resources were developed and distributed throughout the whole church and a distribution made from the Everil Orr Training Fund for staff training at the four large missions.<sup>83</sup> A further paper entitled “Breaking the Cycle and Parish Social Services” was presented at the 2001 Conference.<sup>84</sup> By 2003 all the missions were implementing Breaking the Cycle policy which moved social services from a “hand out” to a “hand up.”<sup>85</sup> The service model empowered people to move through dependence to independence and to achieve the goals they chose, rather than have goals imposed on them.<sup>86</sup> The report to Conference 2003 details how each mission was giving effect to this new policy.<sup>87</sup>

In 2004, Cycles of Hope<sup>88</sup>, reaffirmed Breaking the Cycle policy, and was trademarked, as Breaking the Cycle had been adopted by various other agencies for fundraising and publicity.<sup>89</sup>

WesleyCom undertook an audit of Wesley Wellington Mission, the first of the rotational process of auditing the governance and management of the four regional missions.<sup>90</sup> Conference 2000 requested WesleyCom the working party to develop and expand on its report “Methodist Missions: Governance, Management, and Superintendency.”<sup>91</sup> This was initiated due to Wesley Wellington Mission appointing a lay director. Beginning with the Wellington Mission in 1999, leadership of the missions was not limited to ordained presbyters and by 2016, with the exception of Auckland that still has presbyterial leadership in the form of an ordained Head of Mission, all remaining regional missions are headed by lay directors.

At 2015 Conference, MMA presented a working paper on establishing a formal alliance model for Methodist Missions, parish and community based social services to improve the collective strength and effectiveness and to benefit the people they work with and advocate for.<sup>92</sup> A small establishment working group to further develop the proposed Methodist Alliance was appointed by Conference in 2015.<sup>93</sup>

By Conference 2016 and after significant consultation, the working group presented a founding document which included vision and mission statements, goals, theological principles and a code of conduct.<sup>94</sup> Conference agreed to formally disestablish MMA

---

<sup>82</sup> Ibid

<sup>83</sup> MCNZ Reports and Resolutions of the Annual Conference 2000 pG-1

<sup>84</sup> MCNZ Reports and Resolutions of the Annual Conference 2001 pG-17

<sup>85</sup> MCNZ Reports and Resolutions of the Annual Conference 2003 pG-1

<sup>86</sup> Ibid

<sup>87</sup> MCNZ Reports and Resolutions of the Annual Conference 2003 pG-1 & 2

<sup>88</sup> A copy of Cycles of Hope is at the end of this

<sup>89</sup> MCNZ Reports and Resolutions of the Annual Conference 2005 pG-1

<sup>90</sup> MCNZ Reports and Resolutions of the Annual Conference 2001 pG-5

<sup>91</sup> MCNZ Reports and Resolutions of the Annual Conference 2002 pG-3

<sup>92</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 p G-Appendix 1

<sup>93</sup> MCNZ Reports and Resolutions of the Annual Conference 2016 pG-1

<sup>94</sup> MCNZ Reports and Resolutions of the Annual Conference 2016 pG-1-7

and establish the Methodist Alliance as a Connexional body and a governance/steering group was appointed.

In March 2017 a National Coordinator was appointed and the first Methodist Alliance forum was held in November 2017. Membership consists of Methodist Missions, ethnic synods, trusts, and parishes throughout Aotearoa. The following logo was created and co-branding guidelines drafted:



**METHODIST  
ALLIANCE**  
NGĀ PURAPURA WETERIANA

## Auckland

In 1885 the Helping Hand Mission was established at Freeman's Bay, Auckland.<sup>95</sup> The work focussed on relieving some of the hardship and distress in the inner city slum areas where poverty and vice were prevalent.<sup>96</sup> Sister Blakeley was appointed to carry out social and benevolent work.<sup>97</sup> Sister Blakely was the first full time Protestant Church sister to be appointed in New Zealand.<sup>98</sup>

This was essentially a lay enterprise of the Pitt Street Church and later deaconesses were appointed to carry out social work.<sup>99</sup> Deaconesses were also appointed to the East Street Mission to provide help for the needy in their homes.<sup>100</sup> In 1927 Conference combined the two missions and established the Auckland Methodist Mission and appointed the 24 year old Rev Scrimgeour as Missioner.<sup>101</sup> He was a Home Missioner but never sought to be ordained as a Methodist minister although he attended Methodist Theological College for four months.<sup>102</sup>

By 1930 the mission had over 500 needy families on their books and provided chits redeemable for goods, a system that had been negotiated with the business community.<sup>103</sup> During the depression the mission established the Business Men's Relief Service which provided 10,000 parcels of food and clothing, and 5,000 beds and meals for unemployed men.<sup>104</sup>

In 1931 a soup kitchen was established in the Airedale Street building.<sup>105</sup> This was the first soup kitchen in Auckland to cater for women and children.<sup>106</sup> Local Methodist churches supported the work of the mission with cash and goods.<sup>107</sup>

In 1932, Colin Scrimgeour resigned as missioner to establish a non-denominational radio programme, The Friendly Road, with a fellow Methodist, T Garland (Uncle Tom).<sup>108</sup> It attracted thousands of listeners and his weekly "Man in the Street" broadcasts gave voice to the concerns of the common people.<sup>109</sup> The Man in the Street broadcast was

---

<sup>95</sup> Rev. Wesley Parker, "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p20

<sup>96</sup> W A Chambers, "Not Self but Others" 1986 p18

<sup>97</sup> Faulkner, I. F. (1982). The decisive decade: Some aspects of the development and character of the Methodist Central Mission, Auckland, 1927 - 1937. *Proceedings of the Wesley Historical Society of New Zealand.*, p6

<sup>98</sup> Ibid

<sup>99</sup> Ibid

<sup>100</sup> Ibid

<sup>101</sup> Faulkner, I. F. (1982). The decisive decade: Some aspects of the development and character of the Methodist Central Mission, Auckland, 1927 - 1937. *Proceedings of the Wesley Historical Society of New Zealand*, p7

<sup>102</sup> <https://teara.govt.nz/en/biographies/4s16/scrimgeour-colin-graham>

<sup>103</sup> Faulkner, I. F. (1982). The decisive decade: Some aspects of the development and character of the Methodist Central Mission, Auckland, 1927 - 1937. *Proceedings of the Wesley Historical Society of New Zealand*, p9

<sup>104</sup> Faulkner, I. F. (1982). The decisive decade: Some aspects of the development and character of the Methodist Central Mission, Auckland, 1927 - 1937. *Proceedings of the Wesley Historical Society of New Zealand*, p10

<sup>105</sup> Ibid

<sup>106</sup> Ibid

<sup>107</sup> Ibid

<sup>108</sup> <https://teara.govt.nz/en/biographies/4s16/scrimgeour-colin-graham>

<sup>109</sup> Ibid

jammed on the Sunday evening before the 1935 general election, probably on the orders of the director general of the Post and Telegraph Department.<sup>110</sup>

Rev. Everil Orr was superintendent of the mission from 1933 and his first building project was a children's health camp at Campbell's Bay.<sup>111</sup> It was in great demand and was used for those unable to provide holidays and seaside recreation for families, as well as church activities.<sup>112</sup> In 1935 the first health camp was held at Campbell's Bay.<sup>113</sup>



**The first building and camp at Campbell's Bay, 1936**

By 1936, the Mission celebrated its 50<sup>th</sup> jubilee and acknowledged its core mission work, and at that time Rev Orr was also undertaking prison chaplain work, a hospital chaplain and in addition, there were three doctors, an optician, a dentist, and a lawyer associated with the Mission.<sup>114</sup>

In 1940, the Mission opened Astley House which provided housing for elderly women in a gifted property in Mt Albert.<sup>115</sup> New legislation provided subsidies for the establishment of homes for older people and Astley House was one of the first to benefit from this.<sup>116</sup> Alongside Astley House was Tyler House, a home for older men.<sup>117</sup> Major extensions were completed and a property in Mt Eden Road was purchased for

---

<sup>110</sup> Ibid

<sup>111</sup> Parker, W. "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p31

<sup>112</sup> Ibid

<sup>113</sup> 2020 "I remember, I remember... Methodist Central Mission Jubilee Souvenir 1936" Methodist Church of New Zealand Archives, p11

<sup>114</sup> 2020 "I remember, I remember... Methodist Central Mission Jubilee Souvenir 1936" Methodist Church of New Zealand Archives, p13

<sup>115</sup> Hames, E. W. "Coming of age: the United Church, 1913–1972" Auckland: Institute Press, 1974, p81

<sup>116</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p34

<sup>117</sup> Ibid

the development of a hospital.<sup>118</sup> The Convalescent Hospital was opened in September 1950.<sup>119</sup> The hospital had full occupancy and further land was purchased for the development of a forty bed geriatric hospital.<sup>120</sup> The hospital was opened in 1959 along with the Leigh Haven Cottages, 32 self-contained flats for the elderly.<sup>121</sup> Further developments included nurses' home and a chapel.<sup>122</sup>

Auckland Methodists joined others in supporting the James Listen Hostel, a home for men who are homeless.<sup>123</sup>

Land gifted at Omaru Bay, Waiheke Island, offered holiday homes, rest and recreation for the young and old.<sup>124</sup> Winstone Lodge in Victoria Avenue, Remuera, provided a hostel for thirty girls.<sup>125</sup>

The mission purchased buildings in Auckland central with property on Airedale, Queen and Wakefield Streets.<sup>126</sup> This site was developed with an office block, a church, and counselling centre, which were opened in 1964.<sup>127</sup>

Community Stores were launched in 1982 and the funds raised by the sale of donated goods used to help fund social service work of the mission.<sup>128</sup> Initially three stores were opened in Papakura, Otahuhu and Panmure.<sup>129</sup>

At Conference in 1984 the Auckland Central Mission proposed an amalgamation with the Auckland Central Parish as the Auckland Central Parish & Mission, after forming a closer relationship between the mission and parish.<sup>130</sup>

In October 1995 Everil Orr Village Community Centre was opened to provide services for the growing number of elderly in the community.<sup>131</sup>

By 1997 the Auckland mission had changed its name to Methodist Mission Northern and the social services renamed to Wesley Social Services and aged care services to WesleyCare.<sup>132</sup>

In the report to Conference in 2001, Methodist Mission Northern identified the need to create a distinct unique identity as there was low community awareness of the

---

<sup>118</sup> Hames, E. W. *Coming of age: the United Church, 1913–1972*. Auckland: Institute Press, 1974, p82

<sup>119</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p39

<sup>120</sup> Ibid

<sup>121</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p35

<sup>122</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p37

<sup>123</sup> Hames, E. W. *Coming of age: the United Church, 1913–1972*. Auckland: Institute Press, 1974, p128

<sup>124</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p37

<sup>125</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p40

<sup>126</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p47

<sup>127</sup> Parker, W "in the Midst of the City – the rise and growth of the Auckland Methodist Central Mission" 1971, p50

<sup>128</sup> MCNZ Reports and Resolutions of the Annual Conference 1983 p171

<sup>129</sup> Ibid

<sup>130</sup> MCNZ Reports and Resolutions of the Annual Conference 1984 p125

<sup>131</sup> MCNZ Reports and Resolutions of the Annual Conference 1995 p337

<sup>132</sup> MCNZ Reports and Resolutions of the Annual Conference 1997 239

organisation and its services and people could not differentiate the organisation from other service providers.<sup>133</sup>

In 2005, three residential care operating businesses were sold to NZ Life Care Group – these were Franklin Village in Pukekohe, Wesley Village in Mt Eden and Everil Orr in Mt Albert.<sup>134</sup> However the land and buildings of all three villages remained in the stewardship of the Mission.<sup>135</sup>

Methodist Mission Northern rebranded its social service work as Lifewise in 2008. In 2009 Lifewise and Airedale Property Trust were distinct trusts and the three trust structure was put in place with Methodist Mission Northern.



In 2010 the first Big Sleep Out, a fundraiser and campaign to tackle the issue of homelessness in Auckland, was held and raised over \$100,000.<sup>136</sup> It has been held every year since and has seen influential people giving up their home comforts to sleep rough for the night.<sup>137</sup>

With the sale of 120 Mayoral Drive in 2012, the offices and chapel were moved to 385 Queen Street, which meant there are no longer any Methodist connections on the original Airedale site.<sup>138</sup>

In 2012 Airedale Property Trust proposed a ten year re-develop project of Everil Orr site to include 300 residents in licence to occupy units, apartment suites and hospital beds.<sup>139</sup> Later reports to Conference note that the development at Everil Orr Village required significant pastoral support which was provided by Methodist Mission Northern with a part time chaplaincy position.<sup>140</sup>

Airedale Property Trust reported in 2015 that they were managing a portfolio of 97 residential properties, 15 commercial buildings, three retirement sites and also non-property investments.<sup>141</sup> They also reported that they should begin construction of three buildings to house 15 disabled people in a collaboration with Birkenhead Parish.<sup>142</sup>

---

<sup>133</sup> MCNZ Reports and Resolutions of the Annual Conference 2001 pG-3

<sup>134</sup> MCNZ Reports and Resolutions of the Annual Conference 2005 pG-3

<sup>135</sup> Ibid

<sup>136</sup> MCNZ Reports and Resolutions of the Annual Conference 2011 pG-4

<sup>137</sup> <https://www.lifewise.org.nz/event/bs02016/>

<sup>138</sup> MCNZ Reports and Resolutions of the Annual Conference 2012 pG-2

<sup>139</sup> MCNZ Reports and Resolutions of the Annual Conference 2012 pG-3

<sup>140</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 pG-3

<sup>141</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 pG-5

<sup>142</sup> Ibid



In 2013, the Matanikolo housing project, a collaboration with Airedale Property Trust and the Mangere Tongan parish, was completed with 22 houses providing housing for over 100 people.<sup>143</sup>

Splice was launched in 2013 also – it is a downtown ministry in Auckland with high involvement of young people.<sup>144</sup> By 2015 Splice was creating opportunities for community connection including yoga on High Street, life drawing on Queen Street, music in the square, Youth Peace Conference, Chamber Orchestra and choral performance.<sup>145</sup>

Lifewise worked with Auckland City Council and other organisations to establish a Special Circumstances Court for people experiencing homelessness.<sup>146</sup>

Lifewise purchased a new property in Rotorua for the care of those with mental health and drug dependency issues.<sup>147</sup>

---

<sup>143</sup> MCNZ Reports and Resolutions of the Annual Conference 2013 pG-2

<sup>144</sup> MCNZ Reports and Resolutions of the Annual Conference 2013 pG-4

<sup>145</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 pG-3

<sup>146</sup> Ibid

<sup>147</sup> Ibid

## Dunedin

The Helping Hand Mission was established in Dunedin in 1892 and this developed into the Bath Street Mission.<sup>148</sup> The work of this early mission was undertaken by deaconesses and volunteers and was focussed on keeping boys off the street and visiting the sick.<sup>149</sup> The mission was reluctantly closed in 1912 when it was not possible to find a replacement after the deaconess left.<sup>150</sup>

Leslie Neale was appointed superintendent in 1931<sup>151</sup> and eight shops and St George's Hall on the corner of the Octagon and Stuart Street were purchased on 1 December 1931.<sup>152</sup> Annual children's health camps were held from 1932 -1944.<sup>153</sup> On 9 April 1934 Rev Leslie Neale made his first broadcast the Radio Church of the Helping Hand.<sup>154</sup> The Radio Church continues today and can be heard on Sundays at 8.30am on OAR FM 105.4FM Dunedin.<sup>155</sup>



Source: Christian Bridgeheads, Permit N. D48, Robertson McBeath Ltd, circa 1940s, front page

<sup>148</sup> Brown, A R, "The Centenary of the First Methodist Church in Dunedin, 1960, p14

<sup>149</sup> Ibid

<sup>150</sup> Brown, A R, "The Centenary of the First Methodist Church in Dunedin, 1960, p15

<sup>151</sup> Hames, E. W. *Coming of age: the United Church, 1913-1972*. Auckland: Institute Press, 1974, p69

<sup>152</sup> Methodist Central Mission Dunedin, a brief history of the Goodwill Store together with some of the story of Miss C Uren and her larger family I Dunedin and the Tuapeka District (1968?), Methodist Church of New Zealand Archives

<sup>153</sup> Ibid

<sup>154</sup> Hames, E. W. *Coming of age: the United Church, 1913-1972*. Auckland: Institute Press, 1974, p69

<sup>155</sup> <https://oar.org.nz/event/radio-church/>

In 1937 the mission opened an eventide home.<sup>156</sup> The mission owned land in the city centre free of debt.<sup>157</sup> Mr Neale had support of a probationer and three deaconesses.<sup>158</sup>

During the depression, the Mission bought a truck, installed a wood cutting plant at Maungatua hills, and established a butchery and a pie-cart to provide hot coffee and food.<sup>159</sup> Seven carcasses of beef were distributed weekly with the government subsidising the meat at a penny a pound, and additional assistance from the Mayor's Relief Fund, people were charged ½d per pound.<sup>160</sup>

A women's home at Company Bay was opened with a private hospital, single and double bedrooms, dormitories, lounge, and administration offices, and supported by a staff of twenty two.<sup>161</sup> Company Bay was also the site for a children's home which provided care for 40 children every year.<sup>162</sup>

In 1950 the Mission purchased 140 acres adjoining the Eventide homes and this farmland produced milk, vegetables, eggs, and meat for the homes.<sup>163</sup>

Dunedin Central Mission amalgamated with Trinity Trust in 1952 to become Central Church and Mission.<sup>164</sup> That same year the Mission opened its first Goodwill Store, staffed by volunteer workers, and the mission's minutes record it "was proving to be a money spinner."<sup>165</sup> Income from the date of opening 3 October 1952 to 30 June 1953 was £1,418.<sup>166</sup>

In addition to the Eventide Home and Hospital at Company Bay for elderly ladies, by the late 1960s the Mission opened Wesley Manor, in Andersons Bay, for elderly men; Wesley Hall in Park Street for young male students; Dunedin Citizen's Day Nursery, in Wesley street, for preschool children whose mothers work; Kawarau Falls holiday camp at Queenstown; and the Central Mission was erecting a nine storey building in the Octagon.<sup>167</sup>

Timaru was covered by the Dunedin social service area and cooperation between the Dunedin Central Mission and the Anglican Diocese established a 21 bed home for older people in Timaru in 1964, and it was named Glenwood.<sup>168</sup> A nine bed extension was added in 1971 and in 1976 20 residential investment flats for the elderly were built.<sup>169</sup> Glenwood Home is still an Anglican and Methodist venture run by a trust board

---

<sup>156</sup> Hames, E. W. *Coming of age: the United Church, 1913–1972*. Auckland: Institute Press, 1974, p69

<sup>157</sup> Hames, E. W. *Coming of age: the United Church, 1913–1972*. Auckland: Institute Press, 1974, p82

<sup>158</sup> Hames, E. W. *Coming of age: the United Church, 1913–1972*. Auckland: Institute Press, 1974, p69

<sup>159</sup> 9021 Methodist Central Mission Dunedin Jubilee 1890 – 1950, Methodist Church of New Zealand Archives

<sup>160</sup> Ibid

<sup>161</sup> 9021 Christian Bridgeheads Methodist Church of New Zealand Archives, p8 & 9

<sup>162</sup> 9021 Christian Bridgeheads Methodist Church of New Zealand Archives, p12

<sup>163</sup> 9021 Methodist Central Mission Dunedin Jubilee 1890 – 1950, Methodist Church of New Zealand Archives

<sup>164</sup> Brown, A R, "The Centenary of the First Methodist Church in Dunedin, 1960, p1

<sup>165</sup> Methodist Central Mission Dunedin, a brief history of the Goodwill Store, Methodist Church of New Zealand Archives

<sup>166</sup> Ibid

<sup>167</sup> Ibid

<sup>168</sup> Chambers, WA, "The Winds of Change" 1976, p56

<sup>169</sup> Ibid

consisting of both Anglicans and Methodists appointed by the local Diocese and Synod, respectively.<sup>170</sup>

The Anglican Diocese in Dunedin and the Dunedin Methodist Mission established the Anglican-Methodist Family Care Centre in the early 1970s.<sup>171</sup> In 1977 the arrangement was formalised in an agreement and registered as an incorporated society.<sup>172</sup> Board membership was half Anglican and half Methodist.<sup>173</sup> The partnership took over some of the emergency services, crisis support and some of the Goodwill Stores operation.<sup>174</sup> Originally it was totally funded by the churches, however in the 1980s the government started to fund non-government organisations to work with families.<sup>175</sup> The partnership held contracts with the Otago District Health Board, Ministry of Social Development, and Child Youth and Family to provide family based social services. Funding from the churches dropped to 5% of the annual income.<sup>176</sup> The Centre started with two staff members and grew to 47.<sup>177</sup> The partnership between the Diocese and the Mission was mutually dissolved in the early 2000s.<sup>178</sup> The Centre was renamed the Anglican Family Care Centre.<sup>179</sup>

Services for the elderly grew until the early 1990s when Company Bay was closed due to financial constraints and the age and condition of the buildings.<sup>180</sup> Two smaller operations were established at Mosgiel and Cromwell but were short lived and by 1996 all aged care residential services ceased.<sup>181</sup>

Currently Methodist Mission Southern provides a range of services including: parenting through separation, intensive literacy and numeracy, youth transition services, early childhood education and an early year's hub.<sup>182</sup>



---

<sup>170</sup> Constitution of the Anglican-Methodist South Canterbury Glenwood Home Trust Board, Charities Commission Register

<sup>171</sup> Phillipps, D, "Mission History" Supporting document to the policy manual of Methodist Mission Southern, p2

<sup>172</sup> <https://anglicanfamilycare.org.nz/about/history/>

<sup>173</sup> Aotearoa New Zealand Social Work Issues 22(3) 2011, p45

<sup>174</sup> Phillipps, D, "Mission History" Supporting document to the policy manual of Methodist Mission Southern, p2

<sup>175</sup> Aotearoa New Zealand Social Work Issues 22(3) 2011, p45

<sup>176</sup> Aotearoa New Zealand Social Work Issues 22(3) 2011, p45

<sup>177</sup> Ibid

<sup>178</sup> Ibid

<sup>179</sup> <https://anglicanfamilycare.org.nz/about/history/>

<sup>180</sup> Phillipps, D, "Mission History" Supporting document to the policy manual of Methodist Mission Southern, p2

<sup>181</sup> Ibid

<sup>182</sup> <http://www.dmm.org.nz/index.php>

## Wellington

In 1846 the Wellington Wesleyan Day School for children of all denominations was opened and at the end of the year had 146 students admitted over the year, though 71 had left for various reasons and 75 remained on the books.<sup>183</sup> The school closed in 1915 as it had difficulty securing teachers and a falling roll.<sup>184</sup>

In 1903 a shop and cottage was purchased and turned into the Tory Street Mission which was supported by a deaconess and many voluntary helpers from Wesley church.<sup>185</sup> An annual tea party was held for the children of the district with 100 children attending.<sup>186</sup> In 1909 the Tory Street Mission was transferred to the Central Mission Council.<sup>187</sup>

In 1947 the Wesley Church Trust and leaders resolved to develop social services in the Wellington region.<sup>188</sup> In 1949, the Wesley Trust proposal to establish an eventide home was approved by Conference.<sup>189</sup> 150 acres of land in Naenae was donated as a site for the project and initial surveys were undertaken.<sup>190</sup>

In 1950 Wesley Church (Wellington Central) Social Service Trust was incorporated and further work was undertaken on the site at Naenae.<sup>191</sup> Government funding was secured and the foundation stone was laid in 1953 and the eventide home was called Wesleyhaven, however it was not until 1955 that the first residents moved in.<sup>192</sup>

In 1958 land in Mt Victoria was purchased for a youth hostel and in 1959 Epworth House was opened as a hostel for girls.<sup>193</sup> The following year social service offices were established on Wesley Church property and the first director was appointed.<sup>194</sup>

In 1963 Strand Home was opened at Wesleyhaven and in 1964 Deckston Home opened.<sup>195</sup> The Deckston Rest Home was for Wellington's Jewish elderly community. A chaplain was appointed to Wesleyhaven in 1968.<sup>196</sup>

In 1969 the first Goodwill shop opened in Willis Street and provided funds for the mission.<sup>197</sup> The same year a flat for the matron at Epworth House was built and in 1970 a property was purchased in Brougham Street as an extension of Epworth House.<sup>198</sup>

---

<sup>183</sup> Freeman, C.J., "The Centenary of Wesley Church, Wellington" 1941, p18

<sup>184</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p299

<sup>185</sup> Freeman, C.J., "The Centenary of Wesley Church, Wellington" 1941, p44

<sup>186</sup> Ibid

<sup>187</sup> Ibid

<sup>188</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p294

<sup>189</sup> Ibid

<sup>190</sup> Ibid

<sup>191</sup> Ibid

<sup>192</sup> Ibid

<sup>193</sup> Ibid

<sup>194</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p295

<sup>195</sup> Ibid

<sup>196</sup> Ibid

<sup>197</sup> Ibid

<sup>198</sup> Ibid

In 1975 Wesley Geriatric Hospital was opened offering hospital level care for the elderly in Wellington.<sup>199</sup> In 1977 the mission changed its name to Wesley Social Service Trust Board (Inc), extensions were made at Strand Home and Epworth House was converted to a hostel for Māori trainees, and this was run in conjunction with the Māori Affairs Department.<sup>200</sup> Later, in 1979, Epworth House became a family home for adolescents.<sup>201</sup>

By 1983 there were 159 residents at Wesleyhaven and in 1985 a day care centre opened in the former Wesleyhaven Nurses 'Home'.<sup>202</sup>

In 1988 Wesley Social Services Trust was reconstituted as Wesley Wellington Mission.<sup>203</sup> Due to declining numbers, Deckston ceased to operate in 2001 due to declining numbers, and was purchased by Wesley Wellington Mission.<sup>204</sup> In 2003 Wesleyhaven celebrated its 50<sup>th</sup> anniversary.<sup>205</sup>

In April 2002 Wesley Community Action was adopted as the new name for the Wellington mission and a strengths based approach to service delivery was adopted.<sup>206</sup> This was called the Wesley Way and describes how they work.

Wesley Community Action reported the new collaborative initiative "good cents" at the 2008 MCNZ Conference, a service to address spiralling debt and promotes wealth management.<sup>207</sup> The same year, the mission also started work with young people in the Courts that have drug and alcohol issues.<sup>208</sup> This programme, called WATCH extended from the Wellington District Court to the Porirua Court in 2011.<sup>209</sup> Wesley Community Action reported that it was a highly regarded service and the only service of its type nationally.<sup>210</sup>

A community garden and pantry was established at Cannons Creek in Porirua in 2011 and supported families to establish their own home gardens.<sup>211</sup>

In 2013 Wesley Community Action was selected to provide Family Start in Porirua, a new government funded programme providing support for families with young children who need extra support.<sup>212</sup> The same year a new centre was opened in Waitangirua providing responses to the local need, including teen parenting activities.<sup>213</sup>

---

<sup>199</sup> Ibid

<sup>200</sup> Ibid

<sup>201</sup> Ibid

<sup>202</sup> Ibid

<sup>203</sup> Peter Mitchell Reflections The Wesleyhaven Way, 2011, p75

<sup>204</sup> Ibid

<sup>205</sup> Ibid

<sup>206</sup> MCNZ Reports and Resolutions of the Annual Conference 2002 pG-8

<sup>207</sup> MCNZ Reports and Resolutions of the Annual Conference 2008 pG-15

<sup>208</sup> Ibid

<sup>209</sup> MCNZ Reports and Resolutions of the Annual Conference 2011 pG-18

<sup>210</sup> Ibid

<sup>211</sup> MCNZ Reports and Resolutions of the Annual Conference 2012 pG-10

<sup>212</sup> MCNZ Reports and Resolutions of the Annual Conference 201 pG-11

<sup>213</sup> Ibid

In 2017 Wesley Haven was closed and in December 2018 an agreement was signed to build 25 affordable rental homes on the former site. This is the first step in redeveloping Wesley Rātā Village which will provide quality rental homes for mostly older residents and creating places for the local community to gather and share across the generations.<sup>214</sup>



**The Wesley Way**  
 is to engage with people in a way that brings out the best in all.

**This means we...**

<p>Build respectful relationships based on transparency and our belief in their abilities</p>	<p>Acknowledge the power we have in our role and work to shift power to them</p>	
	<p>Use the Treaty of Waitangi as the base and resource for shaping our work</p>	<p><b>Focus more on what's working</b></p>
<p>Are as courageous as the people we work with</p>		<p>Get on-going feedback to guide the relationship and journey</p>
<p>Acknowledge that people know most about their lives and what could work for them</p>	<p><b>Call and challenge injustice</b></p>	<p>Want to do our best and are keen to learn by sharing what works and being open to new ideas.</p>

<sup>214</sup> <http://www.wesleyca.org.nz/community-housing-project-at-former-wesleyhaven-village/>

## Masterton Methodist Children's Home

The Masterton Methodist Children's Home was established by the Wellington Methodist Charitable and Educational Endowments Trust ("the Wellington Trust").<sup>215</sup>

In 1852 the Crown gave 73 acres to Rev James Watkin in trust for a school for religious education, industrial training, and instruction in the English language.<sup>216</sup> Another 2 acres gifted in the township of Foxton in 1868 and a further 261 acres in Foxton were gifted in 1869.<sup>217</sup> These properties were transferred to the board after the establishment of the trust by the Wellington Methodist Charitable and Educational Trusts Act 1916.<sup>218</sup>

In 1889, Conference first suggested that the Trust's land in Foxton be used for a school for orphans or Māori children.<sup>219</sup> However it was not until 1917 that land was purchased in Masterton for an orphanage.<sup>220</sup> This was despite 1893 Conference directing the trust to purchase land and establish an orphanage in the Wellington region, and again directing the Trustees in 1897.<sup>221</sup>

The Methodist Conference was clear in their direction to the Wellington Trust, but the Trust set up kindergartens and day schools.<sup>222</sup>

A specific grant of £2,000 from the Methodist Church Century Commemoration Fund at the turn of the century, did not prompt the Trust to take action on establishing an orphanage in the Wellington region.<sup>223</sup>

Conference 1906 set up a special committee to establish a home in the Wellington region.<sup>224</sup> However, the recommendation from this special committee at the 1907 Conference was to set up kindergarten schools not a children's home.<sup>225</sup> The 1907 Conference thanked the committee for its services and discharged it.<sup>226</sup>

During this impasse the Methodist Church successfully established children's homes in Auckland in 1914 and in Christchurch in 1915.<sup>227</sup> The Wellington Trust divested itself of the kindergarten schools in 1916 and purchased land in Masterton in 1917 specifically for establishing an orphanage.<sup>228</sup>

---

<sup>215</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p272

<sup>216</sup> [http://www.methodist.org.nz/organisations/wellington\\_methodist\\_charitable\\_\\_educational\\_endowments\\_trust](http://www.methodist.org.nz/organisations/wellington_methodist_charitable__educational_endowments_trust)

<sup>217</sup> Ibid

<sup>218</sup> Ibid

<sup>219</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p272

<sup>220</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p273

<sup>221</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p2 – See <https://www.methodist.org.nz/assets/Whakapapa/Archives/4-Methodist-history/Childrens-Homes/Publications/A-Different-Kind-of-Home-Compiled-by-Margaret-Robins-and-Brian-Shaw.pdf>

<sup>222</sup> Ibid

<sup>223</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p3

<sup>224</sup> Ibid

<sup>225</sup> Ibid

<sup>226</sup> Ibid

<sup>227</sup> Ibid

<sup>228</sup> Ibid



Building was delayed due to the war and on 29 October 1921 the orphanage was officially opened.<sup>229</sup> On 24 October 1921, six members of the Churchill family were admitted to the Home, both their parents having died within a month of each other in the flu epidemic.<sup>230</sup> The children were aged three, six, nine, 11, 12 and 14 years.<sup>231</sup>



Source: Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p2

The Churchill family were welcomed by Sister May Moriarty, the first matron of the Home, who was also a Deaconess, and knew the Churchill children through her work at the Aro Street Mission in Wellington.<sup>232</sup> Even after Sister May had retired to Australia, she kept in touch with Louisa Churchill and continued to visit long after Louise was an adult and married.<sup>233</sup>

In 1922 there were 24 children at the home and a recreation hall was added.<sup>234</sup> A library was added in 1924 and in 1925 electric lighting was installed and sewage connected.<sup>235</sup> In 1926 a piano and organ were donated and play equipment was purchased.<sup>236</sup> Sister May left in 1926 and a new matron, Miss Allan was appointed Matron.<sup>237</sup> The culture of

---

<sup>229</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p273

<sup>230</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p4

<sup>231</sup> Ibid

<sup>232</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p5

<sup>233</sup> Ibid

<sup>234</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p273

<sup>235</sup> Ibid

<sup>236</sup> Ibid

<sup>237</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p10

the Home changed under the new leadership of Miss Allen with strict rules and discipline and very little love or affection.<sup>238</sup>

Many children at the Home were not orphans with one surviving parent who was unable to manage the children on their own.<sup>239</sup>

In 1930 an electric washing machine was purchased<sup>240</sup> and in 1932 a wireless radio was donated.<sup>241</sup> At this time there were 37 children in the home.<sup>242</sup> In 1942 armed forces occupied part of the home property and the buildings were damaged by an earthquake.<sup>243</sup>

In February 1943 Mr Herbert and Mrs Winifred Bateup were appointed as Master and Matron and they were accompanied by their three children, and created a more family atmosphere at the Home.<sup>244</sup> Mrs Bateup's sister, Constance Fell, known as Aunty Con also joined the Bateup family at the Home.<sup>245</sup> Aunty Con had a background in teaching and she was employed as seamstress and general assistant with the younger children.<sup>246</sup> Mavis Potter, a family friend of the Bateups, was employed as the cook and was known as Aunty Mavis.<sup>247</sup>



Source: "Buttercup" the pedigree cow. Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p63

---

<sup>238</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p25

<sup>239</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p32

<sup>240</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p273

<sup>241</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p274

<sup>242</sup> Ibid

<sup>243</sup> Ibid

<sup>244</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p47

<sup>245</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p66

<sup>246</sup> Ibid.

<sup>247</sup> Ibid

In 1948 the home received a gift of a pedigree cow and opened a farm account.<sup>248</sup> That year, the home became self-supporting for the first time.<sup>249</sup> Several accounts written by the children from the Home feature Buttercup the pedigree cow.<sup>250</sup>

Children were expected to do chores to keep the Home running smoothly. One of the chores was the laundry which was done before breakfast and hung out on six long lines.<sup>251</sup> The ground underneath the lines was covered in shingle.<sup>252</sup> During winter the sheets would freeze solid and the boys threw stones straight through the sheets.<sup>253</sup>

In April 1950, Vivienne Day got married at the Home.<sup>254</sup> The Bateups and the Committee members covered the wedding expenses.<sup>255</sup>



Source: Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p32 & p49

A grass tennis court was laid in 1951 and paddling pool constructed in 1954.<sup>256</sup> A second hand car was purchased for the home in 1956 and in 1959 a recreation room was built with funds from a government subsidy.<sup>257</sup>

In 1960 the home changed its name to Homeleigh and the following year a self-contained flat was built for the master and matron.<sup>258</sup> In 1965 there were 23 children in the home and in 1970s the numbers had dropped to 19 children.<sup>259</sup> In 1972 sections were subdivided and sold.<sup>260</sup> By 1978 the average occupancy was 18 children while

<sup>248</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p274

<sup>249</sup> Ibid

<sup>250</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p35, 64

<sup>251</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p14

<sup>252</sup> Ibid

<sup>253</sup> Ibid and p 64

<sup>254</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p49

<sup>255</sup> Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p32

<sup>256</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p274

<sup>257</sup> Ibid

<sup>258</sup> Ibid

<sup>259</sup> Ibid

<sup>260</sup> Ibid

there was capacity for 29 children and after many months of debate it was decided to close the home due to the lack of financial viability.<sup>261</sup>

In 1979 the Masterton Christian Child-Care Programme was launched and a full time trained worker was employed.<sup>262</sup> In 1987 the land and buildings were sold.<sup>263</sup>

Today the Trust only holds the farm property and awards grants totalling \$150,000 each year to support child and youth development projects in the Wellington region.<sup>264</sup> And the property at 37 Herbert Street became the Homeleigh Christian School and is now the Reformed Church of Masterton.



Source: Margaret Robins & Brian Shaw, "A Different Kind of Home, the Masterton Methodist Children's Home, Homeleigh 1921 -1978", p81

---

<sup>261</sup> Ibid

<sup>262</sup> 6000 Methodism in Wellington 1839 to 1989, Methodist Church of New Zealand Archives, p275

<sup>263</sup> Ibid

<sup>264</sup> [http://www.methodist.org.nz/organisations/wellington\\_methodist\\_charitable\\_\\_educational\\_endowments\\_trust](http://www.methodist.org.nz/organisations/wellington_methodist_charitable__educational_endowments_trust)

## Christchurch

In 1899 funds were set aside for needy children in the South Island and in 1912 a recommendation was made to Conference that a South Island orphanage be established.<sup>265</sup> In 1914 a home with 14 rooms on five acres of land was purchased on Papanui Road and after some design work it had capacity for 30 children.<sup>266</sup> It opened in April with six children in residence, by June this had grown to 12 and two years later the roll was 29.<sup>267</sup> Extensions were undertaken in 1916 and 1930 and by this time 72 children were being cared for.<sup>268</sup> In response to the rapid need a new property in Harewood Road was purchased in 1924 and new premises built in 1934.<sup>269</sup>

The Christchurch Central Mission was founded in 1939 by Rev Gardner Miller, and in 1950 Rev Falkingham was appointed as Superintendent.<sup>270</sup> In 1951 the Mission made its first public social service venture with the provision of firewood for the elderly.<sup>271</sup> This need arose because of the 1951 strike which included coal miners on the West Coast and the lack of coal coming to Christchurch impacted on the community.<sup>272</sup> 6,000 sacks of firewood were delivered and blankets, clothing, footwear and funds were also made available to people in need.<sup>273</sup>

In 1952 the Mission separated from the parish and became an independent entity.<sup>274</sup> The same year the Mission purchased a property in Park Terrace as a residential home for the elderly, called Wesley Lodge.<sup>275</sup> A geriatric hospital was opened in 1957 and in 1967 an adjacent property was purchased to expand the work with older people.<sup>276</sup> Wesley Lodge was sold in 2002.<sup>277</sup>

In 1953 the Mission started a hot midday meal service with a paid cook and host of volunteers.<sup>278</sup> Soup, meat and four veges, and tea was service to an average of 30-40 people.<sup>279</sup> Rev Falkingham was also the Paparua prison chaplain and Sunnyside Hospital chaplain.<sup>280</sup> In 1958 the mission was also providing chaplaincy at Christchurch and Burwood hospitals.<sup>281</sup>

---

<sup>265</sup> Chambers, WA, "Our Yesteryears" 1840-1950," 1950, p61

<sup>266</sup> Ibid

<sup>267</sup> Ibid

<sup>268</sup> Ibid

<sup>269</sup> Chambers, WA, "Our Yesteryears 1840-1950," 1950, p62

<sup>270</sup> Chambers, WA, "The Winds of Change" 1976, p47

<sup>271</sup> Gill, N, "Mission Accomplished – the establishment of the Christchurch Methodist Mission" 1991, p14

<sup>272</sup> Ibid

<sup>273</sup> Ibid

<sup>274</sup> Gill, N, "Mission Accomplished – the establishment of the Christchurch Methodist Mission" 1991, p11

<sup>275</sup> 8010 Methodist Mission Christchurch, Service of Dedication and Opening of the Mission Complex in Durham Street, Sunday 28 November 1987, Order of Service and Souvenir Bulletin, Methodist Church of New Zealand Archives

<sup>276</sup> Ibid

<sup>277</sup> MCNZ Reports and Resolutions of the Annual Conference 2002 pG-5

<sup>278</sup> Gill, N, "Mission Accomplished – the establishment of the Christchurch Methodist Mission" 1991, p16

<sup>279</sup> Ibid

<sup>280</sup> Gill, N, "Mission Accomplished – the establishment of the Christchurch Methodist Mission" 1991, p19

<sup>281</sup> Ibid

The government's policy of bringing young Māori to the South Island for trade training brought with it the need for housing and pastoral care of young people as they adjusted to Pakeha and urban life.<sup>282</sup> In 1952 a property in Stanmore Road was purchased with the help of a government subsidy as a hostel for Māori girls, and it was called Rehua.<sup>283</sup> However two years later this hostel was converted into a hostel for Māori boys who were trade trainees.<sup>284</sup> A new hostel site in Springfield Road was purchased and opened in 1957 and 27 young men were housed at Rehua Hostel.<sup>285</sup> The trade training scheme was successful and the need for hostel accommodation increased.<sup>286</sup> A new dormitory block opened in 1960 and extended again in 1966.<sup>287</sup> A recreational room and TV lounge was added in 1972 and by this time 65 trade trainees were provided with hostel accommodation.<sup>288</sup>

Rehua Meeting House opened in 1960 with every Māori tribe represented in the whakapapa within the house.<sup>289</sup> In 1998 the Methodist Mission transferred the Māori social services it had developed to the Rehua Marae Trust.<sup>290</sup> The Mission also made a substantial grant to Rehua to build the capacity of the marae trust and its social services.<sup>291</sup> In 2002 the Mission gifted three land titles at Rehua to the marae and also assisted the marae in securing ownership of Crown land.<sup>292</sup>

In 1953 Wesley House was opened in Picton providing residential care for 14 older people.<sup>293</sup> A neighbouring property was bought and Fleming House was established first as staff accommodation and also to meet the needs of the increasing numbers of elderly requiring hospital care.<sup>294</sup> A new wing was added in 1965 and flats built in 1974 and further extensions built in 1977.<sup>295</sup> In 1992 work began on 50 waterfront apartments to replace Wesley House.<sup>296</sup> By 2002, an agreement was successfully negotiated for the sale of what was now called the Marina Cove Village to Qualcare.<sup>297</sup>

In 1955 the mission moved from Cathedral Square to Cambridge Terrace where there were closer ties to the parish.<sup>298</sup> The site in Cambridge Terrace was developed and in 1961 an adjacent building was purchased which was called Friendship House and a coffee club was opened for "un-churched youth" which saw 200 young people attend on

---

<sup>282</sup> Chambers, WA, "The Winds of Change" 1976, p48

<sup>283</sup> Ibid

<sup>284</sup> Ibid

<sup>285</sup> Ibid

<sup>286</sup> Chambers, WA, "The Winds of Change" 1976, p49

<sup>287</sup> Ibid

<sup>288</sup> Ibid

<sup>289</sup> Ibid

<sup>290</sup> <https://www.mmsi.org.nz/about-us/our-history>

<sup>291</sup> Ibid

<sup>292</sup> Ibid

<sup>293</sup> Chambers, WA, "The Winds of Change" 1976, p50

<sup>294</sup> Chambers, WA, "The Winds of Change" 1976, p48

<sup>295</sup> Chambers, WA, "The Winds of Change" 1976, p50

<sup>296</sup> MCNZ Reports and Resolutions of the Annual Conference 1992 p26

<sup>297</sup> MCNZ Reports and Resolutions of the Annual Conference 2002 pG-5

<sup>298</sup> Chambers, WA, "The Winds of Change" 1976, p47

Sunday nights.<sup>299</sup> The same space was used as a Darby & Joan club during the week for the elderly with a steady membership of 100.<sup>300</sup> The Darby & Joan club closed in 1980.<sup>301</sup>

By 1966 the South Island Children’s Home was in urgent need of renovation and maintenance, but the Conference decision in 1962 questioned the institutional care of children and promoted the establishment of family home units.<sup>302</sup> Plans for two family units established in each wing with a central administration block were approved by the MSSA.<sup>303</sup> This enabled sibling groups to be kept together rather than being separated and fostered by different families.<sup>304</sup> A family home was opened in 1967 in Barrington Street with house parents and seven children.<sup>305</sup> The home was closed in the 1987.<sup>306</sup>

In 1969, Fairhaven, residential care for the elderly, was established on the Harewood Road frontage of the Children’s Home.<sup>307</sup> Further development included eight flats in 1972, and a hospital in 1975.<sup>308</sup>

In 1972 Rutherford Hall, a hostel at the University of Canterbury, was opened with support from the Methodist, Presbyterian, Anglican, Roman Catholic and Baptist churches for 63 students in residence.<sup>309</sup> Wardens provide a community of learning in a Christian context within the university.<sup>310</sup>

In 1974 the Christchurch Central Mission merged with the Durham Street Methodist Church and changed its name to the Christchurch Methodist Central Mission.<sup>311</sup> The mission took over running the cafeteria in the Aldersgate building, which had previously been run by volunteers.<sup>312</sup>



Source: Margaret Lovell-Smith, Durham Street Church: The Heart of a Mission, Christchurch Methodist Mission, 1989, Front Cover.

<sup>299</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p20

<sup>300</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p23

<sup>301</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p24

<sup>302</sup> Chambers, WA, “The Winds of Change” 1976, p57

<sup>303</sup> Ibid

<sup>304</sup> Ibid

<sup>305</sup> Ibid

<sup>306</sup> 8010 Methodist Mission Christchurch, Service of Dedication and Opening of the Mission Complex in Durham Street, Sunday 28 November 1987, Order of Service and Souvenir Bulletin, Methodist Church of New Zealand Archives

<sup>307</sup> Chambers, WA, “The Winds of Change” 1976, p50

<sup>308</sup> Chambers, WA, “The Winds of Change” 1976, p51

<sup>309</sup> Chambers, WA, “The Winds of Change” 1976, p60

<sup>310</sup> Ibid

<sup>311</sup> <https://www.mmsi.org.nz/about-us/our-history>

<sup>312</sup> 8010 Methodist Mission Christchurch, Service of Dedication and Opening of the Mission Complex in Durham Street, Sunday 28 November 1987, Order of Service and Souvenir Bulletin, Methodist Church of New Zealand Archives

In 1975 the South Haven Home for the Disabled was opened in Somerfield, Christchurch for young disabled people who were capable of limited work.<sup>313</sup> The mission supported these young people with a family-like atmosphere.<sup>314</sup> South Haven closed in 1981 due to lack of financial resources.<sup>315</sup>

The mission also set up person-to-person ministries with a “Dial a Prayer” telephone service and a 24/7 Lifeline in 1964, the first telephone counselling service in New Zealand.<sup>316</sup> The Mission also provided face to face counselling when necessary.<sup>317</sup> Youthline was established in 1971 and different ways of working with youth were being explored.<sup>318</sup> A supervised mixed flatting therapeutic community was established called “Erewhat” with weekend activities provided for youth from the wider community.<sup>319</sup> In 1978 Erewhat changed its function and the premises were used for emergency accommodation for families and run by the Anglican and Methodist missions.<sup>320</sup>

In 1979 the Mission leased the parsonage at Salisbury Street to the Salisbury Street Foundation as a residential community centre for ex-prisoners.<sup>321</sup> It was a therapeutic community with a structured day programme and in 1981 it moved to St Albans Street with the capacity to accommodate 12 residents.<sup>322</sup> Legislative changes brought about by the Criminal Justice Act 1985 and a change in focus to encounter recreation saw the mission withdraw from this project.

Cooperation with the social services of other denominations saw the opening of Dixon House with 20 beds in Greymouth to care for older people; and Green Gables Residential Home and Hospital for the Aged in Nelson, a joint venture between the Presbyterians and Methodists.<sup>323</sup> Sadly this partnership was dissolved in 1996<sup>324</sup> and a settlement of \$521,000 was negotiated in 1998.<sup>325</sup>

In 1997 12 units were built neighbouring Dixon House in Greymouth for the elderly on a licence to occupy basis.<sup>326</sup>

---

<sup>313</sup> Chambers, WA, “The Winds of Change” 1976, p51

<sup>314</sup> Ibid

<sup>315</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p69

<sup>316</sup> Chambers, WA, “The Winds of Change” 1976, p52

<sup>317</sup> Ibid

<sup>318</sup> Ibid

<sup>319</sup> Ibid

<sup>320</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p68

<sup>321</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p69

<sup>322</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p70

<sup>323</sup> Gill, N, “Mission Accomplished – the establishment of the Christchurch Methodist Mission” 1991, p46-47

<sup>324</sup> MCNZ Reports and Resolutions of the Annual Conference 1997 p291

<sup>325</sup> MCNZ Reports and Resolutions of the Annual Conference 1998 p251

<sup>326</sup> MCNZ Reports and Resolutions of the Annual Conference 1997 p292



Goodwill stores provided significant revenue for the Mission and the first store was established in 1952 in Kilmore Street.<sup>327</sup> By 1987 there were eleven goodwill stores and a distribution centre in Durham Street.<sup>328</sup>

The Mission reported in 1982 that eight arson fires in mission premises disrupted their work during the previous year and resulted in considerable damage.<sup>329</sup>

In 1988 the Mission renamed its craft training workshop Floyds<sup>330</sup>, a service for the unwaged, people with disabilities, and by 1989 had a staff of eight.<sup>331</sup> In 1997 and after more than 20 years, the Mission handed over governance of Floyds to its independent governance board together with all the plant and equipment.<sup>332</sup>

In 1991 the Mission reported they faced an increase of up to 300% in numbers of people seeking emergency assistance after the benefit cuts in April.<sup>333</sup>

Christchurch Methodist Mission advised Conference in 1995 of a joint project with Methodist, Anglican, Presbyterian, and Catholic parishes and the CMM in Upper Riccarton.<sup>334</sup> This project envisioned Petersgate as a community centre for local residents and offer counselling for children and families.<sup>335</sup> Counselling services provided at Aldersgate were transferred to Petersgate in 1996.<sup>336</sup>

In 2002, Lifeline was financially autonomous of the Mission, and the same year three Goodwill shops were closed, with a number of redundancies for staff and volunteers.<sup>337</sup> The last remaining Goodwill shop was closed in 2004.<sup>338</sup>

During 2009 Christchurch Methodist Mission undertook a comprehensive strategic review which resulted in a new vision and mission statement, set of values, strategic plan, and rebranded all services under a single logo.<sup>339</sup>



The Christchurch earthquakes in 2010 and 2011 changed the way Christchurch Methodist Mission worked. Their buildings were badly damaged during the 2010 and they had just moved back to the premises in Durham Street, when the February 2011 earthquake severely damaged the city centre, and the mission premises. The Christchurch Methodist Mission played a significant part in the recovery programme

---

<sup>327</sup> 8010 Methodist Mission Christchurch, Service of Dedication and Opening of the Mission Complex in Durham Street, Sunday 28 November 1987, Order of Service and Souvenir Bulletin, Methodist Church of New Zealand Archives

<sup>328</sup> Ibid

<sup>329</sup> Gill, N, "Mission Accomplished – the establishment of the Christchurch Methodist Mission" 1991, p27

<sup>330</sup> MCNZ Reports and Resolutions of the Annual Conference 1988, p235

<sup>331</sup> MCNZ Reports and Resolutions of the Annual Conference 1989 p127

<sup>332</sup> MCNZ Reports and Resolutions of the Annual Conference 1997 p289

<sup>333</sup> MCNZ Reports and Resolutions of the Annual Conference 1991 p297

<sup>334</sup> MCNZ Reports and Resolutions of the Annual Conference 1995 p346

<sup>335</sup> Ibid

<sup>336</sup> MCNZ Reports and Resolutions of the Annual Conference 1996 p125

<sup>337</sup> MCNZ Reports and Resolutions of the Annual Conference 2002 pG-5

<sup>338</sup> MCNZ Reports and Resolutions of the Annual Conference 2004 pG-4 (iii)

<sup>339</sup> MCNZ Reports and Resolutions of the Annual Conference 2010 pG-19

with earthquake support coordinators, rapid response team, trauma support and counselling team.<sup>340</sup>

The adjoining Durham Street Church collapsed during the February 2011 earthquake and three people who were dismantling the organ died.<sup>341</sup> Aldersgate Centre was demolished in 2012 and mission staff were working from a variety of premises including churches, schools, and houses.<sup>342</sup> With the loss of houses post-earthquake and the increase demand for housing due to people needing to vacate their homes for repairs, the mission made a commitment to increase their social housing stock.<sup>343</sup>

In 2013 construction of a new aged care facility was started<sup>344</sup> and officially opened in 2015.<sup>345</sup> It has 60 rooms with ensuites, a kitchen, laundry and chapel.<sup>346</sup> The old WesleyCare building, previously known as Fairhaven, was demolished to make way for construction of a further 40 rooms.<sup>347</sup> The mission reported that with increased demand for palliative care work, one of the Marblewood units, which has eight units with separate bedrooms and a lounge, was being used for this service.<sup>348</sup>



Source: <https://www.ruamoko.co.nz/educationhealthcommunity>

In 2019 the new Durham Street Methodist Church is under construction along with a new building which will house some of the mission's social services staff.

<sup>340</sup> MCNZ Reports and Resolutions of the Annual Conference 2011 pG-21

<sup>341</sup> 2011 Reports & Decisions of the Annual Conference, p G21

<sup>342</sup> MCNZ Reports and Resolutions of the Annual Conference 2012 pG-12

<sup>343</sup> Ibid

<sup>344</sup> Ibid

<sup>345</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 pG-15

<sup>346</sup> Ibid

<sup>347</sup> Ibid

<sup>348</sup> Ibid



## Hamilton

The Methodist Centre was opened in April 1962 and is situated behind St Paul's Church in London Street.<sup>349</sup> A collaboration of the Methodist and Anglican churches established the Waikato Inter-Church Service Committee in 1971 and a part time social worker was employed.<sup>350</sup> The partnership between the churches was dissolved in the early 1980s and the part time social worker was employed by the Methodist Social Services, overseen by a parish committee.<sup>351</sup>

A new presbytery team at St Paul's promoted a more deliberate social service<sup>352</sup> and the Hamilton Methodist Social Services Trust was established in 1983. Services provided included relationship counselling, social work supervision, community development, fostering links between churches, food parcels, foster care, work with Birthright, helping establish a hostel for at risk girls, advocacy for beneficiaries, and computer classes.<sup>353</sup>

Reports to the 1989 MCNZ Conference recorded that the Hamilton Parish ran an opportunity shop and a food bank, a young mother's support group, involved in refugee settlement, a men's lunch on Tuesdays, and a Friday lunchtime drop in centre.<sup>354</sup>

In 1990, the Hamilton Methodist Social Services became independent of the Hamilton Parish but still worked closely with it.<sup>355</sup> A social worker was employed to undertake case work and networking.<sup>356</sup>

By 1997 Hamilton Methodist Social Services employed 15 paid and volunteer staff and offered a range of services including ESOL for women, \$1 Monday lunches, counselling, foodbank, vege coop, women's wellness workshop, kohanga reo fitness, stop smoking programme, computer school, fitness programmes for people with mental health issues, cooking on a low income, and social services provided by both Māori & Pakeha staff.<sup>357</sup>

By 1998 HMSS also provided a service to feed people who were homeless, called Operation Ruth; and a school holiday programme.<sup>358</sup> In 1999 HMSS managed a pensioner flat for the Hamilton City Council and used it to provide transitional housing for older homeless people.<sup>359</sup> A fundraising appeal week was kicked off with a Blue Ball in 1999 and followed by a business lunch with David Lange, a garage sale and a colouring competition.<sup>360</sup> A joint venture with Hamilton Council of Christian Social Services saw the establishment of the Christian Foodbank and the Christian

---

<sup>349</sup> Wesley Historical Society (NZ) Publication # 20 (4) 1964 p35

<sup>350</sup> Hodges, Catherine, History of MCA, emailed file, p1

<sup>351</sup> Ibid

<sup>352</sup> Ibid

<sup>353</sup> Ibid

<sup>354</sup> MCNZ Reports and Resolutions of the Annual Conference 1989 p123

<sup>355</sup> MCNZ Reports and Resolutions of the Annual Conference 1990 p85

<sup>356</sup> Ibid

<sup>357</sup> MCNZ Reports and Resolutions of the Annual Conference 1997 p243

<sup>358</sup> MCNZ Reports and Resolutions of the Annual Conference 1998 p217

<sup>359</sup> MCNZ Reports and Resolutions of the Annual Conference 1999 p211

<sup>360</sup> Ibid

Nightshelter Trust.<sup>361</sup> In 2000 HMSS took over management of the Combined Christian Foodbank, and was a partner in Youth Housing Trust.<sup>362</sup>

In 2000 tensions between the parish and the mission arose and escalated and in February 2001 the mission closed its doors.<sup>363</sup> A year later, a professional board was established, restructuring had taken place, core business redefined and the mission was made more accountable to the parish.<sup>364</sup> In 2003 the mission changed its name to Methodist City Action.<sup>365</sup>



In 2007, Methodist City Action had developed a partnership with Wintec, a tertiary institution, offering seniors and people with an intellectual disability the opportunity to include a certified tertiary training component in their computer studies.<sup>366</sup> The computer school closed in 2013 and the room used for cookery classes.<sup>367</sup>

Methodist City Action celebrated its 25<sup>th</sup> anniversary in 2008 with the planting of a rewarewa tree at the Centre during Matariki and commissioning kaumatua Rev Buddy Te Whare to write an agency waiata.<sup>368</sup> The waiata “Ko matou nei, te Taunga Mahi e” was first performed at the annual combined parish service to celebrate the work of Methodist City Action.<sup>369</sup>

Monday lunches, a weekly community meal, was offered weekly from 2001 where volunteers cook a lunchtime meal for up to 70 guests who pay \$1.<sup>370</sup> A retired nurse attends and provides basic health care checks, first aid, advice, and support at the GP or hospital appointments.<sup>371</sup>

A shower service was offered in 2014 in response to demand from people experiencing homelessness in Hamilton.<sup>372</sup>

Methodist City Action is located at the Methodist Centre and provides a range of social services and community development. They work closely with Hamilton Combined Christian Foodbank Trust and the Hamilton Christian Night Shelter Trust.

---

<sup>361</sup> Ibid

<sup>362</sup> MCNZ Reports and Resolutions of the Annual Conference 2000 pG-45

<sup>363</sup> Hodges, Catherine, History of MCA, emailed file, p2

<sup>364</sup> Ibid

<sup>365</sup> MCNZ Reports and Resolutions of the Annual Conference 2003 pG-3

<sup>366</sup> MCNZ Reports and Resolutions of the Annual Conference 2007 pG-4

<sup>367</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 pG-10

<sup>368</sup> MCNZ Reports and Resolutions of the Annual Conference 2008 pG-13

<sup>369</sup> MCNZ Reports and Resolutions of the Annual Conference 2008 pG-15

<sup>370</sup> MCNZ Reports and Resolutions of the Annual Conference 2008 pG-15

<sup>371</sup> MCNZ Reports and Resolutions of the Annual Conference 2001 pG-25

<sup>372</sup> Ibid

## Tamahere Eventide Home

Waikato established Tamahere Eventide Home to provide residential care for older people.<sup>373</sup> Tamahere Eventide Home Board of Trustees first met in September 1964<sup>374</sup> and the Home opened in May 1966 with kitchen, dining room and lounge facilities and 20 residents in the women's wing, 10 in the men's wing, four rooms for staff accommodation, and a matron's flat and office.<sup>375</sup> Due to increasing demand the facilities were extended in 1973 with larger dining room and lounge, a new women's wing, enlarged men's wing, more staff accommodation and six rooms linked with internal doors.<sup>376</sup> Over the next decade additional buildings were erected and additional land purchased.<sup>377</sup>



Tamahere Eventide now has a 41 rest home beds, two dementia units with 21 and 22 beds each.<sup>378</sup> Two dementia beds and one rest home bed are dedicated for respite care.<sup>379</sup> There are 19 apartments and 108 retirement homes in the retirement village, and a chapel, café and community centre.<sup>380</sup> A chaplain provides Christian ministry, spiritual and emotional support, and pastoral care to residents, relatives and staff.<sup>381</sup>

There is continued demand for expansion and a hospital complex is under construction along with more apartments. In 2018 Tamahere Eventide purchased the Atawhai Mercy Assisi Home and Hospital.

More information can be found on their website: <https://www.tamahere.co.nz/>

---

<sup>373</sup> Hames, E. W. *Coming of age: the United Church, 1913–1972*. Auckland: Institute Press, 1974, p126

<sup>374</sup> Payne, DH, Tamahere Eventide Home – the story of the early years, 1986, p6

<sup>375</sup> Payne, DH, Tamahere Eventide Home – the story of the early years, 1986, p9

<sup>376</sup> Payne, DH, Tamahere Eventide Home – the story of the early years, 1986, p10

<sup>377</sup> Payne, DH, Tamahere Eventide Home – the story of the early years, 1986, p10 & 11

<sup>378</sup> <https://www.tamahere.co.nz/page/residential-care/>

<sup>379</sup> Ibid

<sup>380</sup> Ibid

<sup>381</sup> Ibid



## Palmerston North

Palmerston North Methodist Social Services Trust (PNMSS) started in 1963 as an extension of the local church in response to perceptions of gaps in the existing welfare services. Three founders were Rev George Goodman, Minister at Trinity Church and Chairman of the District, Merv Hancock, a member of the parish and the Manawatu District Child Welfare Officer, and George Baber, a lay Methodist with experience of statutory and voluntary welfare services, who was the first Director.<sup>382</sup> In addition to the three founders, Bertha Zurcher, a medical social worker, Sister Shirley Ungemuth, a deaconess, and Hay Rogers, the District Māori Welfare Officer, became the Management Committee.<sup>383</sup> Casework included advocacy and support with the health, welfare and justice systems as well as practical social work.<sup>384</sup> Services were offered without any associated evangelical outreach and reflected contemporary social work practice and non-judgmental work with families, including counselling.<sup>385</sup> PNMSS had close working relationships with New Zealand Prisoners' Aid and Rehabilitation Society, Marriage Guidance, Birthright, Lake Alice Hospital, and local lawyers.<sup>386</sup> PNMSS also had a strong relationship with Massey University.<sup>387</sup> The founders of New Zealand's first Bachelor of Social Work degree course at Massey in 1976 had strong connections with PNMSS and the directors of PNMSS acted as supervisors for social work students on practicum placements.<sup>388</sup>

---

<sup>382</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p23

<sup>383</sup> Ibid

<sup>384</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p24

<sup>385</sup> Ibid

<sup>386</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p25

<sup>387</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p44

<sup>388</sup> Ibid

PNMSS organised holiday foster homes for children from Homeleigh, the children's home in Masterton, over the summer holidays.<sup>389</sup> Children were placed in homes of the church members.<sup>390</sup> By 1969, more local children, many from single parent households under stress, than Homeleigh residents were being placed in the holiday programme.<sup>391</sup>

Christmas hampers for families and elderly people associated with PNMSS was started in 1967 and this grew with a strong public ownership of the scheme.<sup>392</sup>

In 1974 Bertha Zurcher introduced an intensive in-home support for families under stress and also a joint partnership with the Justice Department for a probation hostel with the aim of supporting young people and their families.<sup>393</sup> The Home Support Scheme was an alternative for placing children in foster care and to ensure they could stay in their family home with the social worker living with them.<sup>394</sup> Bertha had a caravan which enabled her to work on site with the family where there was not room for her within their house.<sup>395</sup> Bertha described the service as, "just one of the ways in which the Church continues to give expression to our faith and concern towards families, enabling them to mobilize their own resources and develop their strengths."<sup>396</sup>

---

<sup>389</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p27

<sup>390</sup> Ibid

<sup>391</sup> Ibid

<sup>392</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p29

<sup>393</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p38

<sup>394</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p63

<sup>395</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p64

<sup>396</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p66





**Bertha Zurcher caring for children in their home surroundings.**

Source: Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p60

Funds raised by second hand shops, including Highbury House, which was established in 1969, supported the work of PNMSS.<sup>397</sup> By the 1990s, there were three retail shops with a few paid staff and over 100 volunteers.<sup>398</sup> In 2008 Highbury House reported a turnover of over \$87,000.<sup>399</sup>

PNMSS ran seminars and training courses which were attended by clergy, social work and health professionals, as well as volunteers.<sup>400</sup>

In 1980 PNMSS established Catherine Jamieson House providing accommodation to young people with referrals from the Department of Social Welfare, Police Youth Aid and local secondary schools.<sup>401</sup> However it was forced to close the following year as replacement supervisors were unable to be found.<sup>402</sup>

The foodbank was established in 1983 and was the first major foodbank in the city.<sup>403</sup> PNMSS provided training to the volunteers at the foodbank<sup>404</sup> and were involved in advocating for their clients to ensure they were receiving their full entitlements<sup>405</sup> as well as advocating for change of central government policies.<sup>406</sup>

---

<sup>397</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p42

<sup>398</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p121

<sup>399</sup> MCNZ Reports and Resolutions of the Annual Conference 2008 pG-16

<sup>400</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p46

<sup>401</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p87

<sup>402</sup> Ibid

<sup>403</sup> <http://methodistsocialservices.org.nz/>

<sup>404</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p115

<sup>405</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p116

<sup>406</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p118

In 1992 PNMSS, with Manawatu Polytechnic and Queen Elizabeth College Adult Education, provided a certified course for volunteer training.<sup>407</sup> In the 1990s PNMSS also offered grief programmes for children, anger issues for children, suicide prevention, and parenting programmes.<sup>408</sup>

In 1991, financial pressures resulted in PNMSS making the difficult decision to charge for counselling services which had previously been free.<sup>409</sup>

In 2008 a restructure divided the social services and goodwill operations with separate management and governance structures.<sup>410</sup> Staffing was reduced in counselling and social work and the practice manager's role was disestablished.<sup>411</sup>

A new programme, Friends for Life, to prevent anxiety, was launched in 2011.<sup>412</sup>

In 2013, Palmerston North Methodist Social Services celebrated its 50<sup>th</sup> anniversary.<sup>413</sup> A social worker was appointed in 2014 to support the work of the foodbank.<sup>414</sup>

### Pacific missions

Methodist missions in Fiji, Tonga, Samoa and Papua New Guinea were jointly administered by the Australian and New Zealand Methodist churches until sole control moved to Australia in 1913.<sup>415</sup> New Zealand took charge of the administration of the Solomon Islands mission from 1922 to 1968.<sup>416</sup>

The influx of immigrants from the Pacific Island to New Zealand grew the population of Methodists.<sup>417</sup> In 2013 33% of New Zealand Methodist identified as Pacific Island ethnicity.<sup>418</sup> Methodist missionaries predominated in Tonga and 41.2% of New Zealand Tongan Christians in 2013 identified as Methodist.<sup>419</sup>

Today the Methodist Church has three ethnic synods:

- Sinoti Samoa
- Vahefonua Tonga O Aotearoa
- Wasewase Ko Viti Kei Rotuma E Niu Siladi Synod

---

<sup>407</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p110

<sup>408</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p120

<sup>409</sup> Dollery, H, Social Service, Social Justice or a Matter of Faith? The Palmerston North Methodist Social Service Centre 1963-2000, Thesis for Massey University, 2005, p124

<sup>410</sup> MCNZ Reports and Resolutions of the Annual Conference 2009 pG-13

<sup>411</sup> Ibid

<sup>412</sup> MCNZ Reports and Resolutions of the Annual Conference 2011 pG-19

<sup>413</sup> MCNZ Reports and Resolutions of the Annual Conference 2013 pG-11

<sup>414</sup> MCNZ Reports and Resolutions of the Annual Conference 2014 pG-18

<sup>415</sup> <https://teara.govt.nz/en/methodist-church>

<sup>416</sup> Ibid

<sup>417</sup> <https://teara.govt.nz/en/methodist-church/page-3>

<sup>418</sup> Ibid

<sup>419</sup> <https://teara.govt.nz/en/pacific-churches-in-new-zealand/print>

## Vahefonua Tonga Methodist Mission - Siaola

Vahefonua has its own social service mission called Siaola which provides services designed and delivered by Tongans for the Tongan community and use a Tongan framework to evaluate their work. This mission was established in 2006 and provided education and training expos.<sup>420</sup>



Vahefonua Tonga Methodist Mission

In 2014, homework centres were established to improve academic achievement especially in numeracy and literacy.<sup>421</sup> NCEA students were supported by qualified teachers for Maths and English and a mentoring service was also established to support students in their educational journey.<sup>422</sup>

In 2015 Vahefonua provided seven suicide prevention workshops in partnership with TOKO Collaboration Group which attracted 80+ at each workshop.<sup>423</sup>

In 2015 Vahefonua also provided an education roadshow in Gisborne providing information on career and education pathways.<sup>424</sup>

They provide the following programmes:

- Famili Vaa Lelei - a parenting and children's programme to build strong resilient safe families and prevent family violence and child abuse.
- GREI – a financial literary programme with workshops and one to one support. It is based on the concept of savings being for God, Rainy Day, Expenses, and Investment.
- Famili Mo'ui Lelei – is a health programme which provides Zumba classes and free blood pressure checks.
- Samaletani Lelei – home visits and support for the sick and elder care.
- Famili Ako Lelei – education and training expos support young people to connect with trades and apprenticeships, tertiary institutions to map out career pathways. Pastoral care is provided for the young person and their family. NCEA workshops are also provided for parents.
- Laulotaha Mentoring – mentoring programme for students in Years 1 – 13.

---

<sup>420</sup> MCNZ Reports and Resolutions of the Annual Conference 2009 pG-10

<sup>421</sup> MCNZ Reports and Resolutions of the Annual Conference 2014 pG-14

<sup>422</sup> Ibid

<sup>423</sup> MCNZ Reports and Resolutions of the Annual Conference 2015 pG-12

<sup>424</sup> MCNZ Reports and Resolutions of the Annual Conference 2016 pG-16

## Sinoti Samoa

Sinoti Samoa first reports to Conference under the social services in 2010.<sup>425</sup> A new committee was established to look at social issues challenging the Samoan community.<sup>426</sup> Sinoti Samoa provided workshops to prevent family violence in 2011 in response to an identified need in the Samoan community.<sup>427</sup> In 2013 Sinoti Samoa expanded these workshops to include anger management and suicide prevention.<sup>428</sup>



A newly structured mission was rebranded in 2014 as Puna'oa o le Soifua Manuia.<sup>429</sup> The mission is undertaking work promoting healthy lifestyles including promoting healthy eating, establishing vegetable gardens, teaching CPR, and encouraging parishes to be prepared for natural disasters with survival kits.

---

<sup>425</sup> MCNZ Reports and Resolutions of the Annual Conference 2010 pG-16

<sup>426</sup> Ibid

<sup>427</sup> MCNZ Reports and Resolutions of the Annual Conference 2011 pG-17

<sup>428</sup> MCNZ Reports and Resolutions of the Annual Conference 2013 pG-10

<sup>429</sup> MCNZ Reports and Resolutions of the Annual Conference 2014 pG-15

## The Methodist Church in the 20th and 21st centuries

During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries 10% of New Zealand's population was Methodist but later that percentage declined rapidly.<sup>430</sup> Numbers of Methodists declined from the 1920s and a number of Methodist congregations combined with their neighbouring Presbyterian congregations to form new union churches in the 1950s and 1960s.<sup>431</sup> In 1981 Methodists made up 4.5% of the total population and this further declined to 2.6% in 2013.<sup>432</sup>

### Social influence



The Methodist Church actively discouraged drinking alcohol and rallied around the temperance cause.<sup>433</sup>

Methodists were the mainstays of the prohibition movement from the 1890s to the 1930s, and provided many of its leaders.<sup>434</sup> It was called the Band of Hope and people were encouraged to sign the temperance pledge to abstain for all intoxicating liquors.<sup>435</sup>

Source: <https://teara.govt.nz/en/ephemera/31089/the-band-of-hope>

Many Methodists found their values mirrored in left-wing politics as they worked to protect those in need in society.<sup>436</sup> In the 1930s Colin Scrimgeour, who was known as Uncle Scrim, hosted a controversial religious radio programme where he criticised the government and urged support for the Labour Party on humanitarian grounds.

### Pacifism

Between the two world wars, the Methodist Church recommended that its members give serious consideration to pacifism.<sup>437</sup> Many Methodists were conscientious objectors and were imprisoned or placed in detention for the duration of the war.

<sup>430</sup> <https://teara.govt.nz/mi/methodist-church/page-3>

<sup>431</sup> Ibid

<sup>432</sup> Ibid

<sup>433</sup> Ibid

<sup>434</sup> Ibid

<sup>435</sup> <https://teara.govt.nz/en/speech/27521/band-of-hope-temperance-pledge>

<sup>436</sup> <https://teara.govt.nz/mi/methodist-church/page-3>

<sup>437</sup> Wesley Historical Society Publication #58 p52

The Christian Pacifist Society was formed in 1936 by a Methodist Minister, Rev. Ormond Burton and Archibald Barrington, who was also a Methodist.<sup>438</sup> Rev. Burton had been wounded and decorated for bravery in the First World War.<sup>439</sup>

In 1936 Burton objected to NZ's entry into the Second World War with a protest on the steps of Parliament.<sup>440</sup> He was arrested and sentenced to prison.<sup>441</sup> When he was released, he went on to protest and was fined three times in four months and after a large meeting in February 1940 was sentenced to a month's hard labour.<sup>442</sup> When he was released he went on to protest again and was imprisoned for a further three months, and later 12 months.<sup>443</sup> In 1942 the Methodist Conference expelled him from the church.<sup>444</sup> Later that year Burton was sentenced to two and a half years in prison after being found guilty of editing, publishing and attempting to publish a subversive document.<sup>445</sup> It was not until 1955 that he was allowed to return to the Methodist Conference when he was posted to Otaki.<sup>446</sup>

Barrington was elected as Vice President of the Methodist Church in 1973. In 1988 the Conference formally adopted a statement of apology to all those members who were rejected by the Church because of their pacifist beliefs.

### The Riverside Community

Hubert Holdaway established this pacifist community consisting mainly of Methodists at his orchard and farm, outside Nelson, in 1941.<sup>447</sup> Conscientious objectors were treated harshly and the residents faced resentment from some locals.<sup>448</sup> Holdaway had his membership of the Motueka Fruitgrowers Association terminated and the Riverside children were harassed at school.<sup>449</sup> Many of the men were imprisoned as conscientious objectors and spent the war years on prison farms while their wives and children continued to live at Riverside.<sup>450</sup> After the war a trust was formed and Riverside remains a thriving pacifist community and communal farm.<sup>451</sup>

### David Lange

Lange was raised Methodist and became a Methodist lay preacher.<sup>452</sup> Lange's government brought in New Zealand's nuclear free policy with the passing of the New Zealand Nuclear Free Zone, Disarmament, and Arms Control Act 1987.

---

<sup>438</sup> <https://nzhistory.govt.nz/war/second-world-war-at-home/in-dissent>

<sup>439</sup> Ibid

<sup>440</sup> <https://teara.govt.nz/en/conscription-conscientious-objection-and-pacifism/print>

<sup>441</sup> Ibid

<sup>442</sup> <https://teara.govt.nz/en/biographies/5b53/burton-ormond-edward>

<sup>443</sup> Ibid

<sup>444</sup> Ibid

<sup>445</sup> Ibid

<sup>446</sup> Ibid

<sup>447</sup> <https://teara.govt.nz/en/conscription-conscientious-objection-and-pacifism/page-3>

<sup>448</sup> Ibid

<sup>449</sup> Ibid

<sup>450</sup> <https://www.riverside.org.nz/about-us>

<sup>451</sup> <https://teara.govt.nz/en/conscription-conscientious-objection-and-pacifism/page-3>

<sup>452</sup> [https://en.wikipedia.org/wiki/David\\_Lange](https://en.wikipedia.org/wiki/David_Lange)

## 1981 Springbok Rugby Tour

Methodists were involved in the activities to stop the 1981 Springbok rugby tour. The leaders of the Methodist church, along with other church leaders, encouraged their members to protest against apartheid but to keep all forms of protest within the limits of non-violence and to use passive resistance.<sup>453</sup> This aligned with the Methodist ethos of social justice. However, like most of New Zealand, some churches and families were divided.<sup>454</sup> Some credit the legacy of this protest as heightening the church's commitment to justice and identifying with oppressed minorities in New Zealand and commitment to the bi-cultural journey.<sup>455</sup>

## Debate over homosexuality

In 1990 the Methodist Conference was divided in its support of David Bromell, an openly gay Baptist minister, who sought recognition as a Methodist Minister.<sup>456</sup> Debate continued each year at the annual Conference until 1997 when Rev Dr David Bromell was received into full connexion against bitter opposition.<sup>457</sup> Conference breached its usual consensus decision making convention and the decision was made by a majority vote (64% for and 36% against.<sup>458</sup> As a result of this decision, a small group of disgruntled members left and formed the Wesleyan Methodist Church.<sup>459</sup> Currently the Methodist Church has an active gay and lesbian network and numerous ministers in full connexion who identify as gay or lesbian.

## Bicultural Journey

In 1940, with a background of centenary celebrations of the signing of the Treaty of Waitangi, Conference expressed concerns about how the terms of the treaty had been violated.<sup>460</sup> Conference passed a resolution addressed to the Government that raised concerns that the tribes from the Waikato, King Country and Taranaki were not fully represented and called for a full enquiry to be held into Māori grievances.<sup>461</sup> Conference explained the basis for speaking up as being the fact that Methodist missionaries had advised Māori Chiefs to accept and sign the Treaty and assured them that it would stand for all time and be honoured.<sup>462</sup>

A separate Māori Division of the Methodist Church was established in 1973 and was later known as Te Taha Māori.<sup>463</sup> Preceding this was the 1971 Wesley Historical Publication of The Māori Response to the Gospel: A Study of Māori-Pakeha Relations in

---

<sup>453</sup> Wesley Historical Society Journal 1991-2 p38

<sup>454</sup> Ibid

<sup>455</sup> Wesley Historical Society Journal 1991-2 p39

<sup>456</sup> <https://teara.govt.nz/en/conscription-conscientious-objection-and-pacifism/page-3>

<sup>457</sup> <http://www.investigatemagazine.com/july00gay.htm>

<sup>458</sup> Ibid

<sup>459</sup> <https://teara.govt.nz/en/conscription-conscientious-objection-and-pacifism/page-3>

<sup>460</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p117

<sup>461</sup> Ibid

<sup>462</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p118

<sup>463</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p119



the Methodist Māori Mission from its Beginnings to the Present Day.<sup>464</sup> In this publication Rev Ruawai Rakena examined the relationship between Pakeha and Māori in New Zealand and how this was reflected in Methodism. It covered history including the Treaty of Waitangi, colonial administration, assimilation, the indigenous church, the Ratana movement, the difference between the Māori and Pakeha views of church, the difference between the Māori mission and a Māori church, and what it would mean if Māori realised selfhood.

In 1972 the term “tumuaki,” meaning the leader, was first used to identify the leader of the Māori Division.<sup>465</sup> In 1975, the Rev Ruawai Rakena, Tumuaki, was elected President of the Methodist Church of New Zealand; and in 1977 the Māori Division changed its name to Te Taha Māori.<sup>466</sup>

In their annual report to Conference in 1980 Te Taha Māori referenced the events of the 1970s that they believed would continue to impact in the new decade.<sup>467</sup> The report also referenced how racism was entrenched in institutional structures at all levels<sup>468</sup> and referenced their 1975 report which also highlighted this.<sup>469</sup>

In 1981 many Conference reports referenced the National and World Council of Churches activities on race relations and examined racism within church structures and procedures.<sup>470</sup> Workshops on racism were held in various parts of the church during 1981 and 1982 and many reports called for Conference to express its opposition to all forms of racism within Aotearoa and elsewhere.<sup>471</sup>

In 1982, a group at Conference that looked at Evangelism and Racism reported that racism deprived people of a place of power in Aotearoa New Zealand and the Gospel could only be “good news” if there was a sharing of power from which everyone could benefit.<sup>472</sup> In response, Conference passed the following resolution:

“That in response to the Gospel and evangelistic imperative to liberate both the ‘powerful’ and the ‘powerless’ in Church and Society, Conference

1. approve the establishing and appropriate funding of a national Methodist Church seminar on ‘power’ sharing; the proposed seminar to involve approximately 25 Methodists, half of whom to be nominations from the Māori Division and the balance to comprise participants from the leadership of other Divisions and sections of the Church.”<sup>473</sup>

---

<sup>464</sup> Rakena, R D, WHS Publication #25(1-4) 1971, The Māori Response to the Gospel.

<sup>465</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p119

<sup>466</sup> MCNZ Reports and Resolutions of the Annual Conference 1980, p137

<sup>467</sup> Ibid

<sup>468</sup> MCNZ Reports and Resolutions of the Annual Conference 1980, p142

<sup>469</sup> MCNZ Reports and Resolutions of the Annual Conference 1975 p175

<sup>470</sup> MCNZ Reports and Resolutions of the Annual Conference 1981

<sup>471</sup> MCNZ Reports and Resolutions of the Annual Conference 1982

<sup>472</sup> Te Hāhi Weteriana o Aotearoa MCNZ, Towards A Bi-Cultural Church, Resource Booklet, 1984, p4

<sup>473</sup> MCNZ 1982 Conference Decision Minutes, p652 No.7

This seminar was held at the Whakatuora Centre in Mangere in mid-1983.<sup>474</sup> Over five days, four facilitators guided eight Pakeha and eight Māori Division church members<sup>475</sup> through a five step process:

1. Exposing the unequal power distribution within New Zealand
2. Verifying the analysis – the facts
3. Vision for a just future
4. Implications of the visions for the Methodist Church
5. Pakeha goals for power sharing<sup>476</sup>

A report and recommendations were made to Conference 1983 where the Methodist Church officially committed to the bicultural journey with the following resolution:

“In response to what the Gospel says about the sharing of power, Conference declares its intention to work toward the formation of a bi-cultural Methodist Church in Aotearoa as an essential first step on the journey toward multi-culturalism.”<sup>477</sup>

The Development Division was instructed by Conference to facilitate the evolution of the Bicultural Church and, along with the Māori Division, a Joint Working Committee towards a Bicultural Methodist Church in Aotearoa New Zealand was established.<sup>478</sup> A resource booklet, Towards a Bicultural Methodist Church was published and two educational videos were produced – “On the Move - Towards a Bicultural Church” and “What’s Happening Here?”<sup>479</sup> Seminars and workshops were held to help parishes engage in the shaping of a bicultural church.<sup>480</sup>

A Council of Elders consisting of three elders from Te Taha Māori and three from Tauīwi were appointed to monitor Conference and ensure any proposed decisions would not impede the progress towards a bicultural church.<sup>481</sup>

Over the next few years, MCNZ’s laws and regulations were reviewed and amendments made where necessary and questions added to the Conference agenda regarding becoming a bi-cultural church. Conference established a land commission in 1986 to collate research and commission new research where necessary and to make recommendations for actions by MCNZ.<sup>482</sup>

In 1989 Conference amended its mission statement to include specific reference to the Treaty of Waitangi as being the covenant that establishes our nation on the basis of a power-sharing partnership.<sup>483</sup> This same year, Conference adopted consensus decision

---

<sup>474</sup> Te Hāhi Weteriana o Aotearoa MCNZ, Towards A Bi-Cultural Church, Resource Booklet, 1984, p4

<sup>475</sup> Ibid

<sup>476</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p121-122

<sup>477</sup> MCNZ 1983 Conference Decision Minutes, p665

<sup>478</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p124

<sup>479</sup> Ibid

<sup>480</sup> Ibid

<sup>481</sup> Healy, D, Listening to the People of the Land, Pax Christi Aotearoa New Zealand, 2019, p124 125

<sup>482</sup> MCNZ Reports and Resolutions of the Annual Conference 1986, p656

<sup>483</sup> MCNZ Reports and Resolutions of the Annual Conference 1989, p645

making.<sup>484</sup> Previously only a bare majority was required to pass resolutions which meant that minority groups including Te Taha Māori were disadvantaged.

4 + 4 committees were established for appointment of key leadership roles within the church.<sup>485</sup> This is an eight member panel, four of whom are appointed by and represent the Board/Hui Poari responsible and four of whom are appointed by and represent the other Treaty partner.<sup>486</sup>

Separate Te Taha Māori and Taiwi caucuses are now held before the business sessions at Conference which enables each caucus to come to agreement on major issues before Conference, and also reflects the equal partnership of the Treaty partners.<sup>487</sup>

Rev Dr Arapera Ngaha says, “The 1983 decision has enabled Māori to see that being Māori is not something to be ignored or side-lined, but something to be proud of. Today we take our place as of right as Māori, fully participating as Māori within the church.”<sup>488</sup>

The 1983 decision meant that Te Taha Māori reviewed their structure to enable them to act autonomously within the Church throughout Aotearoa.<sup>489</sup> Rev Ruawai Rakena was appointed as Tumuaki for Te Taha Māori<sup>490</sup> and seven Rohe<sup>491</sup> established.

### Women’s role in the Methodist Church

The early Methodists women who accompanied their missionary husbands shared in the teaching and work of the early Māori missions.<sup>492</sup> In 1875 there was a Methodist Ladies’ Guild in Blenheim.<sup>493</sup>

The annual meeting of the United Methodist Free Churches of New Zealand was held in Woodville in 1883 and recorded that Mr & Mrs Withers represented Rangiora and Mrs Dalley was one of the Oxford representatives.<sup>494</sup> The report noted that the election of the women was “a novelty, but the Connexional Representative ruled that there was nothing in the constitution to prevent it.”<sup>495</sup>

Despite the absence of any constitutional barrier, few women were represented at local, district or national levels.<sup>496</sup> In 1893 Lyttelton was congratulated for its “lady society stewards” and in 1894 ladies were welcomed for the first time to the quarterly meetings

---

<sup>484</sup> Healy, D, *Listening to the People of the Land*, Pax Christi Aotearoa New Zealand, 2019, p124

<sup>485</sup> Healy, D, *Listening to the People of the Land*, Pax Christi Aotearoa New Zealand, 2019, p125

<sup>486</sup> MCNZ information Leaflet No. 111 p4

<sup>487</sup> Healy, D, *Listening to the People of the Land*, Pax Christi Aotearoa New Zealand, 2019, p125

<sup>488</sup> Healy, D, *Listening to the People of the Land*, Pax Christi Aotearoa New Zealand, 2019, p131

<sup>489</sup> Ibid

<sup>490</sup> Ibid

<sup>491</sup> Geographic regions: Tai Tokerau; Tamaki, Waikato, Te Rohe Potae, Taranaki, Poneke, Otautahi – Te Waipounamu

<sup>492</sup> <https://nzhistory.govt.nz/women-together/theme/religion>

<sup>493</sup> Ibid

<sup>494</sup> Fry, Ruth, *Out of the Silence Methodist Women of Aotearoa 1822-1985*, Methodist Publishing, 1987- P175

<sup>495</sup> Ibid

<sup>496</sup> Ibid

in New Plymouth.<sup>497</sup> However in 1909 the Hope Trust in Nelson five of the six newly appointed trustees were women.<sup>498</sup>

As a result of the lack of female representation, a recommendation was made at the 1915 Conference to insert a clause in the Book of Laws making it clear that except where otherwise stipulated or implied, women were eligible for any official position in the Methodist Church.<sup>499</sup> However women continued to have traditional gender roles within the church as Sunday School and Bible Class teachers, and sacramental stewards were invariably women as it was seen as appropriate to their role as housekeepers.<sup>500</sup>

Women called to mission usually became deaconesses; they did not take vows but were dedicated to service. The Methodist Church established the Deaconess Order in 1893 with a special focus on work with Māori.<sup>501</sup> However it was not until 1912 that Methodist records listed the names of deaconesses.<sup>502</sup> 170 women trained in Christchurch at Deaconess House from 1908 to 1970.<sup>503</sup>

Deaconesses were not expected to be celibate but they usually left the order when they married.<sup>504</sup> Although Deacon Edith Beer refused to resign from her parish appointment when she announced her engagement to Rev John Boal.<sup>505</sup> It took until 1967 for the Methodist Church to allow married deaconesses to continue in active work.<sup>506</sup>

Women were active in the temperance movement which was founded in 1885 with Methodist women as its backbone.<sup>507</sup> Methodist women were also active in the suffrage movement with meetings being held in churches and many Methodist minister's wives and daughters signed the petitions.<sup>508</sup>

In 1948 the Methodist Church declared its readiness to accept women into ministry.<sup>509</sup> In 1959 Phyllis Guthardt was the first woman to be ordained as a Methodist minister in New Zealand.<sup>510</sup> This was a historic event, as Guthardt was the first woman to be ordained in any of New Zealand's mainline churches.<sup>511</sup> Guthardt became the first woman President of the Methodist Church in 1985.<sup>512</sup> Although Sister Rita Snowden

---

<sup>497</sup> Ibid

<sup>498</sup> Ibid

<sup>499</sup> Fry, Ruth, *Out of the Silence Methodist Women of Aotearoa 1822-1985*, Methodist Publishing, 1987- P176

<sup>500</sup> Ibid

<sup>501</sup> [http://www.methodist.org.nz/touchstone/lead\\_articles/2006/april\\_2006/deacons\\_in\\_nz](http://www.methodist.org.nz/touchstone/lead_articles/2006/april_2006/deacons_in_nz)

<sup>502</sup> Ibid

<sup>503</sup> <https://nzhistory.govt.nz/women-together/new-zealand-methodist-womens-fellowship>

<sup>504</sup> Ibid

<sup>505</sup> Ibid

<sup>506</sup> Ibid

<sup>507</sup> The Methodist Church and the Suffrage Campaign, MCNZ Archives, Sept 2018

<sup>508</sup> Ibid

<sup>509</sup> <https://kiwiconnexion.nz/artefact/artefact.php?artefact=1457&view=483&block=2158>

<sup>510</sup> <https://teara.govt.nz/en/methodist-church/page-3>

<sup>511</sup> <https://kiwiconnexion.nz/artefact/artefact.php?artefact=1457&view=483&block=2158>

<sup>512</sup> <http://www.methodist.org.nz/files/docs/mcnz%20admin%20office/archives/2018/online%20-%20chronological%20presidents%202018%20-%20update%20manually%20-%20final.pdf>

held the role of Vice President in 1956.<sup>513</sup> Guthardt was elected as Chancellor of the University of Canterbury in 1998.<sup>514</sup>

### Methodist Women's Fellowship (MWF)

The MWF was formed in 1964 uniting several women's groups within the church to support the work of the church in New Zealand and overseas.<sup>515</sup> One of these groups was the Methodist Women's Missionary Union (MWMU) which included a Box Department which sent anything from sewing machines to a camp oven to overseas workers.<sup>516</sup> This was organised by Ada Smethurst from her home in Tamaki Drive, Auckland.<sup>517</sup> After her death, her house was used as a retreat for deaconesses and overseas workers until it was sold in 1981.<sup>518</sup> The proceeds of sale were used to establish the Smethurst Fund for education and travel for New Zealand and South Pacific women and the fund is administered by the MWF.<sup>519</sup>

The MWF continued the outreach of the annual special project which was initiated by the MWMU.<sup>520</sup> It is a major fundraiser and there is one New Zealand project and one overseas one.<sup>521</sup> The special project also serves as an opportunity for education and raising awareness of need.<sup>522</sup>

In 1970 MWF donated \$28,000 to the Methodist Mission Aotearoa<sup>523</sup> to help deprived, disadvantaged or gifted children where parents do not have the financial resources to help that child achieve his or her full potential. The upper age limit is 16 years. This has been used to provide a range of support for children including school uniforms, music and sporting lessons, school camp fees etc. Grants up to a maximum of \$250 can be made per child per year.

### MCNZ Vision & Mission Statements

The vision statement of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa is:

"Te Hāhi Weteriana o Aotearoa - The Methodist Church of New Zealand is a Church:

- Passionate in its commitment to living out the love and grace of God known in Jesus Christ;
- Actively concerned with all life;
- Committed to the Treaty of Waitangi and to talking and walking justice."

---

<sup>513</sup> Ibid

<sup>514</sup> <https://kiwiconnexion.nz/artefact/artefact.php?artefact=1457&view=483&block=2158>

<sup>515</sup> <https://teara.govt.nz/en/conscription-conscientious-objection-and-pacifism/page-3>

<sup>516</sup> <https://nzhistory.govt.nz/women-together/new-zealand-methodist-womens-fellowship>

<sup>517</sup> Ibid

<sup>518</sup> Ibid

<sup>519</sup> Ibid

<sup>520</sup> Ibid

<sup>521</sup> Ibid

<sup>522</sup> Ibid

<sup>523</sup> This was later called the Methodist Alliance

The mission statement is:

“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.”

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

## Appendix 1: Structure of Methodist Church in New Zealand<sup>524</sup>

The decision making body of the Methodist Church is Conference, which is made up of Te Taha Māori and Tauwiwi. Conference is held every two years and is presided over by the President and Vice-President.

MCNZ Connexional Committees are:

### Council of Conference

10 representatives from Te Taha Māori and 10 from Tauwiwi – responsible for visioning, policy advice, processing roles, Connexional expenses fund and the Connexional budget. The President, Vice President and General Secretary also attend, but do not participate in decision making. The Tumuaki, the Trinity College Principal, and the Director of Mission Resourcing attend as resource people.

### Te Taha Māori

This committee represents the tangata whenua of the MCNZ and consists of seven Rohe. It focusses on realising Māori styles of Christian life, witness and service; to realise te tino rangitirtanga; and to nurture tamariki, rangitahi, wahine and encourage them to move into decision making and leadership roles. Hui Poari is the policy making and final authority of Te Taha Māori.

### Tauwiwi Strategy and Stationing

The purpose of this committee is to give expression to the partnership between Pakeha, Tongan, Samoan and Fijian Methodists in NZ and to the variety of ethnic, cultural and other expressions of diversity. It undertakes the stationing and deployment of Tauwiwi ministry and provides advice to Conference on strategy and planning, and decision making and processing roles.

### Council of Elders

The Council of Elders models the equal partnership of the Treaty of Waitangi and monitors recommendations to Conference. It consists of two people nominated by Hui Poari and two nominated by Tauwiwi Strategy and Stationing.

### Budget Task Group

The function of the Budget Task Group is to prepare the Connexional budget according to the priorities and policies established by Conference; draft budget for approval of Council of Conference. The task group consists of the President, Vice President, General Secretary, three people nominated by Tauwiwi Strategy and Stationing, and three people nominated by Hui Poari.

### The Board of Administration

---

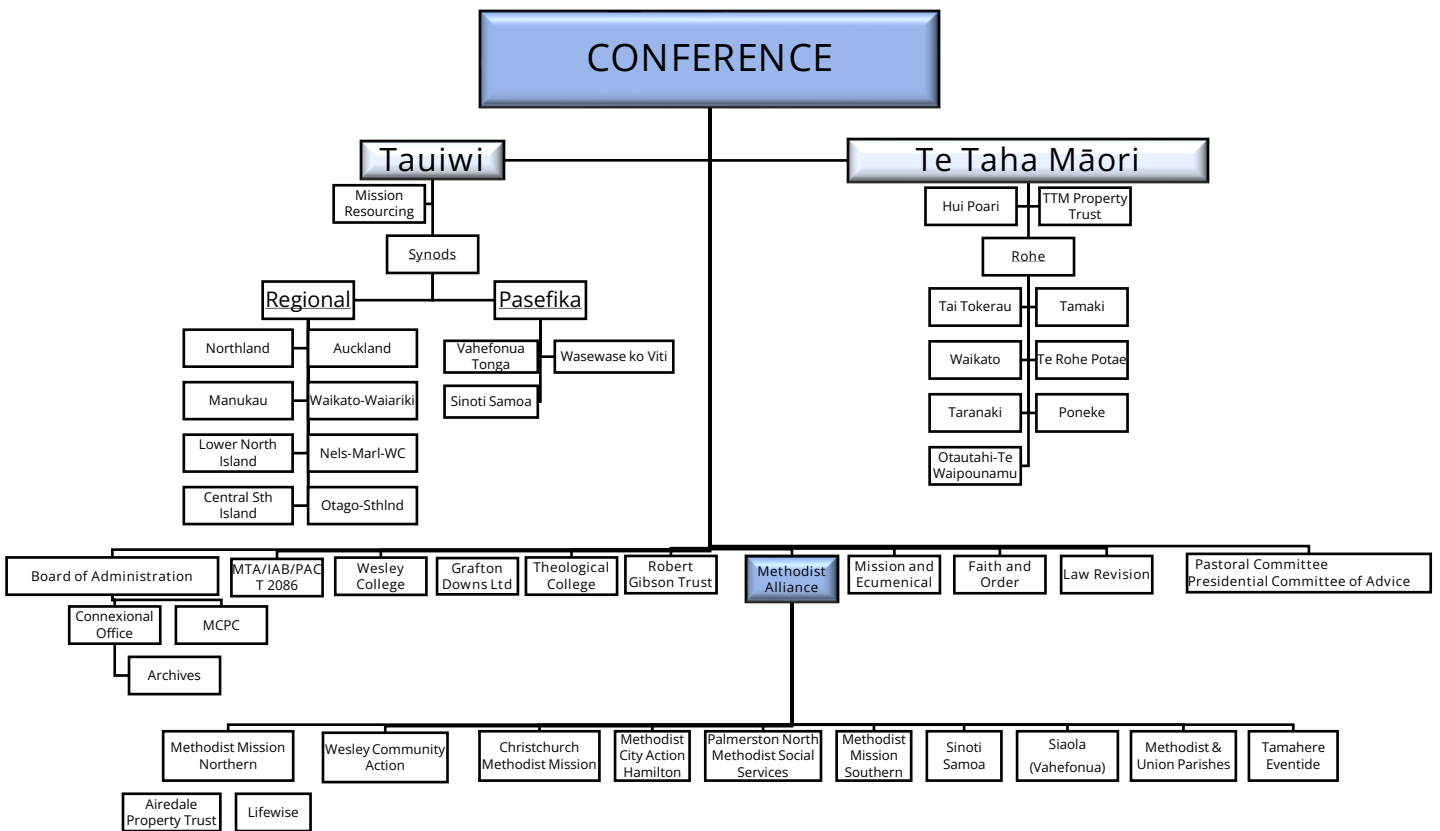
<sup>524</sup>The following information is from the Laws & Regulations of the MCNZ Te Hāha Weteriana o Aotearoa

The Board of Administration is not a Connexional Committee. It is responsible for making recommendations to Conference on matters relating to Church property, whether the property is vested in the Board of Administration or not. It is responsible for making guidelines concerning the Church properties, encouraging research on the history of church land, and ensuring that the history has been researched and reported before the sale or purchase of any church land is made.

### Connexional Office

The Connexional Office is the administrative division of MCNZ. It is managed by the Board of Administration and the General Secretary is the Executive Officer. It is located at Weteriana House, 50 Langdons Road, Christchurch and it assists in administration, information, property, communications, insurance, investment, historic archives and is where the General Secretary is based.

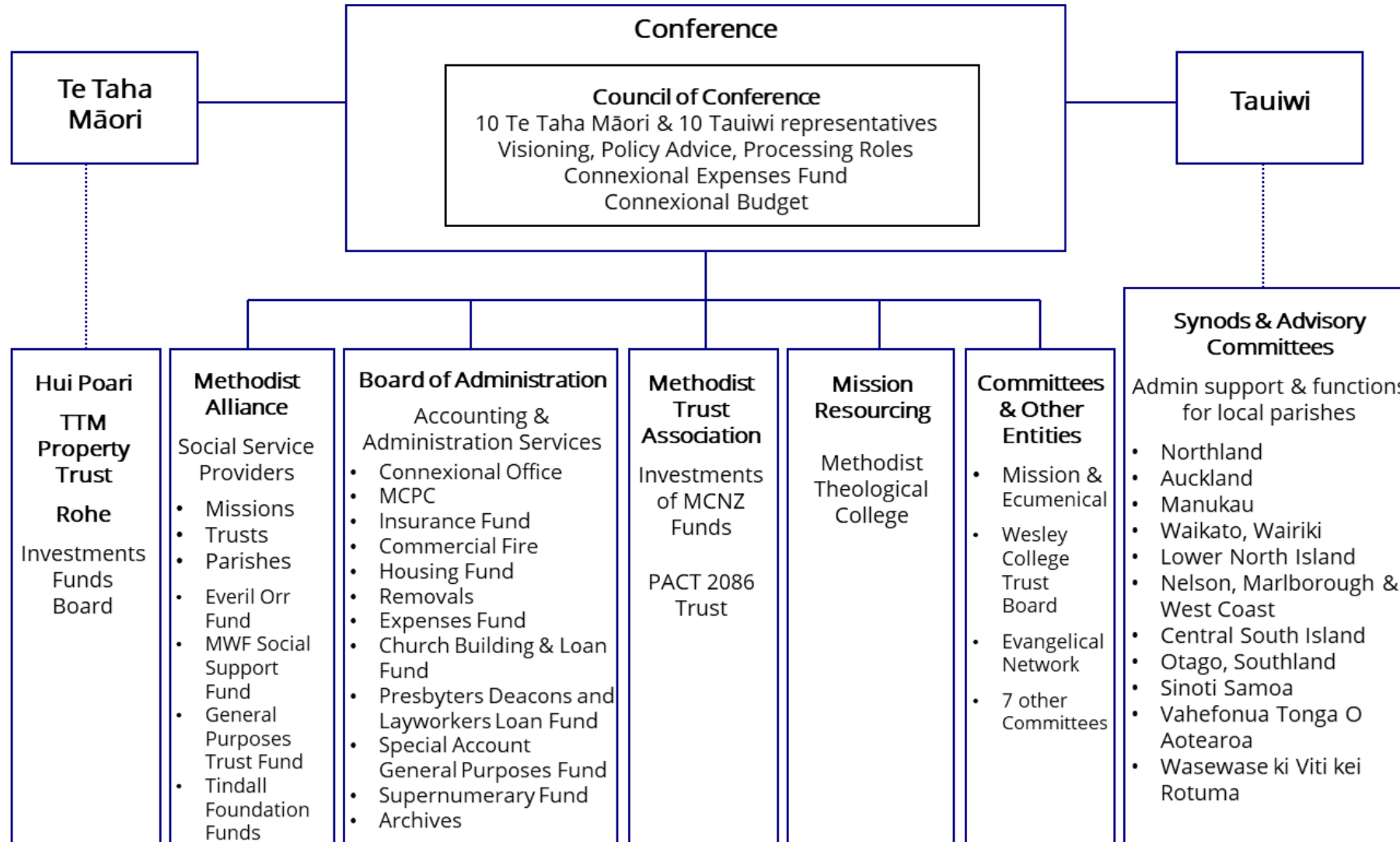
### Structure Diagram of MCNZ



Structure diagram courtesy of Trudy Downes, Health & Safety Officer MCNZ

An alternative MCNZ Connexional Structure diagram can be seen over the page





## Appendix 2: Definitions

Archives – are held in a new building behind the Connexional Office. There is an Archivist who is supported by a team of volunteers.

Board of Administration – 12 member board that makes decisions on administration, finance, pastoral care, and Methodist Church polity.

Conference – governing body of the Methodist Church. Decisions are final and binding on both ordained and lay members of the church. Decisions are made by consensus.

Connexion – the principle that all leaders and congregations are connected in a network of loyalties and commitments that support local concerns.

Connexionalism - means extended family/whānau and is the theological principle of Methodism where there is a strong central organisation which holds a regular conference. The Connexion is divided into districts or synods which are usually geographic and are administered by a superintendent minister.

Connexional Office – head office of MCNZ at 50 Langdons Road, Christchurch. They serve the parishes, rohe, committees and boards to ensure the external requirements are met and administration processes are accurate and easy to navigate.

Deacon – is a person ordained by MCNZ to a ministry shared by the community they are appointed to serve. They are usually women and undergo biblical and theological studies and other study relevant to their serving ministry. The Diaconate Task Group was established in 1990 for consultation on matters concerning the Diaconate.

Faith & Order – provides resources for special orders of service e.g. baptism, confirmation, induction, etc.

General Secretary – executive officer of the Board of Administration. A national role with responsibility for the whole church. Based at Connexional Office – currently David Bush.

Hui Poari – governing body of Te Taha Māori. Lead by Tumuaki.

Investment Advisory Board (IAB) - advises MTA, PACT and the church generally on investment matters, including property and investment policies.

Law Revision Committee – reviews MCNZ law book and makes recommendations to Conference

Lay Minister – a person who has undergone training and assessment and been authorised for an identified period by MCNZ to carry out a specific function within the church.

Lay Preacher - is a person who is on the membership roll of a local church and has undergone training and passed prescribed tests or is duly accredited by the NZ Lay Preachers' Association, but is not an ordained minister.

Let the Children Live – grants of \$500 available to parishes undertaking these initiatives.

Methodist Connexional Property Committee (MCPC) – subcommittee of the Board of Administration responsible for property and insurance matters. Receive, consider and make recommendations to Conference on property matters.

Methodist Trust Association (MTA) – commercial investment of MCNZ funds. Investments are held for the benefit of depositors who are MCNZ organisations. There are currently two main pools: an income fund for shorter-term deposits; and a growth and income fund for longer-term deposits.

Mission & Ecumenical – supports the world wide mission of MCNZ, promotes ecumenical relationships of MCNZ, and promotes relationships of MCNZ with world Methodism. Responsible for overseas mission in the Solomons and Papua New Guinea.

Mission Resourcing – responsible for resourcing parishes, synods and leaders for mission and ministry and manages the stationing process of matching ministers to parishes. Responsible for Let the Children Live – a 10 year vision to end child poverty, child abuse and youth suicide in New Zealand.

Parish – is one or more Methodist congregations in a particular region. Each parish is governed by a Parish Council. Parish Stewards are the Executive Officers of the Parish Council.

PACT 2086 – Prince Albert College Trust owns the old Prince Albert College site in Queen St, Auckland. In 1987 a 99 year lease over the property was sold, with all payments received upfront. The Trust invests the proceeds from that sale in longer-term investments with the aim of generating a large enough pool of capital to allow the Church to develop the site when the lease expires in 2086.

Presbyter/Minister – a person ordained by MCNZ and appointed by Conference to a congregation/parish.

Siaola – social services part of Vahefonua Tonga

Sinoti Samoa – Samoan part of the MCNZ

Synod – govern the congregations and parishes within their region on behalf of Conference.

Synod Superintendent – provides general pastoral oversight of the Synod and administrative duties as required by Conference.

Synod Property Advisory Committee (SPAC) – each Synod elects a SPAC to assist parishes in property matters, consider parish proposals for sale, purchase, lease, mortgage, development etc. and make recommendations to MCPC.

Tauivi – everyone that is not Māori/tangata whenua

Te Taha Māori – the Māori part of MCNZ and partners in the bi-cultural journey with tauiwi. Based in Penrose. Tumaki is the leader – currently Diana Tana.

Touchstone – MCNZ newspaper with monthly editions

Trinity College – Trinity Methodist Theological College provides practical ministry training and academic theological scholarship. It trains people for both lay and ordained leadership and ministry.

Tumuaki – head of Te Taha Māori

Vahefonua Tonga – Tongan part of MCNZ

Wasewase ko Viti – Fijian part of MCNZ

Wesley College – integrated secondary co-ed Methodist school for years 9 to 13. It is NZ's oldest registered school and was established in 1844. It was the first private school to integrate in the state education system. It has a private boarding establishment and boarding students are given priority of enrolment with approximately 250 students in the hostels.

## Appendix 3: Methodist Alliance Founding Document

The Methodist Alliance is a formal alliance of all Methodist Missions, parish and community based social services and Trusts.

Vision: A just and inclusive society in which all people flourish

Mission: The Methodist Alliance is grounded in the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa's commitment to Te Tiriti o Waitangi and the bi-cultural journey. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship, and will guide how the Methodist Alliance undertakes its mission.

The Mission of the Methodist Alliance is to commend and affirm the journey from ka mate (death in the midst of life) to ka ora (life in the midst of death) and will be nourished by our Methodist theological understandings.

Goals: The Methodist Alliance will:

- Work towards a bi-cultural future for Aotearoa New Zealand
- Support the work of members, through the promotion of best practice and high ethical and professional standards
- Leverage the collective skills, experience, imagination and resources to work towards building a just and inclusive society
- Increase the visibility of the work being undertaken by the Methodist Church of New Zealand/ Te Hāhi Weteriana o Aotearoa, and the capacity to influence public policy
- Ensure that the voice of those without power is heard and that the conditions that perpetuate injustice are confronted
- Adhere to, and action, the Social Principles of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa
- Enable members to work openly and collectively
- Celebrate the diversity of its members
- Undertake any other tasks as given to it by Methodist Conference

The Methodist Alliance, in carrying out its objectives, shall at all times conform with the Laws and Regulations of the Church and with any decisions of the Conference, and accordingly all provisions of this founding document shall be subject to such Laws and Regulations and any such Conference decision from time to time.

Membership: Membership is open to all social services that run in conjunction with all parts of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa. It includes:

- All Methodist Missions
- Any Methodist and Cooperating Venture/Union parishes who are engaged in social service or community work

- Any Trusts and Community based social services associated with a Methodist or Cooperating Venture/Union Church (with a Methodist component).

All members must meet the rights and obligations of membership.

### Theological Principles

As part of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa, the following theological principles underpin our work.

We believe:

- God has called us to stewardship of all of creation and we recognise God’s loving presence among all people at all times. It is the love of God that empowers us in our struggles towards justice and unity and calls us to stand in solidarity with those who are struggling
- that Christ leads us to affirm the dignity and worth of every human being
- that we are bound in covenant relationship with tangata whenua and we seek to live as people of the Treaty
- that for us the Good News of Jesus Christ contains the message that will promote effectively the regeneration and reconstruction of society
- in the words of John Wesley,
  - that our faith in God means loving God with all our heart, soul and strength and loving every soul that God has made
  - there is no holiness but social holiness; personal holiness is for changing the world, not just the individual
- in the integrity and the inter-dependence of all creation and therefore we are required to live as stewards of life and work in connected way
- that all of life is infused with an inherent dignity and worth in the sight of God and we seek engagement in activities which transform dehumanising and depersonalising social behaviour
- that together with others, we are called to bring hope, work for equity and justice and challenge unjust systems and structures

Values are derived from these principles and include:

- *Respect for people* – and every person’s unique value
- *Inclusive of all* – ensuring that appropriate services recognise the diversity of peoples
- *Social justice* – inequality, unfairness and exclusion will be challenged
- *Integrity* - actions speak louder than words
- *Partnership* – strength is found in cooperation
- *Empowerment*– every person deserves the chance for choice and change
- *Sustainability* – we are here for the long haul

### Code of Conduct<sup>525</sup>

---

<sup>525</sup> The Code of Conduct will be further developed by the founding members of the Alliance.

As part of being a member of the Methodist Alliance, all members agree to the Alliance's Code of Conduct, and commit themselves to adhere to it.

#### 1. How we work as organisations

As members of the Methodist Alliance, we commit ourselves in the following ways:

- uphold the vision, mission and values of the Alliance
- commit to best practice in all of our work
- to be a learning organisation; reflecting and growing
- aspire always that our work is community and client-led
- meet any professional requirements of appropriate professional bodies
- follow all legal requirements for our work
- ensure that staff and volunteers are treated fairly and with dignity and that the requirements of employment legislation are met
- adhere to all Health and Safety requirements
- be transparent in all financial matters and adhere to required accounting practice
- act with the highest integrity in our work
- co-brand with the Methodist Alliance logo according to the co-branding policy

#### 2. How we work together

In working together as members of the Methodist Alliance, we commit ourselves to:

- respect the mandate of each organisation and associated governance and management structure
- support each other to provide the best quality service within available resources
- look for opportunities to collaborate, strengthen and profile each other's work
- be transparent with each other, including making available strategic plans, appropriate reports and financial documents
- contribute to the Methodist Alliance as appropriate through participation in forums, sharing analyses, learnings and resources
- raise any concerns about the work of a member organisation directly with the member if possible. If not, follow the Methodist Alliance's disputes resolution mechanism to address the concern or conflict.

#### 3. Report annually on activities and financial position to the Steering Group.

#### 4. On request make available to the Steering Group all external audits.

#### 5. Rights of Membership include

Members of the Methodist Alliance have the right to:

- participate in the forum of the Methodist Alliance
- participate in other meetings and working groups of the Methodist Alliance
- use the Methodist Alliance logo in accordance with the co-branding policy
- access and use the resources and programmes of the Methodist Alliance
- seek support from subject matter experts within the membership
- provide information for submissions.

## Obligations of Membership

Every member organisation (Parish or Mission) will continue to have their own governance body which sets and oversees their organisation's strategic direction.

Members of the Methodist Alliance must:

- adhere to the Alliance Code of Conduct
- participate in the Alliance as appropriate
- co-brand with the name and logo of the Methodist Alliance (according to the co-branding policy)
- make a financial contribution to the work of the Alliance (according to a sliding scale of fees that will not preclude any organisation from participating).

## Decision making

Decision making will be by consensus in accordance with the practice of The Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa. Processes will be developed to ensure that decisions are able to be made in a timely manner.

## Governance

The Methodist Alliance is accountable to the Conference of the Methodist Church of New Zealand/Te Hāhi Weteriana o Aotearoa. It will be governed by:

### 1. Alliance Forum

This forum provides an opportunity for all members to participate. It will be held every second year, with the following purposes:

- An opportunity to celebrate the work that is being done by individual members and collectively as the Methodist Alliance
- An opportunity to network, learn from each other and explore possible new joint initiatives together
- Evaluating key and emerging work and organisational issues for different Alliance members
- Provide space to reflect theologically on the work of the Alliance members and the issues being addressed by them
- Review Aotearoa/NZ context, including changes in Government policy
- Recommend to the Conference any changes to the founding documents of the Alliance
- Approve the overall strategic direction of the Alliance

The Alliance Forum will usually be held every second year during the year when there is no Methodist Conference and will rotate to different parts of the country to enable maximum participation from members.

### 2. Steering Group/Committee

The Steering Group is appointed by the Methodist Conference. Ideally it will include an appointed number of Chairs and Executive Directors (or equivalent) from the



Missions, people from cultural and geographical Synods, Parish Community Workers, representation from Te Taha Māori (as they determine) and others with appropriate skills. Members of this group will be both lay and ordained and come from different geographical regions and would reflect the diversity of the Alliance membership. They would be responsible for bringing concerns/issues from the regions or groupings, but are not delegates or bound representatives; rather they are there for the good of the whole Alliance.

Functions of the Steering Group would include:

- Ensuring implementation of the Strategic Plan
- Acting as employer for any Alliance staff
- Receiving reports from Alliance working groups
- Identifying new pieces of work to be undertaken
- Setting annual budget; receiving financial reports and monitoring finances
- Brand management
- Establishing Alliance policy and protocols
- Accepting new members
- Setting the annual financial contributions from members
- Reporting to Conference
- Appointing a Convenor from the membership
- Maintain general oversight of Methodist appointees to New Zealand Council of Christian Social Services.
- General oversight of community and social services in the Methodist Church through:
  - auditing governance and quality standards for Missions and other Church community and social services;
  - property advice and recommendations, in regards to the social service aspects, to the Methodist Connexional Property Committee of the Board of Administration, and investment strategy advice in consultation with the Investment Advisory Board;
  - administration of community and social service funds and bequests (specifically the Family Support Fund and the Everil Orr Training Fund);
  - oversight of national marketing and promotion of Methodist social services.
- National advocacy through:
  - monitoring trends in social policy and services;
  - identifying areas for research and options for obtaining the information required;
  - developing a strategy and protocols for national advocacy;
  - working in partnership with other Conference committees, partner churches, and community agencies.

### 3. Secretariat

A small Secretariat will support the coordination and administration of the Alliance. Functions would include:

- Building relationships with, and networking of, Alliance members
- Coordination of the Alliance work programme
- Ensuring that the Alliance is continuously engaged in theological reflection and discourse
- Providing pastoral care to Alliance members as required
- Being a link between the Alliance and the Connexion
- Providing administrative support for Alliance meetings
- Facilitating support for groups in the Church who wish to begin, review or change their social services work
- Supporting/co-ordinating bids for national contracts
- Providing support to any Alliance workgroups
- Facilitating information sharing
- Handling and directing external enquiries and relationships
- Overseeing brand management, communications and marketing

The location of the Secretariat can be flexible. However, the Coordinator will need to have a strong and visible presence amongst other Connexional leaders (Auckland and Christchurch) as well as a regular presence in Wellington to meet with other Sector leaders and with Government.

#### Funding the Alliance

The Alliance's costs will be set out in an annual budget prepared by the Steering Group and discussed with members each year. The budget will be funded by the Alliance members according to a sliding scale fee structure. Initially, this will be:

1. Organisations with an income under \$100 000 per annum will contribute \$100 per year
2. Organisations with an income between \$100 000 and \$250 000 will contribute \$150 per year
3. Organisations with an income greater than \$250 000 per year will contribute a percentage of the Alliance's costs based on the size of their own income.

#### This Document

This Founding Document is a 'living document,' meaning that it will be further refined as the Methodist Alliance grows and develops. Changes will be discussed at the Methodist Alliance Forum, and recommended to the Methodist Conference.

## Appendix 4: WesleyCom Cycles of Hope



WESLEYCOM

- coordinating the social service ministries of the  
Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa

### CYCLES OF HOPE

a reaffirmation of Breaking the Cycle

*We continue to affirm and commend the journey from ka mate (death in the midst of life) to ka ora (life in the midst of death).*

The “Breaking the Cycle” document was accepted by Conference in 1999 as a creative way forward for the whole church. It was an acknowledgement that the Gospel is ever challenging the church to confront the conditions that perpetuate injustice.

The church’s commitment has encouraged and enabled Missions and Parishes to incorporate searching questions into every aspect of planning. It has encouraged a changing focus. When that commitment is acted upon, Missions and Parishes have discovered new possibilities and achieved positive, life changing outcomes.

We reaffirm the commitment required.

We are all encouraged:

- to recognise we live in a changing, damaged and fragile world
- to seek innovative solutions as well as continuing to respond to immediate need
- to liberate people for life
- to enable people to achieve their own goals, rather than impose goals upon them
- to strengthen children and adults of all ages and build a better sense of neighbourhood
- to move away from “charity” to the transformation of society through partnership with all people of goodwill.

Our commitment is challenged by the economic and social divisions in New Zealand society. Our commitment is challenged by the resulting pain and the incontrovertible evidence that the rich are getting richer and the poor are becoming poorer; evidence that ka mate still prevails.

Acknowledging these challenges, the people called Methodist in Te Hāhi Weteriana O Aotearoa, declare again that there is an alternative way: to organise society as a neighbourhood, where we belong to each other, rather than compete against each other.

With that determination, whether Mission, Parish or community based, the social services ministries of our church reaffirm their commitment to listen to the voice of the voiceless; to be the responsive connection of gospel values to neighbourhood need.

Our social service ministries will continue to:

- represent a bicultural future for Aotearoa New Zealand
- model high standards of care
- respond with compassion, working alongside any who require support
- be truly ecumenical in working for partnership with all who have a vision of justice, peace and sustainability
- be committed to social analysis exposing the pathologies of society
- challenge structures or processes which ignore poverty in Aotearoa New Zealand.

Cycles of Hope is a reaffirmation of Breaking the Cycle. It is a calling to listen and respond in humility to the stories of the people, tangatawhenua and tauwi. It is a commitment to support individuals, tamariki and whanau to reach their goals and build true neighbourhood.