

**The Methodist Church of New Zealand**

**Te Hāhi Weteriana O Aotearoa**



**CONFERENCE**

**Poneke Wellington**

**November 2024**

<b>PRESIDENT</b>	-	<b>Te Aroha Rountree</b>
<b>VICE-PRESIDENT</b>	-	<b>Peter Norman</b>
<b>SECRETARY</b>	-	<b>Tara Tautari</b>

# Conference Staff

Poneke Wellington, 2024

President	:	<b><i>Te Aroha Rountree</i></b>
Vice-President	:	<b><i>Peter Norman</i></b>
Ex-President	:	<b><i>Peter Taylor</i></b>
Ex-Vice-President	:	<b><i>TeRito Peyroux-Semu</i></b>
Secretary	:	<b><i>Tara Tautari</i></b>
Office Staff	:	<b><i>Lucille Havenga</i></b>
	:	<b><i>Peter van Hout</i></b>
	:	<b><i>Stephen Walker</i></b>
	:	<b><i>Wendy Anderson</i></b>
	:	<b><i>Ady Shannon</i></b>
	:	<b><i>Jill van de Geer</i></b>
Business Sheet Updates	:	<b><i>Ramai Tautari</i></b>
Legal Adviser	:	<b><i>Ruby Manukia-Schaumkel</i></b>
Chaplains	:	<b><i>Maungarongo Tito</i></b>
	:	<b><i>Mary Caygill</i></b>

# Conference Day to Day

Poneke Wellington 2024

**Venue Location:** Wesley Methodist Church, 75 Taranaki Street, Te Aro, Wellington 6011

Friday 8 November	
10.00am-11.00am	<b>Conference Event: Dawn Raids 50th Commemoration Project</b>
11.00am-12.00pm	<b>Rehearsal Induction Service/Ordination Service</b>
1:00pm – 5:30pm	<b>Registration open</b>
2:00pm – 5:00pm	Tauiwi meeting
2:00pm – 5:00pm	Te Taha Māori meeting
3:00pm	<i>Afternoon Tea</i>
5:30pm	<b>Wesley Historical Society AGM/Dinner</b>
7:30pm – 9:30pm	<b>Conference event: Special screening of Red, White, and Brass</b>

Saturday 9 November	
8:30am – 9:30am	Introduction to Conference
8:30am	<b>Registration open</b>
9:30am – 9:45am	<i>Families of the Deceased meet with TTM Representative, Rev Dr Arapera Ngaha</i>
10:00am	Powhiri / Welcome – <i>please wait outside the doors of the Church</i>
10:30am – 12:30pm	Service to Honour Those Who Have Died ( <i>whole Conference</i> )
12:30pm – 1:30pm	<i>Lunch for all attendees</i>
2:30pm – 4:00pm	Induction Service for President and Vice President
4:00pm	<i>Afternoon Tea -</i>
4:30pm – 6:00pm	Recognition of Retirees and Service of Acknowledgement
6.00pm	<i>Hakari Evening</i>

Sunday 10 November	
Sunday morning	Worship with local congregations
11:00am	<b>Lay Preachers meeting/lunch</b>
2:30pm – 4.00pm	Ordination and Reception into Full Connexion
4:00pm – 4.30pm	<i>Afternoon Tea</i>
4.30pm	<b>Conference attendees are free to have dinner in the city</b>

Monday 11 November	
8:30am – 9:00am	Opening Karakia Worship
9:00am – 10:30am	<b>Thematic Plenary I – Te Taiao</b>
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	- Introduction to Conference Staff, Observers, Visitors, Council of Elders - Consensus Decision Making – reminder of Conference Process - Questions 1-24 <i>Reporting: Council of Conference</i>
12:30pm	<i>Lunch</i>
1:30pm – 3:30pm	<i>Reporting: Te Taha Māori</i> <i>Reporting: Tauiwi Strategy &amp; Stationing</i>
3:30pm	<i>Afternoon Tea</i>
4:00pm – 6.00pm	<i>Reporting: Ministry</i>
6:00pm	<i>Evening Meal</i>
7:00pm – 8:00pm	<i>Reporting: Mission &amp; Ecumenical</i>
8:00pm – 8.15pm	Close of Day

Tuesday 12 November	
8:30am – 9:00am	Opening Karakia Worship
9:00am – 10:30am	<b>Thematic Plenary II – Te Tiriti</b>
10:30am	<i>Morning Tea</i>
11:00am – 12:30pm	<i>Reporting: Board of Administration</i>
12:30pm	<i>Lunch</i>
1:00pm	<i>Lunch-time Communion</i>
1:45pm – 3:30pm	<i>Reporting Board of Administration continued</i> <i>Reporting: Law Revision</i>
3:30pm	<i>Afternoon Tea</i>
4:00pm – 6:00pm	<i>Reporting: Social Services</i> <i>Reporting: Communications</i>
6:00pm	<i>Evening Meal</i>
7:00pm – 8:45pm	<i>Reporting: Faith and Order</i> <i>Reporting: Social Issues</i>
8:45pm – 9:00pm	Close of day

Wednesday 13 November	
8:30am – 9:00am	Opening Worship (Rangatahi)
9:00am – 10:30am	<b>Thematic Plenary III – Reflection</b>
10:30am	<i>Morning Tea</i>
11.00 – 1:00pm	<i>Reporting: Final Decisions</i>
1:00pm	<i>Group photo followed by Lunch</i>
2:00pm – 3:00pm	Covenant Service
3:00pm	Close of Conference

# Conference Reporting

Poneke Wellington 2024

**A. COUNCIL OF CONFERENCE**

*Convenors: Shirley Rivers and Metui Tafuna*

Council of Conference

Connexional Budget Task Group

PAC Distribution Group

**B(i). TE TAHA MĀORI**

*Convenor: Keita Hotere and Arapera Ngaha*

Te Taha Māori

Te Taha Māori Property Trust

Wellington Methodist Charitable & Educational Endowments Trust

**B(ii). TAUIWI**

*Convenor: Nicola Grundy and Uesifili Unasa*

Tauwi Strategy & Stationing

New Zealand Methodist Women's Fellowship

**C. LAW REVISION**

*Convenor: Ruby Manukia-Schaumkel*

**D. ADMINISTRATION/CONNEXIONAL PROPERTIES & FUNDS:**

*Convenor: Nan Russell*

Administration Division

Connexional Trusts

Methodist Trust Association

PACT 2086 Trust

Robert Gibson Trust

Wesley Historical Society

Professional Development Grants Committee

**E. MINISTRY:**

*Convenor Trinity College: Richard Biddle*

*Convenor Mission Resourcing: Setaita Veikune*

Ministry Education (Trinity College)

Wesley College Trust Board

Mission Resourcing

James & Martha Trounson Benevolent Trust

Churches Education Commission

Diaconate Task Group

Methodist Lay Preachers Network

Uniting Congregations of Aotearoa NZ

Chaplaincies

**F. FAITH & ORDER**

*Convenor: David Poultney*

**G. SOCIAL SERVICES**

*Convenor: Hamish Jarvie and Jill Hawkey*

Methodist Alliance Aotearoa

Social Services

- Airedale Property Trust
- Christchurch Methodist Mission
- Christchurch North Methodist Parish
- Hamilton Methodist Social Services
- Methodist Mission Northern
- Methodist Mission Southern (Dunedin)
- Palmerston North Methodist Social Services
- Puna'oa - Sinoti Samoa Methodist Mission
- Tamahere Eventide Home Trust
- The Lifewise Trust
- Siaola - Vahefonua Tonga Methodist Mission Charitable Trust
- Wesley Wellington Mission (Wesley Community Action)

**H. MISSION & ECUMENICAL**

*Convenor: Jackie McGeorge*

Methodist Mission & Ecumenical

Christian World Service

**I. COMMUNICATIONS**

*Convenor: Pauline Mc Kay*

Methodist Publishing Board

Media & Communications Endowment Fund

**J. SOCIAL ISSUES**

*Convenor: Arapera Ngaha*

Public Issues Network

InterChurch Bioethics Council

# Mission Statement

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

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

## **Christian community**

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

## **Evangelism**

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

## **Flexibility**

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

## **Church unity**

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

## **Inclusiveness**

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

## **Every member a minister**

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

## **Cross-cultural awareness**

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

## **Justice**

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

## **Peace**

To be peacemakers between people and in the world.

## **Healing**

To listen for hurt and work for healing.

## **Ecology**

To care for creation.

# Procedure for election of...

## President & Vice-President

### SECTION 7:5.1.7

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

#### Process

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



# Guidelines for...

## *Conference Decision Making*

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

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

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

### **PRINCIPLES**

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

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

### **DECISION-MAKING STRATEGIES**

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

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

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

***We are prepared to accept this decision because:***

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

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

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

## **MEMBERS' RESPONSIBILITIES**

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

### ***Members should:***

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

## **PROCESSES**

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

### ***For example:***

#### **Discussion**

Contribution which assists decision is about

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

#### **Consensus**

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

#### ***Some of these are:***

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

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

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

### ***There are 3 ways for this to happen:***

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

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

### **Caucus process**

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

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

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

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

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

### **What does the Conference do?**

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

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

### **SUMMARY**

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

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

## *Decision-making Procedures through a Consensus Process*

Information/Clarification for Conference

### **CAUCUSING**

#### **a) Calling for a caucus**

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

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

The facilitators will then take what action they feel is appropriate

#### **b) Steps for making Treaty partnership decisions**

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

- **Step One: Starting together**

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

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

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

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

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

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

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

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

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

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

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

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

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

## *Procedures to enable the business of Conference...*

to be taken "En-Bloc"

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

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

### **FUNCTION – COUNCIL OF ELDERS**

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

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

# Members of Conference

Poneke Wellington 2024

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

NOTE: The following lists are for registrations as at 24 October 2024. Registrations received after that date will appear in the supplementary papers.

## Presbyters

'Aholelei, Nehilofi 'E-Moala  
Allen Goudge, Robyn  
Amituanai, Ieremia Amani  
Aoina-Salesa, Ali'itasi  
Auvaa, Faletagoai  
Boddy, Ian  
Bush, David  
Chiwona, Kimberley  
De Alwis, Freddy  
Doubleday, Andrew  
Ducivaki, Joeli  
Faafuata, Iakopo  
Fairhall, Craig  
Fakatou, Motekiai  
Faleatua, Faatoafe  
Faulkner, Ian  
Feki - Sina, Sokopeti  
Fihaki, Kalolo  
Filiai, Falakesi  
Finau, Viliami  
Fisi'iahi, Kulimoe'anga  
Franklin-Ross, Tony  
Fungalei, Lopiseni  
Futi, Faleu  
Gibson, Mark  
Grundy, Nicola  
Halaleva, Finau  
Havili, Sosaia  
Hickling, Darryn  
Hoggard, Trevor  
Hotere, Keita  
Humphreys, Robin  
Ieli, Paulo  
Isaia, Limu  
Jensen, Paul  
Kaisa, Kalo  
Kato, Tahi  
Kilikiti, Vaikoloa

Kim, Joohong  
Kinera, Philomeno  
Lagi, Kaurasi  
Langi, Matafonua  
Lasi, Alisa  
Lasi, Tau  
Lea'aetua, Sione  
Lemanu, Michael  
Letalu, Sioa  
Livani, Alipate  
Lolohea, Mohukelesi  
Mann-Taito, Falaniko  
Manu, Tavake  
Mausia, Sesipa  
Minoneti, Kaumavae  
Misilei, Misilei  
Moala, Paula  
Muzondiwa, Amos  
Naidu, Popua  
Ngaha, Arapera  
Ngahe, Vaituulala  
Nuku, Hiueni  
Oh, Martin  
Peach, Dale  
Petaia, Neti  
Pope, 'Ikilifi  
Poultney, David  
Seniceva, Basulu  
Shackleton, Tania  
Shin, Wook  
Solomon, Abhishek  
Song, Hun Hoe  
Subhan, Augusten  
Tafuna, Metuisela  
Tafuna, Penitoa  
Taufa, Saikolone  
Taufa, Tisileli  
Taufalele, Tevita

Taukolo, Ofa  
Taylor, Peter  
Te'o, Suiva'aia  
Tesimale, Sione  
Thompson, Susan  
Tikoinaka, Peni  
Tukutau, Siutaisa  
Tulagi, Asaeli  
Tupou, Hosea  
Uhila, Alipate  
Uludole, Alivereti  
Unasa, Uesifili

Vaka'uta, Nasili  
van de Geer, Jill  
Van der Walt, Willem  
Veikune, Setaita  
Walker, Shelley  
Williams, Sandra  
Williams, Simon

**Deacons**

Birtles, Margaret  
Hafoka, Frances

**Lay Ministers**

D'Aeth, Lucy  
Flay, Hoana  
Peddie, William  
Peyroux-Semu, TeRito  
Talakai, Etuini  
Tu'ulaupua, Sipiliano  
Zachariah, George

**Members of Other Churches in Full Connexion**

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

**Ministers from Other Churches Serving the Conference**

Gilkison, Anna  
Havea, Manoa  
Wood, Antony



# Lay Representatives

Poneke Wellington 2024

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

## Boards & Committees

Board of Administration	Russell, Nanette
Christchurch Methodist Mission	Hawkey, Jill
Climate Justice Working Group	Havea, 'Elisapesi
Council of Conference	Laird, Gillian
Grafton Downs Limited	Shyur, Raycher
Media and Communications	Moseley Taylor, Patricia
Methodist Connexional Property Committee	Dale, Carolyn
Methodist Lay Preachers Network	Whimster, Viv
Methodist Mission Southern	Pearse, Julie
Methodist Trust Association	Johnston, Dave
Mission and Ecumenical Board	McGeorge, Jackie
NZ Methodist Women's Fellowship	Pope, Lesieli
Public Issues Network	Hines, Marion
The Methodist Alliance	Jarvie, Hamish
Trinity College Council	Biddle, Richard
Wesley College	Johnston, Chris
Wesley Community Action	Hanna, David

## Te Taha Māori / Boards & Committees

Te Taha Māori	Flay, Hoana
Te Taha Māori Taitokerau	Tuku Brown, Ada
Te Taha Māori	Laird, Sarah
Te Taha Māori	Maruera, Laura
Te Taha Māori	Ranui, Ngahina
Te Taha Māori	Tahere, Jill
Te Taha Māori Tamaki	Laird, Te Wehenga
Te Taha Māori Tamaki	Rivers, Shirley
Te Taha Māori Poneke	McGregor, Alamaine
Te Taha Māori Poneke	Tamaka, Patria
Te Taha Māori Elder	Rogers, Te Otinga
Te Taha Māori Waikato	Blossom, Faye
Te Taha Māori Waikato	Te Ahu, Ngaire

## Youth Representatives

Te Hapai Transition Team	Takataka-Kaur, Amelia
--------------------------	-----------------------

**Northland**

Kaeo-Kerikeri Union Parish  
Kaeo-Kerikeri Union Parish

Heta, Allen William  
Tupou, Michelle

**Auckland**

Auckland Central Parish  
Auckland Central Parish  
Auckland Central Parish  
Auckland Central Parish  
Auckland Central Parish  
Auckland Central Parish  
Auckland Synod, Tauiri Lay Rep  
Birkenhead Methodist Parish  
Devonport Methodist Church  
Mt Albert Parish  
Northcote Takapuna Parish  
Waitakere Methodist Parish  
Waterview Methodist Parish  
Whangaparaoa Methodist Parish

Lavulo, Mause  
Nair, Shantell  
Tafuna, Hone  
Tafuna, Gabriella  
Waters, Colin  
Wightman, Anaseini  
Davies, Dilys  
Prangle, Kirstie  
Uhila, Kaneisini  
Faulkner, Sonia  
Theunisen, Ashleen  
Dowding, Laiza  
Kaufusi, Mele  
White, Lynley

**Manukau**

Auckland Synod (MASPAC)  
Mangere-Otahuhu Parish  
Manurewa  
Trinity Pakuranga Methodist Parish

Matafeo, Ronnie  
Malafu, Melefehi Lolita  
Telefoni, Vince  
Paea, Sina

**Waikato Waikariri**

Chartwell Co-operating Parish  
Hamilton Methodist Parish  
Rotorua Parish  
Waikato Waikariri Synod

Southon, Ngaire  
'Ahokava, Sitela  
Skellams, Damon  
Toduadua, Wiliame

**Lower North Island**

Gisborne Parish  
Mangapapa Union Parish  
North Taranaki Methodist Parish (New Plymouth)  
Tawa Union Church  
Wellington South Union Parish

Maafu, Pauli  
Norman, Gretchen  
Misikei, Sootaga  
Harris, Ian  
Hagan-pratt, Valerie

**Vahefonua Tonga O Aotearoa**

Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan

Kava, Christopher  
Latu'ila, Talikivaha  
Lolo, Tikitoni  
Lolohea, Mafua  
Mahe, Niko

Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan  
Auckland Manukau Tongan, Ponsonby  
Lotofaleia, Mangere Tongan Parish  
Otara Tongan Methodist Parish  
Otara Tongan Methodist Parish  
Palmerston North Tongan Parish  
Vahefonua Tonga O Aotearoa

#### **South Island**

Christchurch Central Methodist Parish  
Christchurch West Methodist Parish  
Lindisfarne Methodist Parish  
Nelson Tasman Methodist Parish  
Opawa Methodist Parish  
Rangiora-Woodend Parish  
South Island Synod  
St David's Union Church Timaru

#### **Sinoti Samoa**

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

#### **Wasewase ko Viti Kei Rotuma e Niu Siladi**

Wasewase ko Viti kei Rotuma

Maloni, Hosea  
Matakaiongo, 'Ofa  
'Ofanoa, Dr Malakai  
Pope, Lopisoni  
Samiu Tau, Siua  
Talakai, Vaiolupe  
Talia'uli, Tu'ineau  
Tangata'iloa, Letisalaina  
Taufa, Temisi  
Tuiaki, Talafi  
Tu'ipulotu, Siupeli  
Vaitohi, Siosifa 'Emili  
Kaufanga, Taniela  
Muimuiheata, Soana  
Manumu'a, Timote  
Ngavisi, Kilifi  
Vaipulu, Soane  
Tupou, Tauataina

Spindler, Susanne  
Veikoso, Tekih  
Richardson, Barbara  
Watson, Barbara  
Smith, Merrett  
Woodcock, Margaret  
Aird, Kelvin  
Johnson, Margaret

Meki, Fualau  
Tanielu, Suega  
Te'o, Salemona  
Vatau, Laipele Ioane  
Robertson, Joshua  
Tuimauga, Toleafoa  
Te'o, Naasona  
Faitotoa, (Ape) Sue  
Taupau-Vaai, Sara

Tarogi, Simione

# Observers

Poneke Wellington 2024

Ah Mai, Angela  
'Ahokava, Mele Lavinia  
Amituanai, Matila Anne  
Ayers, David  
Baltus, Peter  
Black, Laura  
Cant, Garth  
Colgan, Emily  
Cornelius, Elizabeth  
Eames, Fiona  
Evan, Brian  
Faafuata, Rosa  
Fakahua, Aisea  
Fehoko, Siumo'unga  
Fifita, Fisiinaua  
Fifita, Paeahelotu  
Fifita, Katie  
Filiai, Tokanga  
Finau, Kisione Wesley  
Fisi'iahi, Luseane  
Fonua, Samiuela  
Fonua, Moahengi  
Halaholo, Tu'a'ofa  
Halanukonuka, Semi  
Havea, Sesimani  
Havealeta, Penisimani  
Havili, Tangimausia  
Hoglund, Henry  
Hoglund, Amelia  
Hotere, Marama  
Ieli, Faapaiaaga  
Ieti, Seleima  
Inu, Gafatasi  
Kickett, Mark  
Latu, 'Osaiasi.M.F  
Latu'ila, 'Ana  
Lavulavu, Elifasi  
Lea'aetoe, Seini  
Lemoa, Lalofau Gardenia  
Leti, Fialelei  
Leti Pa'aga, Faulalo  
Mafi, Sefesi  
Mahe, Tokilupe  
Maile, Barbara  
Manu, Ana  
Manu, Mele Fehoko

Manukia, Felonitesi  
Manukia, Lavoni  
Manukia, Brandon  
Manukia, Selina  
Manumu'a, Sione Finau  
Manumu'a, Silia  
Manumu'a, Melesini  
McKinnon, Susan  
Metuisela, Kevin  
Minoneti, Felekape  
Misikei, Silotomua Leaupepe  
Misilei, Vaivasa  
Moala, Viliika  
Nacagilevu, Meleane Paea  
Nai, Tevita  
Ngata, Alofa  
Norman, Lynnette  
Nuku, Fukofuka  
Overeem, Alison  
Pitakaji, Armstrong  
Pope, Simulata  
Pope, Sonia  
Popea-Dell, Hana  
Pouvalu, Pulupaki Liuola  
Pratt, Timothy  
Prescott, 'Aisolina  
Pupulu, Sina-I-Faleu  
Robertson, Mataiva  
Salesa, Elizabeth  
Samiu Tau, Kalesita  
Sika, Martha  
Siulangapo, Pua  
Small, Richard  
So'olefai, Alofa  
Sugrue, Tralee  
Suli, Charissa  
Suli, Langi  
Tafa, Esther  
Tafuna, 'Ana  
Talakai, Tei  
Tanielu, Olive Amani  
Tasker, Jan  
Taufa, Toakase  
Taufa, Kilisitina  
Taufu'i, Pelenaise  
Taufu'i, Lisiate

Taukei'aho, Ma'asi  
Tawhai, Harry  
Toilolo, Rosalina  
Toilolo, Brooklyn  
Tuioti, Eteuati  
Tuioti, Maselina  
Tu'ipulotu, Pauline  
Tumaai, Tualagi-Marcus

Tupou, Vainiaku  
Vaitohi, Siniva H M  
Vaka'uta, Silia Tupou  
Veituna, Grace  
Weetra, Sean  
Wells, Paul  
West, Mary

## **OFFICIAL REPRESENTATIVES**

### **Uniting Church in Australia**

Rev Charissa Suli  
Mr Langi Suli

### **Methodist Church in Samoa**

Rev Faulalo Leti Paaga  
Mrs Fialelei Leti  
Rev Dr Eteuati Tuioti  
Mrs Maselina Tuioti

### **Presbyterian Church of Aotearoa New Zealand**

Rev Wayne Matheson  
Rev Leanne Munro

### **Uniting Congregations of Aotearoa New Zealand Standing Committee**

Rev Hana Popea-Dell  
Rev Andrew Doubleday

### **Uniting Church in Solomon Islands**

Rev Armstrong Pitakaji

### **Methodist Church in Fiji**

Rev Dr Semisi Turagavou  
Mrs Turagavou

### **Uniting Aboriginal and Islander Christian Congress**

Rev Mark Kickett  
Alison Overeem  
Sean Weetra

### **Te Runanga Whakawhanaunga I Ngā Hāhi**

David Moko

**The Methodist Church of New Zealand**

**Te Hāhi Weteriana O Aotearoa**

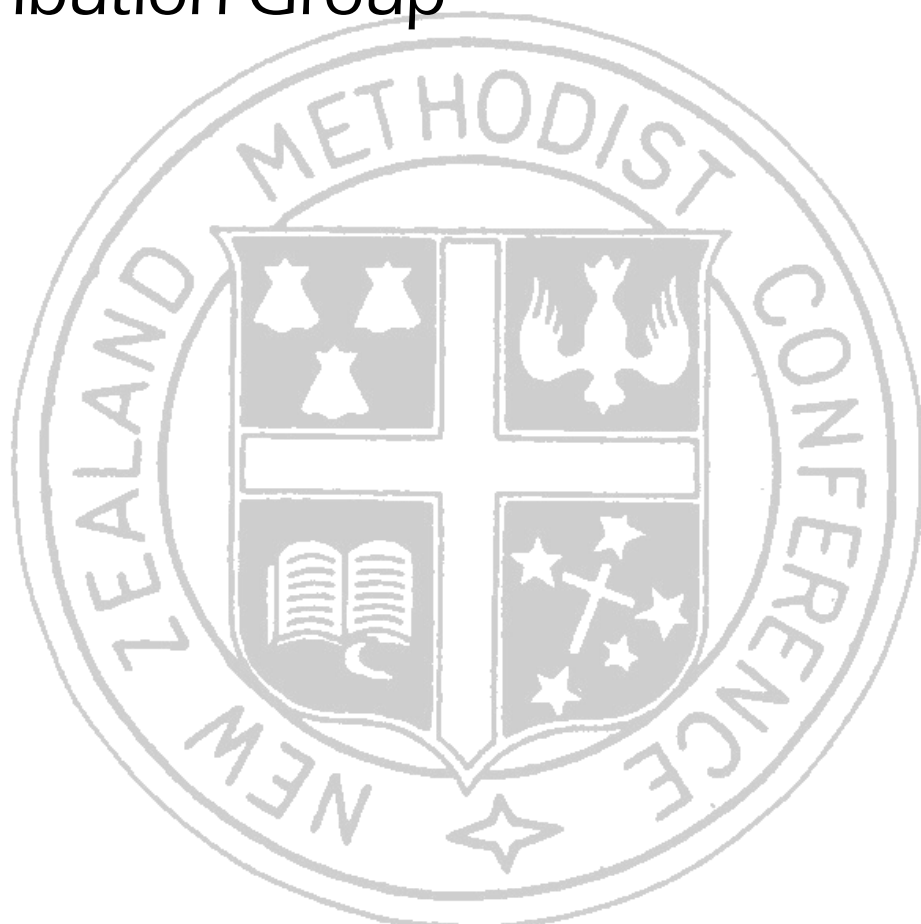


**REPORTS FROM  
CONNEXIONAL COMMITTEES  
AND BOARDS  
2024**

# A

## *Council of Conference*

- Council of Conference
- Connexional Budget
- PAC Distribution Group



# COUNCIL OF CONFERENCE

## Te Kaunihera o te Hui Tōpu

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

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

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

#### ***Background***

In 1983 Te Hāhi Weteriana o Aotearoa – The Methodist Church of New Zealand confirmed its commitment to Te Tiriti o Waitangi – The Treaty of Waitangi as the covenant establishing our nation on the basis of a power-sharing relationship, which would guide how we undertake mission. Conference declared its intention to “*work toward the formation of a bicultural Methodist Church in Aotearoa*”.

In 1993 Conference made the decision to establish the Council of Conference and in April 1994, the first meeting of the Council of Conference was held. Establishing the Council of Conference was the church's vision and response to fostering the *bicultural journey*. It provided a forum for wananga, talanoa, kōrero between the two partners. This consolidated the power sharing relationship of tangata whenua with Tauwi. Together, let celebrate more than 40 years of the bicultural journey.

In the discernment process, the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa established the Mission Statement of the Methodist Church which has been always the guiding light for the Council of Conference's work.

Since we are all connected to one another in Christ through the Methodist Connexion, the Bicultural commitment to Tiriti of Waitangi invites us to vision together and discern honestly and prayerfully the issues of the church. Council continues to seek answers to the Conference questions:

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

#### ***How does the Council of Conference go about implementing its vision?***

We began both Council of Conference meetings in 2024 with prayers, and then engaged in whakawhanaungatanga to establish the tone for candid and thoughtful talanoa and visioning. As stated in the Church's Mission Statement, the Council of Conference is conscious of our shared



conviction, to live out the teachings of Christ, serve God in the world, and uphold the Tiriti o Waitangi.

In the General Secretary's report to the Council of Conference, she had reminded us of the church's vision to serve God in the world and to make a positive impact on people's lives would require us to work in unity.



Our vision and commitment to transformative justice, reconciliation and peace cannot be seen apart from Te Tiriti o Waitangi and is the lens through which we strive to honour the rights, interests of both tangata whenua and tangata Tiriti. Kotahitanga/unity in this context needs to be an imperative of the Church as we work towards a more equitable and inclusive Aotearoa.



"Individually, we are enough; collectively, we are abundant." It implies the Methodist ongoing emphasis on Bi-Cultural journeying, recognising that our strength lies in standing together and continuing to work to embrace diversity and differences whether it is ethnicity, theological perspectives or sexual orientations.



Each member contributes a unique gift that other may not have, "*Nā tō rourou, nā taku rourou, ka ora ai te iwi*" – With your food basket and my food basket the people will thrive.

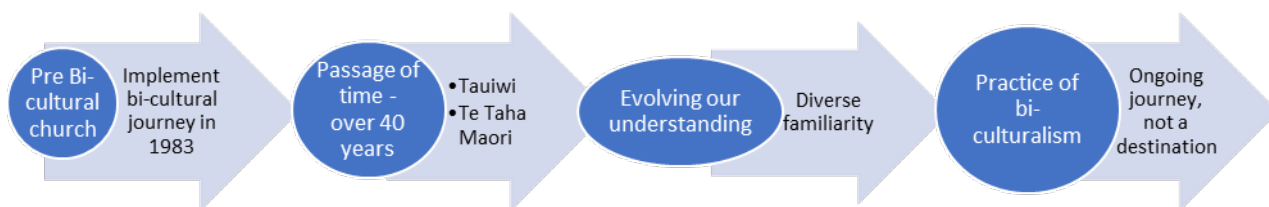


A cautionary note – there is a diverse range of understanding and implementation of our bicultural journey. There are instances where the bicultural journey and its origins remain unknown to individuals and congregations.



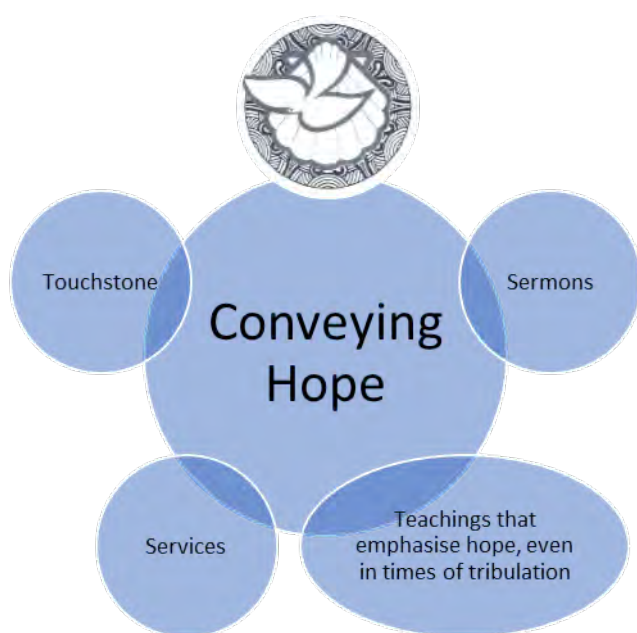
Council of Conference can emphasise the importance of humility in bicultural journey – a humility that recognises the diverse knowledge held by our members and encourages reciprocal exchange of insights. True strength lies in embracing diversity, not as a hurdle but as a source of resilience and innovation.

The whakatauki, "*Nā tō rourou, nā taku rourou, ka ora ai te iwi*", suggests that Te Hāhi's commitment to te Tiriti o Waitangi, the covenant establishing our nation on the basis of Power-Sharing, will guide how we undertake mission. As we carry out the church's mission, we envision the following principles: building Christian communities, evangelism, adaptability, church unity, inclusivity, each member as a minister, justice, and cross-cultural awareness.



### ***What signs of hope are there to be discerned in Te Hāhi Weteriana o Aotearoa?***

“What is the nature of hope reflected in activity within Te Hāhi Weteriana o Aotearoa?” was the challenge posed by the Presidential Team’s Visioning and Theology session to the Council of Conference during its first meeting this year. Hope is an internal emotion that cannot be forced. It is found in the God who works through and whose Spirit infuses the activities, not in the activities themselves or in our scriptures.



We have discerned these signs of hope, challenges and opportunities (amongst many others) within Te Hāhi Weteriana o Aotearoa during this Connexional year.

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

The Council of Conference acknowledged that we celebrate 40 years this year in our commitment as Te Hāhi Weteriana o Aotearoa – The Methodist Church of New Zealand to the Bi-cultural journey. What have we achieved and who are we as Methodists now? We acknowledge that there was extensive commitment to support the implementation of structures within the operations of the church that reflect power sharing. There was also commitment to resource development and training of church leaders, to support the capacity of the church to implement change within Parishes and rohe. From this initial commitment and then the disestablishment of the training and development team, the church has been stagnant in its progress. The General Secretary gave us this phrase ‘Karanga rua wairua – to belong in two spaces / to join together but in your own space’ to explore. It generated a depth of discussion and a commitment by the Council of Conference to develop resources for the different ways of understanding Te Tiriti, in languages that reflect our congregations.

### ***Theology and Visioning***

In the Presidential Team Session on Visioning and Theology in August 2024 Council of Conference Meeting, the President began by asking “*What is God saying to us now? What more can be done to promote the work of God?*” While the members were silent, President Rev Peter Taylor went on to say, “*My question for you: What is the work of God?*”

**Don’t Just Change, Transform!** This is the theme for this year’s Conference proposed by the incoming President and Vice President. The current President asked of Council of Conference members, if this is to be the work of God, what are we hoping will be transformed. The aim of this exercise is to steer Te Hāhi toward a transformative future, rooted in justice and reconciliation for all creation”.

Justice is a central theme, emphasising the realisation of the Realm of God in the world. It has to do with what we do in this world, like the Bi-Cultural Journey, the Royal Commission of Inquiry into Abuse in Care responses, and Climate Justice. One of the tenets of our mission is ‘justice,’ which serves as a reminder of our responsibility to free the oppressed, distribute resources to the underprivileged, and keep the Treaty of Waitangi in mind and in action.

Making the Realm of God tangible in our inner lives is the emphasis of another theme, holiness. It has to do with ethics and outlooks on life, such as journaling, mindfulness, and “practicing what we preach.” What is the work of God? Some work of God is urgent, some work of God is important; some can be both. But we know in life that the urgent sometimes crowds out the important.



What justice is urgent/important?

What holiness is urgent/important?

If the proposed \$30m PACT 2086 Trust proposal is approved by Conference, then we need to spend some time thinking about and naming what within Te Hāhi Weteriana o Aotearoa is urgent, and what is important.

### ***Update on Connexional reviews***

The General Secretary reflected on human resource capacity issues which have delayed the completion of many of the connexional reviews, including the Council of Conference review. Only two reviews have been completed and these were conducted by an external person. Council of Conference members reflected on the commitment of time asked of church members on these reviews and agreed that an external person could be a way forward to ensure the final reports for the remaining reviews will be completed.

### ***Partnership Committee***

In 2022 the Partnership Committee endorsed the decision to run a 3-day face-to-face pre-induction course which introduced Presbyters to ministry in the Methodist Church and the MCNZ bi-cultural journey. The Council of Conference received the Partnership Committee’s 2024 report, agreed that the correct process has been followed and now endorses the recommendation that Robin Humphreys is received into Full Connexion in November 2024.

### ***Connexional Appointments Process***

This year the Council of Conference monitored the connexional appointments process of the Kai Hapai of Te Hapai o ki Muri and affirms the process as outlined in the lawbook was followed.

### **PAC Distribution Group**

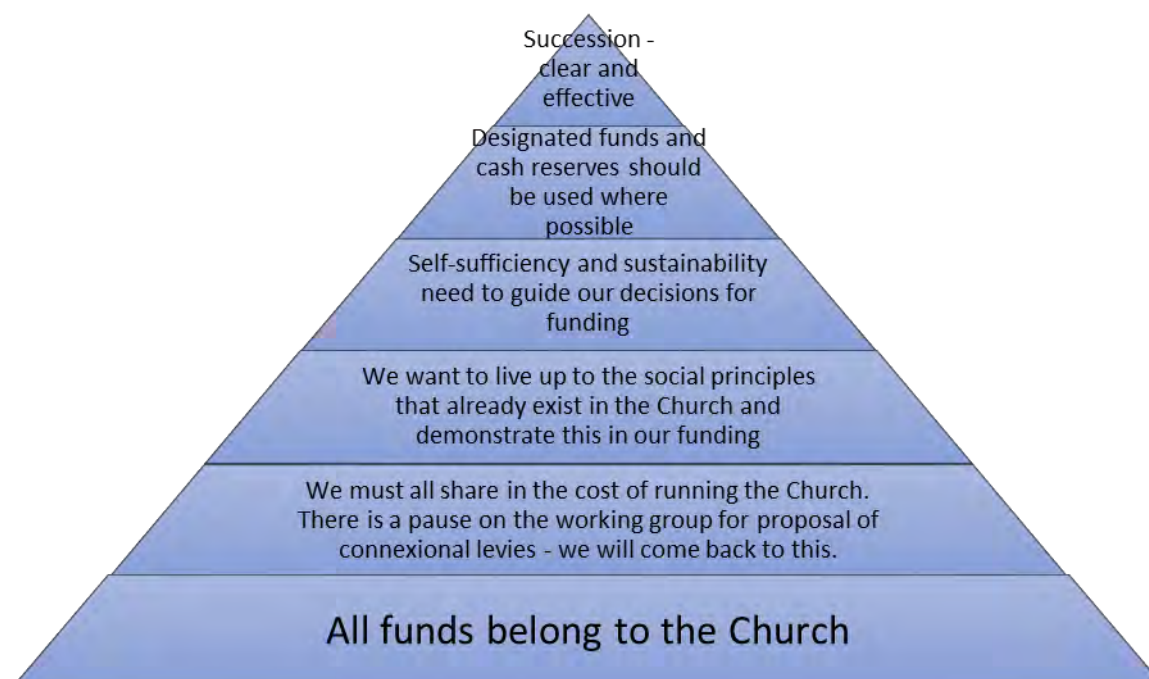
The report from the PAC Distribution Group and the nominations for the PAC Distribution Group were given to the Council of Conference. Following deliberation by each caucus, their nomination was presented to a 2 + 2 process, which resulted in a decision and a recommendation that Kelvin Aird be the new member to the PAC distribution Committee. This was approved by the Council of Conference.

### **Climate Justice Decade – Rekindle the Vā of Papatūānuku**

The Council of Conference acknowledges with deep sadness the passing of Rev. Siosifa Pole, whose vision, dedication, and leadership as Chairperson of the Climate Justice Working Group (CJWG) were deeply valued. His contribution to the Church's climate justice mission will be profoundly missed. As we continue through the Climate Justice Decade, the Council of Conference encourages all within the Connexion to engage in this vital work, whether through small actions or large initiatives. Every effort, no matter the scale, contributes to the greater goal of protecting creation and living out our commitment to justice and sustainability. Through the lessons learned so far, it has become clear that we need to engage more people in diverse ways throughout the decade. While the efforts to date have been inspiring, we recognise the importance of broadening participation across all levels of the Connexion, ensuring that climate justice becomes a shared responsibility. Engaging different communities, finding new approaches, and creating opportunities for involvement will strengthen our collective impact. The Council highlights in particular key initiatives such as *Inspiring Change for a Sustainable Future*, a hybrid climate justice event centered on the Para Kore—Zero Waste theme, and the *Season of Creation, In Full Connection* resource for the liturgical calendar. The Council also noted preparations for the 2025 Climate Justice Calendar. As we near the end of the second year of the Para Kore—Zero Waste theme, the Council looks forward to the next focus on Climate Migrants. We encourage all members of the Connexion to continue participating in climate justice efforts and to respond actively to the theme *Rekindle the Vā of Papatūānuku*. Let us work together, engage more deeply, and reach out to others, ensuring that the Climate Justice Decade becomes a movement for all, driving us toward a more just and sustainable future.

### **Connexional Budget**

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



The Connexional Budget Task Group presented a Connexional Budget for the 2024/25 year with a shortfall of \$39,344. This was approved by Council of Conference and funding for the shortfall

was subsequently covered by a grant from the PAC Fund.



The principles of Tohatoa (sharing), Kaitiakitanga (stewardship), and Manākitanga/Aroha (hospitality and love) remind us of the social values that already exist within the Church and must be upheld by the Budget Task Group as it allocates resources for the work of the Church. These principles guide how we share and manage the Church's resources responsibly and compassionately.

***The role of the Budget Task Group is to:***

1. Prepare the Connexional Budget based on the priorities and policies set by Conference.
2. Present the proposed budget to the Council of Conference for approval; and
3. Raise any policy issues with the Council of Conference that have emerged during the budgeting process.

If the proposed PACT2086 resourcing plan for the Church goes ahead, the importance of this work will grow significantly. The Budget Task Group will need to carefully balance the distribution of funds to ensure that they align with the Church's mission and the principles of Tohatoa, Kaitiakitanga, and Manākitanga, while also ensuring sustainable use of these resources for the long-term growth and revitalisation of the Church.

***Report of Royal Commission of Inquiry into Abuse in Care***

The General Secretary reported on the findings of the Commission's report which lay bare the grave failings of the Methodist Church in its duty of care to those entrusted to its protection. The pain, suffering, and trauma experienced by survivors of abuse within our Church are deeply distressing and call for an urgent and profound response that is rooted in justice, repentance, and a renewed commitment to safeguarding. Council of Conference members discussed how the Church must undergo a deep cultural transformation to ensure that safeguarding becomes integral to its identity and mission. In addition to a robust and comprehensive safeguarding framework that is uniformly implemented across all levels of the Church this requires:

***Leadership Commitment:*** Church leaders at all levels must model and champion safeguarding practices, demonstrating an unwavering commitment to the protection and wellbeing of all.

***Cultural Sensitivity:*** Ensuring that safeguarding practices are culturally sensitive and inclusive, recognising the diverse contexts in which the Church operates.

***A Vision of Justice:*** Embedding a vision of justice that prioritises the most vulnerable in all aspects of the Church's life and ministry.

The Commission's findings are a stark reminder of the Church's failures, but they also present an opportunity for profound transformation. By responding with humility, courage, and a steadfast commitment to justice, the Church can reshape its future, ensuring that it becomes a place of safety, healing, and hope for all. This is not just a matter of policy but of embodying the Gospel's call to love, protect, and serve the most vulnerable among us.

#### **SUGGESTED DECISIONS:**

1. The report is received.
2. Conference acknowledges the service of retiring Council member Edwin Talakai and thanks him for the valuable contribution he has made to the work of the group.
3. Council of Conference membership for 2025 is: Te Taha Māori: Shirley Rivers (Co-convenor), Alamaine McGregor, Faye Blossom, Ngaire Te Ahu, Maungarongo Tito, Te Wehenga Laird, Hoana Flay, Glen Hauraki, Patria Tamaka, Laura Manuera. Substitutes: Iriana Rountree, Ada Brown, Tira Toki. Tauwiwi: Metuisela Tafuna (Co-convenor), Kalolo Fihaki, Joohong Kim, Alisa Lasi, Abhishek Solomon, Hiueni Nuku, Pauline McKay, Freddy de Alwis, Toleafoa Tuimauga, Michael Lemanu. Substitutes: to be drawn from previous Council of Conference members.
4. Membership of the Council of Elders for 2025 is: Te Taha Māori: Sarah Laird, Substitute; Marara Koroheke. Tauwiwi: Margaret Birtles, David Poultney.

QUESTION 25(a): What is God saying to us now?

QUESTION 25(b): What more can be done to promote the work of God?

QUESTION 25(c): What are the decisions of Conference on matters relating to the Connexional Budget? Report pp A9

QUESTION 25(d): What are the decisions of Conference on matters relating to the PAC Distribution Group? Report pp A3-6

#### **SUGGESTED DECISIONS:**

1. The report is received.
2. Conference acknowledges the service of retiring PAC Distribution Group member Tau'ataina Tupou and thanks him for the valuable contribution he has made to the work of the group.
3. The PAC Distribution Group membership for 2024 is: Talatoka Ducivaki, Kelvin Aird, 'Ofa Pouono, Naasona Te'o, Claudia Koroheke, Sarah Laird and Alamaine McGregor.

## **CONNEXIONAL BUDGET**

### **SECTION A**

#### **2023-2024 Connexional Budget Funding Report**

For the Year to 30 June 2024, contributions from parishes toward the wider work of the Church through the Connexional Budget totalled \$572,818 (2023 \$577,223) – a decrease of \$4,405 (2023 increase \$52,049) from the previous year. Additional income of \$0 (2023 \$0) came from the Connexional Banking arrangement with the BNZ.

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

During the 2024 year the Budget Task Group granted \$839,559 (2023 \$902,345) to various Connexional groups. Despite some parishes responding positively to the call for increased contributions to the Connexional Budget, the asking's still exceed the giving. Therefore, some new initiatives are not being funded.

**Budget Requests 2023-2024**

The requested amounts for the 2022 -2023 and 2023-2024 year were:

	<b>2022-23</b>	<b>2022-23</b>	<b>2023-24</b>	<b>2023-24</b>
	<b>Amount Requested</b>	<b>Amount Allocated</b>	<b>Amount Requested</b>	<b>Amount Allocated</b>
Recipients of Guaranteed funding	\$44,288	\$45,288	\$45,600	\$45,600
Recipients of non-guaranteed funding	\$931,481	\$857,057	\$917,922	\$877,959
Total	\$975,769	\$902,345	\$963,522	\$923,559

This was funded from:

	<b>2022-23</b>	<b>2022-23</b>	<b>2023-24</b>	<b>2023-24</b>
	<b>Initial Giving</b>	<b>Anticipated Receipts</b>	<b>Initial Giving</b>	<b>Anticipated Receipts</b>
Connexional Budget from Parishes & Entities	\$597,223	\$597,223	\$572,818	\$542,818
Uniting Congregations in Aotearoa	\$233,928	\$233,928	\$300,000	\$300,000
Grant - Special Account	\$0	\$0	\$0	\$0
Grant – PAC	\$0	\$0	\$0	\$46,241
Other Income	\$25,500	\$27,500	\$34,500	\$34,500
Total	\$856,651	\$858,651	\$907,318	\$877,318

This was made up of:

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

	<b>Initial Giving</b>	<b>Actual Receipts</b>	<b>Percentage</b>
2023-24	\$872,818	\$713,052	81.70%
2022-23	\$831,151	\$766,281	92.20%
2021-22	\$704,758	\$633,965	89.95%
2020-21	\$694,372	\$709,961	102.25%

**Parish Receipts****A Results from Methodist Parishes**

	<b>Fully Paid</b>	<b>Not Fully Paid</b>
2023-24	73	6
2022-23	66	18
2021-22	71	13
2020-21	72	13

**B Percentage of Budget Allocation reached from Parishes****Methodist Contribution**

	<b>Initial Giving</b>	<b>Actual Receipts</b>	<b>Percentage</b>
2023-24	\$572,818	\$509,693	88.98%
2022-23	\$597,223	\$516,722	86.52%
2021-22	\$525,174	\$481,896	91.76%
2020-21	\$467,092	\$538,779	115.35%

## Union Contribution

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

Please note that \$342,295 was received from Union Parishes and this was distributed from the fund including \$203,359 to Connexional Budget, \$96,905 to Synods, and \$40,000 to UCANZ.

### ***Payments to Divisions and Committees***

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

### ***Section B***

#### **2022- 23 Year and 2023-24 Year Budget Preparation**

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

The Budget which was adopted by the Council of Conference for the year to 30 June 2023 was as per Appendix A2, and for the year to 30 June 2024 was as per Appendix A1.

### ***Connexional Budget Task Group***

The Budget Task Group for 2024 will consist of: President, Vice President (Chair) General Secretary, the Tumuaki of Te Taha Māori or their representative, Saunoa Tulou, Hiueni Nuku,, Arapera Ngaha, and one other to be appointed by the President, along with Connexional Staff in attendance.

### ***SUGGESTED DECISIONS:***

1. The report is received.
2. The membership of the Budget Task Group for 2025 is: President, Vice President (Chair), General Secretary, the Tumuaki of Te Taha Māori or their representative, Hiueni Nuku, Shirley Rivers, Naasona Te'o, Una Tikoinaka ,along with Connexional Staff in attendance.



**Appendix A1**  
**Connexional Budget**  
**2023-2024**

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

**Allocations to Divisions & Committees**

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

**Non-Guaranteed**

**Partnership & Mission Expenses**

Connexional Expenses	316,562	308,478	258,260
Board of Administration	0	0	
Archives	58,131	58,131	58,131
Ministry Education	160,000	160,000	160,000
Methodist Mission and Ecumenical	0	0	
Touchstone	58,131	58,131	58,131
Uniting Congregations of Aotearoa New Zealand	40,000	45,000	40,000
Christian World Service Overseas Aid-			
2% of parish contributions	7,940	7,940	7,940
<b>Tauiti Mission &amp; Expenses</b>			
Mission Resourcing	210,000	210,000	210,000
Evangelical Network	24,158	15,279	
Hospital Chaplaincy	20,000	5,000	
Travel & Study	20,000	10,000	10,000
Bio Ethics	3,000	0	
<b>Total Non-Guaranteed</b>	<b>917,922</b>	<b>877,959</b>	<b>802,462</b>

Total Allocation	<b>963,522</b>	<b>923,559</b>	<b>839,559</b>
Other Expenses			8,388
<b>Grand Total</b>	<b>-56,204</b>	<b>-46,241</b>	<b>-43,710</b>

**Appendix A2**  
**Connexional Budget**  
**2022-2023**

<b>Funding</b>	<b>Initial Giving</b>	<b>Anticipated Receipts</b>	<b>Actual Receipts</b>
<b>Contributions from Parishes</b>			
Northland Synod	4,750	4,750	4,749
Auckland Synod	157,422	157,422	149,456
Manukau Synod	34,493	34,493	34,493
Waikato Waiariki Synod	61,572	61,572	61,370
Lower North Island Synod	61,900	61,900	61,900
Nelson Marlborough Synod	9,200	9,200	9,200
Central South Island Synod	55,968	55,968	55,637
Otago – Southland Synod	11,172	11,172	11,172
Vahefonua Tonga	65,000	65,000	65,000
Wasewase ko Viti Kei Rotuma e Niu Siladi	7,000	7,000	5,000
Te Taha Maori	100,000	100,000	30,000
Sinoti Samoa & Parishes	28,746	28,746	28,745
Administration Division			
Uniting Congregations in Aotearoa New Zealand	233,928	233,928	249,559
<b>Other</b>			
Special Account Grant			
Connexional Legacies and Other	9,500	9,500	14,034
Interest	16,000	18,000	14,155
PAC distribution group (requested)			43,694
<b>Total Income</b>	<b>856,651</b>	<b>858,651</b>	<b>838,164</b>

**Allocations to Divisions & Committees**

	<b>Requested</b>	<b>Allocation</b>	<b>Actual</b>
<b>Guaranteed</b>			
World Council of Churches	17,500	17,500	30,840
World Methodist Council	3,788	3,788	3,590
Other	5,500	6,500	0
Christian Conference of Asia	17,500	17,500	9,735
<b>Total Guaranteed</b>	<b>44,288</b>	<b>45,288</b>	<b>44,165</b>

**Non-Guaranteed**

**Partnership & Mission Expenses**

Connexional Expenses	278,424	298,500	304,623
Board of Administration	0	0	
Archives	53,352	53,352	53,352
Ministry Education	160,000	160,000	160,000
Methodist Mission and Ecumenical	0	0	
Touchstone	53,352	53,352	53,352
Uniting Congregations of Aotearoa New Zealand	40,000	40,000	40,000
Christian World Service Overseas Aid-			
2% of parish contributions	7,930	7,930	7,930
<b>Tauiwi Mission &amp; Expenses</b>			
Mission Resourcing	285,000	210,000	210,000
Evangelical Network	11,923	8,923	8,923

Hospital Chaplaincy	20,000	5,000	
Travel & Study	20,000	20,000	20,000
Bio Ethics	1,500	0	0
<b>Total Non-Guaranteed</b>	<b>931,481</b>	<b>857,057</b>	<b>858,180</b>
 Total Allocation	 <b>975,769</b>	 <b>902,345</b>	 <b>902,345</b>
Other Expenses			14,432
<b>Grand Total</b>	<b>-119,118</b>	<b>-43,694</b>	<b>-78,613</b>

## PAC DISTRIBUTION GROUP

The PAC Distribution Group of: Tara Tautari (General Secretary), Tau'atina Tupou, Talatoka Ducivaki, Alamaine McGregor, Sarah Laird and 'Etuini Talakai (Ex-Vice President), met on 26-27 July 2024.

The group are delighted to report a significant increase in the available funds for distribution. This year, they had a total of \$709,820 to allocate, compared with \$587,313 in 2023. This increase in funds has allowed them to support a broader range of projects and initiatives within the Connexion.

Along with the rise in available funds, the group has also seen a substantial increase in the number of applications received. This year, they received 84 applications, which is a 23.5% increase from the 68 applications received last year. This surge in applications reflects the growing engagement and active participation of our church groups and communities in seeking support for various initiatives.

One of the most encouraging trends observed this year is the significant rise in applications aligned with the Climate Justice decade theme, "Rekindle the Vā of Papatūānuku." Last year, we received only one application under this theme, whereas this year, we received 12 applications. This notable increase is a testament to the efforts of Synods in promoting the decade to the Connexion, and we are grateful for their continued support. In our deliberations, we prioritised applications focused on the climate justice theme, ensuring that these critical initiatives received the attention and funding they deserved. Out of the 46 total applications granted funding, 11 were dedicated to climate justice projects. We believe that by supporting these initiatives, we are making meaningful strides toward addressing environmental challenges and fostering a sustainable future.

### Suggested decisions:

1. The report is received.
2. Conference acknowledges the service of retiring PAC Distribution Group member Tau'atina Tupou and thank him for the valuable contribution he has made to the work of the group.
3. The PAC Distribution Group membership for 2024 is: Talatoka Ducivaki, 'Ofa Pouono, Naasona Te'o, Claudia Koroheke, Sarah Laird and Alamaine McGregor.

### 2024 DISTRIBUTION

#### **Funds available for distribution were:**

Main Fund - Endowment	60%	\$ 421,153.20
Main Fund ( <i>within the Church</i> )	25%	\$ 175,480.50
Main Fund ( <i>outside the Church</i> )	15%	\$ 105,288.30
Education Fund		\$ 7,898
Archives Fund		\$ 642

***The successful applicants in 2024 were:***

<b>MAIN FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Vai oe Mo'ui Tongan Methodist Church	Empowering Children on the Garden of Eden	\$10,600
Tongan Youth Trust (To' utupu Tonga Trust)	Akolelei Education Support Programme	\$12,000
MCNZ Sinoti Samoa	Sinoti Samoa Lay Preacher Retreat	\$10,000
New Zealand Council of Christian Social Services	Older Person's Poverty Monitor	\$5,000
Efalata Trust	Kaukauola Study Programme	\$10,000
NZ Methodist Women Fellowship	National Council Meeting 2024	\$50,000
Lotofaleia Mangere Tongan Methodist Parish	Sunday School Praise and Worship Programme	\$5,700
Chartwell Cooperating Parish	Coordinators for Messy Church, weekly Youth Groups and Holiday Club	\$4,309
Manchester House Social Services Society	Foodbank and community garden	\$6,000
North Hokianga Co-operating Parish	Restoration of Church Pipe Organ	\$7,000
Moraia Fijian Methodist Parish	Womens Retreat for 2 nights at Queenstown	\$8,020
Methodist Mission Southern	Ōtepoti Rangatahi Hardship Fund	\$10,000
Canterbury Fiji Social Services Trust	Life Skills for Youth	\$3,060
Wesley Community Action (Wesley Wellington Mission)	Te Pae Urungi	\$40,000
'AtaOngo Tonga Aotearoa, Vahefonua	'AtaOngo Multimedia Studios	\$10,000
Nelson Christian Academy	Purchase of a class set of ukuleles	\$1,860
Alzheimers Disease & Related Dementia Society (Alzheimers Wairarapa) Incorporated	Alzheimers Wairarapa Van Safety Improvements	\$2,610
Tabacakacaka o Okaladi E Loma – Auckland Central Parish	Pitt St Fijian Congregation Mens Fellowship – Understanding Bi Cultural Concept – Waitangi Treat and Early Mission. – Visit Waitangi Museum/Kaeo/Hokianga/Russell Island	\$15,000
Tabacakacaka o Okaladi E Loma – Auckland Central Parish	Wasewase Women Annual Camp – Our Future Women Leaders and Caring for Our Elderly	\$10,000
Panmure Methodist Young Adult (Aupalavou) Group	Panmure Methodist Aupalavou Culture Night	\$5,000
St Andrews Community Trust Waiuku	Senior Citizens Group Establishment	\$1,500
Vaine Mo'onia Tongan Methodist	'Ofa Tu'utai 'a Kalaisi Project	\$20,000
Matavaimo'ui Trust	Community Garden	\$5,000
New Plymouth Samoan Parish	Social outreach and education	\$7,000
Methodist Mission Northern and Auckland Methodist Central Parish – Fijian Congregation	Kai and Korero Mondays/Rāhina	\$2,000
Christchurch Methodist Central Mission aka CMM	Blanket Bank	\$25,000
Inglewood United Church	Community Pre-School Music Project	\$2,500

St Johns Union Parish Opotiki	St John's Lounge Upgrades	\$5,000
Maumau Atu ki he Loloto Trust	Proper recycle, Maara kai, Gardening Workshop	\$6,500
Taranaki Vaimoana Pasifika Charitable Trust	Vaimoana Pasifika Various Initiatives	\$20,000
Manurewa Methodist Sinoti Samoa - CLIMATE PROJECTS/ VEHICLE SERVICING	• Green Fingers Project – Sunday School Project: \$2500 • Women On A Mission – WOAM Weekend(Ladies Ministry)\$2500 • Men's Ministry – Vehicle Servicing Workshop \$3,000 • Choir Ministry – Climate Change Family Project \$4,000	\$9,500
Birkenhead Methodist Parish	Camp 2024	\$8,320
Methodist Mission Southern	Ōtepoti Rangatahi Hardship Fund	\$10,000
'Alaha Manongi	Tou Ngaue Climate Change -Good Health & Total Wellbeing Project	\$10,680
Vahefonua Tonga 'O Aotearoa Synod	Vahefonua Tonga Evangelical Networks Christian Educations Retreat	\$11,000
Vahefonua Tonga 'O Aotearoa Synod	Falenga Meesi Mobile App	\$17,060
Pameko Youth Group Papatoetoe Methodist Samoan Parish Youth Group	Body, Mind and Soul – O le Tino, Mafauau ma le Agaga	\$5,624
Dominion Kingsland Tongan Methodist Church	Harmonising Hearts: Dominion Road Tongan Methodist Church music enhancement project 2024	\$15,000
InterChurch Tertiary Chaplaincy Council	Supporting tertiary chaplaincy boards and chaplains	\$8,000
MCNZ Sinoti Samoa - CLIMATE EDUCATION/ YOUTH MINISTRY	National Regional Wanaga/Climate Educational/Youth Ministry	\$35,000
Waiuku Tongan Methodist Church	Sound of Revival	\$4,695
	<b>TOTAL ALLOCATED</b>	<b>\$455,538</b>

<b>ARCHIVES FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
		\$0

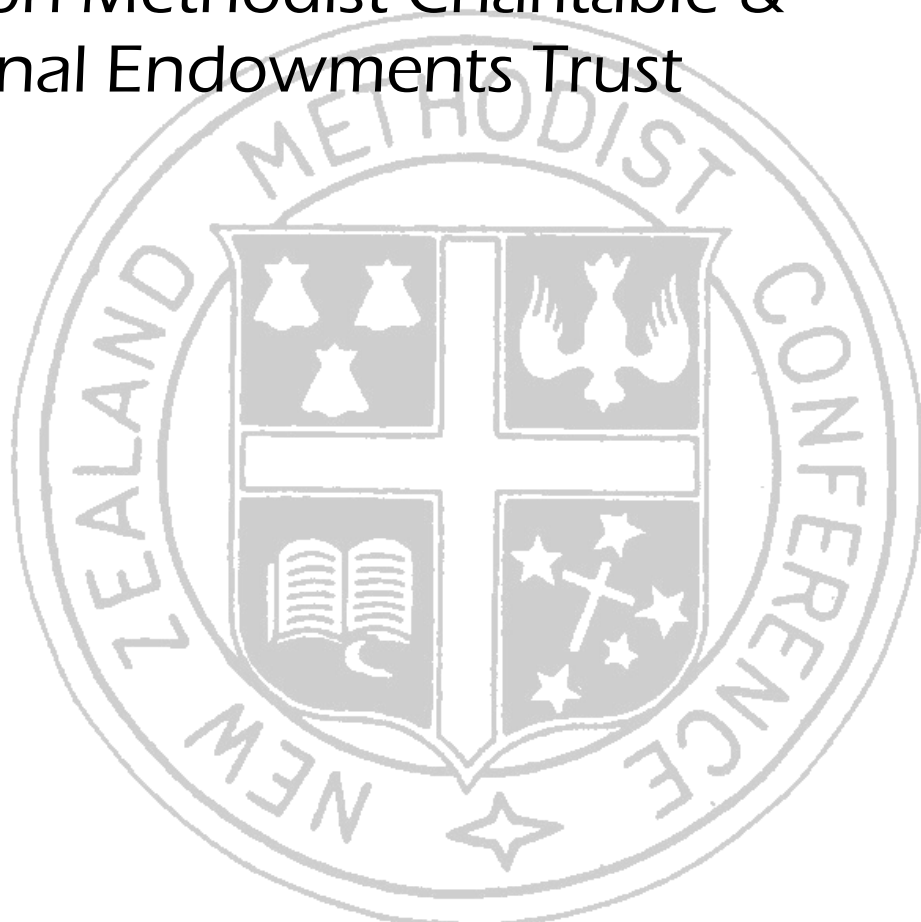
<b>EDUCATION FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Trinity Methodist Theological College	2025 Wesley Day Symposium (23-24 May 2025)	\$7,898

<b>ENDOWMENT FUND</b>		
<b>Organisation</b>	<b>Description Request</b>	<b>Grant \$</b>
Trinity Methodist Theological College	1. Support for 2025 Newly Accepted Candidates 2. Public Fono on Pacific Rainbow + and/in Religious Spaces (4th October 2024)	\$73,452
MCNZ Connexional Budget	Connexional Budget	\$39,344
Board of Administration	Conversion from Pivotal CRM to Dynamics CRM	\$100,000
MCNZ	Spiritual Accompaniment	\$30,000
	<b>TOTAL ALLOCATED</b>	<b>\$242,796</b>

B(i)

## *Te Taha Māori*

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



# TE TAHA MĀORI

## RĪPOATA KI TE HUI TŌPU



### MIHI KI NGĀ MATE

*Ka tanuku te whenua e!  
Whiti ki te ora! Whiti ki te mate!  
He kura tangihia, he maimai aroha.  
Kāore te mamae e mutu noa i te tini o te mate ka riro nei.  
Moe mai rā i te āio o te Atua, takoto, takoto, takoto!*

In this past year we have mourned the loss of several of our kuia and kaumātua in all our Rohe and we remember those who have served the church in various capacities extending across the wider connexion. We remember, Linda Tuwhangai, Robert Te Whare, Douglas Turner and Brian Eagles. Brian was a part of our Enabling Ministry Team from 1992-1999 at a time when Te Taha Māori were actively exploring the question of 'Who is Jesus of Nazareth to me now here in Aotearoa'. That is a question for all time and all spaces, contextualising our biblical understandings.



We make special mention of the sudden loss of the Māori Monarch, Kīngi Tūheitia Potatau Te Wherowhero Te Tuawhito in August. The whole country mourned his sudden loss, but we were joined in our bereavement by people from across the country and across the spectrum of New Zealand society. We celebrate his legacy, a man who asked us all to '*just be Māori, all day and everyday*' and to come together to achieve that in all spaces. He wasn't asking that we be of one mind in all things, but simply that we work together, not in isolation, not in silos, but as Māori addressing matters that concern all Māori.

Heoi anō, nā koutou ngā mate te mana nui, nā koutou i kake atu ki te noho i te taha matau o te Atua, haere mai, haere, haere ki te Matua nui i te rangi, i reira moe marie ai!

Ki a tātou te hunga ora kua mahue iho nei, mā mātou te mahi nui, kia whakapiki ake ngā wawata o ō rātou mā kia taea ērā mea te tūtuki.

We celebrate and uplift Te Arikinui, Kuini Nga Wai Hono I te Po, mā te Atua ia e manaaki, e tiaki, e arahi i ngā wā katoa, i ngā wāhi katoa.  
Pai marire!

### THEOLOGY

The most important aspect of our theology is that it stems from our land, our tikanga, our ahurea tuakiri. That has been the baseline for extending our theological understandings into all that we do, and it continues to be so. The principles by which we order ourselves and our work are those passed down to us from our tupuna as we navigate our way through the work of Te Taha Māori, and the wider Hāhi Weteriana o Aotearoa.

We have spent considerable time this past year exploring our understandings in matters of political interest and debate, and we have asked ourselves 'where do we fit in such matters?' Is the political

arena really where we should be engaged? When we considered the *Toitū te Tiriti hikoi* and the call for *Kotahitanga* as espoused by Kingi Tūheitia, we acknowledged that our theological imperative clearly is to be where Christ might be, right beside the least of his flock, the marginalised, the disadvantaged, the most in need. Our members have been deeply engaged in these discussions and the various hui-a-motu across Aotearoa.

## **TE TAU KUA HURI**

The past year has been challenging for all of us. We have been assailed with political interests that have marginalised Māori as this Coalition Government has done much to negate previous achievements for Māori. Te Taha Māori members through our iwi engagements have been hugely involved in that space as well as affirming who we are as Weteriana Māori.

We have addressed our strategic direction and continue to reshape our work and the ways in which we engage with each other to ensure best practice and clarity of process. We aim to work smarter, not harder and to be more deliberate in the ways that we go about our business, continually refining what we do and how best we can do God's work in our home communities. This means that we are also changing the ways that we used to do things. That has not been an easy transition for some of our people, but the more we engage our people in these processes, the greater the understanding and the stronger we become.

## **Rangatahi 20/30s Group**

Succession planning has been a considerable concern for us in this past year as we have discussed and set in place our strategy moving forward. In 2023, we resolved to develop and grow a Rangatahi leadership group, who might represent us and engage effectively both within Te Taha Māori and the wider church. This 20/30s group will be nurtured and over time they will be equipped to represent Te Taha Māori in matters within our own takiwā and in ecumenical spaces. It is a deliberate focus on succession planning.

We look forward to what they bring, because the world ahead will be theirs to mould and model.

## **Report - Royal Commission on Abuse of young people in Care**

The release of the Royal Commission's Report has been deeply disturbing. The numbers of Māori and Pasifika survivors who shared their stories with the Commission are unprecedented. We will take time during our Hui Pōari in October to wānanga and begin the unpacking of the report and the implications for us moving forward. How best can we support the work moving forward? How best can we support those brave enough to come forward and share their hurt, their shame and their sorrow?

We affirm the steps already in place regarding safeguarding training and considering how we might implement these measures and more to ensure such matters can never happen again, in our spaces and on our watch.

We applaud the moves the Connexion has made through our General Secretary to be ahead of the play. Our members on the Wesley College Trust Board are being diligent to ensure that training and monitoring systems are in place for staff, both in school and hostel. It is encouraging to see that all staff are now trained and carefully monitored in their day-to-day practice/interactions with the young people at the College, including working through 'safeguarding training'.



## **NGĀ HĀHI PUTA NOA I TE AO (Ecumenical and International Affairs)**

### **Te Rūnanga Whakawhanaunga I ngā Hāhi**

We have recently had a change in the Executive of Te Runanga and we welcome Tara Tautari as Chair, Luke Kaa-Morgan as Treasurer and Serena Williams as Secretary and we have signed and submitted our amended Constitution for the Trust.

Te Runanga has continued to engage in international ecumenical forums and has committed to engaging younger members of respective denominations to be introduced to these important kaupapa. We have since last Conference focused some of our time on engagement with World Council of Churches, Pacific Council of Churches, Christian Conference of Asia, and the World Methodist Conference.

**Pacific Council of Churches 12<sup>th</sup> Assembly (PCC)** (16-23 of November 2023, Kanaky, New Caledonia)

Formed in 1961, the Pacific Conference of Churches was a regional response to a changing world and support for indigenous peoples push for independence. The venue of the 12<sup>th</sup> General Assembly is significant as Pacific Churches return to a community struggling for self-determination. The Université de la Nouvelle-Calédonie, where the General Assembly was held in Nouville, Noumea, the capital of Kanaky New Caledonia.



Te Runanga was represented at the assembly by Maungarongo Tito and David Moko, Vice President Te Rito Peyroux-Semi and Rev Keita Hotere were representatives from Te Hāhi Weteriana o Aotearoa.

As a result of attending the assembly Te Runanga has developed an intimate working relationship with the young leaders of Kanaky Senate where we have hosted in Aotearoa and supported their efforts to travel and attend the Expert Mechanism on the Rights of Indigenous Peoples United Nations hosted in Geneva Switzerland in August 2024.

**Ecumenical Indigenous Peoples Network Reference Group (EIPNRG)** (12-15 October 2024, Château De Bossey Switzerland)

The Ecumenical Indigenous Peoples Network (EIPNRG) is an open network of Indigenous Peoples of Christians, churches, and ecumenical organisations engaged in nurturing and strengthening Indigenous Peoples' global and regional networks. Their goal is to build capacities of regional and local leadership and to support grassroots movements working on issues of justice, development, land, identity and self-determination. Te Rūnanga are excited to support Maungarongo Tito who was appointed at the WCC Executive Committee held in Abuja, Nigeria in November 2023 to represent Te Runanga in this forum. Maungarongo has attended one online Zoom hui and will attend an in-person hui in Château De Bossey Switzerland in October.

### Partnership Wānanga:

Te Runanga has partnered with the World Council of Churches to host a wananga on Transforming Discipleship and Evangelism. We gathered members from across the Pacific region, hosted by Te Runanga at Te Karaiti te Pou Herenga Waka and St Francis Friary and Retreat Centre 6-11 October 2024. We were happy to host the Kyriaki Avtzi Programme Executive from the WCC, and we look forward to further wānanga in the future. **“On the Move” World Methodist Conference: Sweden 2024**

The 22nd Conference of the Council met in Gothenburg, Sweden, 13-18 August 2024, at Gothia Towers. The Uniting Church of Sweden and the United Methodist Church of the Baltic and Nordic Area were gracious and welcoming hosts.

The program allowed for Conference delegates who represented more than 130 countries around the world to engage in dialogue, build relationships and advocate for key issues of the global Methodist whanau. *On the Move* as an overall theme was brought to life with daily themes including *Migration, Pilgrimage, and Guiding Lights*, which were particularly significant with so many people struggling to survive, find a place, and belong.

The World Methodist Conference meets once every five years. Participants in the Conference experience the inspiration, education, fellowship, and rich diversity found in the global family of believers who stand in the Wesleyan/Methodist tradition. Lifelong friendships are often established, and the Church around the world is strengthened through relationships that are developed, as well as through the prayers offered for the ministry of making disciples of Jesus Christ. The hosts of the Scandinavia and Nordic areas provided a life-affirming and unforgettable experience!



We gathered as delegates of Te Hāhi Weteriana o Aotearoa Methodist Church of New Zealand to the World Methodist Council and engaged in the pre-conference Council meeting that affirmed several powerful statements on the war in Ukraine, Russia, the genocide in Gaza, as well as statements of solidarity and support for those affected by the earthquake in Hualien, Taiwan among others.

We began the Council meeting with acknowledgements of those who had passed since the last gathering before the COVID-19 pandemic. The Council also announced the changing of the guard with new Officers appointed to positions including the President, Vice-President and General Secretary. There were small changes to the 'patterns of working' in the Council that resulted in an amalgamation of several Standing Programme Committees to streamline the work of these entities, including Worship and Liturgy and Family Life, and the merging of Theological Education and the broader programme of Education.

There were several days of workshops and daily worship, as well as celebratory events including the Ordination of Deacons and Presbyters to the Uniting Church of Sweden. One of the highlights of the workshops was the presentation from two young Palestinian women from within the Palestine territories. They spoke of the early histories from which many conflicts in the region had stemmed, and they touched on the issue of Christian Zionism that continued to perpetuate levels of abuse, violence and oppression in their context and shared their personal experiences of marginalisation, loss, grief, determination, and resilience.

What came to mind was that despite our theme of being 'On the Move' there were obvious restrictions on their mobility imposed by Israeli military, we were conscious of the luxury of movement and being mobile in our Aotearoa context. The inability or incapacity of being on the move became even more apparent as we were reminded that several delegates and participants particularly from African nations were refused visa entry into Sweden. This raised some critical thinking about the nature of Methodism on the Move and being truly responsive to the realities of our time and global environment.

We were grateful for the presence and wisdom of our leaders Rev David Bush whom we celebrated having received the Order of Jerusalem award for his service to the World Methodist Council, as well as Rev Tony Franklin-Ross who served as the Convenor for the Standing Programme Committee on Ecumenical Relationships.

We were also joined by many members of the Connexion who were attending the World Methodist Conference for the first time, and others who had attended previous meetings. We offer special thanks to Felonitesi and Lavoni Manukia for their gracious support in recording our engagements and experiences during the Conference.



### **NGĀ WHAKANGUNGU MĀTAURANGA: Enabling Ministry Team** **NGĀ KAIHAUTŪ**

This year, we had the pleasure of hosting two in-person Enabling Ministry Team wānanga at Whakatuora Centre. These vibrant gatherings delved into Contextual Theology and kicked off our exploration of the Churches' Climate Justice theme for the next decade. We were inspired by the contributions of Te Taha Māori members, Rowan Tautari, Jonathan Tautari, Te Aroha Rountree through the educational resources 'Rekindle the Vā o Papatūānuku' and 'Kōrero Mai: Our Earth Our Parish'. Our members were highly engaged in discussions on tangihanga, unveilings, Kai Hapa, and the traditional Te Taha Māori Prayer book.

We offered one of our Wānanga as a Reader Course based on John Wesley, his life history and beginning an exploration of his sermons. Though it didn't quite capture the same level of enthusiasm as our face-to-face events, it was a valuable learning experience and provided some animated conversation at the next kanohi ki te kanohi wānanga.

We continue to support Trinty College through our Te Taha Māori representatives on the College Council and College staff. Several of our members are actively pursuing their Bachelor studies, and three had the opportunity to join the College on The Seven Churches and Cappadocia Tour in Turkey.

We acknowledge and celebrate with Hoana Flay and her whānau on her ordination at this year's Wellington Conference.

### **HE TITIRO WHAKAMUA (Future Aspirations)**

This year we have been seriously considering how best to grow and rebuild our communities of faith, and particularly engaging with our younger members. Each Rohe are tasked with planning

how we might focus on nurturing the Hāhi with our young people and in more deliberately supporting and encouraging growth in ministry.

We acknowledge and affirm the Presidential team, 2024 – 2026, and we welcome their insights and vision that will guide us over these next few years. Mā te Atua rāua tahi e tiaki, e arahi, e manaaki i te huarahi i horahia ki mua i a rāua, ā i a tātou katoa.

*Kia hora te marino. Kia whakapapa pounamu te moana. Hei huarahi mā tātou i te rangi nei. Aroha atu. Aroha mai. Tātou i ā tātou katoa.*

#### **Suggested decisions:**

1. The report is received.
2. We offer our heartfelt thanks to the staff of the Connexional Office for the work that they undertake on our behalf.
3. We are also grateful and acknowledge our own Taha Māori office and accounting staff who carry out the work of our Tari to ensure the smooth running of matters and keep our wheels turning.
4. The 2024 membership and officers of Hui Pōari shall be: Tumuaki Arapera Ngaha, Taitokerau: Ada Brown; Murry Kruse, Tamaki: Maungarongo Tito, Shirley Rivers; Waikato: Jill Tahere, Ngaire Te Ahu; Te Rohe Potae: TBA; Taranaki: Laura Maruera plus 1 TBA; Poneke: Patria Tamaka, Eugene Ryder; Otautahi: TBA; Rangatahi: Te Wehenga Laird plus 2 other 20/30s members TBA.  
Representatives for Te Rohe Potae, Otautahi-Te Waipounamu and the 20/30s members to be appointed by the President.
5. The 2024 Liaison Persons-Officers of the Rohe shall be: Tai Tokerau: TBA; Tamaki: Gillian Laird; Waikato: Faye Blossom; Te Rohe Potae: TBA; Taranaki: Ngahina Ranui; Poneke: Alamaine McGregor and Otautahi: TBA.
6. Membership of the Enabling Ministry Team shall be: Tumuaki, Rev Keita Hotere, Rev Hoana Flay.
7. The 2024 membership of Te Runanga Whakawhanaunga I Ngā Hāhi O Aotearoa shall be Te Aroha Rountree, and Tara Tautari.

### **TE TAHA MĀORI PROPERTY TRUST**

***Ka mate he tētē kura, Ka ara mai anō he tētē kura***

*He maimai aroha tēnei ki a Kīngi Tūheitia Potatau Te Wherowhero, moe mai rā e te Kīngi i ngā ngā whetu i runga ake rā, i waenga o ngā tupuna kua riro atu i mua i a koe, e moe, e moe, moe mārie.*

*I muri mai o tērā, maranga mai e te Arikini hōu, Kuini Ngā Wai i Hono i te Pō, tū tonu, tū tonu, tū tonu i te torōna tapu o ngā mātua, tūpuna, tū tonu rā!*

#### **KUPU WHAKAPUARE (Introduction)**

***Tiakiana ngā whenua o ō tupuna! Take care of the land of your ancestors!***

“Be careful to follow all the commands of the LORD your God, that you may possess this good land and pass it on as an inheritance to your descendants forever.”  
(1 Chronicles 28:8).

And so, we Te Taha Māori Property Trust trustees take seriously and with sincerity the task entrusted to us, to be the best stewards of the resources entrusted to our care.

#### **NGĀ WHARE, WHENUA HOKI (Properties)**

##### **Taitokerau**

In Kaikohe, in recent years, we have leased part of our Te Rongopai Centre to community agencies enabling them to manage their businesses in a safe and secure space. In this last year

government policy and practices have reduced the ability for community facing agencies to continue to serve their people. In effect, funding cuts has meant staff cuts, overheads such as property leases cut, leading to a much-reduced capacity to deliver services. Once again our more rural and poorer communities suffer the consequences of ill-advised legislation.

One of the more unusual matters addressed this year has been the offer by one of the Telco organisations to build a satellite tower on a piece of property owned by us in Kaeo. They would lease that small piece of land for a lengthy term, initially for ten years. Whilst on the surface it was a lucrative opportunity that did not cost us anything, the devil was in the detail. For the duration of that 10 years, we would not be able to build within a certain radius of the tower, effectively preventing us from conducting any plans we might have had to build social and affordable housing in that space. Kaeo is one of the many places in the north that is desperately short of social and affordable housing.

Our refurbished James Buller Centre in Tunatahi, Dargaville reopened in July. The Community came together for the opening and are well pleased with the work done. Taitokerau Rohe are utilising that space for Rohe activities and the local Dargaville community now have an opportunity to use the space too. Offsite business meetings, whānau gatherings, social service agency meetings, overnight wānanga are all potential opportunities that this space now offers to the community.

### **Tamaki**

Our social and affordable housing units are being well utilised with full occupation. The Whakatuora units and centre have been refreshed with a new and more modern paint job and the painting of the roofs are almost complete.

### **Waikato**

Kawhia Church celebrates it's 90<sup>th</sup> year in November this year. It is one of the few properties left in our care that will require significant seismic strengthening. It has a long history associated with Methodism on the West coast from the mouth of the Waikato and down the coast into the Taranaki region. The first Māori missionaries to New Plymouth came down from Kawhia helping to establish the Ngamotu Mission. That church also has strong links to the Kingitanga, several of the royal family were baptised in that church. It is iconic in the work of Māori missions and our history. Restoration and ensuring seismic strengthening to the correct level will be a costly exercise and one that will take place over several years.

### **Taranaki**

The Trust administers the remains of property acquired in a deep rooted 185-year history of the church with the Ngāti Te Whiti people. This enduring presence has significantly shaped and influenced our relationship with the people and surrounding communities of Taranaki. In the early 2000s two significant gifts were made. The return of the land on South Rd, formerly Rangiatea Methodist Girls' Hostel and in 2003 the Bayly Rd lands. The South Rd site retains the original Rangiatea building and now hosts the Community Dental Clinic, Kohanga Reo, Kura Kaupapa Māori and Ngāti Te Whiti Office.

Fostering relationships in this area has been a key focus for our work with Taranaki congregations. Ngāti Te Whiti do not have a marae, and New Plymouth itself has no marae in their environs. Te Taha Māori have committed their support to Ngāti Te Whiti. We are engaged with Ngāti Te Whiti and are supporting their efforts to the build of a new marae development near the New Plymouth Port on Bayly Rd. The community facility, a cultural focal point of gathering for Ngāti Te Whiti will be a home, and a city marae where all are welcome.

### **PŪTEA (Finance distribution)**

In the financial year to 2024 the Property Trust distributed over \$690,000 to Te Taha Māori to help it deliver services to its members. We acknowledge the considerable work that Stephen Walker contributes, managing our financial investments that allow us to be proactive in supporting our mission.

### **NGĀ TAKE TURE (Legal Matters)**

Transfer of leases, relating to the leases inherited from the Grey Institute Trust, has proven challenging this year. This is not a process that we undertake often, maybe once in a two-year timeframe. We discovered that in some respects, our transfer documents were outdated or no longer viable. A review was addressed, and we now have a 'fit for purpose' transfer process that meets all the legislative requirements and is easily fulfilled.

We have taken considerable time this year to address our Constitution. We have sought to update and bring it into line with current legislation and other matters pertaining to constitutional arrangements, who we are as a legal entity, our reporting mechanisms, our trusteeship, trustee appointments process, amongst other matters. Hui Pōari has had opportunity to look at the proposed document and offered feedback which has been taken on board and addressed appropriately.

As an Organisation in our Laws and Regulations listed under Item 14, Section 11.A5 Te Taha Māori Property Trust we bring the revised Declaration of Te Taha Māori Property Trust Deed to Conference.

### **HAERE WHAKAMUA (Moving forward)**

At Conference 2018, conversations around our properties of great significance to the church's history, such as Kaeo, noted these as being important for the whole church and not just Te Taha Māori. Today we acknowledge the story relating to Ngāti Te Whiti, and the Kawhia Church story. These places are of significance to all Methodists in Aotearoa, and we ask again that ideas around the continuing preservation of these iconic areas be shared with Te Taha Māori and the Property Trust. We would welcome support in these matters moving forward.

### **Suggested decisions:**

#### **NGĀ TOHUTOHU (Recommendations)**

1. The Report is received.
2. We acknowledge and thank the Connexional Staff who work so diligently on our behalf.
3. We also commend the staff in the Taha Māori Office, Sharon Tito, Mua Mailo, Isaac Robinson, Pou Whakarae, Peter Baltus and Jason Peters, National Property Co-Ordinator for their work that makes our role much easier to carry.
4. We commend to Conference the following members of Conference as Trustees for 2024-2025: Arapera Ngaha (Chair), Tara Tautari, Keita Hotere, Harry Tawhai and Ngaire Te Ahu.

## **THE BOARD OF THE WELLINGTON METHODIST CHARITABLE AND EDUCATIONAL ENDOWMENTS TRUST**

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

### **Business matters**

The Board held its Annual General Meeting in September 2023 in Tawa where a key discussion was the geographic boundaries for the grants administered by the Trust. Trustees agreed to the development of a research brief to commission a land story which would provide a full understanding of the origins of the Foxton land grant. This would also need to incorporate a discussion with manawhenua to understand the background of the Foxton land.

After a busy morning of business discussions, members of the Trust were delighted to meet with the incredible young leaders of The Voyage, and their equally amazing youth workers from Wesley Community Action - Fred Ama and Alisa Tatupu.

Over a shared lunch, the Voyage team talked about Ko Au, a co-designed and youth-led wananga

that supports the mental wellbeing and provides community connection for young people across Porirua. The trustees were deeply impressed by the impact this programme is having on The Voyage team, as leaders, as well as the young people who take part in it.

For the last two years the Trust has proudly partnered with WCA to support its youth workers. Their commitment to their Porirua community, and their aroha for the young people in their care is truly inspirational. The trustees certainly resumed our afternoon business discussions with renewed hearts!

In November 2023, Trustees attended the Methodist Church online Conference where fellow trustee, Te Aroha Rountree was elected as the President of the Church to be inducted in 2024.

During the year, the Trust formally reconnected with Te Taha Māori, with the aim of re-establishing our funding support and relationship as bi-cultural partners. Te Taha Māori responded positively to our funding offer with a proposal to support rangitahi.

The Board visited the Foxton farm in March 2024 and met with the Farm Advisor and the farmers. The Board met, after the farm visit, to confirm the allocation of grant funds (see below).

### *Acknowledgements*

We extend our congratulations to our fellow trustee, Te Aroha Rountree, as President of the church to be inducted at the 2024 MCNZ Conference.

We welcome Patria Tamaka-Pairama as the Te Taha Māori representative to the Trust.

### **2024 Grants**

The Trust reviewed the grants template and invited schools, using the Ministry of Education's Equity Index (EQI) as a guide, and education-focused groups to apply for grants.

The Trust made twenty grants to schools, kura Kaupapa and school-related organisations in 2024. These grants supported a range of projects, including school camps, noho marae, te reo classes, supporting special needs learners, reading programmes and study-hubs, kapa haka training, and wellbeing and leadership development programmes.

The Trust continued with several existing and two new community partnerships. During the year, the Board met with the team leading Wesley Community Action's Te Roopu Tiaki Rangatahi programme. It was a privilege to hear about their work and to pray for their staff, volunteers, and communities. The Trust also met with and received a report from the Big Buddy Trust about their group mentoring programme.

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



Grants - year ended 30 June 2024

<b>Schools</b>		<b>Community Partnerships</b>	
Corinna School	\$4,000	PACE Porirua	\$10,000
Epuni School	\$3,000	Big Brother Big Sister	\$10,000
He Huarahi Tamariki	\$3,000	Big Buddy Trust	\$25,000
Kapiti Primary	\$3,000	<b>Subtotal</b>	<b>\$45,000</b>
Konini Primary	\$3,000		
Koraunui School	\$2,500		
Lakeview School	\$4,000	<b>Long-term funding</b>	
Linden School	\$2,000	Masterton Family Education and Support Centre	\$20,000
Newton School (Rumaki)	\$2,000	Methodist Social Services PN	\$5,000
Otaki College	\$7,000	Wesley Community Action -	
Petone Central School	\$2,000	Te Roopu Tiaki Rangatahi	\$60,000
Porirua East School	\$2,000	<b>Subtotal</b>	<b>\$85,000</b>
Rangikura Street School	\$5,000		
Rata Street School	\$2,000	Te Taha Māori	\$30,000
Te Ara Whanui KK Māori	\$3,000		
Titahi Bay School	\$3,000		
Wainuiomata High School	\$6,000	<b>Total</b>	<b>\$160,000</b>
Graeme Dingle Foundation	\$4,000		
House of Science	\$4,000		
Ignite Sport Trust	\$5,000		
	<b>\$70,000</b>		
<b>Subtotal</b>		<b>Total of 2024 Grants</b>	<b><u>\$230,000</u></b>

**Suggested decisions:**

1. The report be received.
2. The membership of the Board for 2025 is: Rev Nicola Grundy (co-Chair), Matthew Roberts (co-Chair), Leatuavao Viko Aufaga, Ruth Clarke, Neville Price, Te Aroha Rountree, Lute Taufaele-Vute, John Willis (Treasurer), Shelly Rao (Secretary), and any others appointed by the President.



**The Conference of the Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa**

**Declaration of Trust**  
**Te Taha Māori Property Trust**

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## Parties

1. **Te Taha Māori Property Trust (Trust Board)** comprising of **Harry Tawhai, Keita Hotere, Tara Tautari, Arapera Ngaha and Ngaire Te Ahu (Trustees)**

## History of Te Taha Māori Property Trust

- I. The Grey Institute Trust: Established in 1872 as a local Trust to manage the Grey Institute property in New Plymouth, and in 1874 became a General Connexional Mission Property Trust known as the Grey Institute Trust. Certificate of Title was issued under provisions of the Methodist Model Deed of New Zealand 1887. (see Sally Maclean a History of the Ngāmotu Mission and the Grey Institute Trust 1992)
- II. Conference made a decision to wind up all Methodist Model Deed Trusts and as this included the Greys Institute Trust, arrangements were made to consolidate land and buildings and other investments into a new trust, Te Taha Maori Property Trust.
- III. Te Taha Maori Property Trust was established in 2010 to hold property and other investments that were formerly held by Grey Institute Trust, primarily in Taranaki.
- IV. Significant land and property investments in Tai Tokerau, Waikato and Wanganui were also held in trust by the Kai Iwi Trust, Te Taha Maori and the Church Extension Investments Funds Board of the Methodist Church of New Zealand.
- V. These too were transferred to Te Taha Māori Property Trust in 2012 and the remaining assets from Grey Insitute Trust were transferred to Te Taha Māori Property Trust in 2013.
- VI. The beneficiaries of these separate funds now combined in Te Taha Māori Property Trust are Te Taha Maori.
- VII. Te Taha Māori Property Trust have the overall responsibility of care of all the properties and investments in the Methodist Church that are held in trust for the use of Te Taha Maori members in the furtherance of the Mission of the Methodist Church of New Zealand – Te Hāhi Wetereriana o Aotearoa and in particular the aims and objectives of Te Taha Māori.
- VIII. Cognisance is made of our whakapapa and responsibility as Kaitiaki of the whenua; to always consider our Māori values and world view in ensuring the health and well being of Papatuānuku in all matters pertaining to the assets in our care.

## Introduction

- A. By decision of Conference dated on or about the date of this Deed, the terms of Te Taha Māori Property Trust, established by Constitution dated 30 November 2010, are hereby amended as set out in this Deed.
- B. This Trust is established pursuant to the laws of New Zealand which shall govern the effect and construction of this Deed and over which the courts of New Zealand shall have exclusive jurisdiction and in adherence to the Laws and Regulations of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa as amended from time to time.
- C. The Trust is to continue to develop the legacy and work undertaken by prior organisations and is dedicated to the purposes set out in clause 4 of this Deed in accordance with the Mission of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa.
- D. The Trustees hold Trust Property upon the terms and with and subject to the powers and discretions set out in this Deed, and anticipate that further money, property and investments may from time to time be acquired by the Trustees.

## Operative Provisions

### 1. Name of Trust

- 1.1 The trust created by Deed dated 30 November 2010 is known as **Te Taha Māori Property Trust (Trust)**.

### 2. Definitions and interpretations

#### 2.1 Definitions

In this Deed, unless the context otherwise requires:

**Board** means the Board of Trustees of Te Taha Māori Property Trust as referred to in this Deed and incorporated pursuant to the Charitable Trusts Act 1957.

**charitable purposes** means every purpose within New Zealand which in accordance with the law of New Zealand for the time being is charitable, whether such purpose involves the relief of poverty, or any other object or purpose beneficial to the community not falling under any of the preceding heads, and occupations that are charitable under section 61A of the Charitable Trusts Act 1957, and shall include any trust established solely and exclusively for charitable purposes.

**Charity** means any trust, foundation, company or other organisation whatever established for purposes regarded as charitable under the laws of New Zealand and “charitable purpose” means any purpose exclusively charitable under the same law.

**Conference** means the governing body of the Methodist Church as provided for in the Laws and Regulations.

**clause** is, unless otherwise qualified, a reference to a clause of this Deed.

**company** includes a corporation or other body corporate and a body of persons (whether incorporated or not).

**corporation** includes a corporation or other body corporate and a body of persons (whether unincorporated or not) including any entity created by virtue of statute and a limited liability company as defined under the Companies Act 1993.

**Income** means income as calculated in accordance with the Income Tax Act 2007 or any superseding legislation.

**Laws and Regulations** means the Laws and Regulations of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa, First Edition dated 1915, and as amended in all subsequent editions.

**Methodist** means those persons and objects defined as such in the Laws and Regulations.

**Methodist Church** means the Methodist Church of New Zealand Te Hāhi Weteriana O Aotearoa.

**Mission** means the Statement approved by Conference 1989 and all subsequent amendments.

**person** and words importing a person or persons include a company, firm, organisation or trust and any state government or governmental agency.

**President** means the appointed President from time to time of the Methodist Church and acting under the authority set out in the Laws and Regulations, including where empowered to act for and on behalf of Conference.

**property** means any real or personal property of any kind or nature and includes any right or interest therein.

**Te Taha Māori** means the Connexional Committee of Conference as defined in the Laws and Regulations.

**Trust** means the trust established by deed dated 30 November 2010 and amended pursuant to the terms of this Deed.

**Trustee, member and officer** shall, for the purposes of this Deed have a similar meaning in so far as they refer to the actions of any person or persons occupying a position in the Trust who is able to exercise significant influence over substantial decision of the entity. This includes, but is not limited to, the members of the Board and any person occupying any other position that enables them to exercise such influence. The use of these terms shall include the members of the Board for the time being of the Trust, whether original, additional or substituted.

**Trust Property** means the initial settlement of properties, including those previously held by the Grey Institute Trust and any further trust property which may in the future be acquired by the Trustees from any source whatever for the purposes of the Trust, the moneys and investments from time to time representing such property, and, unless inconsistent with the context, the income received from such property. In determining the manner in which Trust Property is dealt with, the Trustees shall have regard to the origin of such assets.

## 2.2 Interpretation

In this Deed:

- 2.2.1 except as otherwise expressly provided by this Deed, the powers or discretions as to the administration of the Trust or as to the distribution of the income and the capital of the Trust Property vested in the Trustees by any clause shall not in any way be limited or restricted by the interpretation of any other clause.
- 2.2.2 **corporation** includes a corporation or other body corporate and a body of persons (whether unincorporated or not) including any entity created by virtue of statute and a limited liability company as defined under the Companies Act 1993;
- 2.2.3 **person** and words importing a person or persons include a company, firm, organisation or trust and any state, government or governmental agency;
- 2.2.4 Words in the singular include the plural and vice versa;
- 2.2.5 Reference to any Act of Parliament (or any provision of any Act) includes any provision which replaces, consolidates or changes it;
- 2.2.6 Each power given to the Trustees by this Deed is to be read independently and its meaning is not limited by reference to any other clause or sub-clause;
- 2.2.7 Words importing one gender include the other genders;
- 2.2.8 Words denoting natural persons include companies, corporations, firms, partnerships, joint ventures, associations, organisations, trusts, states or agencies of state, government departments, state-owned enterprises and municipal authorities in each case whether or not having separate legal personality; and
- 2.2.9 Reference to a clause is, unless otherwise specified, a reference to a clause of this Deed.

## 3. Declaration of Trust

- 3.1 The Trustees declare and acknowledge, that the Trustees shall hold the Trust Property upon the trusts, and with and subject to the powers and discretions, contained or implied in this Deed.

## 4. Charitable purposes

- 4.1 **Purposes:** The Trustees shall hold the Trust Property upon trust to pay or apply in New Zealand the income and the capital of the Trust Property in any manner whatsoever in the furtherance of its charitable purposes, including without limitation, for the furtherance in New Zealand of the religious, charitable, social and educational work and Mission of the Methodist Church of New Zealand, and at all times having regard to the needs, work and Mission of Te Taha Māori.
  - 4.1.1 To undertake the investment of Trust Property at all times having regard to the social and charitable benefit to the Mission of Te Taha Māori and the Methodist Church in New Zealand and those with greater needs in our society.

- 
- 4.1.2 To ensure that Te Taha Māori is in a financial position to give effect to its Mission.
  - 4.1.3 To engage, solely or in conjunction, with Church related entities and other entities, in investment and development projects, including in respect of social housing, community and socially beneficial initiatives, in order to provide support and assistance to the Mission of Te Taha Māori, the Methodist Church in New Zealand and those with greater needs in our society, while ensuring the financial viability of the Trust.
  - 4.1.4 The Trustees recognise that, subject to any decision of Conference, it is the role and responsibility of Te Taha Māori Property Trust, to give effect to the Methodist Church's bicultural journey insofar as it relates to Trust Property and to be the vehicle by which relationships with mana whenua are recognised. In doing so the Trustees may liaise with such entities, including Te Taha Māori, as they see fit.
  - 4.1.5 To carry out such redress and/or restitution in respect of property held by the Church as the Trustees, in liaison with such entities as the Trustees may determine as appropriate from time to time.
  - 4.1.6 Such other charitable purposes which the Trustees may from time to time identify and determine, provided always that those purposes may properly be regarded as charitable purposes according to the law of New Zealand.
- 4.2 **Means of achieving purposes:** The Trustees may, in order to achieve the purposes of the Trust, in addition to all other powers vested in the Trustees undertake such activities and enterprises as may be necessary or desirable including to:
- 4.2.1 Ensure the Trust retains its ability to act as a long-term investment vehicle that will permit, by way of prudent investment, an ongoing ability to sustain and give effect to its purposes.
  - 4.2.2 To liaise with Te Taha Māori in respect of their immediate and long term budgeting and financial needs and, insofar as the Trustees may do so, having regard to their other obligations, to ensure that the Mission of Te Taha Māori are able to be given effect. This may include the provision of assistance and guidance to Te Taha Māori in respect of its planning, expenditures and investments.
  - 4.2.3 Develop such strategic plans for the Trust to best give effect to the purposes of the Trust, including in respect to investment strategy. In developing such plans, the Trustees shall first liaise with Te Taha Māori in respect of their strategic plans, and shall take into account the views of Conference and such other organisations within the Methodist Church as the Trustees see fit. Where real property is being acquired or disposed of the Trustees shall consult with such other Committees or organisations within the Church as required under the Laws and Regulations.
  - 4.2.4 Having complied with clause 4.2.3, the Trustees shall assist Te Taha Māori to effect Te Taha Māori's strategic and annual plans. Such assistance can include but is not limited to, the provision of distributions, loans or other means of financial benefit.
  - 4.2.5 Utilise capital and income for investment and development projects, including in respect of housing, community and socially beneficial initiatives which provide a direct benefit, support and assistance to the Mission of Te Taha Māori, the Methodist Church in New Zealand and those with greater needs in our society.

- 4.2.6 Engage and enter into contracts with organisations with Church related entities, government, local council and other public bodies, limited liability companies, iwi, hapū and other community groups, private and commercial enterprises and other charitable and not for profit organisations to provide services that are directly connected with or ancillary to the purposes of the Trust.
- 4.2.7 The Trustees may enter into a process by which reconciliation and restitution may be achieved between the different parts of the Church and the wider community.
- (a) This process may include working with interested parties to ensure that such assets are dealt with in a manner which promotes the development and effective utilisation of the Trust Property with a focus on meeting the needs of the affected communities.
  - (b) The Trustees may determine the most effective means by which such is achieved, including the holding, developing, disposal and/or vesting of the Trust Property.
  - (c) In so doing the Trustees may consult with such entities or bodies, including Te Taha Māori.
  - (d) Where land is being conveyed as part of such a process then a land story or other suitable record of the property should be created and retained in the archives of the Church.
- 4.2.8 Make and provide such distributions, advances, loans, guarantees and other means of assistance to organisations within the Methodist Church as the Trustees determine as being in order to give effect to the Mission and Purposes of the Trust.
- 4.2.9 Seek, raise, accept and receive subscriptions, donations, grants, subsidies, gifts, legacies, loans and bequests in money, in kind or partly in both;
- 4.2.10 Employ, engage or procure contracts with persons to assist in achieving the purposes of the Trust;
- 4.2.11 Receive grants and other financial assistance from other charitable trusts, societies, persons or entities;
- 4.2.12 Establish programmes for the assistance of eligible persons or entities;
- 4.2.13 Acquire, hold, convert, lay out, improve, establish, and maintain any premises of whatever nature or tenure;
- 4.2.14 Acquire, modify, improve, lease, distribute, or use in any way plant, equipment, goods, and material of any nature;
- 4.2.15 Subsidise, encourage, and co-operate with any other person, organisation, or group (whether incorporated or not) sharing similar charitable objects as the Trust;
- 4.2.16 Right to insure against claims and to take out such insurances as may be deemed necessary to enable the purposes of the Trust to be given effect;



4.2.17 Undertake such other activities and enterprises as the Trustees may decide will further the purposes of the Trust.

## 5. Duties of Trustees

### 5.1 **Mandatory Duties:** The Trustees have the following duties:

- 5.1.1 To know the terms of the Trust;
- 5.1.2 To act in accordance with the terms of the Trust;
- 5.1.3 To act honestly and in good faith;
- 5.1.4 To act to further the permitted purpose of the Trust, in accordance with the terms of the Trust.
- 5.1.5 To exercise their powers for a proper purpose.

### 5.2 In performing the mandatory duties, the Trustees must have regard to the context and objectives of the Trust.

### 5.3 **Default Duties:** Unless otherwise modified or excluded by the terms of this Deed or any subsequent variation in accordance with clause 21.1, the Trustees have the duties set out in sections 29 to 38 of the Trusts Act 2019 (**Act**). The Trustees record that the following default duties have been expressly modified or excluded by the terms of this Deed.

- 5.3.1 The duty to exercise the care and skill that is reasonable in the circumstances, having regard to any special knowledge or experience that the trustee has or is expected to have by virtue of their profession (contained in section 29 of the Act) and to invest prudently (contained in section 30) of the Act have been modified by clause 6.3 of this Deed.
- 5.3.2 The duty not to profit (contained in section 36 of the Act), the duty not to act directly or indirectly for the Trustees' own benefit (contained in section 31 of the Act) and the duty to act for no reward (contained in section 37 of the Act) have been modified by clauses 13 and 14 of this Deed.
- 5.3.3 The duty to avoid conflict of interest contained in section 34 of the Act has been modified by clause 12 of this Deed.
- 5.3.4 The duty to act unanimously contained in section 38 of the Act has been modified by clauses 9, 10 and 21 of this Deed.
- 5.3.5 The following default duties are hereby excluded:
  - (a) The duty not to bind or commit a Trustee to a future exercise of a discretion contained in section 33 of the Act;
  - (b) The duty of impartiality contained in section 35 of the Act.

5.3.6 The following default duties have not been modified or excluded and will apply by default:

- (a) The duty to consider the exercise of power contained in section 32 of the Act.

## 6. Powers and discretions of Trustees

6.1 **Powers:** To achieve the objects of the Trust the Trustees shall have in the administration, management and investment of the Trust Property all the rights, powers and privileges of a natural person, and, subject always to the trusts imposed by this Deed, may deal with the Trust Property as if the Trustees were the absolute owners of and beneficially entitled to the Trust Property, and accordingly, in addition to any specific powers vested in the Trustees by law, in dealing with the Trust Property or acting as Trustees of the Trust the Trustees may do any act or thing or procure the doing of any act or thing or enter into any obligation whatever, including, without limitation, exercising unrestricted powers to borrow and raise money, and to give mortgages, other securities and guarantees.

6.2 **Discretions:** Except as otherwise expressly provided by this Deed, the Trustees may exercise all the powers and discretions vested in the Trustees by this Deed in the absolute and uncontrolled discretion of the Trustees, at such time or times, upon such terms and conditions, and in such manner as the Trustees may decide.

6.3 **General Duty of Care and Investment discretion:** In exercising their powers of investment the Trustees may acquire any property, or retain or deal with any property which from time to time comprises the whole or part of the Trust Property, notwithstanding that any act or omission by the Trustees in the exercise of those powers and discretions would be, or could be, contrary to the principles governing the investment of the Trust Property set out by law. In the exercise of their powers, the Trustees are to have regard to the purposes of the Trust and such purposes are to form the basis of the principles governing the investment of the Trust Property. In administering the Trust and in exercising their discretion with regards to investment, the Trustees shall only be held to such a degree of care and skill that is considered to be the minimum required at law. This clause modifies sections 29 and 30 of The Trusts Act 2019 and any future legislation relating to the imposition of a higher standard of duty of care, including the exercise of any deemed knowledge or experience, upon the actions of the Trustees.

## 6.4 Investment principles

6.4.1 In making investments of Trust Property, the Trustees shall have regard to the Church's Mission and principles of ethical investment from time to time.

6.4.2 The Trustees have authority to invest any or all of the Trust Property as they think fit, at any time.

6.4.3 Sections 29 and 30 of the Act will not apply to the investment of the Trust Property. When exercising any power to invest the Trust Property, the Trustees must exercise the care and skill that is reasonable in the circumstances and need not take into account any matters set out in section 59 of the Act. In making any such investments, the Trustees are expressly authorised to consider whether such investments align with the purposes of the Trust as set out in this Deed. With regards to the investments the Trustees choose to make, or decline to make, as a

result of such considerations, the Trustees shall not be liable for any claim under sections 29 and 30 in respect of such decision.

- 6.4.4 The previous sub-clause is to be treated as a modification and exclusion under section 28 of the Act in respect of investment of Trust Property but the Trustees must invest in good faith.
- 6.4.5 The Trustees will not be held liable for any loss or liability resulting from investment in accordance with the purposes of the Trust, any of these general investment principles, adherence to the Church's Mission, principles of ethical investment and the clauses which follow. The Trustee will be indemnified out of the Trust Property in each such case.
- 6.4.6 The clauses which follow are intended only to extend and amplify these investment principles and to avoid any doubt. Nothing in the following clauses is to be read so as to limit the wide applications and intentions of these investment principles.

## 6.5 Freedom to invest

- 6.5.1 The Trustees need not diversify investments or maintain a balanced investment strategy.
- 6.5.2 The Trustees may retain land or interests in land or bank deposits or bank accounts or any other type of investments as the sole or predominant asset class in the Trust Property.
- 6.5.3 The Trustees may adopt a portfolio approach to investment, with or without taking advice.
- 6.5.4 The Trustees need not invest so as to balance the interests of income and capital beneficiaries. It may hold wasting assets or those which produce little or no income.
- 6.5.5 The Trustees may delegate investment decisions, management or allocation to a professional investment manager or adviser or a trustee corporation.
- 6.5.6 The Trustees will not have any duty to insist on payment of dividends or distributions from any company they have an interest in.
- 6.5.7 The Trustees will at all times be entitled, as of right, to a set off of the type specified in section 129 of the Act, as if this had already been approved by the court in respect of the entire Trust Property.

- 6.6 **Onerous property:** The Trustees will not be bound to accept or take the transfer of any company shares which are not fully paid up, or of any leasehold property, or of any other property which is or may be subject to a liability which could result in the registered or legal owner of such property incurring a liability. The Trustees are expressly permitted to hold interests in property which may be of a wasting or speculative nature. This shall include, but is not limited to, long term leases of land, reversionary rights and ground leases.

## 6.7 Shareholdings

- 6.7.1 The Trustees need not interfere or be involved in any way in managing or supervising the business of any company or incorporated body which the Trustees may hold shares in.
- 6.7.2 This clause applies no matter what proportion of the total capital of the company is held by the Trustees.
- 6.7.3 The Trustees will be entitled to leave all the operation of that business to the directors of the company or incorporated body, unless they actually know that a director has acted dishonestly or has misappropriated money as director.
- 6.7.4 The previous sub-clause applies to paying dividends or deciding not to pay dividends, and all other aspects of operation of the business.
- 6.7.5 No one who has any entitlement or interest in the trust, will have any authority to insist on dividends or distributions being paid to the Trust.

## 6.8 Businesses

- 6.8.1 The Trustees may acquire, commence or carry on any type of business either alone or in a partnership including in a joint venture with such commercial, for profit, not for profit, government, charitable or other entity or with any person or persons, for such time as the Trustees think fit. The Trustees may use any part of the Trust Property as capital in the business and employ anyone in the business that the Trustees think fit.
  - 6.8.2 The Trustees will not be liable for any loss caused by carrying on the business. The Trustees may meet any business losses for any accounting period out of the income and capital of the Trust Property in such proportions as the Trustees thinks fit.
- 6.9 **Business termination:** The Trustees may wind up or agree to the winding up, of any partnership, joint venture or other business, or to the withdrawal of the Trustees from such partnership, joint venture or business on any terms and conditions that the Trustees think fit.

## 7. Application of Trust Property

### 7.1 The Trustees:

- 7.1.1 may, in any one year, use or apply, or decide not to use or apply, the income of the Trust Property for all or any of the purposes of the Trust;
- 7.1.2 may, in any one year, use or apply any capital of the Trust Property for all or any of the purposes of the Trust without first using or applying the whole or any portion of the income of the Trust Property for that year;
- 7.1.3 may, in any one year, set aside reserves or accumulations for future use or application.

## 8. Trustees

8.1 The Trust shall be managed and administered by the Board. References in this Deed to the roles, duties, powers and procedures regarding Trustees shall be deemed to apply to all members of the Board.

8.2 **Number of Trustees/Board Members:** The number of Trustees or members of the Board shall not be less than five and not more than 7, subject to the following:

8.2.1 Where the number of Trustees is less than five, but three or more Trustees remain in office, then the Trustees may carry out their duties for a period of not more than six months from the date at which the number of Trustees changes to less than five. At the expiry of such six month period, if the number of Trustees has not been returned to five or more then the Trustees shall not be permitted to take any actions other than those required to appoint additional Trustees to return the number of Trustees to five or more.

8.2.2 If at any time the number of Trustees drops to less than three then the Trustees shall not be permitted to take any actions other than those required to appoint additional Trustees to return the number of Trustees to three.

8.3 **Cessation of office of Trustees:** Any person shall cease to be a Trustee if he or she:

8.3.1 resigns as a Trustee in accordance with this Deed; or

8.3.2 fails or neglects to attend three consecutive meetings of the Trustees without leave of absence, unless it appears to the other Trustees at their first meeting after the last of such absences that there is a proper reason in each instance for such non-attendance; or

8.3.3 becomes of unsound mind or becomes a person in respect of whose affairs an order under the Protection of Personal and Property Rights Act 1988 is made, or otherwise becomes unfit or unable to act as a Trustee; or

8.3.4 becomes insolvent or commits an act of bankruptcy; or

8.3.5 dies; or

8.3.6 is removed from office by Conference in accordance with the terms of this Deed.

The Trustee concerned shall cease to hold office in a case where sub-paragraph 8.3.2 applies from the date of the first meeting of Trustees after that Trustee's third consecutive absence without leave, and in cases where any of sub-paragraphs 8.3.3 to 8.3.6 apply from the date of the event mentioned.

8.4 **Resignation of Trustee:** A Trustee may resign by giving not less than thirty days (or such shorter period of notice as the Trustees may accept) notice in writing to the other Trustees or to the Secretary of the Trust. Upon the expiry of such notice the Trustee so resigning shall cease to be a Trustee of the Trust, except as to the acts and deeds necessary for the proper vesting of the Trust Property in the continuing or new Trustees, which acts and deeds shall be done and executed at the expense of the Trust Property.

- 8.5 **Removal of Trustee:** Notwithstanding anything contained or implied in this Deed, a Trustee may at any time be removed as a Trustee of the Trust by a resolution of Conference, if in the opinion of Conference the continuation in office of the Trustee so removed shall not be in the best interests of the Trust. For the avoidance of doubt, any such opinion reached by Conference will be a ground for the removal of a trustee for the purposes of section 103(2) of the Trusts Act 2019, as are each of the matters described in clause 8.3 of this Deed.
- 8.6 **Effect of removal of Trustee:** Upon the removal of a Trustee from office, that person so removed shall cease to be a Trustee of the Trust, except as to the acts and deeds necessary for the proper vesting of the Trust Property in the remaining Trustees which acts and deeds shall be done and executed at the expense of the Trust Property.
- 8.7 **Appointment of Trustee:** The power of appointment of a new or additional Trustee shall be vested in Conference after having received a recommendation from the Board. The Board's recommendations to Conference shall be by way of a consensus decision process.
9. **The Board**
- 9.1 The Trust shall be managed and administered by the Board.
- 9.2 The Board shall comprise a minimum of four (4) persons appointed by Conference together with the Tumuaki Te Taha Māori or the Tumuaki's successor in title.
- 9.3 The Board shall where possible, always comprise of two presbyters who shall be themselves members of Te Taha Māori and are not the Tumuaki Te Taha Māori. Where there are less than two such presbyters, then such presbyter who is Te Taha Māori shall be appointed. There shall always be at least two presbyters who are members of the Board. There shall always be at least an equal or greater number of members of the Board who are members of Te Taha Māori.
- 9.4 In determining its recommendations to Conference, the Board, subject to clause 9.3, may develop such procedures and attributes for selection as required of non-presbyter Trustees or Board members from time to time. The Board shall liaise with Te Taha Māori in developing such procedures.
- 9.5 In so doing the Board shall have regard to the experience, knowledge, expertise, and other relevant qualities of the current or proposed Trustees or Board members, including in respect of commercial matters or relevant knowledge of Trust Property. The Trustees or Board members shall consider whether additional or substitute Trustees or Board members may be required in order to ensure the Trust Property can be effectively managed. Special Trust Advisors may be appointed for such term and on basis as the Board determines.
- 9.6 In preparing its recommendations to Conference regarding the appointment of Trustees or Board members, the Board shall advise Hui Poari of the persons being recommended for such a role. The decision of the Board in respect of its recommendations to Conference as to the appointment of Trustees or Board members shall be at its discretion.
- 9.7 The decision as to the Board's recommendations to Conference is determined by the Board by way of a consensus decision process.
- 9.8 The affairs and investments of the Trust shall be managed on its behalf by the Board, which shall administer and apply them in implementing the objects of the Trust. Whilst

incorporated as a Board the powers and discretions conferred upon the Trustees by law or by this Deed shall be conferred upon the Trustees as a trust board.

## 10. Management of the Trust

### 10.1 General:

10.1.1 The Trustees shall have the absolute management and entire control of the Trust Property.

10.1.2 The Trustees may from time to time appoint, remunerate and dismiss officers or employees of the Trust.

10.1.3 Any individual, whether or not a Trustee, may be appointed as an officer or employee of the Trust.

### 10.2 Meetings:

10.2.1 The Trustees shall meet to conduct business at such intervals as the Trustees may decide. The Trustees may invite to such meeting whatever other person or persons as the Trustees may decide will assist with their deliberations.

10.2.2 Except as expressly provided otherwise by this Deed any matter requiring decision at a meeting of the Trustees shall be decided by a consensus of the Trustees personally present on the matter.

10.2.3 Except as expressly provided otherwise by this Deed a resolution in writing signed by all the Trustees shall be as valid and effectual as if it had been passed at a meeting of the Trustees duly convened and constituted. Any such resolution may consist of several like documents each signed by one or more Trustees. Any such document sent by a Trustee by electronic means shall be deemed to have been duly signed by that Trustee.

10.2.4 Any Trustee may at any time give notice convening a meeting of the Trustees. Such notice shall be given by letter posted or sent by electronic means to each Trustee at least fourteen days before the date of the proposed meeting. The notice shall state the time and place of the meeting and, in sufficient terms, the nature of the business to be transacted.

10.2.5 In the event that the number of Trustees is less than five then the quorum for a meeting shall be three Trustees. In the event that there are five or more Trustees then the quorum for a meeting shall be four Trustees.

10.2.6 The contemporaneous linking together of the Trustees by telephone, audio-visual link or other electronic means of communication (**telephone**) shall constitute a meeting of the Trustees and the provisions of this clause as to meetings of the Trustees shall apply to such meetings provided the following conditions are met:

- (a) each Trustee shall be entitled to notice of such a meeting by telephone and to be linked by telephone for the purposes of the meeting;
- (b) each of the Trustees taking part in the meeting by telephone must be able to hear each of the other Trustees taking part during the whole of the meeting;

- (c) at the commencement and conclusion of such meeting each Trustee must acknowledge the presence of each Trustee for the purpose of a meeting of the Trustees being held;
- (d) a Trustee may not withdraw from such a meeting unless that Trustee has previously obtained the express consent of the Chairperson of the meeting to do so;
- (e) a Trustee shall be conclusively presumed to have been present and to have formed part of the quorum of such a meeting at all times during the meeting by telephone unless that Trustee has previously obtained the express consent of the Chairperson to withdraw from such a meeting.

A minute of the proceedings of any such meeting by telephone shall be sufficient evidence of such proceedings and of the observance of all necessary formalities if certified to be a correct minute by the Chairperson of the meeting.

### 10.3 Chairperson and Deputy Chairperson:

10.3.1 The Trustees shall elect one Trustee to act as Chairperson, either from year to year, or for such period as the Trustees may decide.

10.3.2 The Trustees may also appoint one Trustee to act as Deputy Chairperson either as the need arises or from year to year or for such term of years as the Trustees may decide. In the absence of the Chairperson the Deputy Chairperson shall have and may exercise all the powers of, and shall perform all the duties, of the Chairperson.

10.4 **Secretary:** The Trustees may appoint a Secretary who may be honorary, or may be a full-time or part-time employee of the Trust. The appointment of a Secretary does not, unless otherwise stated, confer on such person the role of Trustee.

10.5 **Treasurer:** The Trustees may appoint a Treasurer who may be honorary, or may be a full-time or part-time employee of the Trust. The appointment of a Treasurer does not, unless otherwise stated, confer on such person the role of Trustee.

10.6 **Minutes:** Minutes of the proceedings of all meetings of the Trustees shall be recorded in a book either physically or digitally to be kept for that purpose by the Secretary and shall be signed by the Chairperson of the meeting at which the minutes are confirmed. Every such minute purporting to be so signed shall be prima facie evidence of the matters recorded. If the Trust does not have a secretary at any time, the Chairperson may nominate any person whether or not a Trustee to keep minutes.

### 10.7 Reporting

10.7.1 The Board shall develop a strategic plan for a time period of five years, or such other term as they see appropriate. The Board shall keep such plans under review.

10.7.2 The Board shall provide an annual report to Conference in writing, the contents of which are to be determined by the Board from time to time.

10.7.3 The Board shall provide a bi-monthly report to Hui Pōari, the contents of which are to be determined by the Board from time to time. The Board shall provide to Hui



Pōari copies of their strategic plan from time to time, upon such having been approved by the Board.

10.7.4 Hui Pōari may request such additional information and release of such information shall be determined as the Board sees fit. In determining whether to release such information, the Board's presumption should be to release such information in light of the principles of transparency. In the event that no agreement can be reached between the Board and Hui Pōari as to the provision of additional information, then such decisions shall be made by the President and this shall be final and binding on the Board.

10.7.5 Board members shall retain all information received by them in the course of their holding of that position as confidential. Such information shall only be disclosed as the Board may determine.

## 10.8 Delegation of Powers:

10.8.1 The Trustees may delegate, in writing, to any person or committee, whether or not a Trustee or Trustees, such of the powers of the Trustees as the Trustees may decide;

10.8.2 Any person or committee acting under delegated power shall act in accordance with the terms of this Deed and, in the absence of proof to the contrary, shall also be presumed to be acting within the terms of the delegation;

10.8.3 The Trustees may revoke, in writing, wholly or partly any delegation of the powers of the Trustees at any time;

10.8.4 Subject to any directions given by the Trustees, any person or committee to which any powers of the Trustees have been delegated may conduct that person's or the committee's affairs as that person or the committee may decide;

10.8.5 The Trustees may, in delegating the powers of the Trustees, provide restrictions or rules by or within which such delegated powers are to be exercised.

10.9 **Bank account:** The Trustees shall keep an account or accounts at such bank or banks as the Trustees may decide. Mandates, transfers, withdrawals and authorities shall be signed or endorsed, as the case may be, by such person or persons (including in all instances at least one Trustee) as the Trustees may decide.

10.10 **Accounts and audit:** The Trustees shall cause true accounts for each year to be kept in such manner as the Trustees may decide of all receipts, credits, payments, assets and liabilities of the Trust Property and all such other matters necessary for showing the true state and condition of the Trust. The accounts of the Trust may, at the Trustees' discretion, be audited once in each year by a chartered accountant (not being a Trustee) appointed in that capacity by the Trustees.

## 11. Liability and indemnity of Trustees

11.1 **No liability of Trustees, with exceptions:** No Trustee or former Trustee or officer of any Trustee or former Trustee shall be liable for any loss to the Trust Property not attributable to that Trustee's or officer's own dishonesty, the wilful commission or omission by that Trustee or officer of an act known by that Trustee or officer to be a breach of trust or the Trustee's

gross negligence. No Trustee or officer shall be bound to take any proceedings against a co-trustee or former Trustee for any breach or alleged breach of trust committed by such co-trustee or former Trustee or any officer of any co-Trustee or former Trustee.

- 11.2 **Indemnity of Trustees:** Each Trustee or former Trustee or officer of any Trustee or former Trustee shall be entitled to a full and complete indemnity from the Trust Property for any personal liability which that Trustee, former Trustee or officer may incur in any way arising from or in connection with that Trustee, former Trustee or officer acting or purporting to act as a Trustee of the Trust, provided such liability is not attributable to that Trustee's or officer's own dishonesty, the wilful commission or omission by that Trustee or officer of an act known by that Trustee or officer to be a breach of trust or the Trustee's gross negligence.

## 12. Interested Trustee

- 12.1 Any Trustee who is or may be in any other capacity whatever interested or concerned directly or indirectly in any property or undertaking in which the Trust is or may be in any way concerned or involved shall disclose the nature and extent of that Trustee's interest to the other Trustees, and shall not take any part whatever in any deliberations of the Trustees concerning any matter in which that Trustee is or may be interested other than as a Trustee of the Trust.

## 13. No private pecuniary profit for any individual, and exceptions

- 13.1 **No private pecuniary profit:** No private pecuniary profit may be made by any person from the Trust, except that:

13.1.1 any Trustee may receive full reimbursement for all expenses properly incurred by that Trustee in connection with the affairs of the Trust;

13.1.2 the Trust may pay reasonable remuneration to any officer or servant of the Trust (whether a Trustee or not) in return for services actually rendered to the Trust;

13.1.3 any Trustee may be paid all usual professional, business or trade charges for services rendered, time expended and all acts done by that Trustee or by any firm or entity of which that Trustee is a member, employee or associate in connection with the affairs of the Trust;

13.1.4 any Trustee may retain any remuneration properly payable to that Trustee by any company or undertaking with which the Trust may be in any way concerned or involved for which that Trustee has acted in any capacity whatever, notwithstanding that the Trustee's connection with the company or undertaking is in any way attributable to that Trustee's connection with the Trust.

- 13.2 **Trustees to comply with restrictions:** The Trustees, in determining all reimbursements, remuneration and charges payable in the terms of this clause, shall ensure that the restrictions imposed by the following clause are strictly observed.

## 14. Restrictions on benefits to and influence by interested persons

- 14.1 **Recipient not to influence benefits:** Notwithstanding anything contained or implied in this Deed, any person who is:

14.1.1 a settlor or Trustee of the Trust; or

14.1.2 a shareholder or director of any company carrying on any business of the Trust; or

14.1.3 a settlor or trustee of any trust which is a shareholder of any company carrying on business of the Trust; or

14.1.4 an associated person (as defined by the Income Tax Act 2007) of any such settlor, trustee, shareholder or director.

shall not by virtue of that capacity in any way (whether directly or indirectly) determine, or materially influence in any way the determination of the nature or the amount of any benefit or advantage or income or the circumstances in which it is or is to be received, gained, achieved, afforded or derived by that person.

14.2 **Professional account and influence:** A person who in the course of and as part of the carrying on of his or her business of a professional public practice shall not, by reason only of his or her rendering professional services to the Trust or to any company by which any business of the Trust is carried on, be in breach of the terms of clause 13.1.

## 15. Allocation of receipts

15.1 **Allocation of payments between capital and income:** If any dividend or distribution is received which in the opinion of the Trustees has been paid or made out of profits other than trading profits of the financial year in respect of which the dividend or distribution has been paid or made, the Trustees may decide how much of that dividend or distribution ought to be treated as capital and how much as income of the Trust Property. Such decision shall be made by the Trustees after considering the nature of the profit used to pay or make the dividend or distribution, and the account to which the dividend or distribution has been debited in the books of the person making such payment or distribution. The Trustees shall not be liable to any person in respect of the payment of any moneys in accordance with any decision made by the Trustees under this clause.

15.2 **No apportionment in respect of date of payment:** There shall be no apportionment as between capital and income of the Trust Property of rents, interest, dividends, or other periodic payments for the period current to the date of commencement of the Trust or for any other period current at the date upon which any interest created under the terms of this Deed commences or determines.

## 16. Appointment and removal of custodian trustee

16.1 The Trustees may at any time by deed appoint any appropriate corporation to be the custodian trustee of the Trust Property, or any part of the Trust Property, upon such terms as the Trustees may decide, or otherwise to act pursuant to the provisions of Section 67(1) of the Trusts Act 2019, and the Trustees may at any time by deed revoke any such appointment.

**17. Office of the Trust**

- 17.1 The office of the Trust shall be at such place as the Trustees from time to time may decide.

**18. Seal**

- 18.1 Upon incorporation under the Charitable Trusts Act 1957 the Trust may have a common seal which may be affixed by the authority of the Trustees previously given to any document requiring execution by the Trustees. Every such affixing may be attested by two Trustees and shall be sufficient evidence of authority to affix the seal.
- 18.2 No person dealing with the Trustees shall be bound or concerned to see or inquire as to the authority to affix the seal, or to inquire as to the authority under which any document was sealed or in whose presence it was sealed.

**19. Winding up of Trust**

- 19.1 If at any time the Trustees, with agreement by Conference, decide that for any reason it is no longer practicable or desirable to carry out the purposes of the Trust then the Trustees may, by a resolution decide to wind up the Trust and to vest the assets of the Trust in such one or more charitable bodies in New Zealand which have similar objects to the Trust, for their charitable purposes in such manner, upon such terms, and in such proportions as the Trustees may decide, provided that if the Trust is then incorporated under the Charitable Trusts Act 1957 the assets of the Trust shall be disposed of in accordance with the provisions of that Act.

**20. Alteration of terms of deed**

- 20.1 Conference may, by resolution, revoke, vary, or add to any of the provisions of this Deed, provided such revocation, variation, or addition is consistent with the charitable purposes of the Trust.

**21. Notice**

- 21.1 Any notice to be given to the Trust may be given in writing by:
- 21.1.1 Delivering, posting or sending by electronic means a copy to the registered office of the Trust; or

21.1.2 Delivering, posting or sending by electronic means a copy to the Chairperson or Secretary of the Trust.

**Executed as a Deed**

**Signed by The Conference of the Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa** in the presence of:

\_\_\_\_\_  
The Conference

\_\_\_\_\_  
Witness sign

\_\_\_\_\_  
Print name

\_\_\_\_\_  
Occupation

\_\_\_\_\_  
Address

**Signed by Harry Tawhai** in the presence of:

\_\_\_\_\_  
H Tawhai

\_\_\_\_\_  
Witness sign

\_\_\_\_\_  
Print name

\_\_\_\_\_  
Occupation

\_\_\_\_\_  
Address

**Signed by Tara Tautari** in the presence of:

\_\_\_\_\_  
T Tautari

\_\_\_\_\_  
Witness sign

\_\_\_\_\_  
Print name

\_\_\_\_\_  
Occupation

\_\_\_\_\_  
Address

Signed by **Keita Hotere** in the presence of:

\_\_\_\_\_  
K Hotere

\_\_\_\_\_  
Witness sign

\_\_\_\_\_  
Print name

\_\_\_\_\_  
Occupation

\_\_\_\_\_  
Address

Signed by **Arapera Ngaha** in the presence of:

\_\_\_\_\_  
A Ngaha

\_\_\_\_\_  
Witness sign

\_\_\_\_\_  
Print name

\_\_\_\_\_  
Occupation

\_\_\_\_\_  
Address

Signed by **Ngaire Te Ahu** in the presence of:

\_\_\_\_\_  
N Te Ahu

\_\_\_\_\_  
Witness sign

\_\_\_\_\_  
Print name

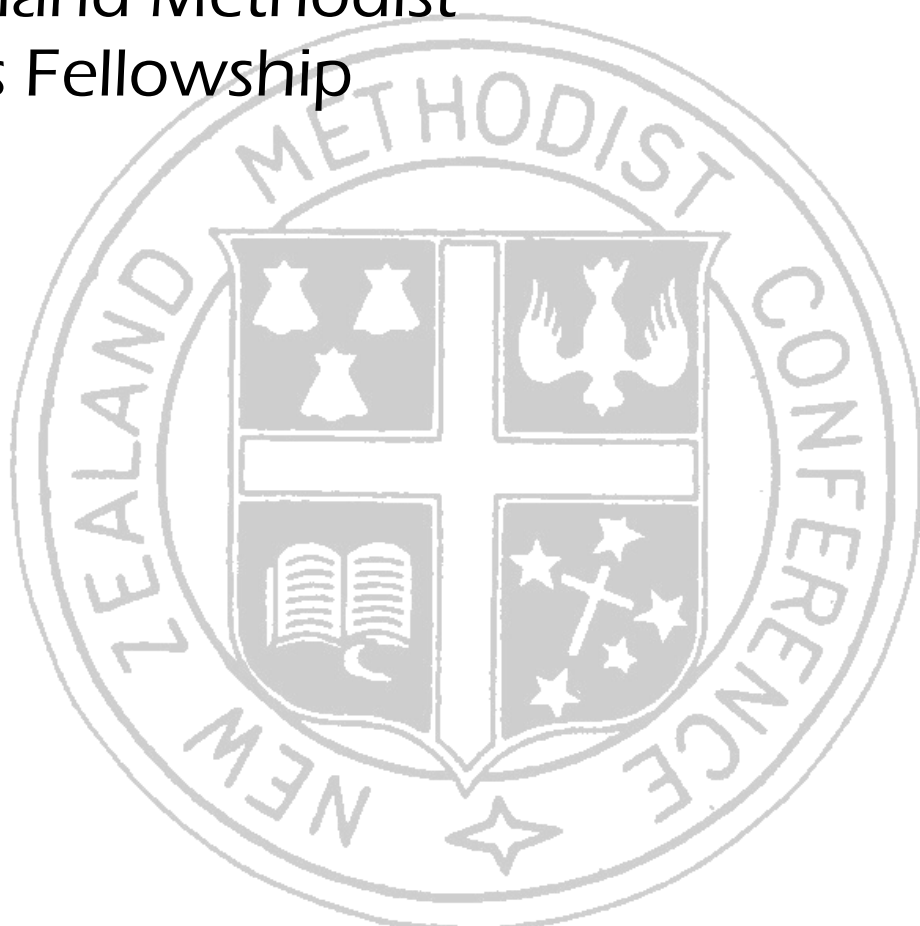
\_\_\_\_\_  
Occupation

\_\_\_\_\_  
Address

# B(ii)

## *Tauiwi*

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



# TAUIWI STRATEGY & STATIONING

## Vision Statement

*The Vision Statement for 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.*

## Strategy:

*To achieve this Vision, the Church will:*

- *Focus its people and finance resources in order to be innovative with its available resources/stewardship in the life of the diversity of the Church.*
- *Empower the people to live out the Vision by establishing cost-effective: - communication networks.*
- *Provide accessible education opportunities.*
- *Constantly evaluate its work against the Vision Statement.*

Adopted by Conference 2003

Tauwi Strategy and Stationing Meeting convened twice in 2024, in March and September. The purpose of the meeting is to address key mission priorities and strategic directions for parishes and Synods within the context of the Vision Statement of Te Hāhi Weteriana o Aotearoa. The meetings were guided by the leadership of President Rev. Peter Taylor and Vice President TeRito Peyroux-Semu, who began each session with devotions and reflections that set the tone for discussions.

## March Meeting: Reflection on Hope

In the March meeting, the Presidential team centred their devotional reflection on the theme of **Hope**. They shared various signs of hope observed during their visitations, highlighting significant milestones and initiatives, such as:

- The growth and engagement of rangitahi (youth),
- 40 years of bicultural commitment within the church, emphasizing the ongoing partnership,
- Climate justice initiatives,
- The proposed **Kai Hāpai role** aimed at supporting the church's mission,
- New ministry appointments,
- The potential release of PACT 2086 funds to support mission work,
- The establishment of the South Island Synod and the appointment of a new **Tumuaki** (Māori leader).

Their underlying message was encapsulated by the phrase: "**Seek and you shall find.**" They challenged attendees to ask, "What are we looking for?" emphasizing that whether we search for signs of hope or despair, we will find them. They reminded members to "be the disciples you are called to be by your baptism," reinforcing a call to active discipleship.

## September Meeting: Reflection on Te Tiriti as Covenant

In the September meeting, the focus shifted to **Te Tiriti o Waitangi** as a covenant. The Presidential team invited members to reflect on the biblical concept of covenant and how it relates to the church's commitment to partnership under Te Tiriti. The conversation deepened members' understanding of the church's bicultural journey, and its implications for Tauwi (non-Māori) leadership within the church.

## Strategic Conversations

Throughout both meetings, considerable time was dedicated to identifying mission priorities and strategic goals in line with the vision statement and strategy. To start this conversation, the question posed was: **What are the current social trends and changes in society that impact**



## how we are the Church in the 21st century?

Key trends identified included:

- Changing working patterns and lifestyles, with a transient society,
- The rise of celebrity culture and the dominance of social media,
- Shifts in how people engage with spirituality, such as shorter concentration spans, podcast listening, and sharing facilities with the community,
- The movement towards **people-focused ministry** over building-centric ministry,
- The prevalence of online shopping, retirement village life, and digital payment systems.

These societal shifts prompted deep reflection on the role of the Church and Tauiti leadership in adapting to the evolving needs of its members and wider society.

## Shared Values and Goals

The conversation also focused on the shared values and goals that help the church navigate this changing environment. Members explored questions such as:

- **What role do we play as Tauiti leaders in reinforcing and communicating our commitment to our strategic vision and strategy?**
- **How can we foster partnerships and shared resources between congregations?**  
Examples included partnerships in places like Kaitiaki, where Fijian and English-speaking congregations share resources and facilities.

## Key Strategic Themes

Some key themes that emerged from the strategic discussions this year were:

- **Authentic Partnership:** Members explored what true partnership between Tauiti and Te Taha Māori looks like, including cross-cultural collaboration, language sharing, and the development of Sunday school curricula that embrace diverse cultural backgrounds.
- **Long-term Commitment:** There was support for extending ministry development grants from three years to five or ten years, recognizing that longer-term commitments foster stability and growth.
- **PACT Fund Utilization:** The implications of the \$30 million PACT grant were discussed, particularly in light of new initiatives, the need for full time Synod Superintendency and pressures for many parishes who are now operating with part-time ministry appointments.
- **Reimagining Worship:** Members discussed remodelling worship to be more relational, honouring spirituality in diverse ways and reflecting the needs of 21st-century communities.
- **Ecumenical and Connexional Models:** The importance of working alongside Co-operative Ventures and other churches was emphasized, encouraging a deeper connection with the ecumenical landscape.
- **Mentorship and Support:** The need for a **sounding board and mentoring** was identified as crucial, especially as organic models of church leadership and relationships begin to unfold.

## The Role of Leadership

Tauiti leaders reflected on their role in reinforcing the church's strategic direction. The importance of building trust and credibility with Te Taha Māori was a recurring theme, as well as the need for collaboration between Synods, particularly in the South Island and Lower North Island where new structures are emerging.

The meetings underscored the importance of **partnership** and **shared vision**. As the church continues to navigate the challenges of a changing society, there was a call for leaders to walk together, fostering trust and encouraging deeper relationships between Tauiti and Te Taha Māori.

- **Geographic Synod boundaries:** The Synod Superintendents initiated discussions on Tauiti's strategic direction in preparation for the introduction of *Te Hāpai o ki Muri*. Past efforts to restructure Tauiti, including a 1999 restructuring report and subsequent amalgamations of synods, highlighted the need for change, but the upper North Island has

remained largely unchanged.

The current conversation focuses on the need to reconsider the number of geographic synods and the role of superintendency, considering challenges such as ministry deployment, synod and parish leadership, and the increasing multicultural makeup of Taiuiwi parishes. The Superintendents will continue the conversation in 2025 with the aim of implementing the outcome of the discussion on amalgamation by February 2026.

- **New Models of ministry:** Stationing noted that where synods are initiating new models of ministry there needs to be consideration of how this is recognised in our questions of Conference. Currently, questions focus on amalgamation and division – however new models are about collaboration and partnership. This is particularly so with the development of Te Whānau Weteriana o Taranaki. This ministry encompasses three synods and a rohe, along with ecumenical partnerships with Anglican, Presbyterian, and other denominations. It encompasses nine different faith communities all situated around the Maunga, symbolizing God as the source of life, with each faith community being a stream of living water. These communities maintain their unique identities while working collaboratively and connexionally in ministry. Taiuiwi Strategy has recognised the need to consider how best to recognise new initiatives during 2025 and will bring a recommendation to Conference 2025.

### **Nominations and Acknowledgements**

The nominations committee received the nominations from Synods for the Taiuiwi members of Council of Elders, Budget Task Group and Council of Conference. The committee were concerned at the lack of diversity within the nominations and asked Synods to reflect carefully when making nominations in the future. Taiuiwi named Deacon Margaret Birtles to be a member Council of Elders, Mrs Unaisi Tikoinaka and Mr Nasone Te'o to be Taiuiwi members of the Budget Task Group and Rev Michael Lemanu to be a Taiuiwi member of the Council of Conference. Taiuiwi Strategy took a moment to express our deep gratitude to Rev Setaita Veikune for her dedicated service and invaluable contributions during her time as Director Mission Resourcing, and in particular her leadership with Taiuiwi Strategy and Stationing. Setaita has been an essential part of our journey, bringing her skills, passion, and unwavering commitment. We wish her well for the future. We also expressed our thanks to Rev Dr Mary Caygill who has assisted Taiuiwi Strategy during 2024.

### **Conclusion**

The 2024 Taiuiwi Strategy and Stationing meetings highlighted the ongoing commitment to bicultural partnership, mission, and strategic growth. As the church adapts to societal changes and seeks to build authentic partnerships, the conversations initiated in these meetings provide a roadmap for future ministry and leadership. The challenge now is to continue fostering relationships and encouraging collaborative efforts across all areas of the church's life and mission.

### **Suggested Decisions:**

1. The report is received.
2. Conference acknowledges and thanks Rev Setaita Veikune for her leadership and dedicated service to Taiuiwi ministry through Taiuiwi Strategy and Stationing.
3. With a view to amalgamation, the Four geographical Synods (Auckland, Manukau, Northland, and Waikato-Wairiki) will enter into a process of consultation in line with the Law Book. In 2025 Taiuiwi Strategy will bring a report to Conference for implementation by February 2026.

## SYNOD REPORTS

### NORTHLAND

I am glad to write a report on behalf of the Northland Synod for this the occasion of our 2024 Methodist Conference. I am very aware of the fact that it has been a year of significant change for our Synod, while we continue to ask the question - "Does anyone know where we are going?"

While we seek to find relevant and appropriate answer to this question, we are engaging in addressing current issues facing the synod, which includes finding superintendent presbyter for 12 parishes with 3 fulltime stipend minister (soon to be 2) and one half time non stipend minister and the deteriorating parish properties with Methodist component.

On 16<sup>th</sup> of December 2023, the Northland Synod get together at Kaikohe to celebrate Rowan Smiley 11<sup>th</sup> year of being the Co-superintendent for the synod. It was a well-attended gathering, and the fellowship was exceptional, but the food was even better.

On the 9<sup>th</sup> of December 2023 Rev. David Balchin died suddenly while walking with his wife, Chris. The Rev David Balchin was an ordained Presbyterian minister, but he was serving part time as a Methodist Appointment to the Wellsford Co-operating Parish. Wellsford Co-operating Parish had special gathering to farewell the Rev. David Balchin's wife, Chris, on the 10<sup>th</sup> of March 2024. We very much appreciate the contribution that Rev David Balchin made to the life of the Northland Synod and ask that we will continue to hold Chris and their families in our thoughts and prayer.

After Rev. David Balchin passed away, Rowan Smiley was appointed by both Partner Churches to be the liaison person between the Wellsford Co-operating Parish and the Partner Churches. Rowan was given the task of working together with the parish to identify the future of their ministry. After their congregational meeting that was held on the 25<sup>th</sup> of February, it was decided that Rowan will be the chairperson for the congregational meeting, and he will work together with the parish council to make sure they follow the guidelines of both partner churches.

On June 9<sup>th</sup>, 2024, Wellsford Co-operating Parish meet to discuss the future of the Parish, and they agreed to dissolve the Union Parish, sell the buildings, sought independent legal advice about the dispersal of Parish funds and for the parish to go into recess from the 7<sup>th</sup> of July 2024. A Commission Committee was formed to make sure that all guidelines and rules of UCANZ be followed. The Parish now is in recess, a deconsecration service was held on the 11 of September and arrangements to sell the complex is in progress.

On Friday 5<sup>th</sup> of January 2024 Diane Paterson died at Kawakawa Hospital aged eighty-four. Diane was for some years a member of the Methodist General Purposes Trust Board and, many conference subcommittees but she contributed to the life of the Northland Methodist Synod for a long time and her last involvement with a synod activity was attending our last synod gathering.

Rev. Freddy de Alwis, after serving as the superintendent minister for both St. John Co-operating Parish and Kaurihohore Kamo Co-Operating Parish for some time now, has put forward his name to go through the stationing process seeking a fulltime appointment for 2025.

St. John Co-operating Parish, following consultation with members of the Congregation during January and February 2024, Parish Council members met again with the congregation on Sunday 3 March and agreed on the following decision: (1) That the parish will not proceed with the stationing process for the 2025 year and that the remainder of 2024 be used as a year of discernment (2) All members of the Parish much engages as they consider a wider view of their ministry needs and seek a new vision regarding the shape of their future ministry.

Kaurihohore Kamo Co-Operating Parish, following much discussion and prayer, the Parish Council and Parish members have made the decision not to be on stationing for ministry in 2025. The Parish plan to use the time and their financial resources to discern the future for the parish, including their mission to the community. They also plan to work together with St. John Co-

operating Parish whenever it is appropriate.

The Paparoa Congregation, of the Otamatea Co-operating Parish, had unanimously agreed to leave the Methodist Church, and thus the Co-operating Parish and become an independent congregation. Therefore, the Otamatea Co-operating Parish is now only having one congregation which is the one in Maungaturoto. The Synod Property Committee is now negotiating with the Paparoa congregation on their financial contribution to the Parish while they used the Parish's properties at Paparoa. Positive ecumenical conversation is currently happening in Maungaturoto and could have some positive implication to the Otamatea Co-operating Parish future ministry.

South Hokianga Co-operating Parish decided to explore the possibility of having a minister. Options for ministry, according to the Methodist Law Book, had been given to the parish and had been directed to explore the best option for the Parish. As of the time of writing this report, the parish has yet to decide which option to follow.

Church Together in Northland (CTN) continue to serve as a platform where all the churches in Northland can get together, share their experienced of ministry and resource the churches. CTN leaders agreed to do meetings twice a year and one of those two meeting would be focused on equipping the parishes members. On Saturday 16<sup>th</sup> of March 2024, Rev Dr Geoff New, who is the principal of Knox Centre for Leadership and Ministry (KCML), facilitated two seminars on journeying together. Looking at pastoral care and conflict resolution. Geoff brought insights from both his role in ministry formation and decades of experience in pastoral ministry.

On the 21<sup>st</sup> of September 2024, speakers from, Family Works Northern, Whangarei Care Centre and 155 were invited to inform the CTN members of the works they are doing around Northland. The lack of funding from the government to assist the works that these organisations are doing in Northland, were common amongst them. The challenge for churches around Northland is to see how they support the works of these organisations.

Some works had been done to allow for the selling of the Red-Hill Camp, but more works needed to be done before we seek the permission from the Administration Board to sell it.

Northland Synod is committed to building relationship and sharing resources with Te Taha Māori and other ethnic synods, as part of their quest to understanding where we are going as a Synod.

All in all, I give thanks to God, for the gifts offered by so many people and for the same faith shared by many and for the hope which keeps this synod going amid so many adversities.

*Malo 'Aupito and Aroha nui. Saikolone Taufu*

## **AUCKLAND**

### **New Expressions of Church and City Urban Development**

During 2016 and 2020, Auckland Synod held strategic planning days to re-imagine ministry in a rapidly transformed city environment. The result of these conversations was to support the pioneering of new expressions of Church in the north-west city areas of Waitoki and Hobsonville Point.

Waitoki has been an area of active Methodist presence for over a hundred years, but the congregation had dwindled down to three elderly ladies. The Whangaparaoa Parish engaged the Rev. Andrew Gamman to establish a new form of church using the Waitoki church site. Hobsonville Point is a new urban residential development built on the old Hobsonville Airforce base.

Since 2021 the Rev. Barry Jones has facilitated the gatherings of a small group in the area. The 'Discoverers' informal church has been meeting monthly at the Headquarters Community building located in Hobsonville Point. The Waitoki and Hobsonville Point projects have received funding from the Auckland Synod's Dream Fund and Mission Resourcing.

The projected population growth in Waitoki and surrounding areas will equate to the size of Hamilton city. In and around the Hobsonville Point and Whenuapai areas it is estimated there will be a population of some 81,000 residents.

### **A Strategy for Providing Ministerial and Lay Leadership to facilitate new expressions of Church in growing urban areas**

At the June 2024 meeting of the Auckland Ministerial Synod, the Rev. Barry Jones tabled a paper entitled, "Affirming an additional component in Ministerial training." In the paper Barry pointed out that in the four fulltime ministries and four Supernumerary supply ministry appointments he worked in, he was exercising an "inheritor's ministry." That is, in each of those appointments he inherited an existing congregation.

However, in pioneering new expressions of church in development urban areas there is no existing congregation to inherit and build on. Barry contended that while it is vital the core function of ministerial training remains on Biblical studies, theological education and pastoral care, a new component needs to be added. That component is developing skills and insights that will facilitate the development of fresh expressions of church in emerging urban developments. When the ministerial Synod finished discussing Barry's paper it resolved.

*"Acknowledging the discussion that took place at Ministerial Synod, the Synod Executive give a lead as to how: (a) Strategies can be development for promoting fresh expressions of ministry in growing urban areas within the Synod boundaries; (b) Presbyters and Lay people can be trained and resourced to provide necessary leadership."*

### **Parish Partnerships and Ministry Collaboration**

The catalyst for this strategic direction was provided by Rev. Dr Trevor Hoggard's discussion papers 'From Parishes to Circuits?' and 'Does anyone know where we are going?' There is recognition, if not universal acceptance, that continuing in the 'business as usual' mode will not help with the ministry and missional challenges we are facing. It is time to do things differently.

Thus, the Synod has intentionally deployed presbyteral resources across traditional parish boundaries and begun strategic planning with parishes to explore collaborative ways of using financial and properties resources. In the areas of Mt Albert, Mt Roskill and Waterview where there are key parishes of the Synod are located it is recognised an in-depth analysis of ministry needs and property redevelopment opportunities will be required over the coming years. The city fringe presents the most challenging, and yet, most rewarding opportunities for the Synod and Methodism to re-vision its place amidst the transformed urban landscape.

## **MANUKAU**

### **Synod Superintendency:**

The Manukau synod continues with the Co-Superintendency model, comprising of Presbyters and Lay team.

### **Strategy & Planning meeting**

The Executives met at Camp Morley for a time to korero and talanoa. We spent some time, reflecting, sharing and discussing two simple questions:

Who are we (as a synod)? and where are we (as a synod and communities)?

It was from the small group discussions and feedback, that allowed us to review our roles, ministry, mission and plan for the year ahead and beyond.

There were quite few ideas but for we want to focus on three main strategic projects.

- Children and Young People
- Re-connexion with Wesley College
- Methodist presence in Paerata Rise and surrounding Franklin communities.

### **Synods amalgamation**

The matter had been raised and discussed at synod level and by the Executives during the year.

Decision: Manukau synod does not support the proposal.

Historically, the three synods of Northland, Auckland and Manukau were combined previously, under the model, described as a Federation of Synod. Rev Norman Brookes was the first Combined Synod Superintendent then Rev Marilyn Welsh took over the role in 2014. In 2018, the combined synod came to an end, due to several issues that did not work.

### **Sharing Our Stories**

At synod meetings, we spend some time, sharing our stories of what goes on in the life of each Parish.

It's a joy and very encouraging to hear many great things going on in the life of parishes, as well as struggles.

### **Stationing 2024**

Mangere-Otahuhu Parish does not have a stationed presbyter. The Parish is managed and led by a ministry team, supported by one of the Co-Superintendents, as Parish Superintendent. Things are going well.

### **Property sharing matters:**

There are property sharing issues at two of the Parishes.

At the time of writing this report, we anticipate having some final matters finalised, including the formation of the Joint Property Committee, at one parish.

### **Camp Morley:**

The committee continues to work on some governance and administrative matters, otherwise the camp is operating ok.

*Rev Misilei Misilei, Mrs Jackie McGeorge, Amos Muzondiwa. Manukau Co-Superintendency Team*

## **WAIKATO WAIARIKI**

E nga mihi – e nga mana – e nga Reo, tena koutou, tena koutou, tena tatou katoa.

Malo e lelei, Bula Vinaka, Greetings and Talofa lava.

Over the past 12 months, as Co- superintendent's, Margaret Birtles and Tau Lasi, have been encouraged by the ongoing commitment of parishes and groups within synod to their mission and outreach.

There have been changes in Ordained leadership at Rotorua and Hamilton parishes. Also Co-operating parish appointments at Paeroa, Hauraki Plains, as well as oversight changes. Synod benefits from working together with leadership from Anglican and Presbyterian partners and supporting the 24 Co-operating and Union Parishes in the area,

It is good to see community outreach happening, and especially a new ministry initiative at Opotiki, as well as planning for use of Morrinsville facilities by the community youth organization Myouth. Another is Epworth camp and retreat Centre which is celebrating its 75<sup>th</sup> anniversary this year in October. The camp continues to have a variety of groups and is seen as an ideal place to stay. refresh was held at Epworth camp in June and was greatly appreciated by all who attended. Including members of the Rohe .Presentations by Rev Dr Arapera Ngaha and General Secretary Rev Tara Tautari on the Treaty of Waitangi and the Methodist Church Bi-cultural Journey.

There are ongoing demands for the property committee, as parishes consider their future property requirements or developments , financial assistance is offered where necessary.

As a synod we pay tribute to those who have passed away during this year. We give thanks for the

contributions of Revs David Ansell and Brian Eagle, Deacons Harvey Dalton and June Higham, and Methodist past vice-president, Mr. Alan Bettany

Synod is grateful for the Waikato Waiariki Unite (WWU), with its great leadership team, and the ongoing contact they make with young people in our parishes.

Looking ahead, synod will

- ensure all in ministry, including Perfumeries, are supported.
- continue to grapple with ways to provide support and encouragement to those parishes without ordained ministry,
- effective use of historic buildings,
- establishment of social housing on vacant land, as well as viability of parishes.
- Education and support for lay & ordained leadership, noting that at present synod has 2 probationers and a candidate for ministry.
- Consideration of different ways of being church
- Continue to be aware of ways to support climate justice.

Tau Lasi & Margaret Birtles.

## LOWER NORTH ISLAND

Ko te mihi tuatahi ki te Atua, nana nei nga mea katoa  
E ngā mate kua wheturangitia, hāere, hāere, hāere, atu rā  
E mhi ano ki te hunga ora, tēna koutou katoa  
E ngā iwi o nga moutere, e ngā iwi o nga hau e wha, tēnā koutou, tēnā koutou katoa

We acknowledge in fond memory all those of our whānau who have died since last conference and remember those members from our region who have given service to the church in many different ways. Some of whom were presbyters, some of whom were lay – all of whom gave their time, supported people, expressed their faith through their actions, being mentors and guides to those of us who follow. We remember their faces, we remember their presence and we remember their ministries.

### Synod Strategic priorities

The Lower North Island Synod continues to implement our vision with a focus of being bold, being relational and being connexional. This year began with a number of inductions. Rebuilding our ministry capacity has been a critical part of our strategy. The focus this year continues to build on our three key goals of:

1. **Resource Optimization:** Using financial and human resources to support ministry and mission while encouraging innovative responses.
2. **Partnership Development:** Building inclusive networks to empower communities.
3. **Learning Culture:** Ensuring parishes are well-resourced for effective ministry.

Leadership development (lay and ordained) has been a critical component. Again, we have sought a number of new positions from stationing 2024. In our area, we are mainly small urban areas, and our responses need to be focused on the context of each faith community. Our strategy is about encouraging local people to be the agents of transformation where they are already engaged. The Synod role is one of support and mentoring for this to happen.

This year there have been a number of key initiatives and developments:

## 1. **Workshops:**

Over the past year, LNIS has hosted workshops on critical areas such as:

- Te Tiriti (Treaty of Waitangi) – this has been in response to the question to Tauwiwi by Te Taha Māori from Conference 2022 and 2023. For us to respond to the question we have recognised the need to do some intentional work. We have started and there has been good feedback from parishes who have engaged with the common grace material. However, we are conscious of the need for more Methodist input and work is underway to develop this.
- Psychological First Aid – A group of presbyters and lay people participated in a workshop focusing on trauma responses. The course was led by Red Cross with all participants receiving a certificate. This was part of our response to Rekindling the Vā of Papatūānuku. We recognise the importance of competent trauma responses when disasters occur such as cyclone Gabrielle and the need for 'first aid certificates' to cope with trauma.
- Spiritual Wellness – Rev Dr Mary Caygill led a session with presbyters. Often, we are so focused on being busy, we forget the most critical aspect of looking after our own spiritual wellness. Further work will be developed in this area over the next year.
- Zine Creation – Creative ministry workshop led by one of our lay leaders encouraging us to express our theology in new and creative ways. The group who gathered were surprised at the results.

## 2. **Leadership Development:**

The Synod has considered a two-part leadership development approach.

- Support and mentoring for those engaged in year of discernment programmes, candidates for ministry and probationers. In an area that ministry can be isolated it has been important to focus on how best to support and mentor those beginning in ministry. This year we have been intentional about ensuring that a new presbyteral role will be created, combining half-time synod and half-time parish responsibilities from 2025. This role will intentionally collaborate with connexional partners, and other regional partners to develop leadership pathways and support.
- Developing a role that focuses on leadership development for the 20+ age group. The purpose is about cultivating leaders who will guide the church through dynamic and thoughtful ministry, seeking to work collaboratively and exploring models of ministry that fits for young people in our time and place. This year we have made a synod appointment for this position. The position has been developed by a group of young people in our region. The intention is to work regionally and in partnership. We look forward to sharing with the connexion the learnings and development of this new role.

## 3. **Taranaki Regional Ministry Initiative**

Last year we initiated a new project. This has become known as Te Whānau Weteriana o Taranaki. The Methodist parishes and Cooperative Venture partnerships in Taranaki work together as streams of living water, sustained by God, symbolized by Mt. Taranaki. The region is committed to a collaborative approach that strengthens the connexional nature of ministry.

In the first year of this new initiative there are some very encouraging signs. Parishes that have felt isolated and neglected are now enjoying the contact and support they are receiving. There is renewed energy and hope in the area and a willingness and eagerness to explore different ways of co-operating.

However, to develop this further we have recognised that additional people are required to be part of the leadership team (lay and ordained). We will expand this ministry team by adding two full-time presbyteral positions in 2025 to continue building community links, focusing on



young people, families, and growing communities.

The Lower North Island Synod continues its focus on cultivating a dynamic, innovative, and bold approach to ministry, particularly through leadership development and partnerships. With continued support, we aim to empower our region to flourish, shaping the future of our church with a strong, interconnected ministry.

*Nicola Teague Grundy, Synod Superintendent*

### **SOUTH ISLAND METHODIST SYNOD - *TE HINOTA WETERIANA O TE WAIPOUNAMU***

The coming together of the three South Island geographical Synods into the South Island Methodist Synod - *Te Hinota Weteriana o te Waipounamu* - happened on Saturday 27 January 2024 with our first Synod meeting in the morning. Our main focus for this meeting was getting to know each other and our parishes better. In the afternoon the inaugural Synod service was held, during which the new Synod Superintendent, Rev Dale Peach, was inducted.

Following the Saturday Synod gatherings the first South Island Synod School of Theology was held. The energy for this event came out of the March 2023 Synod meeting during which the members of all three English language Synods discussed coming together and what advantages there would be by making this move. It was acknowledged that one of the taonga the Otago Southland Synod had to offer the new Synod was their strong tradition of schools of theology. From this discussion a group of enthusiastic people committed to organising a School of Theology for 2024. The South Island Synod School of Theology is now called *Kete Aroha o Waipounamu* and was held over three days, from Sunday afternoon to Tuesday lunchtime. Four impressive and challenging speakers were organised, as well as workshops, and there was very positive feedback from the 50 attendees. Our 2025 *Kete Aroha o Waipounamu* is planned for 16-18 March – all are welcome!

One of the challenges we have had to work through is how we will meet together, and how often. We have held two hybrid Synod meetings this year with Synod members who live in Christchurch being invited to gather together, and everyone else joining the meeting via Zoom. We have two churches in Christchurch that can offer this technology. There are things we can still improve, but overall, this set up seems to be working well, with those Zooming into the meeting still having the opportunity for group discussions via Breakout rooms.

We expect our normal routine of Synod meetings will be a March in-person meeting in Christchurch, a hybrid meeting in August (and any other time an additional Synod meeting is required), and regional in-person gatherings in November. We have discussed holding our March in-person meetings in different locations but decided that this is not an effective use of resources considering the majority of Synod members reside in the Canterbury area.

We have started to work on the Synod's Strategic Plan and one of the important areas we have identified is the importance of supporting each other - be that parishes, Presbyters, Lay Preachers, or parish leaders. While great things are happening in parishes, it is a particular concern that many parishes are struggling financially. The majority of Parishes that currently have full-time paid ministry are wondering how much longer they will be able to afford this. While there is a possibility of parishes in the same city sharing Presbyters, this is not an option for areas where there is already only one Presbyterian. We need to do a lot of thinking and praying to work out how we can retain, or even if we can retain, a Methodist presence in all our current locations.

Another matter that has been raised is the importance of the Synod Superintendent being seen regularly around the whole Synod. What this means in practice still needs to be worked through. An effective Synod Executive, with representatives from all the synod regions, meets monthly via Zoom to work through the realities that are apparent now we are one large spread-out Synod.

One of the 'bright spots' within the Synod is the *fresh expression* that will begin in the growing Canterbury town of Rolleston next year. Since the Canterbury earthquakes, over a decade ago, Rolleston has grown immensely. This has resulted in a number of new churches being built in the

area, however none are offering a liberal theology. We do not intend to build a physically presence, therefore establish a ministry in Rolleston will not be easy and requires a long-term commitment, but this is a significant area of Canterbury that we can no longer ignore.

*Dale Peach, Synod Superintendent*

## **SINOTI SAMOA**

We give praise to our Heavenly Father for His never-ending love and care, for through Him everything has been made possible. He has brought us safely through yet another year of life – one filled with highs, lows, triumphs and challenges. Blessed be the name of our Lord.

Sinoti Samoa currently has nineteen parishes under its care. Each parish and congregation are linked to one of six regions (itumalo): Auckland, Manukau, Hawkes Bay, Gisborne, Taranaki and Wellington.

The current Sinoti executive officers are:

Superintendent	Rev Paulo Ieli
Secretary	Toleaofo TS Tuimauga
Treasurer	Feagaimaalii Naasona Te'o

**The 2024 Sinoti Samoa AGM** weekend was held at the St Pauls, Otara church from the 8<sup>th</sup> – 11<sup>th</sup> August 2024. The AGM theme was “O Iesu o le Ola – Jesus is LIFE”.

On Thursday 8<sup>th</sup> August the Ministerial Synod gathered for meetings. Wendy Anderson and Peter Van Hout were also able to attend and provide valuable connexional information pertaining to insurance, property and finances. A special gathering for young adults from around Sinoti Samoa was hosted during the evening at the Mangere Central church.

Other committees and groups within Sinoti met during the day on Friday 9<sup>th</sup>, before the official Sinoti AGM opening service took place in the evening. During the official opening ceremony, we paid tribute to all who had passed away since our previous AGM:

*Joseph Hardy Pirie (Henderson), Alaseu La'au Vili Moala (Henderson), Tofilau Leuluaialii Temukisa Lauaki (Henderson), Luisa Elia (Taeaomua), Aveolela Sinaleula Tuiletufuga (Panmure), Aufata Lomani Smalley (Magele Sasae), Masani Lesa Mua Faalaa (Manurewa), Alafaapae Faagase Puepuemai (Papatoetoe), Arieta Letelema'ana Paa'a Ioane (Papatoetoe), Vaimauga Talolevavau Epelu Malagamafaleupolu Unasa Perenise (Papatoetoe), Olione Logotaeao Tanielu (Hastings), Faumuina Togamau Toaga (St Mark Wesley), Faa'asu Tufuga (Wellington).*

At this AGM, we also held elections for our Sinoti Officers for the next 3 years. The officers appointed for the next 3 years (2025 – 2027) are:

<i>Superintendent</i>	<i>Rev Paulo Ieli</i>
<i>Secretary</i>	<i>Namulau'ulu Joshua Robertson</i>
<i>Treasurer</i>	<i>Feagaimaalii Naasona Te'o</i>

The commissioning service for the new officers and Sinoti committees will be held at St Pauls Otara on Saturday 8<sup>th</sup> February 2025.

Some key events that have taken place in the life of Sinoti Samoa during the last 12 months include:

## **Closing Service at St Johns Ponsonby**

In March 2024, a final service of thanksgiving was held at the St Johns Methodist Church building in Ponsonby, Auckland marking the end of an era. This site has been a place of worship for Samoan Methodists for over 50 years and was instrumental in nurturing the origins of Sinoti Samoa as we know it today.

### **Punavaiola – Hastings Parish Social Housing Project**

In March 2024, the Punavaiola Social Housing complex was officially opened. This was a collaboration between Hastings Samoan Parish and Wesley Community Action. The 12 new houses are now all occupied providing vital support for Pasifika families in the Hastings area.

### **Gisborne Ministry Support**

Our Gisborne Parish is currently without a presbyter and their membership is low. In light of this, Sinoti Samoa has organised a ministry support programme whereby each presbyter within Sinoti Samoa is allocated a weekend throughout the year to travel to Gisborne to fellowship, lead service, bible studies and provide general pastoral support.

### **30+ Ministry**

As mentioned briefly above, a special gathering was held in August for young adults (generally aged 30yrs+) from around Sinoti Samoa. We recognise that transitioning from the youth stage to the adult church within a Samoan context in Aotearoa is not always easy for many young adults, particularly for those born or raised in Aotearoa. Hence this initiative seeks to provide a means of supporting this important demographic so that they can develop and thrive within our Sinoti and Methodist Church of New Zealand.

### **Sinoti Samoa Mission Choir**

Our Sinoti Samoa Mission Choir, capably led by Rev Ieremia Amituanai and Rev Sioa Letalu has been busy this year. In July they competed in the World Choir Games (held in Auckland) by combining with the Auckland Pacific Gospel Choir to form the United Auckland Gospel Choir. They came away with a gold medal for the Gospel category. The Sinoti Samoa Mission Choir recently competed in the Musika Moana Choir competition placing 4<sup>th</sup> in this highly contested event.

### **Sinoti Samoa Tafa o Ata Project**

Sinoti continues to fundraise for its building project 'Tafa o ata' – a proposed multi-purpose facility that will cater for Sinoti Samoa gatherings and the wider community. We are extremely grateful to MCPC for ongoing guidance and support. Although we are somewhat dependent on future Council zoning plans, we continue to pray that this dream will become a reality.

### **The late Rev Utumauu Pupulu**

In September we bid farewell to Rev Utumauu Pupulu. His passing has left a huge void within Sinoti Samoa. His personality, humour, passion and enthusiasm for doing the Lord's work via Sinoti Samoa will be greatly missed. We continue to keep his dear wife Leu Pupulu and the family in our prayers.

*The year has not been without its challenges, particularly with regards to the use and management of church property shared by congregations within mixed parishes, which has unfortunately impacted adversely on mission and ministry. However, we note with hope that the draft Connexional Property Strategy paper has provided some guidance towards achieving a positive pathway going forward.*

*May the Holy Spirit continue to help navigate our waka through to calm waters.*

## VAHEFONUUA TONGA

### 1. STRATEGIC PRIORITY

Vahefonua Tonga in the July 2024 Synod Meeting approved our strategy for 2024 – 2026 based around four pillars of work that Vahefonua will be working on

## FOUR PILLARS OF OUR WORK

GROWTH	MINISTRY	PROPERTY	MISSION
<ul style="list-style-type: none"> <li>Church Planting</li> <li>Ministry Resources <ul style="list-style-type: none"> <li>Chaplaincy</li> </ul> </li> <li>Strategic Partnership <ul style="list-style-type: none"> <li>Connexional Office</li> <li>Other Synods</li> <li>Tertiary Education Providers</li> <li>Fakatoukatea</li> <li>Other Conference</li> <li>RSE Pastoral</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Ministries <ul style="list-style-type: none"> <li>Lautohi Fakasapate</li> <li>To'utupu</li> <li>Fanongo ki he U'i</li> <li>Akolotu</li> <li>Evangelio</li> <li>Kakai Tangata / Fefine / To'ulekeleka</li> <li>Kalasi Aho</li> </ul> </li> <li>Christian Education <ul style="list-style-type: none"> <li>Resource Development</li> <li>Leadership Training</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Congregation / Parish Property Committee</li> <li>Share resource and knowledge and opportunities</li> <li>Share contractor / Vendor information</li> </ul>	<ul style="list-style-type: none"> <li>SIAOLA</li> <li>Parish Health / Education Committee</li> <li>ECE</li> <li>Tokoni ki Tonga</li> </ul>
Finance Committee   Media and Communications   Komiti Fa'unga     Climate Change   Bi-Cultural			

### Growth Strategy

**Church Planting** - A key part of the Growth Strategy is planning of new churches in areas where there are Tongan families or communities but there's no Vahefonua Tongan Methodist presence. The Vahefonua strategy is about providing access and safe place for Tongan Families and individuals to fellowship with other Tongan families and have the opportunities to pray, share their faith and love of God in their Tongan Language.

**Ministry Development** - Dunedin and Oamaru are seeing growth and still a priority for Vahefonua to resource and have a presbyter stationed to look after Dunedin and Oamaru. The 2025 Stationing of the Presbyter to Christchurch will have oversight over Dunedin and Oamaru to progress the vision of having a presbyter in the future looking after the lower South Island region.

**Strategic Ministry** – Vahefonua Tongan continues to develop and build ministry partnership with regional synod to share resources and deliver ministry that is financially sustainable. Vahefonua Tonga is working in partnership with South Island Synod on the new model of partnership where for the Blenheim Methodist Parish where two parishes will operate as independent Parish (English Speaking under the South Island Synod and Tongan Speaking under Vahefonua Tonga) who will share property (Joint Property Committee) and cost for one full time presbyter. Vahefonua Tonga is also working with Lower North Island to implement a similar partnership for Palmerston North.

### MINISTRY PRIORITY

The Vahefonua Tonga ministries (Sunday school, youth, young families, women's, men's, music and evangelical are running their local programmes with the national programmes being developed like the national Sunday school exams and the youth leadership retreats.

- Sunday School Ministry launched their new Sunday School Syllabus for the next 3 years with dates set for the national Sunday School exams to be held on the first Sunday of December. This will be the first national Sunday School exams since the Covid – 19 Pandemic which cancelled the 2020 – 2023 Sunday School Exams. Vahefonua is forecasting 800 – 1000 Sunday School students to sit this year's Sunday School exam.
- During the Easter camp in April this year over 450 youths across the motu from Auckland down to Oamaru / Dunedin accepted the call to discipleship and are working together with the local church leaders supporting their journey as disciples of Christ. Part of the Vahefonua Ministry Development Strategy is the development of resource for local church leaders to support youth and anyone who has started their journey as a Christian or accepted the call to be a disciple of

Christ.

- iii. The Young Family Ministry has steadily been growing over the last couple of years that Vahefonua are developing leaders and resources to support and run programmes for young families and young parents.
- iv. The Evangelical ministry has started the prison visitation ministry in 2024. The Annual Easter camp attracted over 1,000 people attending the Easter camps across the motu. The Evangelical network is planning another camp for Labour weekend with programme to run on Saturday only.

## **PROPERTY PRIORITY**

The Vahefonua **Tonga Synod Property Committee** continue to meet with the local congregations who have construction projects currently being worked through the church and local government process. Vahefonua Tonga currently has a \$10M - \$20M Portfolio of constructions process that are at different stages in the project delivery cycle.

- a. Church and Hall Projects
  - i. East Tamaki Church (Building Consent phase) \$3M – 4M
  - ii. SAIONE Parish Papatoetoe (Building Consent Phase) \$2M - \$3M
  - iii. Glen Innes Church Refurbishment (Preparation for Resource Consent) \$1M – 1.5M
  - iv. Dominion Kingsland (Planning – Heritage Site) - \$12M – 18M
  - v. Northcote Tongan Methodist Church – Expansion of the Church - \$1M - \$1.5M
- b. Social Housing
  - i. Lotofale'ia Matani Kolo Phase 3
  - ii. Dominion Kingsland – 22 Apartment's
  - iii. Henderson – 6 Apartments
  - iv. Christchurch – Exploring what they could do with land behind the church.

## **MISSION STRATEGY**

- SIAOLA is the mission arm of Vahefonua Tonga with offices in Auckland and Gisborne. SIAOLA provides services around Financial Literacy / Home Ownership, Famili Va Lelei , Famili Ako lelei , Famili Mo'ui Lelei.
- Parishes and Congregations within Vahefonua are running local projects and programmers around Health Checks and Homework Centers. The mission strategy is about coordination of the different services being run at the Parish and Local congregations with a view to share information and resources.

## **TECHNOLOGY STRATEGY**

- Vahefonua Tonga as a National Synod continues to use technology as the Hybrid platform for our Synod Meeting. Our July 2024 Synod meeting was hosted by the South Island where Dunedin, Oamaru, Christchurch and Blenheim gathered in Christchurch while everyone from the North Island joined the meeting via ZOOM.
- Vahefonua Tonga has approved budget from PAC to develop a phone app called Falenga Meesi where users can access the daily reading and reflection, videos and notices of events happening around Vahefonua Tonga. The Target is to have the App available in Jan 2025

## **Professional Development**

On the weekend 9 – 11 February 2024 the Vahefonua Tonga School of Theology camp for all Vahefonua Stewards was held at Camp Morley. A total of 80 people (Stewards and their Partner) from Oamaru, Gisborne, Wellington, Hamilton and Auckland from 23 Churches attended the professional development camp. The training looked at their roles and responsibility to the church and presbyter stationed to their Parish but more importantly the opportunity to network and learn from each other.

Vahefonua Tonga is reviewing its School of Theology for the presbyters and will be looking at how other synods are providing / delivering their school of Theology programmes. The plan for the

2025 Theology for all Vahefonua Tonga Steward to be held at the same venue at Camp Morley and the School of Theology for all presbyters to be held in Wellington before the Ministerial Synod on 11<sup>th</sup> April and National Synod meeting on the 12<sup>th</sup> April 2024.

## **WASEWASE KO VITI KEI ROTUMA E NIU SILADI**

### **Introduction**

Ni sa bula vinaka and warm greetings to you all. We acknowledge and appreciate the bi-cultural partnership journey of the Te Hāhi Weteriana o Aotearoa in which Wasewase Ko Viti key Rotuma is part of its Tauivi partners in the wider church of our lout.

### **Lotu and its Strategic Directions**

In the spirit of its theme 'How do we sing the relevant songs of the Lord in the new wider lout landscape of Aotearoa?' We will continue to search for and nurture the lyrics of our song that harmonize with the visions and missions of Te Haahi Weteriana O Aotearoa. The relevant songs integrate our spiritual, social, and cultural songs from a Tauivi and a migrant perspective that portray '*to reflect and proclaim the transforming love of God revealed in Jesus and declared in the scriptures*' and work collaboratively so that we sing that song well in Aotearoa.

### **What have we done for the last few years?**

We firmly believe in the power and dynamics of talanoa in our lout partnership. We engage in collaborative dialogue and action to ensure that we can establish a contextually relevant song in this whenua that are theologically sound and practical. We also collaborate with our lout partners to secure worship space, a place where we can call our spiritual home away especially for our migrants' workforces who seek permanent residences and those who come for employment on work visas arrangements.

We have developed fellowships and churches from the southernmost island to Pickton. Approximately eight churches are situated in this area under the South Island. Plan to build two more parishes in the South Island between 2026/2027.

Currently, there are five parishes including the entirety of the North Island. We aim to establish two additional parishes in 2026/2027 to ensure that church-planting hymns are both loud and visible to individuals on the peripheries of these areas.

### **What do we anticipate in our talanoa and its intents of engagement?**

We are once more in the talanoa space to develop a novel approach to pastoral ministry aimed at delivering pastoral care to our RSE workers nationwide. It represents a contemporary variant of spiritual tunes.

### **Appreciation and Acknowledgement.**

We express our heartfelt appreciation to the late Rev. Siosifa Pole and the Mission Resources team for their extensive guidance offered to the Wasewase ko Viti kei Rotuma. To the Connexion Office, Trinity College, and our strategic partners for their indispensable support, which has greatly which has greatly enhanced our growth as a church in Aotearoa. We anticipate and hope for divine enablement for the new Te Hāpai ō ki Muri model about the future of our church.

Vinaka

*Rev Alipate Livani, Synod Superintendent, Wasewase Ko Viti kei Rotuma e Aotearoa.*



## NEW ZEALAND METHODIST WOMEN'S FELLOWSHIP



Nga mihi o te ra ki te whanau e hui mai nei. Kia tau te Rangimarie. Kia whakatapua tatou. Me nga mea e whakaponono ana tatou. Kia manaakitia mai matou. Mo tenei ra. Mauri Ora. Tena Koutou. Tena koutou. Tena koutou katoa. Malo e lelei and warm Pacific greetings to you all. Dear fellow sisters in Christ, it is with great pleasure to share with the wider church, our New Zealand Methodist Women Fellowship Unit report.

Our theme for 2023 -2025 is "Grow in Christ and be a life-giver". "Ka Whakamana tatou ia Ihu Karaiti, ka ora te tangata". Our theme is supported by Philippians 4:19: "And my God will meet all your needs according to the riches of his glory in Christ Jesus". This theme is also underpinned by our World Federation Theme as a fellowship "Go and bear fruit, fruit that will last". We are excited to share with you the latest updates within NZMWF thus far.

### Latest Update

The New Zealand Methodist Women's Fellowship (NZMWF) consists of 12 districts spanning the North Island to the South Island of Aotearoa. We have a paying membership of close to 1700 women, however a much larger number on a regional scale who engage in our events.



Over the course of 2022-2024, we have had a change in leadership. Both the current executive committee and the previous committee have highlighted the involvement of young women in the executive committee, bringing newfound life and hope to our work. Their efforts have expanded the scope of what our ministry can achieve, broadening our vision and impact.

We as a committee has put in a lot of effort to visit every district within our term. We have spent this year visiting half the districts and we are hopeful to meet with the rest next year. Connection has been a pivotal way in continuing the momentum of NZMWF and we thank God for providing our safe journeys and all the districts thus far for the amazing manaakitanga in their regions. Thank you, district leaders, for your leadership.

One of our greatest highlights this term was attending the South Pacific Area Seminar in Apia, Samoa. 74 delegates alongside our executive committee represented NZMWF. We also connected with the South Pacific Area President Olive Tanielu, her team and Guest Speaker General Secretary Rev. Tara Tautari. The Seminar was a well-informed gathering – with a high

focus on the commitment and further investment into the young women of our church. It was also a humbling experience, to join in fellowship with Unit Presidents across the South Pacific – Samoa, Tonga, Papua New Guinea, Solomon Islands, Australia and Fiji. In addition, we also attended with the World Officers, our current World President, Vice President, Treasurer, Secretary and past President from Africa, Europe, South America and Hong Kong. It was extra special to attend this Seminar with HRH Queen of Tonga, Nanasipau'u Tukuaho who is the current Tonga Women's Fellowship President. Thanks be to God on our travelling mercies and connection throughout this time.



We are also really looking forward to hosting World Assembly in 2026. Up to 1000 Methodist Women from fellowships around the world will join us in Auckland, celebrating and continuing the work of our Women's fellowship. New Zealand will be the hosting country, working closely with our World officers. Our Local Arrangements group will be convened by our current Vice President and World Federation Link – Simulata

Pope. This group will also have representation from all Women's fellowships in NZMWF. Please pray for our planning and the big task ahead.

### **Tributes:**

We remember with gratitude and with love, two pillars to NZMWF. May both their legacies continue in us.

The life of Susau Strickland who have called from this life in 2022. Susau was the National President of New Zealand Methodist Women Fellowship Unit in 2000-2002. She was also our Church Vice President in 1997. We give thanks for her life and the great memories that we have.

Dianne Claughton and her amazing working for NZMWF is also not lost upon us. Dianne was the National President 2018-2019. She was also on the Order of Stephens and her work within the Pacific is also strongly connected to the legacy she has built within the NZMWF. We remember her life, hope, and fond memories.

### **Core Business**

We continue with the general business of the fellowship, hosting Convention and Council of leaders' forums, alternating each year. Here, our national decisions are made and our National Council of Leaders this year, will announce the next executive team. The best way to stay updated is on our website under NZMWF. We thank the church for the great support in all our core responsibilities.



Despite our efforts to revive the Methodist Women's Fellowship to its pre-pandemic state, we continue to face numerous ongoing challenges. The sustainability of our fellowships across of



country has seen a decline active member, with more districts being disestablished in 2023.

Although a few districts have seen a decline in numbers, there is excitement across New Zealand with an increase in new members and younger women joining our Methodist Fellowship. We also learned new ways of fellowship by introducing and utilizing technology, such as having meetings online. This allowed us to stay connected and continue our work despite the challenges posed by the pandemic and the broad locality of our fellowships across the country.

### **Special Projects**



The New Zealand Methodist Women's Fellowship (NZMWF) funds two special projects annually: one for a local charitable trust and one for an international non-profit organization. Historically, these projects were managed in partnership with the Presbyterian Women's Fellowship. However, in 2023, the Presbyterian Women's Fellowship ended this partnership, and NZMWF now manages these projects independently. Christian World Service works closely with NZMWF, providing

recommendations for the international project.

For the 2024-2025 NZMWF's special project will be "Baby and Mother Health" for Palestinian and Syrian refugees in Jordan for our internal project and the Ronal McDonald House as our National Project.

### **Communication**

Quarterly, the President's newsletter which are sent out to district Presidents and secretaries, who then distribute them to local fellowships. These materials are also available on the NZMWF page of the Methodist Church website.

### **Grants and Scholarships:**

The New Zealand Methodist Women Fellowship (NZMWF) is very grateful to have the interest from the Smethurst Fund, Kurahuna Fund, and Friendship Scholarship Fund available to assist girls and women in widening their knowledge and giving them encouragement in their chosen fields. Smethurst funding is distributed in three terms yearly, and Kurahuna and Friendship scholarship funding are rolled out annually.

We acknowledge our South Pacific Youth Leader chosen to be part of the SPA Young Women's programme who also attended this in Samoa, Lynne Vatau. Join us in prayers for her vibrant future ahead.



### **Moving forward**

As the aim of NZMWF is to unite all in prayer, study, fellowship, and service; we continue to find different ways to connect with a specific focus on our young women. It has been a humbling experience to lead this term's current Women's fellowship for our country. We need to continue breathing life to our fellowship and to continue our legacies working with more young women. May the Good Lord continue to guide the work and vision of NZMWF in the future.

Grow in Christ and be lifegivers,

Tu'a 'ofa atu,

*Lesieli Tiulipe Pope, NZMWF President 2023 – 2025*

### **Our committee as follows:**

President: Lesieli Pope

Chaplain: Rev. Siutaisa Tukutau

Secretary: Dr Soana Muimuiheata

Vice President and World Federation Link: Simulata Pope

Treasurer: Tokanga Filiai

District Link: 'Ofa Matakaiongo

Diaconate Link: Selina Lavaka-Manukia

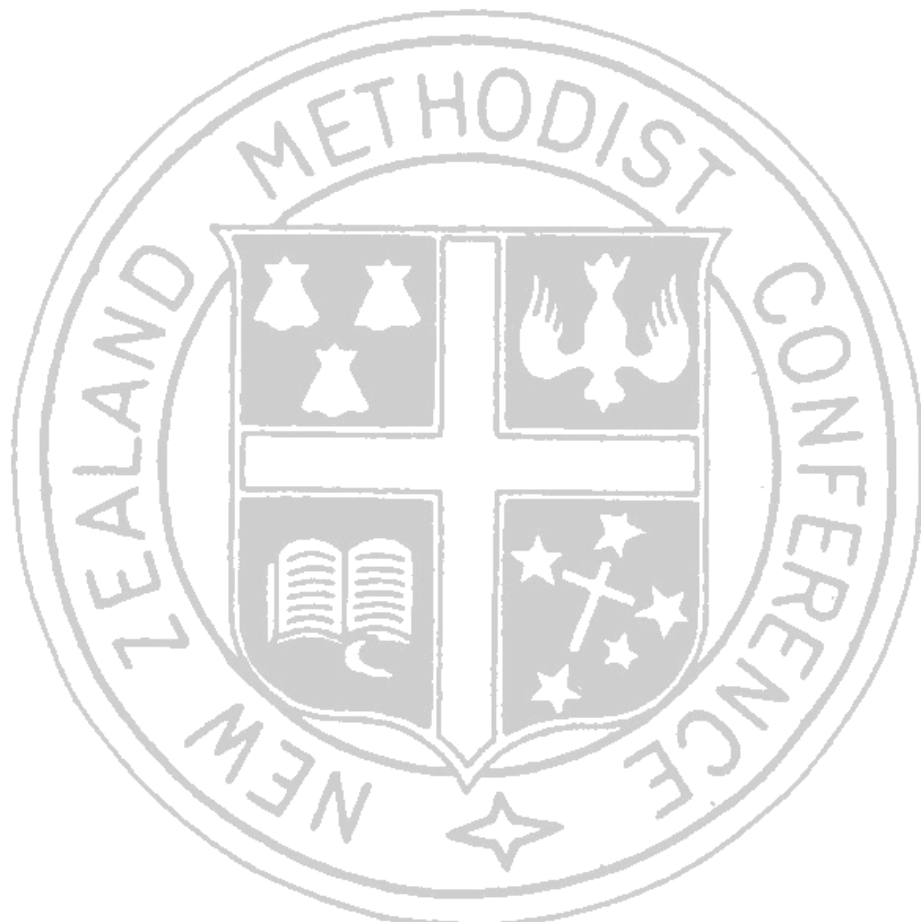
Uniting Congregation Link: Saloni Manase

National Council of Women Link: 'Iunisi Vaitohi

Mission Link: Melevea Tupou

C

# *Law Revision*



## **LAW REVISION**

The review of Section 8 of the law book was sent to synods and hui poari for comment. The feedback was considered by the committee before the finalised changes (enclosed).

### **Section 8 Review of the Disciplinary Regulations**

#### **Restorative Justice**

The move to a restorative justice approach is focussed on restoring relationships and a balance of the retributive system based on rules and penalties. A restorative approach can be used to address harms and restore relationship breakdowns. The move to a restorative approach is to strengthen the disciplinary regulations based on natural justice.

Tikanga and talanoa approaches are encouraged as waka which run alongside the restorative justice waka. The approaches are underpinned by church and theological values. Māori values for example, mana, aroha, koha, utu (reciprocity), muru, tumanako and pono, and Pacifica values of respect, love, family, humility, and reciprocity (to name a few and the list is not exhaustive) are to be incorporated.

#### **Synods and Hui Poari feedback considered**

##### **Auckland Synod**

- That the President's role as a chief past is not compromised. It is to be consistent throughout the church. That there is no conflict of interest.
- There appears to be an imbalance of power between the accuser and the accused in terms of the funded resources they have at their disposal.
- Financial resources to be made available to both the accused and the accuser, ensuring that both parties are provided with equitable legal aid.
- An executive summary of the changes to the Law Book is promptly provided to Synods.
- The stationing process is sensitive to the schooling needs of the presbyter children and the presbyter partners' vocational needs. The Tauwiwi Stationing Committee reviews the stationing procedures, allowing presbyters and parishes to make submissions during the review process.

##### **Methodist Mission Southern**

- 2 objectives: thinking that rules like this are as much a signalling device and remembering the trouble the Catholic Church has gotten into putting its own interests first, I wonder if the first object might be something like: To ensure a just and compassionate resolution to complaints.
- 3 terminologies: it might (for lay readers) to add definitions for “natural justice” and “serious criminal offence” as they are referred to throughout and not everyone understands what those are (and their limits)
- 8 complaints of misconduct: I’m wondering whether it might be useful to specifically note that complaints could be received on behalf of a person e.g. a parent complaining on behalf of a child, again as signal to lay reader Sinoti Samoa

Sinoti Samoa has considered both the old and the proposed new changes to the section. Sinoti Samoa provides comments relating to specific parts of the section.

We, as Sinoti Samoa, proposes there should be an overarching additional objective of the section for the process of matters that cannot be resolved by restorative justice to recognise the diverse cultures that exist within the Methodist Church of New Zealand. Cultural appropriateness of processes is now well recognised by the new Restorative Justice approaches.

However, for matters or formal complaints of misconduct that cannot be resolved by restorative justice approaches should also be addressed in a way that recognises the cultural needs/differences of the

parties involved. It is suggested that the committee might want to consider adding a new 'Objective' under sections (c) (i) and (ii) to recognise the diverse cultures we now have within Conference. Please see the highlighted parts as a suggestion.

- (i) - By way of a process in accordance with the principles of natural justice which include freedom from bias, transparency, fairness of procedure and the right to a fair hearing; and
- (ii) In ways which address the harms suffered by those affected and their needs.
- (ii) In ways that recognises the cultural needs of parties involved.

## Section 17. THE INVESTIGATION PROCESS

The Review Committee's comments of 'New process not held up in the event of criminal or civil action as in former rules.

Sinoti Samoa suggests this comment be added as part of the new rules.

## Section 23. WITHDRAWAL OF COMPLAINT

10. New rules notes 'If a complaint wishes to withdraw a complaint at any time, they may do so. However, the matter may still continue and proceed to be determined as an own motion investigation by the Church or at the request of the respondent'.

Sinoti Samoa suggests ...the matter may still continue and proceed to be determined as an own motion investigation at the request of the respondent (noting the removal of ...investigation by the Church (as part of the process).

Hui Poari

Accept the new regulations.

Board of Administration

The proposed revisions to the Section 8 Lawbook Disciplinary Code and Disciplinary Regulations are affirmed and Law Revision Committee are asked to pay attention to the appropriate use of Te Reo in the document to ensure that terms are readily understood.

**Te Hapai o Ki Muri (replacing Mission Resourcing).**  
*Supplementary report to follow*

## The Connexional Standing Committees Reviews

**Report on a Review of Pastoral Committee and President's Committee of Advice**  
**The Very Rev Hamish Galloway**  
**June 24 2024**

### Methodology

1. A survey was conducted - Ex Presidents/ Vice Presidents, Ex General Secretaries, Tumuaki, Mission Resourcing Director, Legal Advisors were invited to respond to a survey. There were 11 respondents.
2. Two focus groups discussions were held by zoom
  - a. The group invited to participate in the survey were also invited to be part of the first focus group zoom. From those invited Andrew Doubleday, Brian Turner, Arapera Ngaha and Nicola Grundy participated in the focus group zoom.
  - b. A second focus group zoom was with the General Secretary, President and Vice President.
3. Meeting with former President and GS, David Bush.

### Objectives

There were 2 objectives for the review and a number of related key areas of consideration. This report will deal with each of the 2 objectives, bearing in mind the key areas of consideration.

**Objective One: To ensure that the Pastoral Committee and President's Committee of Advice, are fit for purpose and have the capacity to adapt to the changing needs and contextual realities of the Methodist Church of New Zealand.**

It was noted by the General Secretary that the Presidents Committee of Advice dates back to 1925 and the Pastoral Committee to 1966. It was generally agreed that the context in the church and society has changed significantly since these times. The changes identified included that the church is now dealing with multiply congregations sharing spaces, growing awareness of the need to honour treaty obligations and the rise of multicultural ministries. However, the relevance of both the Pastoral Committee and the Presidents Committee of Advice were widely affirmed by the people consulted as part of this review, albeit in need of review and upgrading in order to be fit for purpose in the current context.

#### **Survey Results related to object one:**

The Survey went out to former Presidents/ Vice Presidents/ General Secretaries, Tumuaki, Mission Resourcing Directors, Legal Advisors - 20 in total.

10 respondents replied - 3 Presidents, 6 Vice Presidents, 1 Legal Advisor

**Question 1:** On a scale of 1-5, (with 1 being least favourable and 5 being most favourable) how effectively has the Pastoral Committee fulfilled its purpose? **3.3 average rating**

**Question 2:** On a scale of 1-5, (with 1 being least favourable and 5 being most favourable) how well has the President's Committee of Advice fulfilled its purpose? **3.80 average rating.**

#### **The following issues relevant to objective one arose in the conversations with focus groups:**

##### **1. Orientation of Law Book Regulation 6.7 The Pastoral Committee**

The regulations in 6.7 are heavily orientated towards issues related to stationing, with a pastoral catch all clause in 6.7.2.5 'To consider any matter referred to it by the Conference and/or President.'

However, there are a number of other regulations in the Law Book that expand on the fuller role of the committee (see appendix 2). The feedback from the respondents to the survey and the focus groups indicated that the stationing matters tend to be dealt with at an in-person meeting at the beginning of the term and the rest of the time is taken up with other matters. This gives weight to a rewriting of regulation 6.7 to more accurately outline the fuller range of the work of the Pastoral Committee.

#### **Variation of practice**

- a. Regularity of meetings -this has clearly varied over the years. One respondent reported that during their time on the committee it was often a matter of 'fire fighting' and that there was a need for a more systematic approach. Presently the committee is meeting once a month and there was general agreement amongst those consulted that this was preferable.
- b. Changing personnel
  - i. Level of relevant expertise - the personnel is not chosen specifically for their gifting in the areas dealt with by these committees so there will be variability of competence. It is a good thing the General Secretary is a permanent member on the Pastoral Committee, and it is important that they bring their expertise and knowledge of how the committee should be working to the group. This ensures greater consistency of good practice in a context of changing personnel.
  - ii. Inconsistency of approach- the person usually given the task of exercising the pastoral care is the President. There was strong feedback about the inconsistency of approach that this resulted in. Some came with a listening ear, others came with a 'fix it' attitude. The general consensus was that a listening ear was best in most situations. However, there are also cases where significant advice needs to be made regarding a person's future, as in for example under 8 Disciplinary Code '13. REMOVAL FROM POSITION The President, acting on the advice of the Pastoral Committee, may at any time remove a Complaints Officer from the position. The Pastoral Committee may give such advice for any reason it sees fit.' In cases where such advice is required, the committee needs to provide more than a listening ear. A process that follows the principles of natural justice is required. Therefore, there is a need for the church to identify the approach to be taken in different circumstances and document it in the regulations.

- iii. Lack of clarity of the roles of the committees - there was a strong call for more targeted training and initiation for new members and the provision of guidelines to the committees. For example, the role of the Presidents Committee of Advice did not seem to be well understood with some talking about how important it was, others relating that in recent times it has hardly met. Guidelines about purpose and operation of the committees and the training and initiation programme for new members should be either in the regulations or in supplementary guidelines.

## **2. Fit with the complaints process**

There was discussion about where these committees fitted with the complaints process given that some issues the committees deal with can end up being elevated to a complaint. The following observations were made:

- i. Pastoral committee members do fear that their involvement may muddy the waters in the case of future complaints. It was agreed that the committee needs to be wary of this and the extra dimension of legal expertise that exists on the Presidents Committee of Advice means there is a need to consult this committee when they discern this possibility.
- ii. Guidelines for the practice of the Pastoral Committee and the President that protect them and the church in the case of elevation of a pastoral issue to a complaint may be helpful.
- iii. There was interest expressed in the new complaints process. The question was asked about how these committees fit with the new complaints process? And is it timely to rewrite the regulations around these 2 committees to better fit the new approach to complaints?

## **4. Accountability and Review**

There is provision for reporting the work of the committees each year to Tauwi Strategy and Stationing/Taha Māori, although it was noted that this is limited by the need for confidentiality. There was support for an ongoing timetable for accountability through review. A system whereby there was a biennial self-review, and a 5-yearly external review could be beneficial to the positive functioning of these committees.

## **5. Place of Synods**

There was discussion about the respective roles of the Synods and the Pastoral Committee in addressing pastoral issues. It was generally agreed that good communication between the Pastoral Committee and the relevant Synod is normally best practice in order to check that the Pastoral Committee and not the Synod is the right place for the issue to be dealt with, and to keep the Synod informed on the one hand and to provide the opportunity gather relevant information from the Synod on the other.

**Objective Two: To assess the effectiveness of the way the bicultural partnership between Te Taha Māori and Tauwi is modelled and demonstrated in the work of the respective Conference Standing Committees**

### **Survey Results related to object two:**

**Question 3:** On a scale of 1-5, (with 1 being least favourable and 5 being most favourable) how effectively has the bicultural partnership between Te Taha Māori and Tauwi been modelled and demonstrated in the work of the Pastoral Committee and President's Committee of Advice? **2.70 average rating**

The general experience of those involved in the committees has been that there has been a genuine attempt to model the bicultural partnership in the way they work. However, the average rating in the survey was lower than those related to objective one, which suggests a lower level of satisfaction. It was noted by more than one respondent that the regulations are predominately monocultural and legalistic in origin. Another correspondent said that 'sometimes I am sure that for a few present for whom English was a second language, *some* dimensions of the conversation were missed; equally, when dealing with some cultural matters, English-speaking Tauwi were at a loss to: Another

respondent noted that 'the voice of Māori is better expressed if there are others present in addition to the Tumuaki -so maybe some flexibility in the make-up of the committees could be introduced'. There was a strong feeling that work is needed to ensure the committees reflect the present missional context of the Methodist Church in relation to the treaty, the bicultural partnership and the multi-cultural context of the church. During focus sessions it was reported that the rewrite of the complaints processes attempts to do this and work done there could inform a rewrite of the regulations related to these 2 committees.

## **Recommendations**

1. That the work of the Pastoral Committee and the Presidents Committee of Advice be affirmed as having a continued relevance to the work of The Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa
2. That the regulations in the Methodist rule book be rewritten to taking Into account the findings in the body of this report including
  - a. Regulations that more accurately outline the full range of the work of the Pastoral Committee
  - b. Requirement for regular meetings of the Pastoral Committee
  - c. Clear guidelines around the approach to be taken in different circumstances, either purely pastoral or in the case where a significant decision related to a person's future is being made. The latter requires guidelines around appropriate process.
  - d. Guidelines on the purpose and operation of the committees need to be Incorporated into the regulations or a separate supplementary set of guidelines.
  - e. Provision for training and initiation of new members of the committees with respect to the purpose and operation of the committees.
  - f. Guidance around dealing with matters where there is a discernible possibility that the issues will be elevated to a complaint, including clearer guidance on the use of the Presidents committee of advice.
  - g. Processes for monitoring the work of the committees to be included along the lines of regular self-review (biannually?) and external review (5 yearly?).
  - h. Guidelines for the President, or any other person acting pastorally on behalf of the committee, to guide them about making appropriate connection with the relevant Synod in each case to ensure good communication, information sharing and that that the Issue is being dealt with at the appropriate level.
  - i. Ensuring that the provisions reflect the present missional context of the church in relation to the treaty, the bicultural partnership and the multi-cultural realities.
  - j. Bringing the regulations governing these committees into line with the ethos and feel of the new complaints process regulations.

The remaining reviews of the Connexional Standing Committees are in process and will be completed for Conference approval in 2025.

Law Revision Committee, Council of Conference, PAC Distribution Group, Faith and Order Committee, Professional Development Grants Committee.

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

## **Suggested decisions:**

1. The report is received.
2. Conference approves the proposed changes of the committee of the disciplinary code of Section 8 of the law book that was sent to Synods and Hui Poari for comment.
3. Conference approves the new law for Te Hapai o Ki Muri (replacing Mission Resourcing).
4. Conference approves the recommendations of the reviews of the Pastoral Committee and the President's Committee of Advice.
5. Conference notes the review of the Connexional Standing Committees are still in process and will be completed for Conference approval in 2025.
6. The Law Revision Committee for 2025 be: Ruby Manukia-Schaumkel (Legal Advisor), Tara Tautari (General Secretary), Jill van de Geer, Peter Williamson, Jan Tasker, Rowan Smiley,



Tuluva Claudia Futi, Tanya Asa Faiai, Suliana Mone, Donald Phillipps (Corresponding member).

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

**Appointments:**

- Appointment of Rev Tau Lasi to the James and Martha Trounson Trust Trustee Membership – 15 December 2023
- Appointment of Lois Bryant to the Wesley Community Action Board – 8 January 2024
- Appointment of Etuini Talakai to the Connexional Budget Task Group – 7 March 2024
- Appointment of TeRito Peyroux-Semu to the CWS Board – 22 March 2024
- Appointment of Rev Setaita Kinahoi Veikune and Rev Dr Arapera Ngaha to the Professional Grants Committee – 14 May 2024
- Appointment of Charlotte Veikune, Ronnie Matafeo, Mateaki Telefoni to the MCPC Board – 22 May 2024
- Appointment of Sarah Laird as an Elder for Conference – 15 June 2024
- Appointment of Ngahina Ranui as a Liaison Person for the Taranaki Rohe – 15 June 2024
- Appointment of Ngaire Te Ahu as a Trustee to Te Taha Māori Property Trust – 15 June 2024
- Appointment of Rev Dr Arapera Ngaha to Board of Administration – 5 July 2024
- Appointment of new Commissioner Amokura Panoho of Auckland as Commissioner for Methodist Mission Northern – 23 July 2024
- Appointment of Alamaine McGregor and Patria Tamaka to Wellington Methodist Charitable Education and Endowment Trust – 17 September 2024

**Sacramental Licences:**

- Sacramental License for Lolita Ma'afu, Mangere-Otahuhu Parish – 14 March 2024
- Sacramental License for Asaeli Tulagi, Western Bay of Plenty Parish – 17 May 2024
- Sacramental License for Ernest Willis, Riverton and Invercargill Parishes – 24 May 2024
- Sacramental License for Euan Templeton, Riverton Parish – 24 May 2024

**Approvals:**

- Approval of Whirinaki Church, Hokianga – Part Whirinaki No. 4B Sect. 1 Block subsequent transfer of land – 22 November 2023
- Approval of support for petition of “That the House of Representatives legislate to recognise the oral agreement ‘4th Article’ as part of the Treaty of Waitangi” – 22 March 2024
- Approval of Samoan members of Waterview Parish Council to become a separate congregation and parish under Sinoti Samoa. – 14 May 2024
- Approval of Reinstatement of Rev Kathryn Walters into Full Connexion – 20 June 2024
- ***Presidential Ruling with respect to Methodist Mission Northern – 29 December 2023***
  - Ruling 1: The remaining Board members of MMN are stood down, effective immediately, save that the Superintendent (and ex officio member of the Board) will continue to have a role as set out below.
  - Ruling 2: The President is appointing Margaret Devlin of Christchurch, an experienced director with extensive experience in governance and executive management, to act as Commissioner for MMN, effective immediately until such time as the Commissioner and President are satisfied that a new Board can be appointed.
  - Ruling 3: The Commissioner will have responsibility for all governance and financial oversight of MMN and will report directly to the President.
  - Ruling 4: The Commissioner will consult with the Superintendent before making decisions.
  - Ruling 5: All employed and contracted office staff of MMN will report directly to the Commissioner and will be required to follow all reasonable and lawful instructions given by the Commissioner.
  - Ruling 6: The Commissioner's terms of appointment include to review governance practices of MMN and its connected entities (Airedale Property Trust and The LIFEWISE Trust) and

associated risks and to assess the effectiveness of the way in which the Church's bicultural partnership is modelled and demonstrated in the governance of MMN and the powers of appointment and removal of members of the Boards of Airedale Property Trust and The LIFEWISE Trust.

- ***Presidential Ruling Regarding Report by Commissioner of Methodist Mission Northern – 27 June 2024***

Ruling 1: I accept and will now take steps to implement the Commissioner's recommendation around the selection of a new MMN Board Chair who will in turn select the new Board. The recommended process for selecting the new Board Chair is set out as Appendix one to this ruling.

As MMN's Constitution provides for Board appointments to be in accordance with the Church's Laws, the appointment process will be aligned with these and the appointments confirmed by the Church.

Ruling 2: To find and appoint a replacement Commissioner of MMN as soon as possible. A further ruling will follow.

Ruling 3: To provide a summary of the Commissioner's report to the Boards of APT, LWT and to the Superintendent/Head of Mission MMN as an ex-officio member of the MMN Board (and an ex-officio member of the Boards of APT and LWT).

- ***Adjustment of Stipend for 2024-2025 – 28 May 2024***

1. The Stipend be increased by 5%.
2. The Travelling Allowances within Information Leaflet No.25 remains at 0.95 cents per kilometre.
3. The Supervision fees remains at \$1500 annually.
4. Costs for Annual Study Leave to be subsidised by the Parish/Board/Division remains at \$300.
5. Book and resourcing allowance remain the same at \$1,500.

- ***Methodist Charitable Care Facilities Trust – 24 July 2024***

We hereby confirm that the loans owed by the Methodist Charitable Care Facilities Trust at 30 June 2024 to the Methodist Church of New Zealand will not be called upon for repayment for a period of at least 12 months from the date of signing of the financial report, if to do so would prejudice the rights of external creditors.

We confirm that we will transfer funds to the Methodist Charitable Care Facilities Trust for the purposes of enabling it to pay its debts as and when they fall due, should this be required, until at least the end of 12 months from the date of signing of the financial report.

Based on the matters referred to above, in our opinion, the Methodist Charitable Care Facilities Trust will be able to meet its debts as and when they fall due and payable and hence will be able to continue to operate as a going concern for a period of at least 12 months from the date of signing of the financial report of the Methodist Charitable Care Facilities Trust for the year ended 30 June 2024.

**Other Presidential Rulings:**

- Pastoral decision is that Faleu Futi to withdraw involvement from the Waterview Parish completely - 27 April 2024
- Proposal to change Insurance Provider for APT not to continue until the Commissioner's work is completed and the report is published – 30 May 2024
- Candidates Fatu Tufuga and Isoa Toduadua not to proceed to Ministry Training under Trinity College in 2025 and that subject to satisfying the concerns of the Assessment Team should be encouraged to apply again next year – 9 August 2024
- Modified decision concerning Deferred Candidates: Fatu Tufuga and Isoa Toduadua  
[A] That the names of Fatu Tufuga and Isoa Toduadua be listed in the Conference Minutes under Question 7 add (d) *What students are now received for training?* (d) (entering 2026).  
[B] Fatu Tufuga and Isoa Toduadua are guaranteed being accepted next year provided they report to this year's Candidates Assessment Team that they have satisfactorily completed the

Parish Ministry requirements as set out in their Assessment Reports, which were deemed essential to their acceptance. – 15 August 2024

- That the title of Father of Conference be changed to Kaumātua of Conference, beginning with the next person who would be eligible for this recognition.

**Suggested decision:**

1. The report is received.



# *Administration*

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



# BOARD OF ADMINISTRATION

## INTRODUCTION

As we reflect on this, our 40th year of the bicultural journey, it is a fitting time to consider the work of the Board of Administration and its ongoing impact. The bicultural journey is not only a milestone but a continuous commitment, calling us to deepen our understanding and embodiment of Te Tiriti o Waitangi principles in all aspects of Church life. For the Board, this anniversary serves as a reminder of our role in supporting and resourcing the Church's bicultural mission as we strive for a future that honours our shared history and looks forward with renewed purpose.

## DISCIPLINARY CODE

This year, no complaints were received.

## RESOLUTION OF CLAIMS OF HISTORIC ABUSE OF CHILDREN IN CARE

Since December 2023, eleven claims for redress have been processed.

## RESOLUTION OF CLAIMS OF HISTORIC ABUSE OF CHILDREN IN CARE AND THE REPORT OF THE ROYAL COMMISSION OF INQUIRY ABUSE IN CARE

The Abuse in Care Royal Commission of Inquiry findings were made public on 24 July 2024 when its final report, *Whanaketia – Through pain and trauma, from darkness to light* was presented to Parliament.<sup>1</sup> The Royal Commission investigated the treatment of children, young people, and vulnerable adults in State and faith-based care, primarily between 1950 and 1999, but also considered abuse occurring since 2000. Over nearly five years, the Commission heard approximately 2,500 survivor accounts and conducted extensive investigations, research, and hearings, culminating in its report and recommendations. The Government is currently reviewing these recommendations and will soon decide on its response. It has already confirmed that the Prime Minister will deliver a public apology on behalf of the Crown to survivors of abuse in care on November 12, 2024. Upon receipt of the report, the Church established a working group (including the Presidential Team, General Secretary, Tumuaki and representatives from Trinity College, Wesley College, Methodist Alliance, and the Church based redress review panel members) to thoroughly review and analyse the Commission's report findings and its 138 recommendations, and to develop a workplan for their implementation.

In the Commission's report it was found that the Methodist Church was at fault for:

- i) Failing in its duty to ensure the protection and wellbeing of those in its care.
- ii) The pain and suffering of all those who were abused in the Church's care, including:
  - Those who suffered abuse while at Wesley College.
  - Those who suffered abuse in former children's homes, in Christchurch, Masterton, and Auckland.
  - Those who suffered abuse by a Minister, foster parents or in other Methodist Church parish settings.
  - Those who suffered abuse, which remains unreported.
- iii) Abuse and neglect, including sexual, physical, emotional, and psychological abuse and neglect.
- iv) Insufficient monitoring, oversight and safeguarding of those in their care, which enabled abuse to occur.
- v) Failing to implement protection policies and procedures across all its Church-related entities.
- vi) Failing to implement mandatory NZ Police vetting.
- vii) Failing to consistently implement key changes on an "all of Church" approach to ensure those providing care were adequately trained and resourced.
- viii) Failings in addressing complaints, including not always accepting and acting appropriately on reports of abuse and complaints.
- ix) Responding to complaints with a traditional legal approach that included:

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<sup>1</sup> <https://www.abuseincare.org.nz/reports/whanaketia>

- Requiring survivors to report their abuse to NZ Police before conducting its own inquiries.
- Declining to progress claims in a way that meant survivors had to pursue legal claims in the courts.
- Failing to recognise it had a duty to take action to discipline a member of the Church, particularly a Minister.

x) Failing to recognise the Church's role to deliver a restorative response to reports or complaints of abuse.

xi) The additional harm caused to survivors when the Church initially refused to believe them, sought to contest their concerns, or refer the complaint elsewhere, and failing to recognise the Church needed to address their complaint.

xii) The trauma experienced as a result of abuse, which has had long term impacts on the lives of survivors, their whānau and loved ones.

xiii) Failing to have record keeping policies relating to reports or complaints of abuse and neglect.

In response to the findings, the Church released a statement supporting the Inquiry's call for urgent change to stop abuse and neglect of those in care in Aotearoa New Zealand, and for state and faith-based institutions to take urgent action to right the wrongs of the past.<sup>2</sup> The Church acknowledged Te Tiriti o Waitangi as the covenant establishing our nation on the basis of a power-sharing relationship which will guide how we undertake mission.

The report's recommendations are extensive and aim to prevent abuse and neglect in Aotearoa's care facilities, provide ongoing support for survivors and their whānau, and reform the legal system to address the complexities of abuse in care.

Recommendation 3 directs the Church, along with other faith-based institutions, to issue a public apology and acknowledgment for the abuse and neglect that occurred under their care. This apology should be developed in consultation with a representative group of survivors and align with the Pūretumu Torowhānui system and the Holistic Redress Recommendations from the Inquiry's interim report, He Purapura Ora, He Māra Tipu: From Redress to Pūretumu Torowhānui.

Recommendations 39-47 set forth 12 care safety principles for care providers to follow and outline a National Care Safety Strategy designed to protect future generations and support survivors and their whānau. They propose establishing a Care Safety Agency and a Care Safety Act to create and enforce a national care safety regulatory framework for all state and faith-based care entities, with penalties for non-compliance. This agency would be responsible for accrediting care entities, providing training, vetting, and registering staff, and investigating complaints, maintaining a centralized database.

Recommendations 89-110 offer specific guidance for faith-based entities, including the immediate suspension of any church members involved in credible abuse and neglect complaints. They call for preventive and responsive abuse and neglect training for religious leaders and caregivers, making religious leaders accountable to an external authority for decisions related to abuse in care, and requiring independent professional supervision for all religious and pastoral community members.

Recommendations 117-120 urge the government to partner with Māori to uphold te Tiriti o Waitangi and the United Nations Declaration on the Rights of Indigenous Peoples in developing and delivering care functions. These recommendations emphasise the importance of supporting the rights of Māori as the indigenous peoples of Aotearoa and enabling whānau, hapū, and iwi to maintain shared responsibility for the wellbeing of tamariki and rangatahi Māori. They also call for the protection of the rights of Deaf and disabled people, girls and women in care, Pasifika, and people from other diverse backgrounds.

Recommendations 130-138 require the government and faith-based institutions to publicly respond to this report and the interim report within two months of its presentation to the House of Representatives, stating whether each recommendation is accepted, rejected, or under further consideration. The government should seek cross-party support to implement these recommendations. Furthermore, the government, faith-based entities, and other relevant agencies

<sup>2</sup> <https://www.methodist.org.nz/tangata/wellness-and-safety/breaking-the-silence-on-historical-abuse/>

are asked to publish annual reports over the next nine years on the implementation of these recommendations, which should be reviewed by a parliamentary select committee. An independent review should also be established to assess the effectiveness of the recommendations in improving the quality of care in Aotearoa and to advise on any additional steps needed.

## **METHODIST CHURCH SAFEGUARDING POLICY**

The Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa is committed to safeguarding as a central aspect of its life and ministry. Guided by the principles of Te Tiriti o Waitangi and our bicultural partnership, the Safeguarding Policy (see *Appendix 1*) affirms the Church's dedication to creating a community where the dignity and well-being of all individuals, especially children, young people, and vulnerable adults, are respected and protected. This policy applies to all individuals involved in Church activities, including presbyters, deacons, lay workers, staff, volunteers, and contractors, across various Church settings.

The proposed policy outlines key commitments, including:

1. Dignity and Respect: Ensuring all people are treated with respect and valued for their inherent worth.
2. Prevention: Implementing proactive measures such as training and awareness programmes to prevent harm and abuse.
3. Inclusivity and Transparency: Fostering an environment that embraces diversity, cultural sensitivity, and openness.
4. Accountability: Establishing clear accountability structures to uphold safeguarding principles within the Church community.
5. Prompt Reporting and Thorough Investigation: Emphasizing prompt reporting, confidential handling, and fair investigation of any safeguarding concerns.
6. Pastoral Support: Providing pastoral care for victims and survivors, addressing their spiritual and emotional needs.

The policy also underscores the Church's commitment to Safer Recruitment and Selection, Community Engagement, and Continuous Improvement. It includes protocols for thorough background checks, culturally sensitive recruitment, and regular policy reviews to ensure the safeguarding measures are effective and relevant.

As the Church progresses in its safeguarding journey, further detailed policies and procedures are being developed. These efforts are intended to establish a robust framework that prioritises the safety and well-being of all individuals within our community, aligning with our faith values and bicultural partnership. We commend this policy to the Church, trusting that it will serve as a foundation for continued growth, accountability, and impact.

## **APPENDIX 1:**

### **Methodist Church Safeguarding Policy**

#### **1. Preamble**

The Methodist Church of New Zealand – Te Hāhi Weteriana o Aotearoa is committed to safeguarding as an integral part of its life and ministry and is guided by Te Tiriti o Waitangi and the Church's bicultural partnership. This commitment underscores our dedication to creating a faith community where the inherent dignity and well-being of all individuals are not only respected but actively safeguarded, especially children, young people, and vulnerable adults.

The Church seeks to ensure that everyone is treated with utmost respect and dignity while unequivocally prohibiting any form of unwelcome or unacceptable behaviour (e.g. abuse, harassment, bullying and intimidation). The Church acknowledges the role of ethical guidelines and embraces the principles of tikanga Māori and Pasifika values in its commitment to creating a safe and nurturing environment for all individuals associated with our community.

This safeguarding policy applies to everyone engaged in active ministry, staff, volunteers, and contractors, working, or associated with the Church.

#### **2. Scope**

This policy encompasses all aspects of Church life, reflecting the diverse cultural perspectives of Māori and Tauīwi communities. It includes but is not limited to presbyters, deacons, lay workers, Missions, Early Childhood Centres, Church connexional committees, Synods, Parishes, Methodist campsites, the Conference, Trusts, and other bodies that oversee, work with and/or care for children, young people, and vulnerable adults. This Policy must be applied when people in the Church have responsibility for children, young people, and vulnerable adults.

### **3. Guiding Principles**

The guiding principles of the Church safeguarding policy include:

**Dignity and Respect:** Upholding the inherent worth of every individual and ensuring that all members are treated with dignity and respect, regardless of age, gender, background, or other characteristics.

**Prevention:** Implementing proactive measures to prevent harm, abuse, or neglect before it occurs, including robust policies, training, and awareness programs.

**Inclusivity:** Ensuring that safeguarding measures are inclusive and considerate of the diverse needs of the entire church community, especially children, young people, and vulnerable adults.

**Transparency:** Being transparent about safeguarding policies, procedures, and reporting mechanisms, fostering an environment of openness and accountability.

**Responsibility and Accountability:** Instilling a sense of shared responsibility for safeguarding within the entire Church community and holding individuals accountable for their actions.

**Confidentiality:** Respecting the confidentiality of safeguarding matters while ensuring that necessary information is shared with authorised individuals and authorities as required by law.

**Prompt Reporting:** Encouraging individuals to promptly report any concerns or suspicions of abuse or harm, with clear and accessible reporting procedures in place.

**Thorough Investigation:** Committing to thorough and impartial investigations of reported concerns, ensuring that appropriate actions are taken based on investigation findings.

**Pastoral Support:** Providing pastoral care and support to victims, survivors, and those affected by safeguarding concerns, acknowledging the emotional and spiritual dimensions of their experiences.

**Continuous Training and Education:** Offering ongoing training and education programs to all members of the church community to enhance awareness, understanding, and skills related to safeguarding.

**Zero tolerance for Harm and Abuse:** The Church maintains zero tolerance for any form of harm or abuse, ensuring that responses are culturally sensitive and aligned with tikanga Māori and Pasifika values.

**Regular Review and Improvement:** Conducting regular reviews of the safeguarding policy to ensure its relevance, effectiveness, and alignment with legal requirements, making improvements as needed.

### **4. Safer Recruitment and Selection**

**Safer Recruitment and Selection Principles:**

**Thorough Vetting:** Safer recruitment involves thorough background checks, reference verifications, and adherence to national safeguarding guidelines for all individuals associated with the church, including staff, volunteers, and contractors.

**Cultural Competence:** In a diverse church community, cultural competence is crucial during recruitment to ensure that individuals selected not only have the necessary skills but also an understanding of and respect for the cultural diversity within the church.

**Training and Induction:** Comprehensive training and induction programs should be provided to



individuals entering roles within the church, emphasising the importance of safeguarding and their role in maintaining a safe environment.

**Appropriate Policies:** Recruitment processes should align with established safeguarding policies, ensuring that individuals are aware of and committed to maintaining a safe and respectful environment within the church.

**Regular Review of Recruitment Practices:** Evaluating and updating recruitment practices regularly ensures that they remain effective, aligned with the changing needs of the church community, and compliant with evolving legal standards.

**Community Engagement:** Engaging with the church community during recruitment processes fosters transparency and inclusivity, allowing community members to have a voice in the selection of individuals who will be contributing to the life of the church.

## **5. Reporting Procedures and Response to Concerns**

**Prompt Reporting:** The cornerstone of an effective safeguarding response is the prompt reporting of concerns. Individuals within the community must feel empowered and encouraged to report any suspicions or observed behaviours that may indicate harm or abuse. This prompt reporting ensures swift action and intervention.

**Disclosure Protections:** Robust protections will be in place for those who disclose, incorporating the cultural value of protecting those who speak out for the well-being of the community.

**Cultural Liaisons:** Cultural liaisons will be designated to provide support to those who may need assistance in navigating the reporting process, ensuring cultural nuances are considered.

**Confidentiality:** While confidentiality is crucial in safeguarding, it is equally vital to balance this with the need to share information appropriately. The safeguarding response should adhere to a carefully managed confidentiality protocol, respecting the privacy of individuals involved while prioritising the safety and well-being of the entire community.

**Thorough Investigation:** Upon receiving a report, a thorough and impartial investigation becomes paramount. The investigation process should be transparent, ensuring fairness and justice. This may involve designated safeguarding officers and, when necessary, external authorities who are trained to handle such matters.

**Victim Survivor Support:** Support for victims and survivors is a critical aspect of the safeguarding response. Immediate pastoral care, counselling, and guidance should be provided, acknowledging the emotional and psychological impact of the situation. This support extends beyond the immediate aftermath, ensuring a holistic approach to healing and recovery.

**Accountability and Disciplinary Measures:** The response to safeguarding concerns should involve clear accountability measures. Individuals found responsible for any form of harm or abuse must face appropriate disciplinary actions, which may include removal from roles or, in severe cases, legal consequences. This emphasises the commitment to a safe and accountable community.

**Restorative Practices:** In some cases, restorative practices can be employed, focusing on repairing relationships and facilitating healing within the community. These practices involve open dialogue, acknowledgment of harm, and a commitment to positive change, fostering an environment of understanding and reconciliation.

**Continuous Improvement:** A robust safeguarding response involves a commitment to continuous improvement. Regular reviews of the response procedures, feedback mechanisms, and community engagement allow for an evolving and adaptable approach. Learnings from each situation should inform improvements in policies and practices.

**Cultural Sensitivity:** Response strategies should be culturally sensitive, recognizing and respecting the diversity within the community. Understanding cultural nuances ensures that the response is inclusive, respectful, and considers the unique needs of all individuals involved.

**External Support and Collaboration:** The response to safeguarding concerns may involve collaboration with external support organizations and professionals. This external collaboration strengthens the community's commitment to addressing concerns comprehensively and transparently.

**Community Communication:** Open and transparent communication with the community is essential. Regular updates on the progress of investigations, changes in policies, and lessons learned contribute to building trust and reinforcing the community's commitment to safeguarding.

## **6. Review and Monitoring**

**Cultural Audit and Consultation:** Regular cultural audits and consultations will be conducted to ensure that safeguarding measures align with the evolving cultural needs and values of diverse communities.

**Survivors Input:** Input will be sought from survivors or those affected by safeguarding concerns in the continuous improvement process to ensure their perspectives are considered.

**Community Feedback:** A mechanism for community feedback will be established, allowing diverse communities to actively contribute to the review and improvement of safeguarding policies.

**Implementation:** This policy will be subject to periodic review to ensure its continued effectiveness and alignment with Church values. Church and community feedback will be sought to inform any necessary adjustments. All individuals associated with the Church are expected to respect and uphold these principles.

## **SUPERNUMERARY FUND OF THE METHODIST CHURCH OF NEW ZEALAND**

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

Currently, Mercer continue to administer the day-to-day activities of the Fund which involves the money payments to pensioners, the preparation of the annual accounts, reporting to the trustee, the preparation and sending of the annual report and obtaining the annual confirmation certificates from members.

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

The valuation deficit remains a serious concern to the trustee and over the last 12 months the Trustee has looked at a number of options of eliminating the deficit. The Financial Markets Authority have also asked the Trustee to report to it on how the deficit is to be managed and eliminated.

The Trustee will need to find a way to fund \$3.5 million to fully cover the deficit. This amount is fluid based upon a number of variables. The intention is that if Conference supports the freeing up of funds within PACT 2086 Trust, part of those funds will be used to close this deficit over the next six years. The Church has also sought tax advice on the amount of ESCT (Employer Superannuation Contribution Tax) that will need to be paid on any Church contributions made into the Fund as how this should be calculated.

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

## CONFERENCE SUPERNUMERARY FUND 'TOP UP' PAYMENTS

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

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

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

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

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

## PACT2086 RESOURCING THE WORK OF THE CHURCH

The Methodist Church of New Zealand proposes to allocate \$30 million from the PACT2086 Trust over six years, distributing \$5 million per year to support the Church's mission (see attached Appendix 2). This funding will be directed towards three key components:

1. Whakapapa (Legacy): This component aims to preserve the Church's heritage by addressing historical matters, such as abuse settlements, supporting archive-related projects, and sustaining the Supernumerary Fund. Managed by the Board of Administration, Whakapapa ensures the Church honours its past while fostering a safe and restorative environment for all.
2. Mahi (Core Work): Mahi funds the Church's essential activities, focusing on its daily operations and the core work of the Connexion. The Connexional Budget Task Group, with oversight from the Council of Conference, will manage these funds to ensure that the Church's activities align with its strategic goals and mission.
3. Moemoea (Innovation and Vision): This component encourages innovation and the creation of new ministries, helping the Church adapt to changing needs. The Connexional Budget Task Group, with oversight by the Council of Conference, will allocate Moemoea funds to foster visionary initiatives that enhance the Church's impact.

For 2025, the proposed allocation is up to \$2 million for Whakapapa, \$2 million for Mahi, and \$1 million for Moemoea. This distribution is intended to be reviewed annually and adjusted as needed to reflect the Church's evolving priorities.

The proposal underscores the need for a unified, coherent vision that aligns all Church activities with its mission, ensuring a sustainable approach to resource management. With oversight mechanisms and annual reporting to Conference, the plan prioritises transparency and accountability, aiming for a transformative impact by supporting the Church's legacy, core functions, and innovative growth.

## **APPENDIX 2:**

### **Resourcing the Work of the Church**

*PACT2086 - Proposal for the Methodist Conference to approve the distribution of \$30million to resource the work of the Church.*

#### **Executive Summary**

The purpose of this report is to outline a proposal to utilise the PACT2086 Trust<sup>3</sup> to disburse \$30 million over six years (\$5 million per year), to resource the work of the Methodist Church of Aotearoa New Zealand. The proposed funding will be directed towards three key components: Whakapapa (Legacy), Mahi (Core work), and Moemoea (Innovation and Vision), each contributing to the overall growth and impact of the Church.

#### **1. Introduction**

The Church has identified the need for strategic resourcing to strengthen its core activities, address historical challenges, and foster innovation. This proposal presents a plan to utilise a small portion of the PACT2086 Trust assets across three connexional activity components, ensuring a holistic approach to the Church's mission.

#### **2. Context**

In the current socio-economic context, the Methodist Church is confronted with a significant challenge posed by the declining contributions from parishes and Synods, reflecting the economic realities faced by congregations today. The financial strain experienced by many congregations underscores the urgency to explore innovative approaches to unlock funds within the Church. It is essential to recognise that the objective is to strategically utilise resources and not to strip assets from key connexional Trusts. Funds are not just financial assets but instruments for revitalising and strengthening the Church's mission. By navigating the economic challenges strategically, the goal is to enhance the Church's financial resilience and ensure that in the immediate term PACT2086 is used judiciously to build a more robust and impactful faith presence in our communities.

#### **3. Funding Breakdown**

The \$30 million from PACT2086 will be distributed annually (\$5 million per year) over six years. This phased approach ensures sustained support and effective utilisation of resources.

#### **4. Allocation of resources**

The funding will be directed to:

##### **(i) Whakapapa (Legacy) Component**

This component focuses on preserving the Church's legacy, addressing for example historical abuse settlements and ongoing work, archives related projects and sustaining the Supernumerary Fund. The Board of Administration will manage and oversee the allocation of funds, ensuring a dedicated and responsible approach.

##### **(ii) Mahi (Core work) Component**

The Mahi component encompasses the core activities of the Connexion. The Connexional Budget Task Group will manage the allocation of the funds, ensuring alignment with the Church's goals

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<sup>3</sup> In 1986 a property administered by the Church's Prince Albert College was leased for one hundred years for a once only rental payment of \$18,895,000. In the following year this sum, together with the interest earned, was used to create the capital for the PAC fund and the work of the PAC Distribution Group. In addition, a sum of money was invested in PACT 2086 Trust for the future long-term development of the site.

and mission. Oversight by the Council of Conference will guarantee transparency and accountability in resource allocation.

(iii) Moemoea (Innovation and Vision) Component

The Moemoea component aims to foster innovation and establish creative ministries within the Church. The Connexional Budget Task Group, in collaboration with the Council of Conference, will oversee fund allocation, ensuring alignment with the Church's overarching vision.

## **5. Timeline**

The disbursement of funds will span six years, with up to \$5 million allocated per year. This timeline allows for a systematic and sustainable approach to the implementation of proposed initiatives. For 2025, the proposed allocation is up to \$2 million for Whakapapa, \$2 million for Mahi, and \$1 million for Moemoea. This distribution is intended to be reviewed annually and adjusted as needed to reflect the Church's evolving priorities

## **6. Reporting Mechanism**

As is currently the case, the Board of Administration will manage the Whakapapa component, while the Connexional Budget Task Group will process Mahi and Moemoea. The Council of Conference will provide oversight, and annual reports will be submitted to the Conference to maintain transparency and accountability.

## **7. Impact and Benefits**

The proposed funding aims to enhance the Church's impact by addressing historical legacy issues, strengthening core activities, and fostering innovative expressions. The expected benefits include equipping and sustaining healthy congregations, healing for those affected by historical abuse, and the realisation of innovative projects that align with the Church's mission.

## **Conclusion**

This proposal signifies a strategic investment in the future of the connexion, supporting its mission across multiple facets. We believe that the proposed disbursement will lead to a transformative impact on the communities in which we serve and strengthen the Church's role in society.

## **STIPENDS COMMITTEE**

The Stipends Committee of Nicola Grundy, Jan Tasker, Goll Manukia, Tania Shackleton, Paul Wells and General Secretary, Tara Tautari, met on 22 May 2024 to consider matters related to Methodist Stipends.

### Adjustment of Stipend for year commencing 1 July 2024

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

The Consumer Price Index for the 12 months to 31 March 2024 increased by 4.00%

The Labour Cost Index for the same period increased by 4.10%

The Committee recommended to the President that the stipend and allowances be increased by 5.00% to take effect from 1 July 2024. The President agreed to the recommended increase.

### Car Allowance

It was agreed to change the reimbursement rate for travel to 0.95 cents per kilometre subject to the requirements of the IRD requires provided in Information Leaflet No. 25.

Subsequent to the meeting of the Stipends Committee, Inland Revenue increased the Tier One mileage allowance from \$0.95 per kilometre to \$1.04 per kilometre.

### Book and Resourcing Allowance

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

### Supervision Fee Reimbursement/Payments

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

#### Costs for Annual Study Leave – Information Leaflet No. 7

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

### **GOODS AND SERVICES TAX ACT**

There has been no major or significant changes to the Goods and Services Tax Act that have affected the Church as a whole. There have been changes, but these have been more technical changes that will be shared with those parts of the Church that may be impacted with change.

As Conference will be aware, the Church is Group registered under the Goods and Services Act 1985 (GST). This position was reviewed by the Board of Administration in October 2018 and the Board confirmed that the current way the Church is registered for GST is still the best option.

As part of the review process, the Board agreed on the way it managed compliance with the legalisation. The Board has the following process to ensure the Church completes its monthly GST returns.

- 1. The first and second time an entity does not file a GST return by the due date (25<sup>th</sup> of the month) the Treasurer of the entity will receive an email from the Financial Services Manager outlining the requirements of lodging a GST return, indicating the correct personnel within the Connexional Office to contact and also the steps that will be taken if no returns are lodged.*
- 2. If an entity's name appears for the third time (within a 6-month period from the first instance), then an email is sent to the Treasurer, the Parish Seawards, Parish Superintendent and also the Synod Superintendent.*
- 3. If an entity's name appears for the fourth time (within a 6-month period from the first instance) then the General Secretary and President of the Church will be informed and they will follow up. It may be that the accounting function of the entity would be placed in the hands of the Board of Administration for a specified period with the cost of the service being met by the entity.*

The Church is reminded that it is registered on an "Invoice Basis". This means, from an accounting perspective, accrual accounting. Therefore, on we need to show the amount on the invoices we have sent out to people in the period covered by your GST return, even if you haven't been paid yet. In a similar way the amount on the invoices you've received for payment from suppliers needs to be shown in the period covered by your return, even if you haven't paid them yet.

The most complicated part is when the Church comes to sell or buy property. Care must be taken but due to the time of supply rules within the GST legislation, generally it is the earlier of the time an invoice is issued or any payment for the land is received by the seller. This means that is someone issues an invoice for the sale OR the Church receives a deposit for the sale of the land the Church is required to pay (when it is appropriate) to pay GST on the whole of sales price. Cash will need to be found to pay for the GST even though the full price of the property has not been received.

The Inland Revenue Department have a number of GST items on its work programme during 2024 and 2025 that may affect the Church. As these come up for review, the Board of Administration will notify the affected parts of the Church.

The Board of Administration have an active policy in place when ensuring that the monthly GST return is correctly returned to the IRD and to deal with entities within the Church who are unable to complete this work. A copy of the policy document is available to Treasurers via the Team Treasurers site (in the channel called "Goods and Services Tax") or via email upon request.

## **FINANCIAL REPORTING STANDARDS**

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

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

## **METHODIST CHURCH OF NEW ZEALAND – SPECIAL ACCOUNT**

The purpose of the Board of Administration – Special Account is to provide an investment fund of the Methodist Church of New Zealand. Under the Connexional Banking Arrangement with the Bank of New Zealand, an offset account is held at favourable terms making funds available for investment. These funds are able to be used within the Church of temporary or short-term loans to Parishes or other church entities, else they are held in various other short-term deposits. Net income generated is made available towards the wider work of the church through the Connexional budget.

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

Due to lower investment returns and larger interest costs being paid in 2022, 2023 and 2024 no funds have been able to be granted to Connexional Budget.

### **Removal Fund to June 2024**

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

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

### **Removal Fund to June 2023**

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

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

### **Removal Fund to June 2022**

There were 15 removals (14 in 2021) to and from parishes which are members of the removal fund. With a similar number of moves the cost was \$85,712 (\$69,533 in 2021).

The removal levy will remain at \$10 per member for 2023

The removal levy will remain at \$10 per member for 2023, after being reduced from \$14 in 2012.

## **METHODIST GENERAL PURPOSES TRUST (GPT)**

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

The Fund administers 120 Trusts on behalf of Conference and is managed by the Board of Administration Methodist Church of New Zealand. The object of the General Purposes Trust Fund is to hold and administer investments and funds bequeathed for special purposes or trusts for any

Methodist Church or Methodist entity connected with the Methodist Church of New Zealand. The separate trusts are setup to protect the capital with the income being distributed to the beneficiaries. The capital is invested with the Methodist Trust Association and income distributed either annually, quarterly or as specified by the individual trusts to beneficiaries.

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

## **CHARITIES ACT**

The Board of Administration reported to Conference last year on the introduction of the Charities Amendment Bill. The Bill has now been enacted and received royal assent on 5 July 2023. For changes introduced by the Bill, members are referred to last year's report. No further amendments have been made but Charities Services have been introducing the changes.

Charities Services have also changed the layout and requirements of the Annual Returns that each registered charity must complete within six months of balance date. As the Annual Return is most often document that Conference members would use, The Connexional Office would direct interested members of Conference to this page on the Charities Services website - [Charities Services | New Forms Hub](#).

The Board of Administration would strongly encourage registered charities within the Church to ensure that they remain registered at all times. The Board would ask Parish Councils, Boards and others in governance roles to ask their treasurers, secretaries or others who are charged with dealing with Charities Services who evidence that the Annual Return is completed within six months of balance date and that the list of "Officers" is also maintained.

## **CONNEXIONAL FINANCIAL REVIEW COMMITTEE**

The Committee met on 16 February 2024 to consider and review the financial statements sent to the General Secretary for accounting periods ending 31 December 2022, 31 January 2023, 30 April 2023, 31 May 2023 and 30 June 2023.

To the end of January 2023, the General Secretary had received 142 sets of financial statements. 22 entities that were required to prepare financial statements had not sent them to the General Secretary as at 31 January 2023. Of these, one parish had their financial transactions recorded in another Parish and one other entity had not received audit sign off so only draft accounts had been submitted.

Financial statements received were screened via a "traffic light" system, Green, Orange and Red. In the year under review 15 were red, 38 were orange. Red and orange traffic light entities were discussed in full at the meeting and decisions made. Overall, as compared to previous years, "orange" numbers have decreased, and "red" entities have increased but the number of unknown/not returned financial statements has remained static.

Most of the financial statements received were using Tier 3 reporting standards (117 of the reports received – operating payments above \$140,000 and before \$2,000,000) while only 13 entities were required to report using International Public Sector Accounting Standards (Tier 1 and 2).

Just over 22.5% of the total sets of financial statements were required to have an audit or review and all entities required to have an audit or review as required by the Independent Assurance Policy of the Church complied.

As at the date of the meeting (held on 16 February 2024), 22 entities had not supplied financial statements, and these were noted by the Committee with Connexional staff following all of them up.



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

- Climate change reporting being discussed.
- The economic climate in New Zealand and inflation being “imported” that is there are inflation drivers coming in from overseas.
- There is a lack of understanding of accounting and its impact.
- Service Performance reporting could be better.
- Changes to Tier 3 and 4 reporting standards and templates discussed.

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

- Service Performance Reporting or Reporting Impacts need to be improved across the Board.
- Further work is required to ensure entities are sending in their annual accounts and management reports from auditors.
- Connexional staff referring “red” traffic light entities to the Parish Treasurer/Synod Treasurer for further work.
- Each Synod to receive a report on the Committees views of the wider “state of affairs” of the Church as seen by the Committee and then a review on the state of the financial affairs of Parishes within the Synod.

## **METHODIST ARCHIVES**

This year, the primary focus has been the development of the new Recollect website, Kei Muri Māpara, which is scheduled for an official launch at Conference 2024. Following successful design, construction, and user acceptance testing, ownership of the site was transferred from New Zealand Micrographics Services to the Church in February 2024. The implementation phase was intensive, but the result is an attractive and user-friendly site that meets the diverse needs of researchers and celebrates the Church's taonga. Currently, the site hosts nearly 3,000 digitised records, dating from 1817 to the present, with many now text-searchable for the first time.

In April, approval was granted for a fixed-term Digital Archivist role to support the Recollect project. The position was advertised, and after receiving 53 applications, Emanuella de Ruiter was appointed and began in late June. In her first two months, Emanuella has made significant contributions, including overseeing the set-up of a new in-house digitisation suite. This suite enables professional-grade, cost-effective digitisation across various record formats. The enhanced digitisation programme has begun with the Church Histories collection and typescripts of early Wesleyan missionary reports and correspondence from New Zealand to England (1817–1859).

Increased publicity in the lead up to the delivery in June of the Royal Commission into Abuse in Care Inquiry's final report to the Governor-General caused an influx of urgent requests to Kei Muri Māpara from care leavers and their family members and advocates for their files and associated information. All requests for information were completed promptly, and within the legislated timeframe.

Katherine also continued to consult throughout the year with the Crown Response to Abuse in Care Enquiry Records Project Team and Archives NZ on behalf of MCNZ, with their ongoing work to make the process of keeping and requesting the appropriate information from relevant institutions and organisations more standardised and straightforward. She provided extensive information to the project team on the history of Methodist care institutions, their surviving records (nature and location), and about the process for care leavers to obtain this information from MCNZ (and/or elsewhere). This information will be published on a new Crown-administered Central Care Records Website, which aims to host accurate and accessible information about all current and former care settings and organisations, whether government or private, to assist care leavers to more easily find and request information about their time in care.

Preservation has been another key focus for Archives this year. In January, Stephen Doig (former conservator of Invercargill City Libraries and Archives) was contracted to undertake the remedial treatment, context-checking, and reboxing of the 35 linear metres (approx.) of naked volumes transferred to Christchurch from the former Auckland Methodist Archives when it closed several

years ago. These volumes include Parish Minute Books, Circuit Schedules, and similarly historically valuable information dating from the mid-19<sup>th</sup> century onwards and were at threat of further physical degradation should they have been left in their former state - loose on the shelves with no discernible logical order, and inadequately listed – if listed at all.

Stephen spent 10 full days at Archives in January, completing the work to a very high standard. All the volumes are now boxed appropriately, any loose leaves or items found within the volumes have been encapsulated and carefully attached in the correct places, paper tears and fractured spines have been mended, and new markers with corrected contextual details have been made for each of the volumes. Katherine is currently working her way through the 105 boxes of volumes, and checking, amending, and enhancing the holdings listings for these items. During this process, each volume receives a new item code, each box is labelled, and their details recorded on our new metadata template. Once this work is complete, Emanuella will then digitise the volumes deemed 'open access' and upload the descriptive metadata and digital surrogates to our Recollect website, marking the completion of this project. Our next large-scale preservation project will commence with an audit of our magnetic media audio visual holdings.

The volunteer programme is on hold until 2025, as we concentrate on the Recollect site launch. From 2025, a digital volunteer programme will utilise Recollect's crowdsourcing features for tasks such as transcribing and item description, reducing the need for in-person management.

Throughout the year, the Archives team has continued to provide reference services and manage new accessions. They handled 460 reference enquiries, facilitated 87 research visits, and accepted 33 new accessions into the collection, demonstrating ongoing dedication to preserving and sharing the Church's heritage.

## **METHODIST CONNEXIONAL PROPERTY COMMITTEE, PROPERTY AND INSURANCE**

Despite severe weather events in Northland, and Hawkes Bay and Tairāwhiti regions, in the eastern North Island, in June this year, we did not have any Methodist Church Buildings damaged during the weather storms.

Weather bombs or severe weather events continue to challenge reinsurance, and events in New Zealand are even more vulnerable due to the number of people who pay insurance premiums. The insurance renewal will always be based on the number of people who pay premiums and the total loss for the previous year. This affects the renewal for all insurers in New Zealand, as the risk model is based on risk versus revenue. A good example of this is the Christchurch Earthquakes, where underwriters will never recoup losses for this event.

### **Property**

- **Green Grants**

The Methodist Connexional Property Committee Green Grant scheme has been very popular, following Conference approval of the initiative in 2022. Parishes have embraced the opportunity to utilise green grant funds to address climate change, while providing cost effective green initiatives for them.

To date, MCPC has approved grants to \$342,871.00 with eight applications received for the September 2024 funding round. These applications will be considered at the October MCPC meeting.

- **Property Strategy Interim Paper**

Last year Conference 2023 asked the Property Strategy Working Group to continue their work on the Property Strategy, seek input from the wider Connexion and report back to Conference, in 2024.

The Draft paper was distributed to Synods, twice this year, initially for feedback and then final submissions. The submissions have been taken into consideration for the production of the final paper for conference. See *Appendix 3*.

### **Insurance**

- **Material Damage and Business Interruption Renewal 1 January 2024**

The Methodist Church of New Zealand's (the Church) involvement with the All Churches Insurance Bureau (ACIB) has deepened over the past decade and the Church provides one of the two directors of All Churches Insurance Bureau Ltd.

Insurance is the single highest cost for Parishes, with many struggling to find the funds to pay the insurance premiums. In addition to initiatives in the Property Strategy Paper, the BOA Insurance Fund will be developing options for cover types for Parishes. Work on this will start early 2025.

In 2015 All Churches Insurance Bureau Ltd was instrumental in the formation of an insurance underwriting agency, Concordia Underwriting Agency, to place the insurance requirements of the collective, in a placement which involves both New Zealand and Lloyd's insurance markets. Concordia is a cover holder with Lloyd's which enables it to deal directly with Lloyd's syndicates, and place cover for entities outside the All Churches Insurance Bureau.

The rate increase of 25%, for the 2024 renewal reflected the rain events in Auckland, Northland, East Coast and Hawkes Bay. The Board of Administration Insurance Fund subsidised the premium increase which meant premiums for the wider church increased by 10%.

- ***Looking Forward to 2025 MDBI Insurance Renewal***

Wendy Anderson travelled to London in August, with Wayne Schache, the other All Churches Insurance Bureau Board member from Baptist, and David Leather, Concordia Underwriting Agency CEO. Face to face meetings were held, to present the All Churches Insurance Bureau to the London Binder and Open Market Underwriters. This was the precursor to the renewal negotiation that takes place towards the end of the year. The main purpose was to give insurers the chance to meet representatives from ACIB and provide confidence that Concordia and ACIB were being proactive in their underwriting response and risk management.

The general comment from the underwriters was that the market is softening with more capacity available. However, New Zealand is still catching up with the world trend. It is unlikely there will be a flat renewal. This is also dependent on further major weather storms globally, with 4 x weeks of the hurricane season remaining, at the time of writing, in September.

To date the All Churches Insurance Bureau claims are currently are at 7% which will assist underwriters to look favourably upon the ACIB portfolio.

- ***Liability Renewal***

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

We renewed our liability cover on 1 May 2024. There was a premium increase overall of 6.65%. The bulk of the increase was in casualty, employment disputes and cyber policies due to the 2023/2024 claims, and the hard market. Although the insurer, Chubb pushed to increase our employment disputes excess to \$50,000, our broker negotiated the excess rate of \$35,000.

We have commenced the process for the 2025 renewal. We will be going directly to the London market and arrangements have been made to meet the London Brokers, in Auckland following Conference.

## **APPENDIX 3:**

### **Connexional Property Strategy**

#### **Introduction**

In the dynamic landscape of faith and community, the stewardship of church properties holds profound significance. For the Methodist Church in Aotearoa, these properties serve not only as physical structures but also as sacred spaces where ministry, mission, pastoral care, and community engagement converge. As we navigate the challenges and opportunities of the 21st century, it becomes increasingly imperative to develop a Connexional Property Strategy that ensures our properties remain vibrant and effective resources for advancing our shared vision of faith, justice, and service. Within the framework of our climate justice decade "Rekindle the Vā of Papatūānuku," it is also necessary to integrate principles of environmental stewardship and sustainability, recognising the interconnectedness between our actions and the well-being of creation.

## **Background**

This strategy document was requested by Conference and has been prepared by the Property Strategy Working Group: Tara Tautari (General Secretary) Carol Dale (Chairperson), David Ayers, Arapera Ngaha, Keita Hotere, Te Aroha Rountree, Jill Hawkey, 'Etuini Talakai, Wendy Anderson (Connexional Staff).

## **He Whāriki/Foundational Statement**

As Te Hāhi Weteriana o Aotearoa Methodist Church of New Zealand, we are committed to fulfilling a vision/mission that reflects and proclaims the transforming love of God revealed in Christ and declared in scripture. We are guided and empowered by the Holy Spirit to do God's work in the world. The foundation of our commitment as a covenantal people in Aotearoa New Zealand is based on Te Tiriti o Waitangi.

As a church, we have walked together on a bicultural journey since the establishment of the early Wesleyan Methodist Missionary Society in Aotearoa. From the inception of the modern-day *Bicultural Journey* at Conference 1983, we have continued to accompany one another into 2024. Along the way, we have fostered a power-sharing partnership, facilitating the development of land and properties to support the growth and resources of both the church and local communities.

As we look to the future for Te Hāhi, we endeavour to be responsive to the needs of the Connexion and to ensure that our actions are reflective of our mission. In developing this Property Strategy, we seek to honour our bicultural imperative by acknowledging the importance of te ao Māori (Māori world view) and the diversity of our Aotearoa context. In doing so this plan highlights two key Māori concepts of significance when discussing property, Whenua (Land) and Kaitiakitanga (Guardianship).

## **Theological Imperatives**

*Whatungarongaro he tangata, toitū te whenua hoki*  
People disappear, but the land remains forever.

This pēpeha (ancestral saying) speaks of the fleeting existence of humanity in comparison to the permanency of whenua (land). We as humans are but a momentary creation, incomparable to the timelessness of whenua. Whenua is both permanent and immeasurable, humanity in contrast is temporary and measured. As Mead explains, "The people die, migrate, or disappear but the land is a thing of permanence."<sup>4</sup> This pēpeha brings to light a Māori view of *whenua* and the reciprocal responsibilities between people and whenua. This pēpeha can also serve as a theological reflection of the whakapapa (genealogical connection) between tangata (humanity), whenua, and Atua (Creator God). As we consider the importance of whenua, we examine and explore the interconnectedness of tangata, whenua, Atua.

In 2005 Rev Dr Jim Stuart and Rev Donald Phillips produced a booklet entitled, *Property, Stewardship, and the Economy of Grace*, to help guide the church in discussions about our relationship to/with property. Many of the imperatives outlined in the booklet are aligned with both Christian tradition as well as tikanga and mātauranga Māori (Māori values, traditions and knowledge, wisdoms). We revisit several of those theological understandings here. Stuart and Phillips highlighted the relationality of Creator, creation (including whenua) and humanity, emphasising the responsibility placed on humanity to engage in right relationships, "The first is that

God, the Creator, gives to all human beings a common property in nature to be used and shared by all. This is in accord with God's own nature, which is to be just towards all. It is God's intention to give the necessities of life to all people equally. "Stuart and Phillips go on to describe and define the imperative of Generosity in honouring the connections/relationships between humanity and creation exemplified in Christ, "God's nature is not grounded in possession but in giving. Generosity is the underlying value of the kingdom of God, not acquiring, hoarding, and profit taking. Thus, God's self-giving expressed in Jesus Christ is the basis of human livelihood. Embedded in the biblical affirmation of this providence of God is the nature of God as the provider of all things."

*Manaaki Whenua, Manaaki Tangata, Haere whakamua!*  
Care for the land, Care for the people, Move forward!

This whakatauki (proverbial saying) affirms the preservation of whenua and tangata. The phrases 'Manaaki Whenua, Manaaki Tangata' suggest an interconnectedness affirm the place, tangata as one part of a whole taiao (natural world). This whakatauki articulates the view that the health and well-being of tangata directly correlates to the condition of te taiao, reiterating the intimate relationship between human and non-human life. The essence of Kaitiakitanga, is the preservation and protection of creation. Kaitiakitanga can also be expressed as intergenerational sustainability of all life and creation, "Kaitiakitanga is based on traditional Māori world views and includes the conservation, replenishment, and sustainability of the environment. It is about safeguarding the future."

As Māori we believe we have a responsibility and an obligation to the generations to come, to be good Kaitiaki (keepers, guardians). We believe in a reciprocity of care and connection that means we are in relationship with one another, with Papatūānuku (earth) and with te taiao.

This too is in keeping with what Stuart and Phillips describe as part of Wesley's teachings on an economic paradigm, "Developing a praxis of commonality: 'Methodism attempted to imitate the life and ministry of Christ to the marginalised. The Methodists... translated their basic message of 'love of God and neighbour' into a mission of help and hope in the community of faith in which the poor were included as children of God. The biblical principle that the early Methodists followed was the principal of commonality that is the practice established in Acts 4: 32-36 of holding and sharing everything in common."

This reminds Te Hāhi that property exists for the mission of the Church, and that the Church's mission is not its property. Our Mission to love God and to love our neighbour can be supported by the Church's property; hence the importance of every parish/ rohe and synod developing their own Mission Strategy.

### **Te Tiriti o Waitangi 1840 and Bicultural Commitment**

The Church is committed to Te Tiriti o Waitangi as the covenant establishing our nation on the basis of a power-sharing relationship. Therefore, we must consider the implications of whenua raupatu (confiscated land), in light of our commitment to living out our mission.

The Church aims to actively support reconciliation efforts and uphold the principles of Te Tiriti o Waitangi, fostering a society where justice and equality are upheld for all.

The Church is committed to our bicultural journey and recognises the need to address historical injustices. This includes advocating for the return of confiscated lands and exploring pathways for restitution. There are several reasons driving this commitment:

- a. Moral Responsibility: Recognising that whenua raupatu was a violent act of power abuse by the government, perpetuating intergenerational trauma by severing hapū and iwi from their land, culture, and economic stability.
- b. Ethical Considerations: Acknowledging the Church's historical benefit from occupying confiscated lands, which has contributed to its wealth and stability, in contrast to the economic disadvantages faced by affected hapū and iwi.

## Statistics

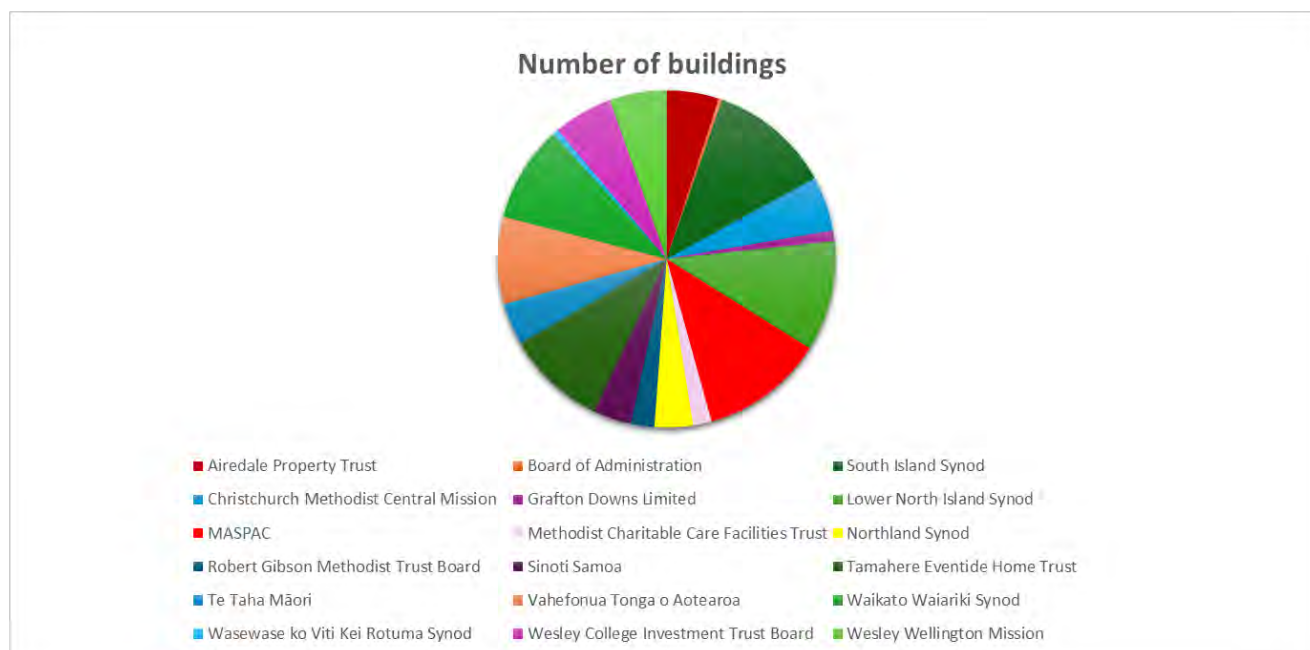
### Portfolio of Te Hāhi Weteriana

Today, the Church has a wide portfolio of properties in its care across Aotearoa. The 927 buildings insured by the Church have a total value of \$1,466,512, 178 (buildings only) and \$1,695,742,729 (including contents).

### Number and Type of Buildings

The number and type of buildings are indicated by the graphs below.

Number of buildings	
Airedale Property Trust	45
Board of Administration	3
South Island Synod	105
Christchurch Methodist Central Mission	47
Grafton Downs Limited	9
Lower North Island Synod	95
MASPAC	106
Methodist Charitable Care Facilities Trust	16
Northland Synod	33
Robert Gibson Methodist Trust Board	20
Sinoti Samoa	33
Tamahere Eventide Home Trust	86
Te Taha Māori	36
Vahefonua Tonga o Aotearoa	75
Waikato Waiariki Synod	83
Wasewase ko Viti Kei Rotuma Synod	5
Wesley College Investment Trust Board	51
Wesley Wellington Mission	49
	897
<i>* this information is sourced from the MCNZ Insurance Portfolio</i>	

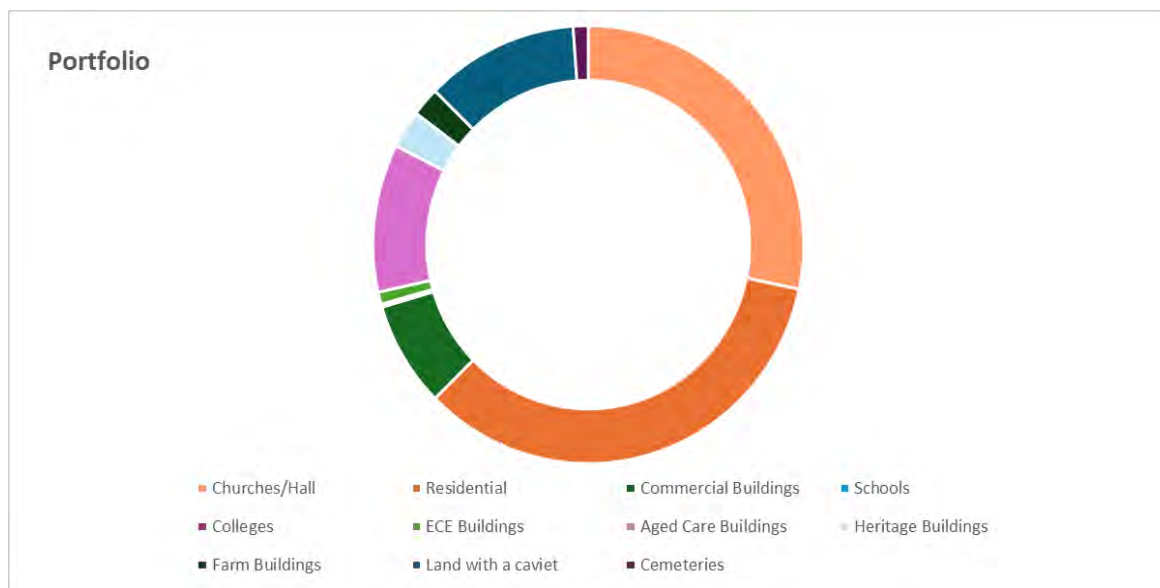


### Portfolio Categories

Churches/Hall	251
Residential	305
Commercial Buildings	69

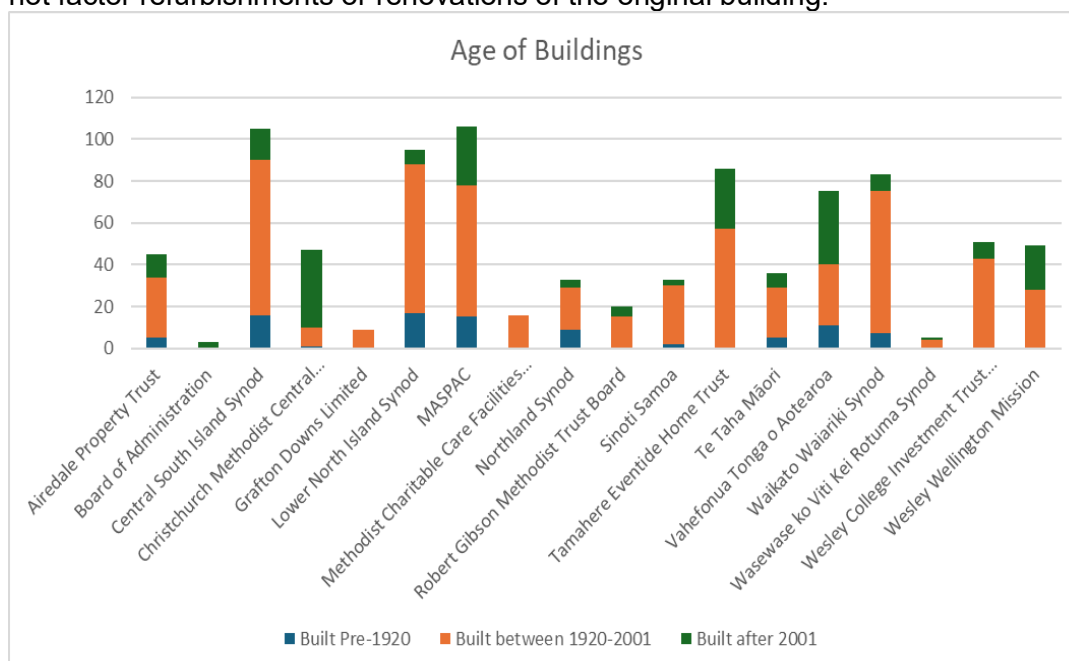
Schools	1
Colleges	1
ECE Buildings	8
Aged Care Buildings	97
Heritage Buildings	25
Farm Buildings	19
Land with a caveat	102
Cemeteries	10
Camps	4

892



## 1. Age of Buildings

The age of buildings is a significant factor with 43% of churches and halls that we know the age of being over 90 years old. This has a major impact on maintenance, insurance, accessibility issues and in some cases the care of buildings with a historic listing. Please note some of this data does not factor refurbishments or renovations of the original building.



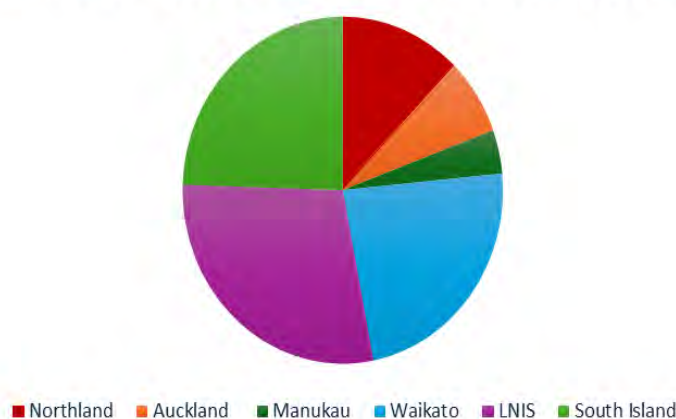


## 2. Cooperating Parishes

A number of properties are cared for by Cooperating parishes. The parent bodies of each of these Cooperating parishes will have determined the ratios of ownership for each property, depending on the contribution brought to the partnership.

Number of Cooperating Parishes in each region	
Northland	12
Auckland	7
Manukau	4
Waikato	23
LNIS	28
South Island	24
* this information is based on the MCNZ CRM system	
	98

Number of Cooperating Parishes in each region



## External Factors

### Environmental Scan: External Factors Impacting on Property

As part of the development of the Property Strategy, we have identified several external environmental factors that impact on property, including:

### Our Own Context and History in Aotearoa: Impact of Colonisation, including Whenua Rauapatu (confiscated lands)

Whenua Rauapatu refers to land confiscations by the New Zealand government following the nineteenth-century land wars. In 1863, Governor George Grey was directed to confiscate Māori land as punishment for rebellion and resistance against government forces during these conflicts. The legal basis for these confiscations stemmed from the New Zealand Settlements Act 1863 and subsequent amendments. The most extensive confiscations occurred in the Waikato and Taranaki regions, affecting Waikato-Tainui, Taranaki iwi, Ngai Te Rangi, Whakatōhea, and others in the eastern Bay of Plenty.

These confiscations have had lasting impacts, leading to prolonged disputes and multiple generations of occupation in areas such as Waikato, Taranaki, and Tauranga, which remain contested today.

### Impact of Climate Change

In recent years, churches worldwide have increasingly understood the importance of addressing climate change in managing their properties and buildings. As kaitiaki of both physical assets and spiritual responsibilities, churches have a unique opportunity to lead by example in sustainable practices. In 2022, the Methodist Church adopted the theme "Rekindle the Vā of Papatūānuku" as it began a decade-long journey towards climate justice, both locally and globally. Utilising the



methodologies of education, action, talanoa, storytelling, and advocacy, the Methodist Church is committed to fostering a deep understanding of environmental stewardship, mobilising tangible efforts to mitigate climate change, facilitating inclusive dialogue, sharing narratives of impact, and advocating for policy changes that promote sustainability and equity.

### **The Housing Crisis within Aotearoa New Zealand**

The Methodist Church has a long history of housing vulnerable New Zealanders. In recent years, this response has grown as the number of individuals and families/ whānau in need of warm, safe and affordable homes has increased. With over 25,000 households on the Government's social housing register (as of March 2024), parishes, social service organisations and the three registered Methodist Community Housing Providers have responded through the provision of emergency and transitional housing, the provision of affordable rentals, the building of new social housing and supporting families/whānau into either long-term rentals or home ownership. The Church has established a Social Housing Group which works collaboratively to identify how the Church can best utilise its human and financial resources to extend this work.

### **The Impact of Building Compliance and the Regulatory Environment**

The rising costs and complexities associated with building compliance and the regulatory environment place significant pressure on churches, impacting their financial stability and ability to carry out their mission effectively. Strict adherence to building codes often necessitates costly upgrades to aging infrastructure or new construction projects, stretching already limited budgets. Regulatory requirements for environmental standards, accessibility, and safety further increase construction and maintenance expenses. For many churches, especially smaller congregations or those located in economically disadvantaged areas, these financial burdens can be overwhelming. They may face difficult decisions about prioritizing essential repairs or renovations versus funding community outreach programs or minister's stipends. Navigating complex regulatory frameworks requires expertise and resources that may not always be readily available and can be costly.

### **The Increasing Cost of Insurance**

Rising insurance premiums have significantly impacted churches across the country. As premiums escalate, many churches, already operating on tight budgets, find themselves struggling to afford adequate insurance coverage. These costs are likely to be further impacted by an increase in extreme weather events across the country and events internationally.

### **Managing Historic Properties**

Heritage buildings may present challenges for many parts of the Church. "Heritage" means that a building is listed as such in a council's District, City or Spatial Plan, often containing different categories of history. It may also be listed by Heritage New Zealand with one of two classifications. Any site that has experienced pre-1900 occupation is by definition an archaeological site. That occupation could well be Māori, but could also be, for instance, the site of early colonial industry. This makes knowing land stories particularly important and should there be a desire to develop the land, engaging archaeological consultants will be necessary. Making changes to a heritage building will probably require resource consent – a barrier, but not impossible. Local authorities vary in their degree of flexibility and the Church need to be aware that the wider community may claim an emotional interest in their building. Removing a heritage classification is possible but very likely to be opposed. Maintenance of heritage buildings can be both demanding and expensive. It is important, therefore, not to

get behind on this. A heritage building does not have to retain its original purpose, e.g. a church does not have to be used as a church. A change of use may, however, mean changes to the building. Disposing of a site to a new owner may solve a problem, although the classification on the building will remain.

### **Managing a Cemetery**

Cemeteries - Under current legislation, cemeteries must be one of a urupā, a council cemetery or a church cemetery. Some church cemeteries come under trusts, but from a council perspective the distinction will probably not be important. This means that in practical terms they cannot be sold, although it is possible for a church cemetery to be brought under council ownership. If a parish or rohe wants to dispose of a property that contains a cemetery, they will probably need to subdivide the cemetery off, making sure that the remaining land has a large-enough area to be

developed under council planning rules.

### **Managing Wāhi Tapu**

In this space wāhi tapu are sites of significance that have been identified by local parishes and /or rohe. Such spaces are often bare land that carry a story of importance to the people and the region. Some may be marked by a monument, or marker of some kind that signals a site of significance, a *special place*. Others may not even be known or identified yet. Where such places are known, they are to be fenced off for preservation and to prevent damage.

### **Environmental Scan: Internal Challenges within the Church regarding Property**

Methodist Church members have highlighted several internal challenges related to property:

- 18.1 Limited resources, both financial and human, pose obstacles in addressing compliance requirements, maintaining properties, paying for insurances, and supporting Parish/Rohe and/or Synod Property Committees.
- 18.2 Some properties are no longer suitable for fulfilling mission or ministry purposes.
- 18.3 There is a widening gap between parishes with significant assets, which sustain stipended ministry and mission, and those in lower socioeconomic areas with growing congregations but insufficient assets for stipends or mission support.

## **Property Strategy**

### **1. Property Strategy for Te Hāhi Weteriana**

#### *Assumptions Underlying the Property Strategy*

Based on the Churches understanding of who we are, the extensive land and property portfolio currently under the stewardship of the Church, and the environmental scans, we apply the following assumptions to our strategy:

- a. As a Connexional Church, we prioritise sharing resources throughout the Connexion and we understand buildings as held in common, ensuring that they serve the mission and ministry of the entire community rather than individual congregations.
- b. Grounded in Te Tiriti o Waitangi and our commitment to a bicultural journey, property decisions such as purchases and sales will be made by Church Committees reflecting this partnership.
- c. Mission drives our Church; thus, property serves to sustain our ministry and mission within the wider community.
- d. Committed to Climate Justice, property decisions will prioritise environmental protection and climate resilience building.
- e. Commitment to working in partnership with other denominations: Many Methodists are part of Cooperating Parishes and therefore the Church is committed to working positively and transparently with its partner churches to preserve a church presence in a community.
- f. Given these assumptions, our Strategic Priorities for Property for the next 5 years are as follows:

### **2. Land Stories (Kōrero Papatupu Whenua)**

will be completed for all properties owned by Methodist Church bodies.

### **3. The Development of Mission and Property Strategies**

A property strategic plan will be developed by each Parish, Synod, Te Taha Māori or Methodist Mission based on a Missional and Ministry Strategic Plan. Decisions regarding property should only be made once the Mission and Ministry Strategic Plan has been considered. Templates for developing these plans will be provided.

These plans, in turn, inform the national strategies for Mission, Ministry and Property and align with the Mission Statement and Principles of Te Hāhi Weteriana O Aotearoa.

Such plans should also consider parishes and rohe in lower-socioeconomic areas where additional resources may be required to maintain ministry and mission and where property and financial resources can be shared. These discussions would be reviewed nationally by Te Hāpai ō ki Muri and may have implications for the stationing process.

#### **4. Support for Tauīwi Parishes**

Consideration will be given to small congregations and the place they hold in the Community. Where a tauīwi parish has a congregation of less than 20 people, financially contributing and regularly participating in the life of the Church (as defined in the law book), a conversation may be required between the Parish Council, Kai Hāpai, Synod Superintendent and member of the Synod Property

Committee, and where appropriate UCANZ. This conversation will be taken through to Tauīwi Strategy Committee.

Three Regional Property Managers (Upper North Island, Lower North Island, and South Island) will be established to manage the property resources of parishes in both geographical and cultural synods who no longer have the capacity to do this.

This will include dealing with compliance issues, developing preventative maintenance plans, dealing with reactive maintenance and, if necessary, context with hiring of facilities to external groups. These Managers will develop a portfolio of preferred contractors/ suppliers. A cost-sharing arrangement will be developed between the Parish and the Connexion (see Cost-Sharing below).

#### **5. Support for Te Taha Māori Rohe**

Where there are property matters to be addressed for Te Taha Māori, - the Kōrero Papatupu Whenua is the beginning point. Rohe request support through Hui Pōari and Te Taha Māori Property Trust to follow up and undertake the required work.

Te Taha Māori Property Trust are responsible for property management and employs a National Property Co-Ordinator who oversees project management needs, compliance issues, repairs and maintenance and security matters for all Te Taha Māori properties. Te Taha Māori's Pou Whakarae works closely with the National Property Co-Ordinator and Rohe addressing budgeting, financial projections, strategic direction and potential opportunities for mission development.

#### **6. Development of New Church Facilities and Renovation of Existing Churches**

Any new Church development must be multi-purpose and be available to be used by the Church and wider community.

Churches are urged to assess accessibility concerns and determine if structural elements of buildings hinder full participation in worship or community events. Funding opportunities will prioritise enhancing accessibility within the building.

With regards to the funding of Church developments, and the affordability of such funding, the Methodist Trust Association and the Methodist Church Property Committee (for the Church Building and Loan Fund) are requested to examine the level of loans available, the term and the interest rate being offered. This work is to be undertaken within six months of this Property Strategy being adopted by Conference.

#### **7. Managing the Increasing Cost of Insurance, Compliance and Historic Buildings/Cemeteries**

Insurance will remain compulsory for all Church property but on a cost-shared basis with the Connexion or from parish investments in the Church Building and Loan Fund.

All Church properties must be fully compliant, including earthquake compliant to an NBS rating of 67%. Churches struggling with compliance issues must contact the Wellness and Safety Advisor of Te Hāhi for advice and support.

Buildings that are non-compliant (less than 34% unless an engineer confirms that, in their professional opinion, it is safe to be occupied for normal use) will be

closed, until earthquake strengthening work up to 67% (or as near to that rating as can be economically or practicably reasonable) has been carried out. The work is to be completed within the time allowed under the building (Earthquake Prone Buildings) Amendment Act or when the

buildings are altered or remodelled so as to require a building consent.

## **8. The Property Development Fund**

Property Development Grants are currently available through the Methodist Church Property Committee for repairs, essential reports, maintenance, upgrades and new work for Methodist parishes and Cooperating Ventures with a Methodist partner. It is proposed that the current level of \$50, 000 be retained for all repairs, but up to \$80,000 can be requested for reports, upgrades, earthquake strengthening and other new work. Other criteria remain the same.

## **9. The Sharing of Financial Resources within Taiwi:**

Cost sharing between the Parish and the Connexion will be developed for items such as insurance, compliance and the management of historic Churches. This will be funded through the establishment of a Cost Sharing Fund, supported by:

- i. interest on parish investments from the sale of property held in CB&L become allocated 80% to parish, 10% to maintaining the value of capital and 10% to the central Cost-Sharing fund
- ii. the 'Redundant Building Fund' contribution increasing to 20% of that 40% to Te Hāpai ō ki Muri, 40% to the Property Development Fund and 20% to the Cost-Sharing Fund
- iii. drawing on the interest from the Fire Insurance Fund.

The Cost-Sharing Fund will be reviewed after two years as to its effectiveness and its impact on these other Funds.

## **10. Sharing Spaces**

We are moving into an era where we are sharing spaces and mutual respect and accountability to each other is important. Memorandums of Understanding (MoU's) will be developed between congregations of Te Hāhi Weteriana who share property as to the care of the buildings and covering of property related expenses. This will include the establishment of Joint Property Committees.

The intention is that MoU's will foster relationships, and will be developed following Conference, including a detailed discussion on how these agreements will be structured.

## **11. Lease Agreements**

Lease agreements will be developed where a congregation (or other group) not associated with Te Hāhi Weteriana shares the space. Advice can be provided by the regional property managers as to an appropriate level of rent, this may include reduced rent as a way of supporting a programme as part of the mission of the local church. Templates will be available from the Connexional Office.

## **12. Bricks and Mortar**

Bricks and Mortar will be revised regularly so the process for managing property resources, including the role of the different parts of the church is documented and transparent. It will be made available online and updates clearly communicated,

## **13. The Development of Affordable Housing, including Presbyterian Retirement Housing**

Te Hāhi has committed itself to use its financial and human resources to develop housing for those most vulnerable in our community. Therefore:

- a. each Parish, Synod and other Connexional entities will identify whether there is suitable land in their area which could be made available for social housing.
- b. before any Methodist owned land and buildings is sold, consideration is given as to whether the land can be used for social housing (Synod Property Committees, Missions, and TTMP in consultation with the Methodist Social Housing Group).
- c. The Methodist Social Housing Group with bicultural partnership representation and representatives from Methodist Community Housing Providers, Board of Administration and Methodist Trust Association will continue to lead this work and will report to Conference through the Methodist Alliance.
- d. The Methodist Social Housing Group will explore the provision of housing for Presbyterians who have served the Church for at least 5 years (including shared equity models) and will report to Conference 2025.

## **Responding to the Challenge of Climate Change**

The Methodist Church Green Grants Pūtea Tiaki Taiao initiative will continue to prioritise green building initiatives. This will include improving energy efficiency and adopting renewable energy sources eg: upgrading to energy-efficient lighting, heating, and cooling systems, installation of solar panels or other renewables and reduced reliance on fossil fuels.

Additionally, sustainable landscaping practices can significantly contribute to climate change mitigation and adaptation. Churches can prioritise native plantings, rain gardens, and permeable surfaces to reduce storm water runoff and support local ecosystems. These efforts not only help sequester carbon but also enhance the beauty and biodiversity of church grounds.

Moreover, adaptation strategies are vital for churches to address the impacts of climate change. This may involve retrofitting buildings to withstand extreme weather events like flooding or developing emergency response plans to ensure members safety during crises.

## **14. Cooperative Ventures**

There are several factors to consider when dealing with cooperative ventures and property issues. For example, if a partner church wants to sell a property due to a parish closing, we need to determine if the Methodist Church wishes to maintain a presence in that area. Further input from UCANZ on these issues is being sought.

## **Suggested Decision for Conference**

1. Conference approves the Connexional Property Strategy and directs the Working Group to implement the changes over the 2025 year, in close consultation with the Methodist Connexional Property Committee to ensure alignment and collaboration throughout the process. The Working Group is further requested to provide a progress report on the implementation at the next Conference.

## **WELLNESS, SAFETY AND RISK**

### **Emergency Response Plans**

This year has seen an increase in reported incidents of our people being subjected to harm from other people. Therefore, everyone is urged to ensure that their buildings have an Emergency Response Plan in place. As a part of that plan, you need to consider 'what will you do if someone displays unwanted behaviours?' How will we keep our people safe?

### **Shelter in Place Plans**

Sometimes, a Shelter in Place plan is required in conjunction with an Emergency Response Plan. While publicising an emergency response plan just makes sense (the more that know what to do during an event, the better), sheltering in place is a little different because if someone wants to plan to come and make mischief, you don't really want to publicise how you might respond in different situations.

### **Practice**

Planning and talking about what to do in emergency situations is not enough. Plans need to be tested, and buildings need to be walked through under the different emergency scenarios. It took the Connexional Office two attempts at Sheltering in Place to get our process working; it took three evacuation drills to get our evacuations smooth. Particularly with Covid, all the usual responders may not be present during an event, so remember to include the backups, and the backup of the backups in practice events.

### **Further information**

Information on all of the above is available on our website under Tangata, or alternatively please contact [healthandsafety@methodist.org.nz](mailto:healthandsafety@methodist.org.nz). Trudy is available to help you get your plans in place. <https://www.methodist.org.nz/tangata/wellness-and-safety/emergency-response-plans/>

Videos on the above topics will be made available later this year to help everyone set up their own plans. The range of available 'help' videos will be expanded to allow our church groups to pick and choose their need-to-know topics. Please contact Trudy if you have specific requirements of 'need-to-know'.

## Coming up

Further work will be undertaken over the coming year to check that the basic requirements are being met, such as having an Emergency Response Plan and Asbestos Management Plans to ensure all our buildings and activities are safe for everyone.

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

In 2019 the Wesley Historical Society cohosted a Conference, at St Johns College Auckland, with the Wesleyan Methodist Church of New Zealand and the Church of the Nazarene, to mark the bicentenary of the arrival of the Wesleyan Missionaries to the shores of Aotearoa.

A publication based on the papers presented in 2019 is about to be published. The title will be Weteriana Methodism: Bicentennial Reflections from Aotearoa New Zealand. Emeritus Professor Dr Peter Lineham, MNZM, as Editor has drawn the papers together and supplemented them with Rowan Tautari's Maea te Kupu: Kaeo, he whenua kurahuna – emerging stories of Methodism: Kaeo, land of hidden knowledge; and his own work: Māori Methodism 1913-1960.

Together they provide memory of the journey we Methodists have been on for two centuries and create a springboard for future exploration. A learning arising from the experience of the 2019 Conference is that there are parallel stories to what has been recorded. These are to be celebrated, and the invitation is extended to record them so that there is a wholeness to the rich history we claim. It is recognised that there is value in acknowledging that good history is transformational, not just being a record of past events, but unashamedly a study that recognises varied and differing perspectives and tikanga attitudes.

Published as Proceedings No. 111, the 2023 Journal, included reflections on Marion Hunter's Diary (Eric Laurenson), the Aotearoa New Zealand History Curriculum (Rob Finlay), the Establishment of the Methodist Alliance (Carol Barron), C H Laws [1867 – 1958] (David Bell and Susan Thompson), the Old Rawene Methodist Church finds new life as residency for artists (John Roberts); and reviews of Maea te kupu mentioned above (Garth Cant), and Donald Phillip's Methodism towards the future (Norman Brookes). Each of these adds to that rich history the Society aims to record.

The 2024 Journal will add to this, with reflections on the Church's Bicultural Journey (Norman Brookes), Harold Williams (Garth Cant), Reflections of a Military Chaplain (Mervyn Dine), Arch Barrington and the Riverside Community (Oliver Sutherland), and the PhD thesis being submitted by the current Gilmour-Smith Scholar Josh Reid.

A recent Executive Committee resolved to reform the Publications Committee. Convened by Terry Wall, this Committee will build on the work of the previous committees and canvas for future contributions to the Journal and future publications. The Executive is seeking to make an appointment to replace Terry Wall as Journal Editor and Derek Olphert as the Journal Designer. Terry has completed 20 years as editor, supported by Derek. Both have skills that will be difficult to replace. In an increasingly digital environment consideration is being given to the format and platform of ongoing Journals and publications. As the Wesley Historical Society would seem now to be peerless as a denominational historical association, ensuring that viable decisions are made to safeguard the future is imperative.

The Executive has successfully embedded meeting by electronic means. This means that we are able to be a truly national body, with representation from Auckland, Christchurch, Nelson, Taranaki, Te Tai Tokerau and Wellington. At our most recent meeting Honoured Member Allan Davidson advised that he would be resigning from the Executive after some 42 years as a member. Allan has brought a wealth of ecumenical knowledge to Executive discussions as well as the depth of his personal academic study, writing skills and historiography. The Society wishes to express to Allan gratitude for his remarkable service and ecumenical commitment.

There is one outstanding piece of work yet to be completed. This is the digitalisation of Missionary Correspondence. This is a joint project being undertaken with the Kinder Library at St Johns College. It is intended this project be one focus for 2025.

Finally, the 2024 Annual Lecture will be presented by Rev Armstrong Pitakaji, the Moderator of the United Church of the Solomon Islands. Rev Pitakaji has responded to an invitation to be part of



support to those engaging in in-depth research.

## **SECTION B - Strategic Plan**

PDG focuses on supporting study which will enhance people's theological development aligned with our Methodist ethos and bicultural journey, reflect our diverse church/community context of Aotearoa, offer opportunities to first-time applicants and young people and resource as many people as possible from a limited pool of funding.

Last year our main source of income (an annual grant from the Connexional Budget) was reduced from \$20,000 to \$10,000. This limited the ability of the Committee to help those who need our assistance at a time when it's likely that many people are feeling the impact of the cost-of-living crisis and need our help more than ever. We are extremely grateful that the Budget Task Group heard our request for assistance and increased this year's grant to \$15,000.

However, we are aware that finances will continue to be tight into the future. We do receive income from our PAC Endowment Fund, but this has been impacted by low interest rates. The capital of the Fund cannot be touched.

For this reason, we are committed to having ongoing conversations about the sustainability of our funds. This will include discussion about whether we should cap the number of applicants for a course in any funding round or the amount of funding we can give any one person. We are keenly aware that such decisions may exclude worthy applicants or make it difficult for people to complete courses of study.

We need to remind potential applicants that we do not fund retrospective grants (applications received after the programme or event has been completed) or private studies which do not directly benefit the MCNZ. Neither do we pay for university (or Trinity College) administration or building fees. We do fund e-learning fees.

Conversations about sustainability will need to continue and we would appreciate feedback from individuals or groups within the church. In the meantime, we ask parishes and Synods to assist applicants completing applications as incomplete applications cannot be considered. We also ask parishes and Synods to support applicants with funding where possible.

The Committee notes that in 2023 its work was to be reviewed by a team reviewing the purpose and function of Standing Committees of Conference. This has not yet happened.



# CONNEXIONAL TRUSTS

## NEW ZEALAND METHODIST TRUST ASSOCIATION

The New Zealand Methodist Trust Association (MTA) was established by Conference in 1978 for the cooperative accumulation and commercial investment of the funds of the Methodist Church of New Zealand. All investments are held for the benefit of depositors with MTA, as MTA holds no capital of its own. All income earned by MTA, after the payment of expenses, is distributed to depositors by quarterly income distributions.

### Strategy

MTA's vision is to provide an exemplary, ethical and professional organisation, to manage the funds and liquid assets of the Church for the best results and growth, inside responsible investment parameters.

### Key objectives

- To be a professional and innovative investment management operation
  - Demonstrate investment experience and expertise
  - Clear and informative reporting to investors
  - Funds managed to fully comply with the Church's Responsible Investment policy
  - Maintain investment risk management practices at best practice levels
- Increase investment capabilities
- Operational transformation and process improvement
  - Continue to evolve operations
  - Maintain and improve operational resilience.
  - Maximise time devoted to value-adding investment activities, through efficient internal operations
  - Enable and encourage improvement in Church systems and processes
- Improve the customer experience
  - Continue to improve customer communication
  - Provide timely informative reporting
  - For the Income Fund, provide accurate income forecasts for next financial year
  - Continue to improve understanding of MTA products in through reports

### Results

The 2024 financial year was challenging, with most global equity markets gaining. However, most of the gains were in large growth companies, with many sectors of the market showing more modest returns. The New Zealand market was more disappointing, with the NZX50 Index falling 1.7% for the year to June.

Global bond yields increased significantly during the financial year, with US 10-year bond yield rising from 3.88% to 4.40%, which is negative for bond prices and equity valuations. Since June 2024, interest rates have eased with the US 10-year bond yield trading at 3.80% in August. This reduction reflects easing inflation, concerns about weak economic growth and rising unemployment in the US.

Over the financial year NZ 10-year bond yields were relatively unchanged, moving from 4.62% to 4.67%, but having moved in a wide range of 4.33% to 5.60% through the year. With inflation now at more moderate levels, interest rates are trending down, with 10-year bond yields at 4.19% in late-August 2024.

Some central banks began cutting their cash rates during the June 2024 quarter. Our own Reserve Bank has also started the easing process with a 0.25% cut in the official cash rate to 5.25% in August 2024. We expect further cuts to the official cash rate of 0.50% during 2024, with 1.75% of cuts in 2025, to a neutral level of approximately 3.0%.

In the US market, where most of our equity investments are located, inflation has eased, while concerns have grown over the weak economy and rising unemployment. The US Federal Reserve is expected to begin cutting their Fed Funds Rate in September 2024. Many believe they have already waited too long to do so.

For the MTA funds the 2024 results were mixed. With the Income Fund we are pleased to deliver an annual income return of 4.35%, which was much better than our initial forecast of 4.10% at June 2023. This improvement was achieved through careful management of the investment portfolio, as we proactively improved the credit quality of the portfolio as well purchasing longer term bonds, thereby locking in higher long-term returns.

The Growth & Income Fund had a disappointing year, with a -1.87% return, due to a weak performance from the equity portfolio, together with a devaluation of the Fund's Auckland property exposure.

During 2024 we maintained our excellent risk management practices, provided timely and informative reports to depositors and fully complied with the Church's Responsible Investment policy.

## **Financial Results**

The Methodist Trust Association's purpose is to support the mission of the Methodist Church of New Zealand, by generating strong investment returns for our depositors. All income is distributed to our depositors, so they are better able to meet the mission of the Church.

We are pleased with the returns generated during the 2024 Financial Year, for the Income Fund, where we generated total returns of 4.39% for the Income Fund. We were very disappointed with the -1.87% generated for the Growth and Income Fund, resulting from a weak performance from the equity portfolio together with a devaluation of the Fund's property exposures.

Income distributions to MTA depositors for the year rose \$0.9m to \$10.9m, with total distributions, after the negative capital adjustments, being \$3.4m.

Total deposits with MTA decreased by \$10.6m during the year to \$321.6m as at 30 June 2024. Over the past decade total deposits with MTA have grown by \$44.9m.

During 2024 the MTA management fees paid to the Board of Administration increased.

The fee structure for the Income Fund is based on the amount of income the fund receives. During the year we reduced the percentage of income the Income Fund pays, resulting in a reduced management fee for the fund.

The Growth and Income Fund has a higher cost structure, as it incurs higher costs for investment systems, custodial services, and brokerage expenses. During 2024 the management fee paid to the Board of Administration increased from 2023.

The Board and management of MTA continue to be extremely conscious of both the significant confidence and trust placed in them by the Church and the importance of MTA continuing to provide appropriate levels of return, commensurate with the level of risk accepted by the Church and consistent with the Church's Responsible Investment Policy.

MTA is also careful to ensure that it has ample liquidity in the funds to meet demands for reduction or repayment of deposits.

## **Investment Funds**

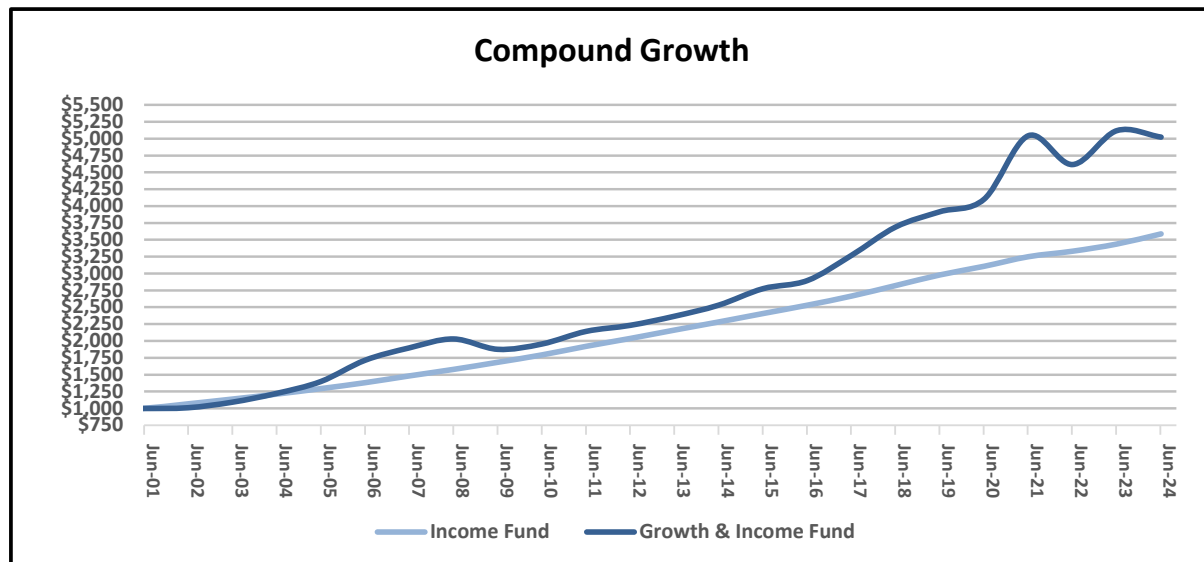
### ***Income Distributions***

The income distributions for both the Income Fund and the Growth and Income Fund (excludes capital distributions) were very pleasing. Although bank Term Deposits currently offer higher rates than MTA, we expect this situation to reverse over the coming year.

The income distribution rates for the 2024 financial year were:

	Jun 24	Mar 24	Dec 23	Sep 23	12 Month Average Return
<b>Income Fund</b>	4.37%	4.38%	4.29%	4.35%	4.35%
<b>Growth &amp; Income Fund</b>	2.60%	2.21%	2.50%	2.40%	2.43%

### Long-Term Performance



Over the 23 years from June 2001 to June 2024 MTA has provided a compound return (including capital distributions) of 5.71% for the Income Fund and 7.27% for the Growth & Income Fund.

Over the last five years the respective compound returns were 3.79% for the Income Fund and 5.10% for the Growth and Income Fund.

### Income Fund

Income Fund - Portfolio Performance			
Period	Income	Capital Growth	Capital & Income
1 Year	4.35%	0.04%	4.39%
2 Years (p.a.)	4.13%	-0.35%	3.78%
3 Years (p.a.)	3.59%	-0.23%	3.36%
4 Years (p.a.)	3.83%	-0.17%	3.66%
5 Years (p.a.)	3.93%	-0.14%	3.79%
10 Years (p.a.)	4.70%	-0.07%	4.63%
15 Years (p.a.)	5.22%	-0.05%	5.17%
20 Years (p.a.)	5.61%	-0.04%	5.58%

The Income Fund's objective is to provide income returns that are superior to those available in the general market, while maintaining low risk levels, as well as sufficient liquidity to allow you access to your funds at any time, with no penalty.

### MTA Income Fund - Investment Portfolio as at 30 June 2024



In total the NZ bond portfolio currently has exposures with 23 different entities such as the NZ Government, local government, airports, electricity generators, transmission companies, large corporates, State Owned Enterprises and leading Australasian banks, providing a high level of diversification.

The Income Fund reporting now separates the income return from the capital return. Only the income component can be forecast in advance.

The Income Fund annual income distribution rate for 2024 was 4.35%. The capital return component for 2024 was \$61,000, as MTA's valuers slightly increased the valuation of the Income Fund's Izone property investment. This increased the total return for the year to 4.39%.

This property's rental is currently being reviewed. We expect this to result in a higher rental being paid and an improved valuation in June 2025. Commercial property valuations are also sensitive to bond yields. The recent reduction in bonds yield, which we expect to continue, should also be positive for property values.

The annual income distribution rate for the June 2025 year is forecast to be approximately 4.40%. This forecast incorporates our assumptions on the negative impact to returns from reducing short-term interest rates over the year ahead.

In determining its investment mix, MTA is aware that returns on your Income Fund investments must not only enable the Church to continue its operations in the short-term, but also allow the Church to enhance its resources in the longer term.

During 2024 we have needed to strike a balance between high short-term returns and locking in slightly lower but very attractive long-term rates, that will provide very attractive distributions in the years ahead. It would not have been in the best interests of the Church or depositors for MTA to sacrifice higher long-term income returns, to maximise short-term income today, especially as short-term interest rates have now started falling.

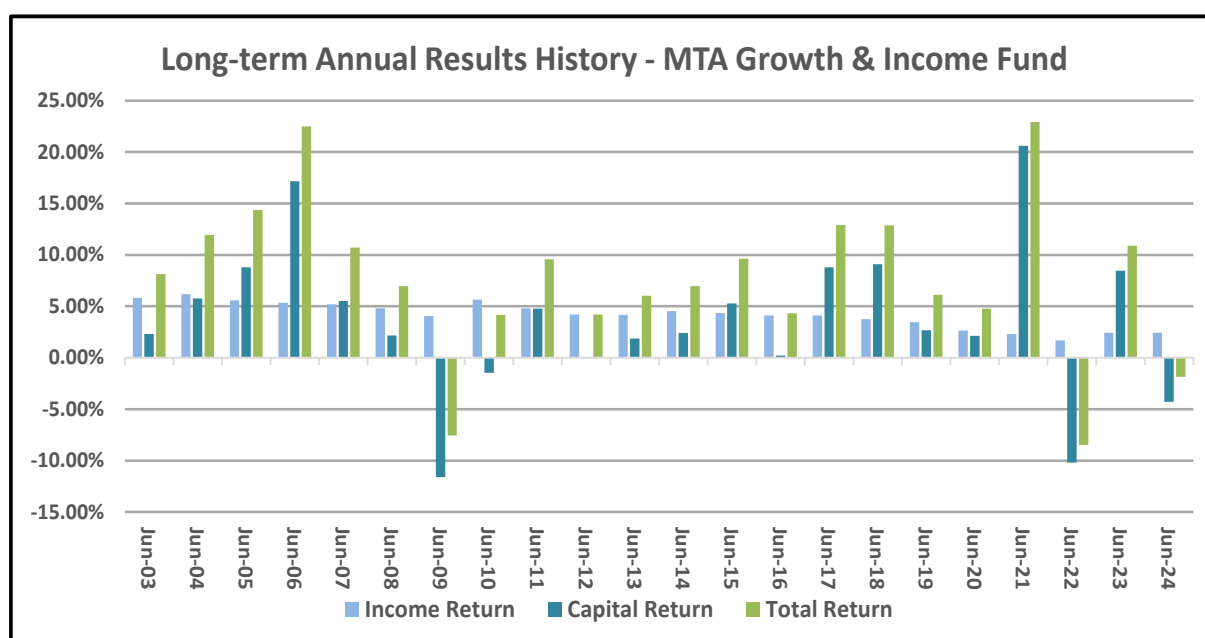
Over time the MTA Income Fund has provided income distributions at rates significantly higher than banks have offered. Over the past year bought high quality, long-dated bonds, locking in attractive rates for over ten years in many cases. This should enable the Income Fund to provide attractive income returns over the years ahead. We note the BNZ is currently offering 3-year term-deposits at 4.60%. With this type of product, the bank may charge a break fee or other penalty if the investor wants their funds back before the 3-year term ends. We expect to provide depositors with similar returns, while they have access to their funds at any time, without any penalties.

#### **Growth and Income Fund**

Growth & Income Fund - Portfolio Performance			
Period	Income	Capital Growth	Capital & Income
1 Year	2.43%	-4.29%	-1.87%
2 Years (p.a.)	2.43%	1.89%	4.32%
3 Years (p.a.)	2.18%	-2.32%	-0.14%
4 Years (p.a.)	2.22%	2.97%	5.18%
5 Years (p.a.)	2.30%	2.80%	5.10%
10 Years (p.a.)	3.12%	3.96%	7.09%
15 Years (p.a.)	3.64%	3.15%	6.78%
20 Years (p.a.)	3.97%	3.34%	7.32%

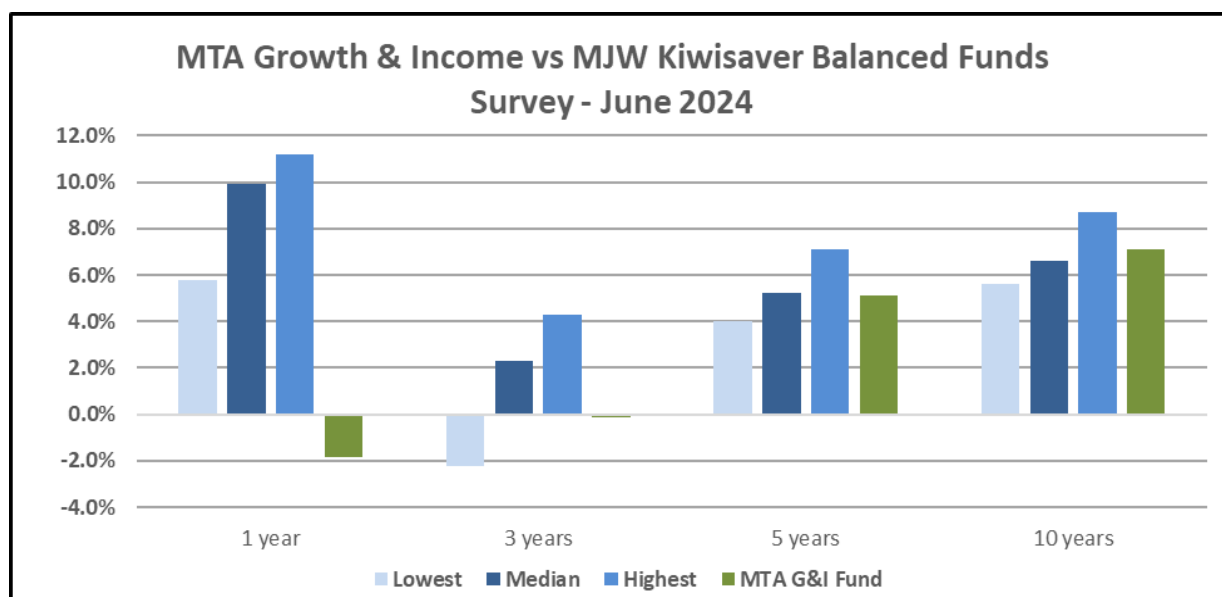
The Growth & Income Fund's annual total return for the 2024 financial year was -1.87%, after a \$7.6m capital decrease, due to a weak performance from the equity portfolio, together with a devaluation of the Fund's Great North Road property, in Auckland.

The fund's longer-term returns remain solid and are comparable with those for similar investment funds.



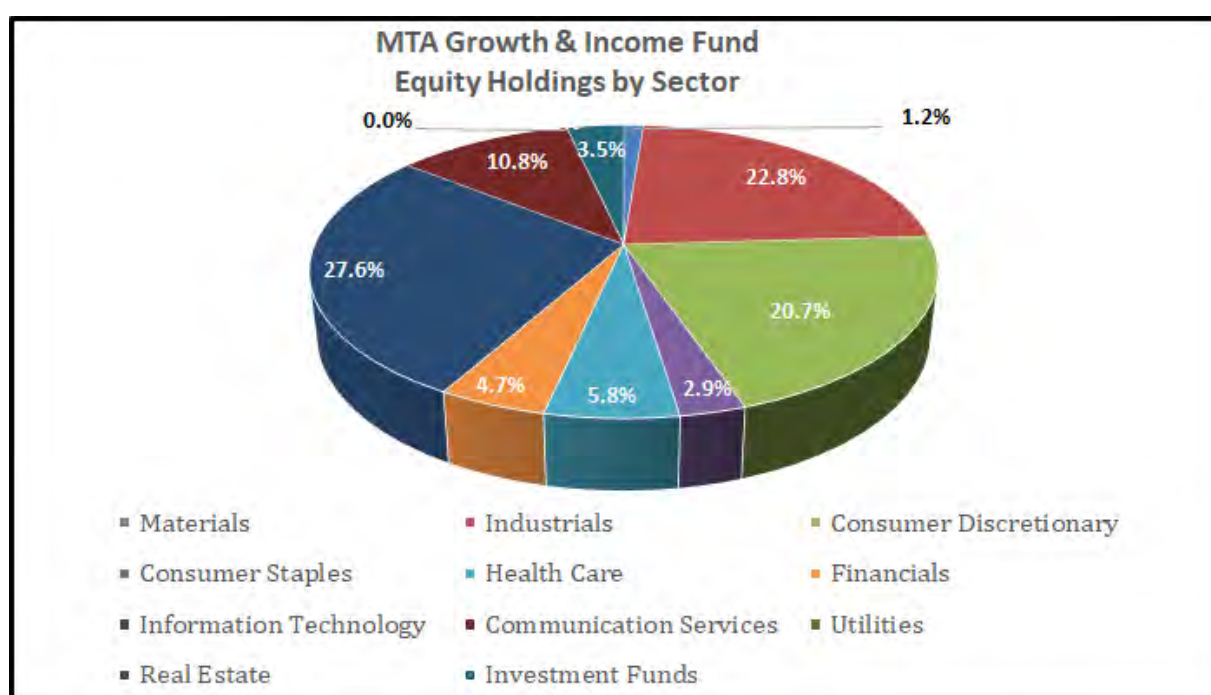
MTA benchmarks its returns against other investment funds and in particular looks to compare itself to the Balanced KiwiSaver funds, which have a similar asset allocation to the Growth and Income Fund.

The following chart, using returns from the Melville Jessup Weaver Return Survey, shows the Growth and Income Fund's returns were below average over the one and three-year periods. For the five and ten-year periods, the Fund's returns have been at and above average respectively.



MTA is very confident that all its holdings represent a proper application of the Church's Responsible Investment Policy and expectations.

The following pie-chart below shows the sector breakdown of the Growth & Income Fund's equity portfolio at 30 June 2024.



## Responsible Investment

MTA's goal is to produce risk-adjusted returns that align with the values and principles of the Methodist Church, together with our investors' objectives. Putting our investors' interests first requires us to recognize and manage a wide range of global market risks and opportunities, including environmental, social and governance (ESG) factors and the impact that these factors may have on long-term investment returns.

We access most of the information we use to implement the Church's Responsible Investment Policy from Institutional Shareholder Services Inc (ISS). This information is integrated into our research and decision-making processes, resulting in significant efficiencies compared with our previous approach. This enables us to now regularly report to both the Board and to depositors on Responsible Investment, segmented into:

1. Church Values assessment – covers alcohol, tobacco, gambling, adult entertainment, private prisons, nuclear bases, coal oil and gas involvement
2. Controversial Weapons Assessment - covers anti-personnel mines, biological weapons, chemical weapons, cluster munitions, nuclear weapons, civilian firearms and military equipment involvement.
3. Norm-Based assessment - covers anti-corruption, environmental protection, human rights, labour rights and military equipment involvement.
4. Climate Impact Assessment - portfolio greenhouse gas emission exposure.

The Board is currently working through a significant update of the Church's Responsible Investment policy, that will incorporate the efficient and effective use of ISS information.

Some areas of concern for the Church were not well addressed by our traditional revenue-based exclusion list methodology. We aim to move to a research-based approach, which is now market best practice. More companies will be flagged as an area for further research and investigation, which will inform management and the Board on whether those companies will be excluded from investment.

The Board takes its responsibilities towards ethical investing very seriously. This has led to extensive and rigorous discussion about the relative merits of some potential investments and what thresholds for materiality should be implemented. This work is ongoing, and the Board acknowledges that ethical investing constantly evolves as the business world evolves.

When the policy has MTA Board approval, we will then consult widely to explain our approach and receive feedback for improving the policy.

We expect the new policy to be ready for Conference approval in 2025.

#### **Climate Impact Assessment - Decade of Climate Justice vision ("Rekindle the Va of Papatuanuku")**

The equity portfolio's greenhouse gas emission exposure at 30 June 2024 was at only 56.5% of the MSCI benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level.

Our portfolio remains aligned with a potential temperature increase of 1.5° C by 2050.

We remain very focused on the environment more broadly, with particular focus on reducing pollution and waste through recycling, resource use and the circular economy. Improving effectiveness in these areas would contribute significantly to reducing greenhouse emissions. We believe the equity portfolio is very well positioned with regard to recycling, resource use and the circular economy.

MTA operations:

1. 50% of Board meetings are held digitally on-line, reducing travel costs and emissions.
2. Board papers are now digital copies.
3. MTA's quarterly newsletter and statements are now emailed to depositors.

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#### **Board Membership**

There were no changes to the Board during the 2024 financial year.

The Board for 2025 will consist of seven members.

#### **Appreciation**

MTA thanks the Church for its continued support during 2024.

MTA also acknowledges the work of the staff of the Connexional Office seconded to the work of MTA.

## **PACT 2086 TRUST**

PACT 2086 Trust exists to hold the Church's residual interest in the ground lease of the land bounded by Queen, Turner and Liverpool Streets and City Road in Auckland.

The lease has another 62 years to run until expiry. All rentals for 100 years were paid upfront in 1986. The current value of the Trust's lessor's interest was valued by an independent registered valuer at \$2.41m on June 2024.

This is a fraction of the current value of the underlying land.

### **Strategy**

The Trust's purpose is to generate a significant capital reserve, so that when the lease expires in 2086, the Church will be financially able to consider redevelopment of this prime site, which could then provide substantial rental returns to the Church.

The Trust has made the following investments to achieve this purpose:

- Long-term strategic holdings
  - Queen St ground lease
  - Grafton Downs Ltd (44.19% ownership)
  - Willowford Forest – being replanted in Manuka, with half completed in 2023 and the balance to be planted in September 2024.
- A growth-oriented investment portfolio.

### **Grafton Downs Ltd**

The investment in Grafton Downs Ltd is now the major investment of the Trust. The Trust believes significant long-term value will be created for the Church through this investment.

Grafton Downs is covered in more detail in a separate report to Conference.

### **Willowford Forest**

In 1992 the Trust purchased a 364-hectare farm in the foothills of the Kaweka Range, Hawkes Bay and in 1994 planted 284 hectares of the property, predominantly in *Pinus radiata*.

The cutting right for the forest crop was sold in May 2019, realising proceeds of \$17m. The purchaser has now completed harvesting the forest and handed the land back.

In early 2023 we contracted with Comvita to replant the land in Manuka, for high-quality honey production. The planting is happening in two tranches, with 132 hectares already planted in October 2023. Planting of the balance of the property was completed in August 2024.

The current rates assessment of the land value is \$1,820,000 at June 2023.

### **Investment Results**

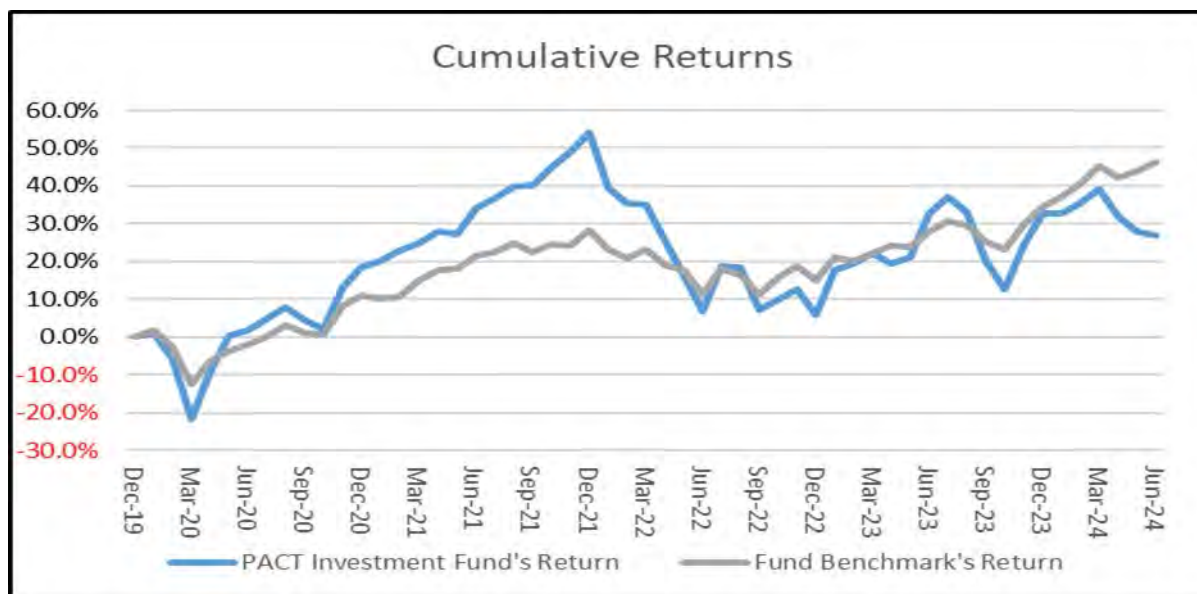
We began running the investment portfolio separately from the long-term strategic holdings on 1 January 2020.

The fund is growth focused, with 84.2% in equities, 14.5% in bonds and loans, and 1.3% in cash on 30 June 2024.

For the financial year ended 30 June 2024 the investment portfolio produced a disappointing return of -4.36%.



## Cumulative Fund Returns vs Benchmark Returns to 30 June 2024



### Responsible Investment

The Board is very confident that all its holdings represent a proper application of the Church's Responsible Investment Policy and expectations.

### Decade of Climate Justice vision ("Rekindle the Va of Papatuanuku")

The PACT 2086 Trust's equity portfolio greenhouse gas emission exposure at 30 June 2024 was at 56.5% of the benchmark's level for scope 1 & 2 emissions, significantly better than the benchmark level.

Our equity portfolio is aligned with a potential temperature increase of 1.5° C by 2050.

By planting Willowford Forest in native Manuka we expect to see improvements in biodiversity on the property. Comvita's studies show it only takes 3-5 years following planting for biodiversity to show significant improvement.

PACT operations:

1. 50% of Board meetings are now held digitally online, reducing travel costs and emissions.
2. Board papers are now digital copies.

### Board Membership

The Board of PACT 2086 Trust is made up of those persons appointed to the Board of the Methodist Trust Association.

There were no changes to the Board during the 2024 financial year.

The Board for 2025 will consist of seven members.

## THE ROBERT GIBSON METHODIST TRUST

The 59<sup>th</sup> Annual Report of The Robert Gibson Methodist Trust to The Methodist Conference 2024.

As all our income is derived from dairy farming, this also means we are very reliant on favourable weather patterns.

The 2023-24 season started very cold and wet in August effecting grass growth and production. The summer followed to be what farmers call a green drought, (that being enough rain to keep the grass green, but not enough to promote good grass growth.

Production this season totalled 260,015 Kg/MS = 11,000 Kg/MS below the previous season.

### Improvement

A new house has been built on the Totara Farm. The old house (60 years old) had several deficiencies and would have been very expensive to bring up to present day specifications.

### Disbursements for conference approval:

Manaia Hall	\$5,000
Taranaki/Wanganui Youth Ministries	\$10,000
Tertiary Students	\$100,000
Wesley College Students	\$ 90,000
Mission Resourcing	\$ 9,000
Mann Centre	\$30,000
<u>General Within the Scheme</u>	<u>\$50,000</u>
<b>Total:</b>	<b>\$294,000</b>

I believe that the R.G.M.T. Board is a very capable and committed group of people who willingly give their specialised skills, knowledge and time. We maintain a strict adherence to the deed of the Trust formed in 1965.

*W.A Yateman, Chairman R.G.M Trust, 06.09.2024*

## COMPLAINTS REVIEW COMMITTEE

The committee has had no cause to meet this year so has nothing to report.

*Rev. Dr Susan Thompson  
Chair, Complaints Review Committee*

## **SUGGESTED DECISIONS**

1. The reports are received.

### **Board of Administration**

1. The report is received.
2. Conference affirms the continued appointments to the Complaints Review Panel: Susan Thompson (Chair), Goll Manukia, Joohong Kim, Uesifili Unasa, Peter Williamson, Kathleen Tuai-Ta'ufo'ou, Mafua Lolohea, Matthew Croucher, Ngaire Southon and Sharon Waaka.
3. Conference affirms the continued appointments to the Disciplinary Tribunal: Kate Davenport KC (Chair), Royden Hindle (Deputy Chair), Ian Boddy, Kathryn Walters, Tovia Aumua, David Poultney, Arapera Bella Ngaha, Jeff Sanders, David Ayers, Carol Dale and Melenaita Taumoefolau.
4. The Board of Administration records that it has appointed the following members to the Methodist Connexional Property Committee for 2024: Carol Dale (Chair), Arapera Ngaha, Harry Tawhai, David Ayers, 'Etuini Talakai, Bruce Stone, Ronnie Matafeo, Charlotte Veikune, Peter Moss, Mateaki Telefoni, Jill van de Geer, Joshua Robertson, Siosifa Pole, Setaita Veikune, Tara Tautari (General Secretary).

### **Methodist Safeguarding Policy**

1. The report is received.
2. The Methodist Church Safeguarding Policy is approved.

### **PACT2086 Resourcing the Church Proposal**

1. The report is received.
2. Conference, having considered the Mission of the Church and the purposes of the Trust, directs the Trust Board of PACT 2086 to make distributions of up to \$30,000,000 over the incoming 6 years at normally \$5 million a year on such a schedule as the Trust Board determines to be prudent having regard to their own obligations, to give effect to the religious, charitable, social and educational work of the Church.

The manner in which the Trust Board should consider applying such funds should be determined by reference to the President and The General Secretary and should include but is not limited to:

- a) Whakapapa (Legacy): This component aims to preserve the Church's heritage by addressing historical matters, such as abuse settlements, supporting archive-related projects, and sustaining the Supernumerary Fund. Managed by the Board of Administration, Whakapapa ensures the Church honours its past while fostering a safe and restorative environment for all.
  - b) Mahi (Core Work): Mahi funds the Church's essential activities, focusing on its daily operations and the core work of the Connexion. The Connexional Budget Task Group, with oversight from the Council of Conference, will manage these funds to ensure that the Church's activities align with its strategic goals and mission.
  - c) Moemoea (Innovation and Vision): This component encourages innovation and the creation of new ministries, helping the Church adapt to changing needs. The Connexional Budget Task Group, with oversight by the Council of Conference, will allocate Moemoea funds to foster visionary initiatives that enhance the Church's impact.
3. For 2025, the proposed allocation is up to \$2 million for Whakapapa, \$2 million for Mahi, and \$1 million for Moemoea. This distribution is intended to be reviewed annually and adjusted as needed to reflect the Church's evolving priorities

### **Stipends Committee**

1. The report is received.
2. The stipend for 2024-2025 for full time stipendiary ministry as of 1 July 2024 is \$61,163.45.
3. That Standard Reimbursing Allowance increases to \$4,090.17 per year.
4. The Book and Resourcing Allowance remains at \$1,500.
5. Supervision Fees are increased to \$1,500 per annum.
6. The Travelling Allowances within Information Leaflet No. 25 be increased to \$0.95 to \$1.04 cents per kilometer.
7. The annual study leave subsidy within Information Leaflet No. 7 remains unchanged at \$300 per annum.

### **Connexional Financial Review Committee**

1. The report is received.
2. The Connexional Financial Review Committee for the 12 months following the next Connexional year to be: President, General Secretary, Paul Wells (member of the Board of Administration), Craig Fisher (external accounting professional), the Tumuaki of Taha Māori and one other external accountant as approved by the President.

### **Methodist Connexional Property Committee, Property & Insurance**

1. The report is received.
2. Conference approves the Connexional Property Strategy and directs the Working Group to implement the changes over the 2025 year, in close consultation with the Methodist Connexional Property Committee to ensure alignment and collaboration throughout the process. The Working Group is further requested to provide a progress report on the implementation at the next Conference.

### **Wesley Historical Society (NZ): Te Roopu Hitori o Te Hāhi Weteriana o Aotearoa**

1. That the report be received.
2. That the Conference acknowledges the service to the informed production and presentation of the history of the Methodist Church of New Zealand - Te Hāhi Weteriana o Aotearoa of Rev Dr Terry Wall, Mr Derek Olphert, and Rev Dr Allan Davidson, ONZM, over an extended period of time.
3. That the Executive Committee as determined at the Annual General Meeting held prior to Conference be Ian Faulkner, Lynne Wall, Peter Lane, Norman Brookes, Allan Davidson, Eric Laurenson, Terry Wall. Corresponding members: Elaine Bolitho, Brian Turner.

### **Professional Development Grants Committee**

1. The report is received.
2. That Professional Development Grants Committee membership for 2025 shall be: Rev. Dr Susan Thompson (Convenor), Sonia Faulkner, Jackie McGeorge, Rev. Suiva'aia Te'o, Esther Peach, Rev. Dr Nasili Vaka'uta (Principal, Trinity College), Rev. Dr Arapera Ngaha (Te Taha Māori), Rev. Setaita Kinahoi Veikune (Mission Resourcing) and Rev. Tara Tautari (General Secretary/Corresponding).

### **New Zealand Methodist Trust Association (MTA)**

1. The report is received.
2. That the 2025 Board of the Methodist Trust Association be: David Johnston (Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary).

### **PACT 2086 Trust**

1. The report is received.
2. That the 2025 Board of PACT 2086 Trust be: David Johnston(Chair), David Bush, David Taumoepeau, Jennie Moreton, Julie Adamson, Meleane Nacagilevu, Tara Tautari (Board Secretary)

### **The Robert Gibson Methodist Trust**

1. The report is received.
2. The R.G.M.T Board for 2024 - 2025 be: Preston Bulfin, John Chittenden, Mark Hughson, John Lefleming, Steve Nicholas, Mataiva Robertson, Nerida Sullivan and Bill Yateman. Exofficio Rev Tara Tautari, Rev Nicola Grundy.

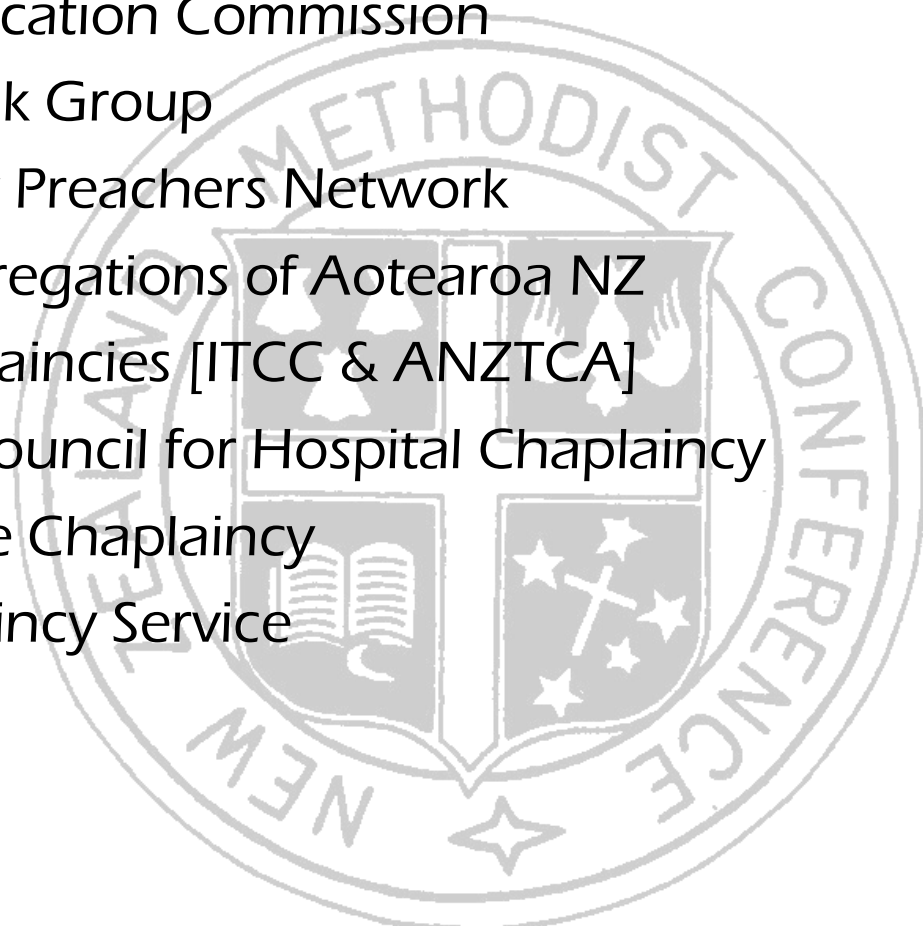
### **Complaints Review Committee**

1. The report is received.



# Ministry

- Trinity Methodist Theological College
- Wesley College Trust Board
  - Grafton Downs Limited
- Mission Resourcing
- James & Martha Trounson Benevolent Trust
- Churches Education Commission
- Diaconate Task Group
- Methodist Lay Preachers Network
- Uniting Congregations of Aotearoa NZ
- Tertiary Chaplaincies [ITCC & ANZTCA]
- Interchurch Council for Hospital Chaplaincy
- Defence Force Chaplaincy
- Prison Chaplaincy Service



# TRINITY METHODIST THEOLOGICAL COLLEGE

Te hā o te hīhī ka roa

It is with great pleasure that we present this report from Trinity College ("Trinity" hereafter) to the 2024 Methodist Church of New Zealand (MCNZ) Conference. This report encapsulates our unwavering commitment to serving Te Hāhi Weteriana o Aotearoa, our stakeholders, the academic community, and the wider society of Aotearoa, in alignment with our vision, mission, and values.



## 1. Introduction

### Strategic Direction:

Trinity continues to pursue its strategic vision of transformative theological engagement for justice. Our goals are to:

- Empower and equip individuals to engage critically in theological inquiry within the context of Aotearoa and Oceania.
- Assist the Church in becoming contextually relevant and prophetic in its public witness.
- Emphasize the role of justice in theological inquiry, with particular reference to Te Tiriti o Waitangi and the bicultural partnership.

Through these goals, Trinity aims to provide transformative theological education that empowers students to become compassionate and transformational leaders. Our operations are guided by key strategic values: integrity (Ngākau Tapatahi), relationality (Whanaungatanga), solidarity (Mahi Ngātahi), and inquiry (Wairua Auaha).

### Governance:

The Trinity College Council consists of dedicated individuals with specialized skills and experience. Together, they work collaboratively to guide Trinity in fulfilling its mission and ensuring alignment with the values of Te Hāhi Weteriana o Aotearoa.

## 2. Highlights

### Wesley Day Symposium:

On 23-24 May 2024, Trinity hosted a successful symposium to mark Wesley Day and celebrate the 180th anniversary of Methodist theological education and ministry training in Aotearoa. Keynote speakers from Australia, the United States, and other countries participated. The event also included representatives from several theological colleges in Auckland, such as Carey Baptist College, Laidlaw College, and the University of Auckland. Planning for the 2025 Wesley Day symposium is already underway, with funding secured from PAC.

### Publication:

Trinity's academic staff continued to expand the College's international profile through impactful publications in various areas of theological education. This year, the team initiated a new connexional series, "Korero Mai," addressing key issues confronting the church. The first volume, "Earth Our Parish," focused on climate justice, with a forthcoming second volume on Te Tiriti.

### 2024 Tour of Asia-Minor:

Trinity offered for the first time the course **BBS730 Special Topics in Biblical Studies: Exploring Biblical Landscapes (Asia Minor)**. This course provided an in-depth exploration of the landscapes, geography, and cultural contexts of Asia Minor (modern-day Turkey) as they relate to the biblical narratives. Asia Minor holds significant importance in biblical history, serving as the backdrop for events recorded in the New Testament and containing numerous sites associated with early Christian communities. The course ran for two weeks (25 August – 6 September) in Turkey and was facilitated by the Principal with 23 participants, most of them students and a few representatives from the wider Connexion.

### **Academic Staff:**

Our academic staff continue to demonstrate exceptional dedication to teaching, research, and mentoring. Their expertise and commitment to our mission have been instrumental in guiding students toward academic and personal success. Their global recognition further enhances Trinity's international profile as an educational institution.

**Rev Dr. Jione Havea**, who has been with Trinity since 2015, will assume a new consultancy role in Sydney with the Uniting Church of Australia. While Dr. Havea will continue to teach some courses when needed, he will return to Sydney at the end of September. His significant contributions to course and programme development, as well as research, will be deeply missed by the staff team.

**Dr. Emily Colgan**, who assumed the role of Manukura/Principal at St John's College in August 2023, has resigned and rejoined Trinity's academic team effective 1 August 2024. Dr. Colgan has been appointed as the new Ranston Lecturer in Biblical Studies and will also chair the Academic Committee beginning 1 October 2024.

### **3. Talanoa**

#### **Workshop: AI and Transformative (Theological) Education:**

Led by Dr. Stephen Garner of thirdSpaces Consulting, this workshop focused on three key areas:

- A better understanding of Artificial Intelligence.
- The relationship between Artificial Intelligence, faith, and life.
- AI in education and academic integrity.

The workshop raised important questions about the role of technology in shaping religious thought, practice, and education. Financial assistance from PAC made this event possible.

#### **Public Lecture: Manalagi: The Church and Pacific Rainbow+ Individuals in Aotearoa New Zealand**

Delivered on 4 October 2024 by Seuta'afili Dr. Patrick Thomsen, Senior Lecturer at the University of Auckland, this lecture examined the complex relationship between the Christian Church and Rainbow+ individuals (LGBTQIA+ MVPFAFF+) within Pacific communities. The lecture highlighted the tension many Pacific Rainbow+ individuals face between their religious and Rainbow+ identities. Dr. Thomsen, through the Manalagi Project—NZ's first Pacific Rainbow+ Health and Wellbeing Project funded by the Health Research Council of New Zealand—presented a nuanced view that aims to spark generative conversations about how to reconcile this tension in a manner that enhances the dignity of all involved.

### **4. Challenges**

#### **Expectations:**

While significant progress has been made, we acknowledge the challenges that lie ahead. The evolving landscape of higher education, along with connexional and societal expectations, necessitates adaptability and innovation.

#### **Staffing:**

With Te Aroha Rountree taking up her role as President, Trinity requires additional staff to meet the increasing demands of its programmes, students, and stakeholders. Job opportunities have been widely advertised, and we have received applications. We will inform the Connexion once these appointments are finalised.

#### **Trinity College Principal Review**

In accordance with the Church Law Book, a Connexional appointments process nine-year review of the Principal of Trinity College was conducted by Pastoral Committee with all relevant parties, including the appointing Council, the incumbent, and Tauīwi and Te Taha Māori.

### **Ministry Training:**

A new ministry training programme will be launched in 2025. This programme aims to meet the needs of the wider Connexion and ensure that candidates for training are equipped with essential tools, skills, and knowledge for ministry. However, the quality of candidates is equally crucial. To achieve the best outcomes from training, we must encourage the best individuals to become ministry candidates.

### **5. Acknowledgments**

We extend our gratitude to the Principal, Rev Dr Nāsili Vaka'uta, for his dedication and service as Principal of Trinity College. His leadership and commitment to the college have been invaluable. We also thank Rev Suivaia Teo and the members of the Ministry Committee for their service, to the Trinity College staff for their exceptional work and collegiality, and to all our families for their ongoing moral support, love, and understanding.

### **Suggested Decisions:**

1. That the report be received.
2. That the service of Rev Dr. Jione Havea to Trinity be acknowledged.
3. Conference notes the completion of the Connexional appointments process 9 year review of the Principal of Trinity College and receives the decision that the current appointment of Rev Dr Nāsili Vaka'uta not be renewed. Conference notes this position ends at 31 January 2026.
4. That the Trinity College Council members for 2024-25 are: Richard Biddle (Chairperson), Nāsili Vaka'uta (Principal), Steven Hargreaves, Tovia Aumua, Shirley Rivers, Naasona Te'o, and Saia Havili, Academic Registrar (Secretary) *[two more members wanted]*.

## **WESLEY COLLEGE TRUST BOARD**

### **General Comment from Principal Dr Brian Evans**

Despite many challenges presented over the past year or so the roll has remained very stable. In fact, the Year 9 roll is the biggest it has been for many years at mid 90.

We had a marvellous representation at Polyfest. Sporting – this year we have 6 rugby teams (5 boys, 1 girls), 5 netball teams (2 junior Girls, Prem Girls, 1 mixed teams) and 3 Basketball teams. This is a real credit to our staff and volunteers that we continue with these sorts of high numbers representing the school, remembering our roll is only 370. Alongside of this is the school band, spoken word competitions, orienteering and many other opportunities for representation of the school.

Attendance is starting to look really positive after years of struggle. This is due to a focused and hard-working approach from hostel and school staff and some strong and regular messaging out to both day school and hostel whanau.

### **Royal Commission in to Abuse in Care**

The Royal Commission into Abuse in Care final report has been made public on Wednesday 24 July (week 1 of term 3). The Report is available on the Royal Commission's website <https://www.abuseincare.org.nz/>

Wesley College is named in this report as there were former students who experienced historic bullying / abuse / neglect at the college and have brought their experience to the Royal Commission.

We also know that this is not restricted to the years 1950 to 1999, we have acknowledged that far too many of our students have not had the experience they were entitled to.

This is a sad part of our College history. We want our school to provide a caring environment for



students, staff, and all whanau. The school board has policies and practices in place to support this and our strategic Child Safeguarding plan is going to be crucial in ensuring our campus is as safe as it could possibly be.

What we as a school can share is very good progress in our Safeguarding programme. Our Child Safeguarding culture is really taking shape, including policies and practice that are robust, and a Safeguarding officer and Safeguarding Committee in place. Most pleasing is we are front footing many of the Recommendations around Safeguarding principles.

There will be a comprehensive report and update on the Safeguarding programme by the end of September. The key focus to now has been at Board and governance level, focusing on policy, procedures, roles and responsibilities at Board and Senior Leadership levels. The key messaging to staff, students and the community has been around the culture of safeguarding, the paradigm shift that we are taking and the concept that Safeguarding is 'a way of life' we are embracing.

There is also the need to focus on establishing the operation and mantra of the College as one entity, as opposed to the School and the Hostels, particularly in terms of supporting a safeguarding culture.

### **2023 NCEA Report**

After some challenging years that schools have faced, there are some big gains to celebrate at Wesley College. Most of the gains are at Level 1 and Level 2 which is promising for 2024.

#### **Some highlights:**

- NCEA L1 is 16% above national average for all students.
- L2 is on par with national average and L3 is 4% above national averages.
- UE has improved a little, but still down against the national average.
- Girls have made some great increases - 23% up at L2 and 39% UE.
- Boys are generally steady and 16% above national average for L1.
- Māori student achievement is particularly pleasing, improving 26% L1, 12% L2, and 32% L3.
- Māori Learners are 34% and 14% above national average for L1 and 2 respectively. (As an aside our 2023 Yr. 9, 10 and 11 Duxes were all Māori).
- Pasifika students are 21% and 16% above national averages for L1 and L3 respectively.

#### **To works on:**

Now life is a lot more stable, it is time to forge ahead and consolidate overall results and get consistency across all groups.

UE remains disappointing, however with some innovative changes and the introduction of compulsory standards into Yr. 13 Life and Faith we can progress this.

### **Achievement in NCEA and UE: Wesley College**

Generated 10-Mar-2024

PR2 - Enrolment Based Cumulative Overall Results

Academic Year	Wesley College				National				Many Socioeconomic Barriers (School Equity Index Band)			
	Year 11 NCEA L1	Year 12 NCEA L2	Year 13 NCEA L3	Year 13 UE	Year 11 NCEA L1	Year 12 NCEA L2	Year 13 NCEA L3	Year 13 UE	Year 11 NCEA L1	Year 12 NCEA L2	Year 13 NCEA L3	Year 13 UE
2019	61.1	83.3	84.5	46.6	70.6	77.5	67.3	49.3	61.2	70.4	58.5	28.6
2020	68.9	81.7	90.4	57.7	71.8	80.1	72.1	53.4	66.0	73.4	65.7	31.6
2021	69.9	66.2	70.7	31.0	69.2	77.9	70.5	51.9	62.0	69.9	63.1	29.4
2022	77.0	73.3	64.4	23.7	64.9	74.9	68.2	50.3	57.9	67.4	59.7	27.0
2023	78.3	72.1	70.5	26.2	61.6	73.2	67.6	49.7	55.4	64.5	60.2	26.5

## **Academic achievement 2024 - August Update**

### **Level 3**

- Currently, 49 / 62 (79%) Level 3 students are on track to achieve year to date.
- 13 (21%) of students have at least 1 Not Achieved grade, or less than 10 credits achieved so far.
- Of these students, it is the intention to implement intensive strategies for them to pass the year especially targeting the 12 students needed to meet the school target.
- Level 3 is forecast at 75-85%

### **Level 2**

- 49 (74%) of Level 2 students are on track to achieve at this stage. 13 (46%) students have 1 or more Not Achieved grades so far or have a low projected number of credits. This is 26% behind the target of 90%.
- We will focus on the close management of the 8 students needing to achieve to meet our target of 90%. This will include:
  1. Working with classroom teachers to allow resubmission of assignments where appropriate
  2. Contacting whanau to get family support with meeting deadlines
  3. Offering alternatives standards to their current portfolio, for example Unit Standard activities.
  4. Several students have been enrolled on gateway courses for term 3.

### **Level 1**

- 47 / 60 (76%) of Level 1 students have 100% achievement and are on track to achieve Level 1. Taking into account the 5 leavers, this puts Level 1 achievement at 72%,
- 13 (22%) of Level 1 students have low pass rate or have low credit totals.
- The forecast level of achievement at the end of 2024 is 75 - 85% (48 - 55 students)

## **University Entrance**

University Entrance is considered the highest possible qualification at Wesley College as it requires commitment across 3 subjects, plus qualifications in literacy and numeracy. Currently, 36 of our level 3 students are on track to achieve University Entrance. This is 7% ahead of our 2024 target of 51%.

Reasons for not being on track include:

- Failure to achieve in 2 or more subjects resulting from poor self-management
- Failure to achieve Level 2 University Entrance Literacy
- Focus on work ready courses such as MIT and Gateway
- Student efficacy

Monitoring of our on-track UE students is carried out by the Level 3 learning coaches who support students to keep students informed of their progress in each subject, meet deadlines and to motivate our students.

## **2024 – focus on ‘SAS’**

We continue a spotlight on **SAS - Safeguarding, Attendance, and Standards** - the pillars that ensure a safe, inclusive, and high-quality learning experience for all our students.

### **Safeguarding: fostering a Safe and happy learning haven**

Safeguarding is our commitment from Board level down, to creating a secure and nurturing environment for every student. Our school places the utmost importance on the physical and emotional well-being of each child.

This is a significant piece of work that is going to be the game changer for Wesley is the Child Safeguarding programme. We are well into this with our Safeguarding officer appointed and the work is extremely intense and time consuming.

## **Wesley College Chaplain Review**

In accordance with the Church Law Book, a Connexional appointments process nine-year review of the current Chaplain's appointment was conducted by the Pastoral Committee with all relevant parties, including the appointing Board, the incumbent chaplain, and Tauīwi and Te Taha Māori.

### **Attendance: Building consistency for Academic Success**

Regular attendance is the bedrock of academic achievement. It lays the groundwork for a disciplined routine and fosters a sense of responsibility among our students.

**Attendance** is improving and we are close to 90%, but we want to hit mid 90% and higher. Follow up of intermittent absence (i.e., students at school but not in some classes) is a focus for term 2.

### **Standards: Elevating Educational Excellence**

High academic standards are at the heart of our commitment to providing quality education. We strive to instil a love for learning and a pursuit of excellence in every student. This includes all aspects of school life, including grooming, uniform and haircuts – we want that feeling of 'look good, do good'.

## **PASTORAL CARE COMMENT – HEALTH CLINIC**

There is an increase of appointments since the beginning of this year. Students are a lot more confident and trusting. There is a sense of feeling "safer" within the school grounds and around the school in general. Students feel more comfortable reporting incidents and are seeing results. A lot more parents are engaged with Health Clinic and are supportive of their Tamariki in Counselling/Social Work/Health services. This has been a crucial step forward as it has encouraged progress for the student's behaviour and outlook on life, school and education.

## **NIGHT SCHOOL**

Our Night School programme provides a number of paid tutors to be on site helping with student homework/assessments. This opportunity is unique and gives Wesley students a distinctive tutoring edge that many families pay for themselves.

## **PHONES AWAY FOR THE DAY**

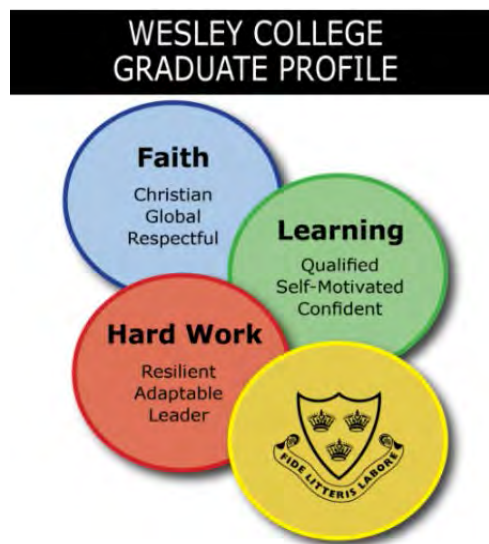
The Government has introduced regulations that require all state schools and kura to have student phone rules in use. Rules were in use as soon as possible in Term 1 2024 and in use no later than Term 2. Wesley made thorough consultations with students, staff and the community which has ensured the phone ban has been received well.

## **WAHAROA**



*Designed, developed and carved by students in conjunction with Mr Ted Ngataki, Master Carver, Ngati Tamaoho, and is an authentic addition to our Kura.*

## **GRADUATE PROFILE**



*The graduate profile of a Wesley Leaver was put together in consultation with staff, students and whaanau*

### **A sample of the events and opportunities taking place at our Kura**

#### **AUT Hospitality**

On a beautiful sunny Tuesday, 7 Wesley College students ventured into town to visit the AUT campus and experience a day in the life of an AUT Hospitality student.

These students took a tour of the campus and saw lecture theatres, commercial kitchens, and live demonstrations that the AUT students experience.

AUT is in the top 100 Universities in the world and has some amazing facilities and courses available to our students including overseas exchange programs and paid internships.



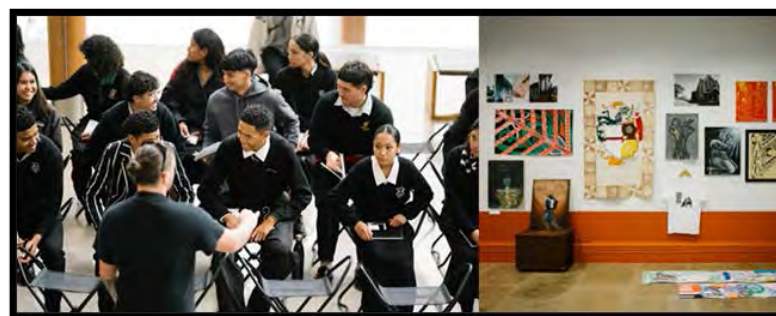


### **Beyond the Walls Art Exhibition**

Wesley College is historically known for sporting prowess, but we know our students are so much more than that, they are also creative, and they are artists.

This programme was born from the idea that art can connect people and serve as a catalyst for nurturing and strengthening communities. The students needed to create an artwork responding to the theme Tōku Tūrangawaewae – my place to stand. Tūrangawaewae is a Māori concept that refers to a place of ancestral connection and empowerment, a place that someone can call home and where they feel a profound sense of belonging and identity.

Wesley College was able to participate and be part of this shift and how the gallery space engages with its communities.



### **Recycle a Device**

A team of students spent the day learning how to refurbish a laptop thanks to a company called Recycle A Device (RAD)



This involved taking a non-working laptop that is under 10 years old, taking it apart and putting it back together again.

The students learnt how to perform a data sanitation to remove personal information, learn the main components and take apart key parts to understand how the laptop works. Finally, the students rebuilt and tested the machines to ensure they are in good working order.

### **Conservation Careers Expo**

Students engaged in workshops of their choice presented by Auckland University, NZ Biosecurity, Veterinary specialists, marine biologists and others.

Following an intriguing keynote speech by Dr Riley Elliot, a Hamilton based Shark expert, students engaged in workshops of their choice presented by Auckland University, NZ Biosecurity, Veterinary specialists, marine biologists, and others. Interactive displays were offered by the Coast Guard, NIWA (National Institute for Water & Atmospheric Research), Auckland Zoo, Department of Conservation and many other environmental groups and organisations.

The day was rounded off with a visit to see the exhibits in the zoo and free ice cream. Students represented Wesley College in the most perfect manner, and we have been invited back for future events.



### **Student Learners Driving License Programme**



A group of 52 students have completed their learner's license.

There is one more block of 30 students booked in for the 2-day workshop on the 24th & 25th October, which will mean a large % of the entire senior school have obtained their Learners License.

### **Future planning for current College site at Paerata**

Engineers have been working on a design for a building program within the current College boundaries. This design will make the most of the newer buildings which have been built on site but also allow for a building program for new fit-for-purpose buildings to replace the older classrooms, administration block and other buildings on site.





### Suggested decisions:

1. The report is received.
2. We acknowledge the passing of Rev Siosifa Pole and the service that he gave as a member of the Wesley College Trust Board.
3. Conference notes the completion of the Connexional appointments process nine-year review and receives the decision that the current appointment of Wesley College Chaplain Rev. Ali'itasi Aoina Salesa not be renewed. Conference notes this position ends at 31 January 2026.
4. The Board acknowledges and thanks and sincerely David McGeorge, Te Aroha Rountree and Jeff Johansson who have stepped down from the Wesley College Trust Board after varying years of service.
5. The 2024/2025 membership of the Wesley College Trust Board is: Jan Tasker (Chairperson) Colin Telford, Norman Johnston, Gillian Laird, Wesley Mansell, Meleane Nacagilevu, Harvey O'Loughlin, Barry Shuker, Patisepa Tala'imanu, Alain Makiha-Perham, Arapera Ngaha.

## GRAFTON DOWNS



Who is Grafton Downs Limited?

Grafton Downs Limited is a charitable company owned by the Wesley College Trust Board, PACT 2086 Trust and Te Taha Māori Property Trust.

What does Grafton Downs Limited do?

Grafton Downs Limited is the developer of 300 hectares of land, most of which was formally owned by the Wesley College Trust Board. The name of the development is Paerata Rise.

### Section Sales

To date Grafton Downs Limited has sold and settled on residential sections with a value of \$167,103,000

In 2022 the market began to soften, property prices dropped, sales slowed, and interest rates rose. Some of the Paerata Rise build partners struggled to settle on their lots and had to walk away from their deposits on at least 10 sections. Between November 2022 and 30 June 2023 only 12 sections sold. In July 2023 there was a surprise jump in the market with 11 contracts signed. From 1<sup>st</sup> July 2023 to 30 June 2024, we have had 84 new sales contracts.

Management has been focused on clearing debt for the company. From 2023, all External debt were paid down. In 2024, the MTA loan facility was paid off which has allowed management to turn to its internal debt held by PACT and Wesley College Trust Board. The focus on repaying debt remains a priority for management.

Stage 9 was launched for sale in August 2023. Titles for this stage deposited in January 2024 and now houses are starting to build in this stage.

Grafton Downs currently has 126 unsold sections with a value of \$66,323,809



### Update on Social Housing commitment.

Social Housing grant paid so far:	\$3,444,000
(based on \$172.2m of sales not settled sections)	
Total settled sales as at 15 August 2024	\$167,103,000
2% of settled sections	\$3,342,060
Projected settlements between 16 July 2024 – March 2025:	\$27,017,878
Total amount due March 2025:	
Already paid:	\$3,444,000
Predicted amount depending on timing of settlements:	\$3,918,226

**Predicted total amount due March 2025 based on settlements will be between \$250,000 and \$474,226**

### New All-ability Park opened



The new all-abilities park has opened below stage 8, The Liberty swing and other swings in the park cater for those in wheelchairs and other disabilities. Able-body children can also play in this park on the swings, slides and pump-track

### Grafton Downs Limited Directors

The Board of Directors of Grafton Downs Limited passes on their thanks and appreciation to David McGeorge who has resigned from the Board. David served as both Director and Chairperson and his contributions to the board were considerable and very much appreciated.

Paerata Rise Climate Justice

Paerata Rise continues with its climate justice work especially within the riparian waterways.



The climate justice report was supplied to Methodist Church Conference 2022 and 2023.

The Grafton Downs statement of Service report acknowledges the Restoring and remediating existing riparian areas and natural streams of the land. For the 2024 year the area of land recognised as remediated was nil due to Grafton Downs Limited forward planting its riparians in 2023. With the slowdown of works in 2024, no further area was planted. Grafton Downs Limited has been working with its ecological team at Boffa Miskal to further develop and plan areas and riparian's for further planting and remediation. It is anticipated that for the coming year of 2025, the Stage 10 and 11 riparian areas will be remediated and replanted.

	2024	2023
• Area of land and streams planted and remediated measured in sqm (square metres)	0	20,794



*Riparian areas planted*



### Paerata Rise Rail station

Work continues at the Paerata Rise rail station. The Kiwirail public announcement has completion expected in 2025.



*Works being completed on the Paerata Rise railway station platforms*

### Paerata Rise Bus Route



*There is now a regular bus service operating which commutes via Paerata Rise between the Pukekohe Rail Station and the Papakura Rail station.*

### Paerata Rise Supermarket

The Environment Court judge has finally signed off the rezoning to allow the Paerata Rise supermarket to be built. The supermarket will be constructed adjacent to the Glenbrook roundabout.

Negotiations have now begun with the Supermarket groups with the goal of opening in 2026.

**Suggested decisions:**

1. The report is received.
2. Thank David McGeorge for his Service on the Grafton Downs Board both as Director and as Chairperson.
3. Note the Directors appointed by the Wesley College Trust Board, The PACT2086 Trust and the Te Taha Māori Property Trust: Chris Johnston (Executive Director) Barry Shuker, Dan Ogle, David Bush, Tara Tautari, Arapera Ngaha, Harvey O'Loughlin.

## **MISSION RESOURCING**

### **Introduction**

This Conference Report outlining the work of Mission Resourcing in 2024 is notably of historical significance given that it will indeed be the final report of work achieved under the identification "Mission Resourcing". On January 31<sup>st</sup>, 2025, this entity ceases and the new partnership focused structure of Te Hāpai ō ki Muri begins the new Connexional year of 2025.

As what we have known as the Mission Resourcing work, itself, was a new structure of the time evolving from the form known as the Development Division, so too we look forward with anticipation to this next structural form which will undertake the ever-important strategic task of resourcing for mission and ministry inclusive of both Tauīwi, and Te Taha Māori, within Te Hāhi Weteriana o Aotearoa.

For this final Conference Report, we acknowledge the years that have passed, and the multiplicity of work achieved for the overall purpose of resourcing the church for its work of mission and ministry. We give thanks for previous staff who occupied key roles as administrative staff, Youth Ministry Convenors, Children, Youth and Family facilitators, Directors of Pacific and English Language Ministries, not forgetting those who over many years gave of their time and expertise serving as members of the Mission Resourcing Board in its varying forms. Over these past two years we would acknowledge with thanks President Peter Taylor who has acted as Commissioner in the absence of an appointed Board. For all that has been offered in skill and commitment, we offer grateful thanks.

For the current staff of Mission Resourcing, it has been a demanding year requiring them to maintain many of the key tasks, some of which will be incorporated within the new partnership structure of Te Hāpai ō ki Muri whilst also making preparation for the ending of roles, with the handing over of ongoing work to the newly appointed Kai Hāpai.

An important and appropriate tribute of gratitude must be made to the last of the Mission Resourcing Directors Reverend Setaita Taumopeau K. Veikune who is in her 9<sup>th</sup> year of appointment acknowledging that within this period she also fulfilled the role of President. Over that time, she was well supported by her colleagues, the Reverend John Murray and the late Reverend Siosifa Pole as they fulfilled the Presidential Supply.

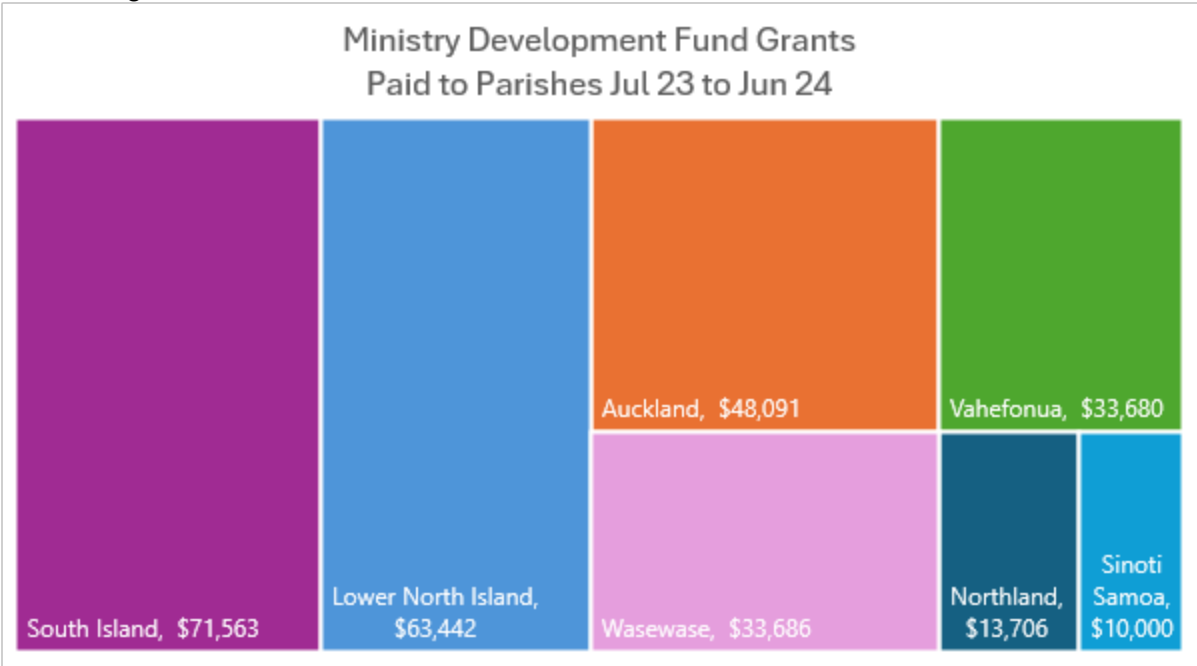
In this transitional year the gracious and steady leadership offered by the current Director, ably supported by the Reverend Dr. Mary Caygill has made it possible to keep focus on the important tasks to enable the smoothest possible ending and hand over by the 31<sup>st</sup> of January 2025. We would equally acknowledge with gratitude the work over this year of Sera Toduadua, PA to the Directors and Office Administrator. Sera has that ability to maneuver her way through a variety of complex tasks, holding to the annual rhythm of Mission Resourcing events, dealing with the ongoing ups and downs of the '409' building woes, whilst maintaining a graciousness of warmth and calm. We would wish her well given also the restructuring of her current as she explores future

options within the church.

**Grant Funds**

Mission Resourcing administers two grant funds on behalf of Conference which are intended to help resource the Church. The two funds are Ministries Development Grant Fund and the Stipend Assistance Grant Fund.

The Ministries Development Grant fund is to help enable new ministries to develop and grow within the life of the Church. Grants are often for a period of 2 to 3 years to enable the new ministry to develop and become self-supporting. Applications are invited from Synods and Parishes (both Methodist and Union) with a maximum grant available per year of a half stipend (including half standard allowances). Grants are not available for maintenance or for paying existing stipends. From July 2023 to June 2024, development grants of \$274,168 were paid to 19 different Church entities throughout New Zealand.



The Stipend Assistance Grant Fund is available to resource parishes who have presbyters on long service leave or long sickness leave. The grant is to provide financial support to enable a supply ministry to be put in place for the parish. Stipend assistance is paid for up to half of the normal ministry time.

From July 2023 to June 2024, stipend assistance grants of \$37,344 were paid to 4 parishes throughout New Zealand.

Mission Resourcing is deeply grateful for the expertise and time given by Sarah Andrews within the Connexional Accounting Team. The financial well-being of resourcing for Mission and Ministry in both present and future owes an enormous amount to the expert oversight of Sarah’s guidance.



### **Chaplaincy**

Mission Resourcing every year runs a Chaplaincy Day for ministers and lay people who serve as Chaplains within Te Hāhi Weteriana as well as Methodist presbyters and church members who engage in Chaplaincy ministry beyond our Hāhi.

This year Chaplaincy Day was on July 18<sup>th</sup> at Church Offices in Auckland. We invited 15 Chaplains who serve in prisons, hospitals, universities / schools, aged care facilities, military services and the Recognised Seasonal Employer (RSE) scheme.

The main session of the day was an inspiring presentation by Rev Dr Mary Caygill on “Embracing rhythms of rest and work in the midst of ministry,” which led to an enriching discussion. A very important element of the day was the chaplains having time with each other and being able to share something of their current ministry realities, identifying together some of the key challenges they are facing across their varying settings and different contexts. The day ended with a session of looking forward, based on the challenges discussed, sharing together possibilities for future expressions of chaplaincy.

A good assessment of the day’s programme and its effectiveness, was based on some encouraging feedback from Chaplains, which included this one (from Wesley College Chaplain, Rev Ali’itasi Aiona–Salesa):

*“Thank you for remembering us as a group and for the opportunity to share our experiences with one another. I found it very helpful and healing to be able to share something of my ministry context. Thank you to you both. Thank you Mary for your sharing on the ‘Sabbath.’ The poignant reminder of God’s gracious gift really spoke to my soul and wellbeing as you shared and I listened. Thank you.”*

### **Year of Discernment 2024**

The YoD Programme was successfully launched in 2023 with 20 registered Participants. They were given time and means to explore their call and gifts and the variety of ways those might be exercised. The Programme seeks to increase individuals’ understanding of lay and ordained ministries so that they are better prepared for any role they might seek to undertake. It was a privilege at the end of the year to engage in informed talanoa and korero with Participants, alongside their Mentors and Presbyters, envisioning the beginning of life-long journeys in ministry

with openness to go where the Spirit leads. Together we discerned with each Participant their calling.

This year 23 people were engaged in the Programme and 14 have registered as Participants for 2025. We are currently going through the initial interviews with the newly registered, while also embarking on the long line of scheduled Discernment Talanoa sessions for the 23 people who have completed the Programme. We hope to complete all 37 by the first week of December. It has been an enlightening and humbling journey.

### **Candidate Assessment 9-12<sup>th</sup> May**

This event was held as in previous years in Auckland at the St Francis Retreat Centre with the large number of 15 candidates for Presbyteral Ministry. The Assessment Team comprising 8 members came together prior to the event giving an opportunity for the team to identify their skills and expertise, as also, how they might effectively work together over the intense weekend, given the increased candidate numbers. The Assessment Team was newly appointed in 2024 with the hope that members will be able to serve in this capacity for three years. The Assessment Team members were as follows: Mary Caygill (Convener), Pauline Tupouniua Taufua, Tovia Aumua, Darryn Hickling, 'Epli Taungapeau, Robyn Brown, Marama Hotere, Jennifer Moor, and Hiueni Nuku as Chaplain to the Candidates. As conveyed in the formal Questions to Conference 12 candidates are recommended as candidates for Presbyterian training in 2025.

### **Ordination Assessment 20-22<sup>nd</sup> September 2024**

The Ordination Assessment this year took place at the Franciscan Friary in Hillsborough, Auckland. 4 Probationers were recommended by the Ministry Committee to proceed to the Ordination Assessment 2024: Hoana Flay, Sione Tesimale, Paul Jensen and Michael Lemanu.

The Mission Resourcing Directors on behalf of the Board, this year re-appointed Rev Keita Hotere and Rev Philomeno Kinera as Co-Convenors of an 8 member Team for the Ordination Assessment. The Team consisted of the Reverends Joeli Ducivaki, Sui Teo, Tevita Finau and Lay members, Marion Hines, Mataiva Robertson and Mafua Lolohea. Rev Motekiai Fakatou was appointed as the Chaplain.

We are very pleased to congratulate Hoana Flay, Sione Tesimale, Paula Jensen, and Michael Lemanu, who have been recommended by the Assessment Team to be ordained in Conference 2024.

They will attend the **Ordinands Retreat on the 18<sup>th</sup>-20<sup>th</sup> of October** with Chaplain's co-facilitating Rev. Misilei Misilei and Rev. Jill Van de Geer as their pastoral support in their preparation for Ordination.

With grateful thanks we commend the Co-Convenors, the Assessment Team and Chaplain for their valued commitment and valued services.

### **Partnership Committee**

Part of the roles of the Directors of Mission Resourcing is make up half of the 4-member Partnership Team, as representative of Tauwiwi. This year it has been good to have the Tumuaki, Rev Dr Arapera Ngaha and Rev Keita Hotere from Taha Māori. We thank President Elect Te Aroha for her valuable work as a member of the Team in the past 5 years.

One of the key roles of the Partnership Team, which the Directors have been actively engaged in is administering the Process of recruiting ministers from overseas and other Conferences who apply to come and work for the Methodist Church of New Zealand. At the completion of the Process, Partnership Team recommends to Council of Conference that those ministers be accepted and received into Full Connexion.

The Partnership Team has enlisted 4 ministers from overseas who have successfully been interviewed, awaiting the completion of the Process,

We are pleased that the Rev Robin Lynn Humphrey has completed the recruiting process and will be received into Full Connexion this year, 2024.

**Suggested decision:**

1. The report is received.

**Transition Team – Te Hāpai ō ki muri Report to conference**

Ko Te Amorangi ki mua The Leaders in front  
Ko Te Hāpai ō ki muri The Support follows.

This whakatauki proverb describes the undertaking of a journey. As proposed, the 'Amorangi' leaders prepare the way supported by 'Hāpai Ō' a resource structure to ensure the work is well provisioned. In this context the Church takes the lead as 'Te Amorangi' and is resourced by the support mechanism known as 'Te Hāpai.'

**The year of the Transition Team**

We thank the Church, for the responsiveness to the work of the Transition Team. The work to begin transitioning the new standing committee of Te Hāpai ō ki muri has been a challenging task. We have seen the development of the role of Kai Hāpai and we commend the work of the 4+4 who have carried out the appointments process on behalf of te Hāhi.

As the appointed Transition Team, we recognised that the task we were charged with was complex but significant and we also acknowledge there is more work for the Church moving forward.

As the appointed Transition Team, we understand the broad and significant scope of the task we've been given. As we approach the end of this year, we recognise that there is still work to be done in the ongoing transition from one form to another. We will ensure a smooth and appropriate handover between the transition team and the newly established Te Hāpai ō ki Muri.

**Who are we and what is our Conference mandate?**

Conference 2023 in receiving the report of the Mission Resourcing Review made the following decisions:

1. The report is received.
2. Conference affirms the model of a standing committee - Ko Te Hāpai ō ki muri to take effect from 1st February 2025.
3. Conference affirms a year of transition as Ko Te Hāpai ō ki muri is developed ready for implementation by the 1st February 2025.
4. Conference requests the President in consultation with Tauīwi Strategy and Hui Pōari to appoint the transition team after conference 2023.
5. Conference requests the President to maintain oversight of the activities of Mission Resourcing until the 31st January 2025.
6. Conference thanks the Mission Review Group for their work and discharges them.
7. The President has subsequently appointed a 5+5 group to be the Transition Team: Simulata Pope (Convenor), Alofa So'olefai, Shirley Rivers, Leone Vadei, Simon Williams, Te Aroha Rountree and Carol Barron who later was replaced by Mary Caygill.

**Our initial task**

Our initial task was to establish the \*tikanga\* (way of working) for the Standing Committee, develop a process for the appointment of the Kai Hāpai, and collaborate with Rangatahi and Tauīwi Youth to determine the model young people want for their future and how it connects to these efforts.

Additionally, we reviewed the current tasks of Mission Resourcing, identifying what should no longer be done and what should be re-allocated, and planned for the transfer of these tasks to the appropriate parties.



## **Our way of working**

The Transition Group met approximately every two weeks following its formation after Conference 2023, primarily via Zoom, to touch base and review the progress each member was making toward the overall framework. Our strategic focus centred on the four key priorities outlined in the 2023 Conference Report on the Mission Resourcing Review. These priorities, having been presented to and adopted by Conference 2023, were taken as a mandate and shaped the working agenda of the Transition Team throughout the year, focusing on the implementation of Te Hāpai ō ki Muri and the appointment of Te Kai Hāpai. The four key priority areas of development were: enabling, equipping, and resourcing Synod Superintendency; ministry formation; youth consultation and development through Rangatahi Ministries; and improving stationing processes. These priorities, set out by the Mission Resourcing Review, guided our work throughout this period.

## **What has been done to date?**

A range of consultations has been conducted regarding the four focused priority areas with various members and groups across the Connexion. A significant wānanga was held for all Youth Ministry Leaders, and connections were made with Trinity College and Synod Superintendents to explore overlapping priorities and work. The team has also continued to analyse feedback through a gaps analysis focused on these four development areas. Additionally, substantive progress has been made towards forming the new bicultural governance structure, Te Hāpai ō ki Muri.

## **Appointment of the Kai Hāpai**

A significant part of our task was working diligently towards the appointment of the Kai Hāpai. We obtained the necessary Presidential approval for the Transition Team to act as the Appointing Body, enabling us to proceed with the formal Connexional appointment partnership process for the Kai Hāpai. The 4 plus 4 appointment team consisted of Te Taha Māori members: Ngaire Te Ahu (Convener), Te Aroha Rountree, Hoana Flay, and Shirley Rivers; and Tauīwi members: Dale Peach, Taina Tupou, Paulo Ieli, and Amelia Takataka. With great pleasure and excitement, the Transition Team, having overseen the Connexional 4 plus 4 appointment process, now brings forward a nomination for the Kai Hāpai, to be confirmed by Conference when it adopts the list of Stations.

## **Changes to the Lawbook**

Considerable work has been undertaken in consultation with the General Secretary, Church Legal Advisors and the Law Revision Committee to undertake the necessary formal changes involved in transitioning from the structural form of Mission Resourcing to that new structural entity of Te Hāpai ō ki Muri.

These substantive changes will be brought to Conference 2024 by the Law Revision Committee.

## **Proposed Changes to Law Book 2021:**

- Removal of Mission Resourcing Board in Section 5 – Connexional Divisions and Standing Committees (page 54)
- Incorporation of the new structural entity of Te Hāpai ō ki Muri in Section 5.

## **Resourcing of Synod Superintendents**

In July 2024 we distributed a discussion paper, around synods and Te Taha Māori following which feedback was collated. The paper outlined its understanding of the core tasks needed for such leadership given by Synod Superintendents as outlined in The Laws and Regulations of The Methodist Church of New Zealand. These core tasks included:

- Strategic leadership
- Resourcing of ministry and mission
- Pastoral oversight
- Connexional responsiveness.

What we found throughout our feedback and transitional consultation is that Superintendents needed dedicated time to understand the nature and status of their respective Synods. The task was made more difficult when a Superintendent was appointed part-time and shared had commitments to other stationed appointments. Superintendents once they had the scope of the Synod in hand, could then begin the critical step in being connected and strengthen relationships with other superintendents.

There is limited understanding of the structure of each Synod and Te Taha Māori. Therefore, it would be a good exercise to map each Synod and Taha Māori to enable broader understanding and expression of Connexional relationships, especially for churches who are based in the same region or share the same building.

### **Ministerial formation**

Ministry formation requires a thorough, updated, and aspirational revamp to ensure consistency across the country and to create opportunities for development beyond the work of the Kai Hāpai, Trinity College, and Synod and Rohe leaders. To address this, we have initiated discussions with Trinity College to foster closer collaboration, aiming to provide a seamless pre-ordination and post-ordination ministry formation programme in partnership with Te Hāpai. Feedback clearly indicated that ministry formation needs Connexional attention. In response, the Transition Team met with the Principal of Trinity College to explore a collaborative approach involving both Trinity College and Te Hāpai ō ki Muri. These discussions emphasised the importance of a unified ministry formation process, with a focus on ongoing professional development, the licensing of Presbyters, and safeguarding measures within Te Hāhi Weteriana o Aotearoa.

Moving forward, key questions to be addressed include the role of Taha Māori within this partnership and how it fits with Tauīwi, whether a formal collaboration framework between Trinity College and Te Hāpai ō ki Muri is needed, and if joint committees should be established to oversee the collaboration. To advance this critical area of development it is likely there will need to be a Working Group with a focus on Ministry Formation formed as part of Te Hāpai ō ki Muri. There is provision within the constituted framework for such sub-committees to be formed.

### **Youth ministry as transversal across all areas of work**

This priority has many facets and the consultation thus far has been very limited. There are clear challenges in identifying the needs for both Te Taha Māori and Tauīwi when it comes to Rangatahi/Youth Ministries and that work has yet to be undertaken. Some of this work needs to be done by the respective partners in their own time/ways, and hopefully to come together to collaborate on a Connexional strategy.

We wish to reiterate that this priority extends to how we integrate, create, and succession plan for youth voices across our whole Connexion, in all spaces. We fully support and want to amplify the feedback from all our rangatahi, youth ministry champions, and those who hold space for our young people. Throughout this process, there has been some confusion that this priority from the review was limited to what was previously known as the Youth and Children's Ministry within Mission Resourcing. We wish to reiterate that this priority extends to how we integrate, create, and succession plan for youth voices across our whole Connexion, in all spaces.

The brief of the Transition Team was focussed most specifically on the proposed role of a Kai Hāpai Rangatahi/Youth but not limited to that kaupapa anake. We initiated alongside our rangatahi and youth ministry leaders, a wananga to discuss their recommendations into this piece of work. The feedback was elicited from Tauīwi youth leaders who had an opportunity to express their views on the role of a Kai Hāpai Rangatahi and other kaupapa of interest. From here, it was clear that stand alone roles and governance was what our youth leaders believed is needed, in order for our young people to thrive in our Church. Understanding youth participation, youth decision-making and youth development are all vital aspects for our Church leaders to fully commit to learning in order to have young people and youth ministry across all sections of the Church.

At our youth gathering, the Tauīwi youth leaders, representing all the Synods, emphasised the need for a self-governing structure within Te Hāpai ō ki muri that is fully committed to understanding and addressing the needs of young people in the Church. These leaders were united in their belief that, moving forward, a leadership role within the operational model—governed by youth themselves or youth champions—would be the most effective way to hold the wider Church accountable in prioritizing young people and the issues that matter to them. Operationally, there is no current leadership role which oversees and leads opportunities to specifically address the needs of our young people. This was discussed a lot and how this gap is crucial. Although there are many Church leaders who are youth friendly and champion for youth, there has been a long-standing discussion in tauīwi spaces for dedicated youth leadership. The two youth recommendations are made by them, and addresses the issues highlighted above.

***Key Feedback from Connexion, particularly Tauīwi Youth Leaders:***

- Tauīwi youth leaders expressed a strong feeling that the Church was not a safe place - where they felt safe to lead, share, belong and be heard.
- Youth People and youth champions have told us there is a willingness for youth inclusion. There has been a strong theme of young people telling us that they are not seen or heard outside of youth ministry. While there are areas where youth voices may not be fully heard, there are pockets of strong intent and efforts to involve young people. These areas serve as a foundation to expand youth engagement beyond just youth ministry, ensuring that their voices are more consistently represented throughout the Church.
- This is not a new issue, but it still needs to be said—young people do not feel that the Church is actively listening to their needs. We still have spaces that are not youth-friendly, leaders who do not recognise the mana of young people, and a tendency to treat our young leaders as an afterthought.
- There is a commitment from young people to occupy leadership and have the potential to lead. Young people are highly committed, taking on multiple roles and responsibilities within the Church. They demonstrate resilience and a willingness to step up, even when opportunities are limited. This showcases their leadership potential and drive to contribute meaningfully to the Church. In contrast, when this isn't effectively happening, young people are left with the burden of overwork, wearing many hats, and having to represent all young people in their spaces due to the limited opportunities our wider Church systems offer.
- Young people are eager to be part of a Church where they feel safe and valued. They bring forward important insights about how to make spaces more youth-friendly, and there is great potential to foster environments that better support their involvement and sense of belonging.
- From our youth get-together, that was the first time for all our youth leadership to understand the Connexional Structure and “organisation chart” of our Church. When introduced to the Church's organisational structure, young leaders responded with enthusiasm and fresh ideas. This demonstrates their readiness and capability to engage in the broader work of the Church, and providing more opportunities for learning will further unlock their potential.
- Young people show strong interest in the Church's bicultural journey, reflecting their commitment to inclusivity and understanding of diverse perspectives. Their enthusiasm can serve as a driving force for the Church to deepen its bicultural engagement.
- There is a clear eagerness among young people to participate more fully in decision-making processes. By creating pathways for youth development and leadership, the Church can tap into the strengths of its young members, ensuring their contributions are valued and integrated at every level.
- Young people are not only capable within youth ministry but also have much to offer in the wider workings of the Church. They bring fresh perspectives and energy that can enhance the Church's overall mission and operations.

- Youth are passionate about building connections with one another. They view camps, programmes, and workshops as highlights of their faith journeys, and revitalising these opportunities will strengthen fellowship and community across the Church.
- Young people are eager to learn more about the Church's mission, values, and structure. This enthusiasm for growth represents an opportunity to deepen their engagement and foster a stronger sense of purpose and belonging within the Church community.

### **Stationing**

The feedback on the Stationing process revealed that it has often been problematic and confusing, particularly for those being stationed. This confusion is compounded by the fact that Synods have differing understandings of the process. Common themes raised during consultations about the Stationing process included the need for a long-term focus on the reviewing and resourcing of the Stationing process, as well as developing a clearly defined strategy that will inform the stationing process itself. Key areas of focus include creating consistency across all stationing planning, ensuring there is open and trusting communication between those being stationed and their Synod advocates. It was recognised that further detailed work in this area will need to be undertaken as a priority by the Kai Hāpai once appointed.

### **Moving forward**

During our time as the Transition Team, we have gathered significant feedback from members, leaders, and other key stakeholders. We have categorised this feedback into themes that reflect the current landscape of our Church and highlight the key concerns raised across the Connexion. These themes have been included in our report to inform future discussions and underscore the value of the consultations we have conducted.

### **Strategic Priorities:**

1. Reinvigorate the Bicultural Partnership of the Church.  
It is essential to imbed the bicultural partnership of Te Taha Māori and Tauīwi into our Connexional life and praxis. The Kai Hāpai will work alongside other Church leaders (Tumuaki and Principal of Trinity College) to encourage and foster the bicultural journey and expressions of partnership are continued.
2. Strategic and Cultural Alignment: Feedback has indicated that roles and operational models must align more closely with the Church's strategic objectives and cultural values. This includes honouring the unique cultural dynamics across Synods and understanding the diverse regional contexts within our Church.
3. Enhancing Communication Across Synods: Better communication across Synods and regions is essential to ensure diverse voices are heard and that regional distinctions are reflected in Church-wide decisions.

### **Operational Recommendations (For future work):**

4. Promoting Equity in Church Structure: There is a need for the Church to deepen its commitment to equity across its leadership and structural frameworks. This includes ensuring that leadership roles, are inclusive and equitable, considering factors such as cultural Synods, regional diversity, and partnerships.
5. Resourcing the Te Hāpai Structure: Adequately resourcing the Te Hāpai structure, with equal emphasis on children's ministries and youth ministries, is essential. This ensures both areas receive appropriate support and attention as integral parts of the Church's future growth.
6. Strengthening Accountability Mechanisms: Synods have expressed a desire to explore wider strategic opportunities for improving accountability within this new model. This may involve developing specific reporting structures or assessment frameworks to ensure that all roles and responsibilities are carried out effectively.

Areas for Further Exploration:

8. Consideration of a Pacific Lead Role: Some Synods have suggested the appointment of a Pacific lead role to ensure the voices and perspectives of Pacific members are adequately represented. This recommendation warrants further exploration to assess its feasibility and impact.

By organising the feedback into these categories—strategic priorities, operational recommendations, and areas for further exploration—we hope to provide a clearer pathway for the Connexion to address these key issues and move forward with confidence.

### **Suggested Decisions:**

1. The report is received.
2. Conference receives the recommendation of Rev Nicola Teague Grundy as Kai Hāpai.
3. Conference approves the proposed changes to the lawbook incorporating the new structural entity for Te Hāpai ō Ki Muri.
4. Te Hāpai ō ki Muri membership for 2025 is: Amos Muzodiwa, Taina Tupou, Alisa Lasi, Shirley Rivers, Keita Hotere and Hoana Flay.
5. Conference thanks the Transition Team for their work and, following the handover to Te Hāpai ō ki Muri by 31 January 2025, formally discharges them.
6. Conference approves the funding and resourcing of a bicultural partnership consultation process to develop a Connexional Rangatahi/Youth Strategy to be completed by Te Hāpai ō ki Muri by the end of June 2025. The strategy will prioritise the potential development of a new Connexional appointment - Kai Hāpai Rangatahi and a Connexional Rangatahi Youth Standing Committee.

## **JAMES & MARTHA TROUNSON BENEVOLENT TRUST**

### **History of the Trounson Trust Benevolent Fund.**

James Trounson gifted **11.000 pounds (sterling)** to the Methodist Church of New Zealand, **the deed was signed 15<sup>th</sup> October 1928**. This money was from the sale of Kauri trees on his property.

### **Purpose of the fund** as noted in the original deed.

- Was to provide some assistance for the widows of Presbyters, their children and active Methodist members who were experiencing financial hardship.
- As the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa has evolved, this fund is now also open for members within a cooperating parish with an active Methodist component.

### **Purpose of the Trounson Trust Benevolent fund.**

The intent of this fund is to assist a member or family when there is a significant unexpected financial expense. Presbyters, Deacons and recognised Lay leaders within a parish without a stationed presbyter may apply. This fund is available for members who attend Methodist parishes, or CV parishes with an active Methodist component.

It is very important to be aware that the person who is in the crisis is not able to apply themselves. This puts the emphasis on both the minister and the pastoral care team to be aware of their members who maybe reticent to share their struggles. Applications can offer assistance in the situation, as well as pastoral support from the MCNZ.

### **Funding of this Benevolent fund.**

When the current Trustees were appointed in 2010 the capital was very small which reduced the maximum amount that could be given as a grant. In 2010 the Trustees received \$23,610.00 from

the application to the PAC Distribution group. This was gratefully received. A second application in 2012 to the PAC Distribution group was also approved, the fund received \$100.00.00. The only income that the Trust receives is the quarterly interest from the capital which is invested in the Connexional office.

**The Trust made an application to the 2024 PAC Distribution group, this was not successful.**

#### **How may applications be submitted?**

Applications must be submitted by email to the convener of the Trust. This must be on the current annual application form. The form is available on the Methodist website or from the convener Mary West [maryw@west.net.nz](mailto:maryw@west.net.nz) The Parish Minister, or Deacon apply, and the recognised parish Lay Leader when there is no stationed Presbyter. No individual member may apply for themselves. It is very important, that as much information as possible is shared which explains the need for support. The Trustees are aware that this can at times be difficult for the applicant to ascertain.

The convener receives the application. This is promptly shared by email with the Trustees. Often, the responses enable a decision to be made within 24hours.

#### **How grants are paid to the recipient**

When the Trustees have decided on the amount of the grant, the convener contacts the applicant. When the necessary bank account details are received, this information is forwarded to the accounts department at the Connexional Office. This payment is made by direct credit. Information is arranged so that the recipient knows when the grant is available.

#### **The Trustees have no active involvement with the available finance.**

There have been less applications in the recent 12 months, which appears to indicate that this hardship fund is not well known or understood. The convener is happy to receive requests for information and offer support. [maryw@west.net.nz](mailto:maryw@west.net.nz)

#### **The understanding of this hardship fund needs to be well advertised at parish and synod level**

##### **Decision**

- That this report is received

##### **Suggested decisions:**

1. The report is received.
2. Membership for 2025: Mary West (Convener), Rev Tau Lasi, Sylvia O'Leary, Judy Pope, Colin Telford and Sera Toduadua.

## **THE CHURCHES EDUCATION COMMISSION**



#### **July 2024**

On behalf of the Churches Education Commission, I want to thank you for your continued support to us. Your contribution of funds and the provision of volunteers throughout our schools in Aotearoa makes it possible for this work to continue.

We have been grateful to have been able to continue to walk alongside students during this past year.

The original mandate of CEC was *"to stimulate service and co-ordinate member churches for Christian education in New Zealand."*

We view CEC as a bridge between the local church and local community, with our purpose to serve both, in order to further advance Christian education. CEC has now served the church and the local community for 127 years.

The partnership of the Methodist Church of New Zealand with the Churches Education commission allows thousands of children throughout Aotearoa to attend a Launchpad class and hear the message of hope, truth and love. We are extremely grateful to God for your ongoing partnership and support.

### **Schools**

The demand for Launchpad in schools remains strong. The opt in system allows parents the decision to decide if this is something they want for their children. Some schools that have decided to cease the programme in the past have recommenced due to the demand from parents for the programme.

The disruption to schools during the covid lockdown years was significant with many schools being slow to open to us again, but gradually most schools on our books have recommenced the Launchpad programme.

### **Curriculum**

During the past 12 months we have further refined and enhanced our curriculum with the addition of a new booklet containing 25 New Zealand history stories. Our facilitators can choose to use these stories in their Launchpad classes throughout the year.

Schools are appreciative of these lessons as it assists them with the recent mandate by the Ministry of Education to teach New Zealand history at a primary school level.

We remain focused on recruiting and training more volunteer presenters to take our programmes into schools. Over the past 3 years our number of presenters has significantly reduced, which naturally has an impact on our programmes.

### **New Zealand School Trustees Association**

We were again privileged to attend the NZSTA conference in June. The conference was attended by nearly 1000 school board trustees and Principals from across the country. We had incredible conversations across the 3 days with a significant number of Board Chairs and Principals registering interest in commencing the Launchpad programme at their school.

### **Prayer**

Prayer is always at the forefront of our needs. We are grateful for those of you who bless us in this way and encourage you to continue.

**As a result of Launchpad and Lifewalk being able to exist in schools we impact the lives of thousands of children per year**

**Thank you for your part in helping make this possible.**

We are very grateful for God's faithfulness and enabling. We know God is weaving the strands of the flax and therefore we can rest in his design and purpose.

Blessings

*Geoff Burton, CEO Launchpad, Churches Education Commission*

### **Suggested decision:**

1. The report is received.

## DIACONATE TASK GROUP

Tributes to Harvey Dalton and June Higham have been prepared by Margaret Birtles as both these Deacons were from the Waikato/Waiariki Synod.

The task group has been in recession since 2022, but Margaret Birtles (who previously co-chaired the Task Group) has actively stayed in touch with those Deacons who are still working.

There are currently four active Deacons: Megan Alley, Margaret Birtles, Frances Hafoka and Diane Hight.

Megan is a Chaplain in a retirement village complex in Whangarei, employed by the Selwyn Foundation, Margaret works as a Co-Superintendent for the Waikato/Waiariki Synod, Frances (Sesi) continues runs a very busy community outreach programme based in Auckland, and Diane is still active in her parish.

It is clear that most Synods have matters other than the state of the Diaconate to be concerned with. The Task group expresses its gratitude to Margaret for her continued support of this ministry. She attended a meeting of the Faith and Order committee at which the question of Deacons being able to preside over communion was raised. She reported that the agreement in principle of this was expressed verbally.

Since the last Conference Margaret travelled to England and met with a UK Deacon. This trip enabled her to make contact with the wider global Diaconate and to provided her with learning opportunities to enrich the Diaconate in Aotearoa. Her experience reinforced her belief in the value of Diaconal ministry as a bridge between community and Church.

This conference is tasked with the responsibility of making a clear decision as to the future of Ordained diaconal ministry within Te Hāhi Weteriana o Aotearoa, The Methodist Church of New Zealand.

One behalf of the Diaconal Task Group

*Deacon Megan Alley.*

### **Suggested decision:**

1. That the report be received.

## METHODIST LAY PREACHER'S NETWORK

### **We remember**

We pay tribute to those Lay Preachers who have died during the year:

Alan Bettany, Dianne Claughton, Margaret Inglis, Dean McConnochie, Coral Malcolm, Joan Myles, Kenneth Skinner, Anne Stoddart and Jean Thompson-Church.

We express deep gratitude for their ministry as Lay Preachers and extend our sincere sympathy to their whānau.

### **We resource**

- During the year, basic training has been offered through *Lead Worship*. Network Convenors Ngaire Southon and Viv Whimster have run a revised version of this material by zoom to 12 or so participants in English-speaking congregations from across the motu. The participants have been linked with a mentor for support.
- We are discussing the revision of *Lead Worship 2* so that it aligns with and feeds into the



Trinity College Certificate in Lay Preaching. This would be the second year of basic study required for local recognition, alongside the practical requirements. We welcome input from all stakeholders.

### **We review**

- We have not made much progress in formalising two levels of training but outlined the proposal in a revised Information Leaflet #153.
- We have sent out three newsletters and run three zoom meetings which have been open to all Lay Preachers on our database. Our November zoom is regarded as an annual catch-up and the others are an opportunity to connect to discuss issues and update with each other around training opportunities.
- The annual Update Form has been circulated but the returns reflect fewer than 50% of our active Lay Preachers and those in training. We acknowledge with gratitude the hard work and commitment of Lay Preachers and all those who support them as they lead worship in congregations across the motu.
- We have engaged in a conversation with the ecumenical New Zealand Lay Preachers Association (NZLPA) to see if there are any ways in which we could work more closely together.

### **We recognise**

We congratulate the following who have become accredited since our last Conference report: Alexander Jeune, Tupe Lepupa Mose, Chris Powley, Kirstie Prangley, Lute Taufelele-Vute.

### **Suggested decisions:**

1. That the report be received.
2. That the Methodist Lay Preachers Network Convenors be: Viv Whimster (Convenor), Ngaire Southon (Co-Convenor) and up to two more to be appointed.

*Viv Whimster, Methodist Lay Preacher Network Convenor*

## **UNITING CONGREGATIONS OF AOTEAROA NEW ZEALAND**

### **UCANZ (Uniting Congregations Aotearoa New Zealand) Report to the 2024 Conference of the Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa.**

The Methodist Church is involved in around 100 of 105 Co-operating Ventures (CVs). This compares with a similar number of Presbyterian churches, and 30 Anglican Churches. While there remains a Christian Churches component in UCANZ they have no national interest in expressing their participation.

At the beginning of 2023 the UCANZ Standing Committee employed Rev. Andrew Doubleday as 'Ministry Facilitator'. This was a move beyond the previous role of 'Executive Officer' - believing that the administrative functions were now mostly being handled by the Waiapu Anglican Diocesan Office in Napier. Andrew has been charged with providing strategic leadership, building relationships across the Partner churches, and resourcing Parishes for ministry and mission.

Toward the end of January, at the beginning of this year, the UCANZ Standing Committee met for two days in Auckland. We considered our future. We first asked whether we believed we had one. We recognised that we are slowly dying by attrition – with an either apparent or declared reluctance of the partners to enter into any new Cooperating Ventures (CVs). We also recognised that there are those in the partner churches who would favour dissolution of the CVs, and

distribution of the resources among the partners. While it would not ultimately be our decision, the possibility of winding up needed to be considered. One cannot give a full-throated 'yes' without being willing to seriously consider saying 'No'.

It became clear that we are committed to the ecumenical project – believing that if not only UCANZ but also the partner churches are to survive in the long term, it will likely be as a body unified in some way, rather than each standing alone. We recognise that, across their breadth, the partner churches themselves are in trouble. And we want more than survival. We want to thrive. And we believe we can. All of us. Hopefully, more together than we are. The days of special pleading need to be behind us. While each acknowledging and honouring our taonga, we need to make a place for them where we can focus on the call and mission we share in common, rather than each clinging to our taonga as sacred cows that we regard as so distinctly central that they ultimately deprive us of a possible future together.

We acknowledge that demographically CVs represent the oldest age cohort – this was clearly borne out by the findings of the National Church Life survey. We also recognised the level of energy and giftedness present in many CVs - many without paid clergy – yet life-giving, relevant, and connected into their local communities.

There needs to be a wider conversation about the future – our future together. The ecumenical project needs to be re-birthed. The reality is that apart from CVs the partner churches would have little reason to even talk to one another. We believe that UCANZ can be a resource, and a unifying factor, to the wider church – including beyond the confines of our current partner churches.

With this in mind we are now well into planning our Biennial Forum – setting it down for Kings Birthday Weekend – 31 May to 2 June 2025 in Auckland – to be held at the Onehunga Co-operating Parish.

The theme for our forum is **Our Future Together**

National and Regional leaders of the Partner churches need to be in the same room together – by which we mean Bishops, Presidents, Moderators, Assembly and General Secretaries, Synod Superintendents, Executive Officers. We hope you will all be there. This is important. To all of us.

This is an ambitious project – yet if we are to succeed, the dream needs to be big and compelling.

We are also hoping for greater level of funding from the Partner Churches. We run a lean operation, and while we provide a mechanism for the collection of levies, these are paid to the partner churches – UCANZ survives on the largess of the partners. We are asking for more – including from the Methodist Church of New Zealand, Te Hāhi Weteriana O Aotearoa.

*Rev. Andrew Howley*  
*UCANZ Chairperson*

*Rev Andrew Doubleday*  
*UCANZ Ministry Facilitator*

**Suggested decision:**

1. The report is received.

## **THE INTERCHURCH TERTIARY CHAPLAINCY COUNCIL (ITCC) & AOTEAROA NEW ZEALAND CHAPLAINCY ASSOCIATION (ANZTCA)**

The ITCC is a national body comprising the interdenominational Christian tertiary chaplaincy boards, which provide chaplaincy for all the universities and all the polytechnic regions except the West Coast, Nelson-Marlborough and the Bay of Plenty. The Council met last in November 2023, at Ramsay House, Wellington.

The situation in many tertiary institutions is very concerning. Almost all the universities are facing large losses, due to the loss of overseas students during the pandemic. Several of the universities are making significant numbers of staff redundant. The proposed merger of the Polytechnics into Te Pūkenga was ended by the coalition government, and the future of the ITP area is only slowly emerging, and the present provision is delicate, for many courses have been dropped and staff made redundant. We have made a submission on the proposals tabled so far.

Thus, a major priority of the chaplains at the moment is supporting their current chaplains, and the hope we had that anomalies in support for the chaplains which has affected their operation differently on different campuses, will not be resolved, and our major concern is that some of the existing institutional support for chaplains may be lost. Happily, so far, the situation has not deteriorated but several of our institutions face significant financial pressures due to the reduction in support from some denominations and increasing costs. We are particularly concerned with the situation in Southland, the Taranaki, the Waikato (both the University and the Polytechnic) and the eastern Institute of Technology. We have some funds to meet any particular local crisis but have insufficient resources to address widespread shortfalls.

The Tertiary Chaplains' body is now organised on an inter-faith basis, but our body, which draws its support from churches, provides significant support for it, and appreciates that we need to be careful to ensure that this does not undermine the acceptance of chaplains. We are working with the Chaplains Association on adjusting the proposed accreditation system for chaplains.

We are very grateful for the support received from the Methodist Office in our accounting and this is a great benefit. We are considering developing a tertiary chaplaincy focus for one week in the year, in the hope that this will strengthen awareness of the chaplains' ministry.

Terry Wall became chair of the ITCC at its 2010 annual meeting. After a very significant term of service of fifteen years, he will be stepping down as chair at the forthcoming annual meeting and the Rev. Heather Kennedy, a Presbyterian minister in Southland, has agreed to be nominated as chair.

*Terry Wall Chair of the ITCC*

*Peter Lineham. Secretary of the ITCC*

### **Suggested decision:**

1. The report is received.

## **THE INTERCHURCH COUNCIL FOR HOSPITAL CHAPLAINCY**

### **Section A – Information and Reporting Back**

In the last 12-month period 86,385 patients, whanau and hospital staff have experienced spiritual support from ICHC hospital chaplains. This ranges from informal bedside conversations to assisting individuals and/or their whānau to come to terms with traumatic adjustments because of illness, accidental or traumatic incidents. As with previous years our chaplains have facilitated

NEARLY 40,000 spiritual rituals and acts of worship. These have included prayers, blessings, Bible readings, administering eucharist (Communion), weddings, funerals, and regular chapel services. Annually 5 % of spiritual assistance provided by chaplains is in direct support of hospital staff.

The AGM for ICHC was held in December 2023 and Mrs. Loraine Elliott remains as the Board Chair. Methodist Church representation on our Board remains vacant following the departure of Rev David Poultney in March 2021. We await communication from the Methodist Church and conference with regard potential Board representation and our Board requirements.

Ongoing changes in the national Health Service impact the day-to-day environment of our chaplains working in hospitals. Our contract with Health New Zealand continues to provide the majority of our funding and we are blessed to be funded through to June 2025. This funding provides for 30 Full Time Equivalent (FTE) positions and targets various results-based activities and professional development. Additional support from individuals, organizations', and Churches such as the Methodist denomination (via the Connexional fund and individual churches) allow for the employment and support of additional chaplains and volunteers. Our service would struggle to continue without this valuable support! Currently ICHC employs 62 ecumenical chaplains covering 54 FTE with an additional 28 Catholic chaplains and two voluntary chaplains working across 40 hospital sites.

This past year ICHC has been developing a competency framework for hospital chaplaincy in Aotearoa. The draft framework was developed by a working group and input from regional workshops that were hosted through the motu. Over recent months a project leader has been developing toolkits to support the various domains of practice. Further steps in the rollout of the competency framework and introduction of the toolkits will be a key activity at our next conference scheduled for mid-October 2024.

ICHC is participating in research funded by the Health Research Council (NZ) to explore spiritual care in healthcare settings in Aotearoa New Zealand. This research is funded for three years with six key research projects feeding into the final report and recommendations. Individuals, groups and faith communities such as the Methodist Church are invited to engage with and participate in the research with information being available on <https://www.spiritualwellbeing.nz/>

## **Section B – Your Strategic Plan**

**Our Purpose:** We provide hospitals with Christian chaplains who offer quality holistic spiritual and pastoral care for all.

**Our Outcomes:** In collaboration with health professionals – spiritual care improves the wellbeing of the patients, whanau and staff.

### **Our three overarching goals:**

- Ensuring mana enhancing processes results in partnership, protection, participation and whakapono in recognition of cultural values.
- Providing high quality holistic spiritual care
- Being relevant and nimble to respond to fast paced changing contexts, including natural disasters, pandemic and needs of funders and Government reforms.

### **Four strategic themes:**

- Embedding te Tiriti o Waitangi
- People and Culture
- Whānau Centered
- Sustainable financial future

ICHC continues to be committed to providing sustainable chaplaincy across our nation's hospitals. We report to Health New Zealand on a six-monthly basis in response to a results-based accountability framework. This includes the provision of mental health chaplaincy, Māori chaplaincy

and Continued Professional Development.

While healthcare chaplaincy is a challenging task, the value of chaplaincy in hospitals is generally well accepted. There has been a progressive embracing by hospitals of a more holistic approach to health care which includes the spiritual dimension. Recent structural changes to New Zealand health services provide a level of uncertainty for the future and ICHC continue to seek the wisdom and leading of God as we move forward. ICHC are seeking to improve our visibility by updating and refreshing the information available in hospitals and social media. Our newly appointed Fundraising and Partnerships Manager seeks to enhance this work and improve connections with our donors.

The continued support of the Methodist Church goes a long way towards ensuring hospital chaplains are available and equipped to support the mental health and wellbeing of New Zealanders. We invite your continued support via financial contribution together with the invaluable service of volunteers and ordained ministers.

The Methodist Church has previously been represented on our Trust Board by Rev David Poultney and we look forward to discussing options for a suitable Methodist denominational replacement to participate in our governance. There is currently one Methodist Minister in the ICHC Hospital Chaplaincy Service. They are the Reverend Epeli Taungapeau, based at North Shore Hospital.

We particularly acknowledge the funds that ICHC receive from the Auckland Methodist Diocese and the Methodist Connexional budget that contribute towards supporting the work of our chaplains. Historically this funding has been applied to supporting chaplaincy in Auckland and the settings of Northland and Waitakere respectively and this continues to be the case. We note that these funds have diminished over recent years and hope that contributions might be restored to earlier levels at some point in the future. The reduction in contributions does have an impact on our financial stability and staff numbers.

*David Hough, National Operations Manager*

#### **Suggested decisions:**

1. The report is received.
2. Engagement in finding a new Methodist Board representative.
3. Engagement in the Spiritual Wellbeing research.
4. Ongoing funding be approved.

### **DEFENCE FORCE CHAPLAINCY**

*No report received in 2024*

### **PRISON CHAPLAINCY SERVICE**

**Te Tira Tūhāhā Prison Chaplaincy Aotearoa  
2023-2024**

#### **Mauriora ki a tātou i raro i te manaakitanga o te Atua.**

The past year has been a time of change and transition for Tira Tūhāhā Prison Chaplaincy Aotearoa. We have had several administrative staff changes and Board membership has also seen the addition of new leadership. We have continued to develop our responsiveness to the needs of prisoners and strengthened key relationships with chaplains and chaplaincy supporters. We continue to heed the call and the vision for an effective and affirming chaplaincy in prisons.

In May of 2023 we welcomed the Rev Utumau'u Pupulu (Te Hāhi Weteriana o Aotearoa Methodist Church of New Zealand) who replaced long-serving member Rev Peter Williamson. We also welcomed David Moko (Te Rūnanga Whakawhanaunga i ngā Hāhi Māori Council of Churches) as a new trustee to the Board. Both have served various boards within the Methodist and Baptist churches respectively and have had experience in ecumenical forums that we believe will be of

benefit to the Board moving forward. During the year (2023) the Board also farewelled the Senior Catholic Chaplain, Veronica Casey and thanked her for her 10 years of service and invaluable contributions to prison chaplaincy. Other changes have included the appointment Te Aroha Rountree as Board Chair (to replace the departing Chair, Anne Dickinson), and Steve O'Connor as Deputy Board Chair. We also welcomed the Rev Henry Feleti (Baptist Churches of New Zealand Te Hāhi Iriiri o Aotearoa) as a new trustee to the Board, who brings respected wisdoms and experience in diverse and vulnerable Pacific and Māori communities. Later in the year we also welcomed a new Office Administrator, Alana Hathaway-Rokotakala, who has been a valueable addition to the national office team.

We have appreciated the valued and worthy contributions of our Chaplains to prison communities despite the impact of COVID-19 on their efforts. We continue to see the significant guidance and support Chaplains provide to the men and women in prisons that impacts positively on their physical, emotional, and spiritual well-being. We continue to find strength in the Tikanga Enabler appointment in growing competency, meaningful engagement, and productive, culturally responsive outcomes for chaplains and prisoners. We are hopeful and renewed in our commitment to providing pastoral care, supporting inter-faith approaches, and assisting rehabilitation and healing within prison environments.

Much has changed in the past year for Tira Tūhāhā. We have farewelled many staff and Board members. We have acknowledged most recently the passing of Rev Utumau'u Pupulu who was a valued member of our Board for Te Hāhi Weteriana, and we now seek new membership. We also thank Te Aroha Rountree for her contribution and wish her well in her new role as President.

Mā te Atua hei manaaki, hei tiaki i a rātou mā, kia ora ai te tinana, te hinengaro, te wairua me te whanau o te Karaiti.

F

*Faith & Order*



## **FAITH AND ORDER COMMITTEE**

### **Render Your Heart – A Resource to Help Te Hāhi Acknowledge and Process the Outcome of the Royal Commission of Inquiry**

Before the report of the Royal Commission was released it was apparent that its reception would be difficult and challenging, it would pose hard questions and expose difficult truths. Faith and Order offered to prepare a resource to help the Church acknowledge the difficult truths and uncomfortable emotions that would inevitably follow the release of the report.

We *issued Render Your Heart – A Liturgy of Lament About the Reality of Abuse in the Life of Te Hāhi* we are grateful that the liturgy was translated into Te Reo Māori, Fijian, Samoan and Tongan. Though we have not methodically sought feedback on its reception we have heard from a range of Presbyters and churches that it has been helpful.

Faith and Order needs to be aware of what is happening in the Church and in wider society and respond. This is both part of our remit and a way of showing that we are a reflective and relevant part of the Church.

### **The Lectionary 2024-25**

We are grateful for Andrew Gamman's work in preparing the Common Lectionary for ourselves and the Presbyterian Church of New Zealand. We advocate the use of the Lectionary acknowledging there are specific circumstances and occasions which may lead preachers to choosing other readings.

### **Methodist Anglican Dialogue**

During 2024 the Anglican-Methodist Dialogue met in hybrid form (in person/Zoom) in March, and via Zoom in June; and has a further in-person meeting planned in October. A significant piece of work undertaken by this group continues to be to further the implementation of the Anglican Methodist Covenant signed between our Churches in 2008, and thus to draw our two Churches closer together.

While our Covenant dates to 2008, the reality is our relationships goes much further back to the beginnings of Christianity in Aotearoa. We also have a number of significant agreements (such as on baptism, sacrament, ministry and mission) that also pre-date the Covenant. The mutual friendship builds on an affirmation of so much as having been achieved in ecumenical relationships.

One outstanding matter from that work has been the question of the mutual exchange of ordained ministry between us; and for this the recommendation from the Dialogue Group to commend a process of theological engagement by a small joint working group appointed by respective church authorities to determine whether there is any common ground to be established. The brief of the working group would be to consider what possibilities there may be for the mutual exchange of ordained ministry, with particular reference to the meaning and expression of episcopal ministry.

Meanwhile the Dialogue Group acknowledges and will seek to explore further the Receptive Ecumenism opportunities to learn more from our mutual wisdom and traditions and affirm and grow local expressions of our work together in growing the Kingdom of God.

### **Methodist-Catholic Dialogue Report 2024**

The Methodist-Catholic dialogue team have been dealt a severe blow this year with the loss of one of their most faithful and enthusiastic members, Pat Lythe. Pat served as the Catholic co-convenor of the committee for many years and helped raise the profile of the dialogue through her work at the diocesan centre in St Mary's Road, Ponsonby. Pat would always volunteer to lead devotions, would often write up the Minutes, and generally threw herself enthusiastically, yet gently, into the conversational exchange. It was clear that Pat enjoyed and valued much of what she saw in Methodism, whilst exuding a deep catholic spirituality in all that she did. We will miss her greatly.

Pat was able to attend our meeting in March 2024, held at St. Paul's Methodist Church, Remuera. Little could we suspect that this was to be her last meeting. Our conversation ranged over several



topics this year, including the exploration of synodality within the life of the Catholic Church and how that would change the nature of Church life. Methodism has much to offer to this debate, having consultative bodies at all levels of church life from its very inception. We are also working our way through the report of the International Dialogue Commission, God in Christ Reconciling, although there should be a new report to get to grips with following the World Methodist Conference in Gothenburg this August.

We also looked at the tangled theological and political web woven at the Councils of Ephesus and Chalcedon in the fifth century and were reassured to see that it is not just we in the present age who manage to confuse both ourselves and the world with our convoluted procedures, opaque arguments and less than gracious behavior.

This committee seeks people who have a deep knowledge of Methodist practice and theology, as well as some experience of Catholic practice and faith. It meets twice yearly, Tuesday through Wednesday, every March and October.

### **The Pastoral Care of those Electing for Assisted Dying**

This was a substantial part of our work last year, a year later and with more of our clergy and pastoral carers having encountered people electing for pastoral care and their whanau and communities of support. We will enquire of Synods and Rohe about how the experiences of those involved in pastoral care.

### **Towards the Future**

We await a review process, and we look towards the future. You will note the report on the Methodist Catholic Dialogue includes an appeal or even a challenge to consider becoming involved. We would extend this to ask you to consider involvement with the Methodist Anglican Dialogue and membership of Faith and Order.

We would welcome a greater diversity with more participation by lay people and a greater reflection of our diversities of theology and culture.

Finally, and to the whole Church, we commend engagement with the work of faith AND Order. In the midst of a host of very real challenges that we face as Te Hāhi as citizens of Aotearoa New Zealand, and indeed as human beings. Methodists are practical people and engage in depth and with commitment. It can seem at times that questions of doctrine Christian unity and liturgy are peripheral, unrelated to how we need to address the challenges we face now and into the future. We beg to differ, these things are at the core of who we are and how we have been over time. The tradition of our Faith is a resource and witness, a taonga to sustain us into the future.

The theme of this Conference is *Don't Just Change, Transform!* Faith and Order is perhaps not a group you would place at the vanguard of transformation. We are seen as a rather conservative bunch, preserving a heritage, conserving a tradition. And yes, there is truth to that, and we own it, however any transformation needs to be rooted in our heritage and in the truths, ritual and practices that have sustained us over generations. We stand willing to speak to that and play our part in nurturing transformation

### **Suggested decisions:**

1. The report is received.
2. The Faith and Order committee membership for 2025 is: David Poultney (convenor) Norman Brookes, Margaret Birtles, John Carr, Tony Franklin Ross, Cathie Hoggard, Peter Lane, Falaniko Mann Taito, Goll Manukia, Rowan Smiley, Ikilifi Pope, Aliverati Uludole.
3. Members of the Methodist team in the Methodist Anglican Dialogue 2025 will be Tony Franklin Ross (co convenor), Kim Chiwona, David Poultney.
4. Members of the Methodist Roman Catholic Dialogue 2025 will be Trevor Hoggard (co convenor), Tony Franklin Ross, David Poultney.
5. Conference thanks Tovia Aumua and Setaita Kinahoi Veikune, who are now stepping down respectively from the Methodist Roman Catholic Dialogue and the Methodist Anglican Dialogue. We thank them for their contribution over time.
6. Conference offers its ongoing support to our ecumenical dialogues with the Anglican and

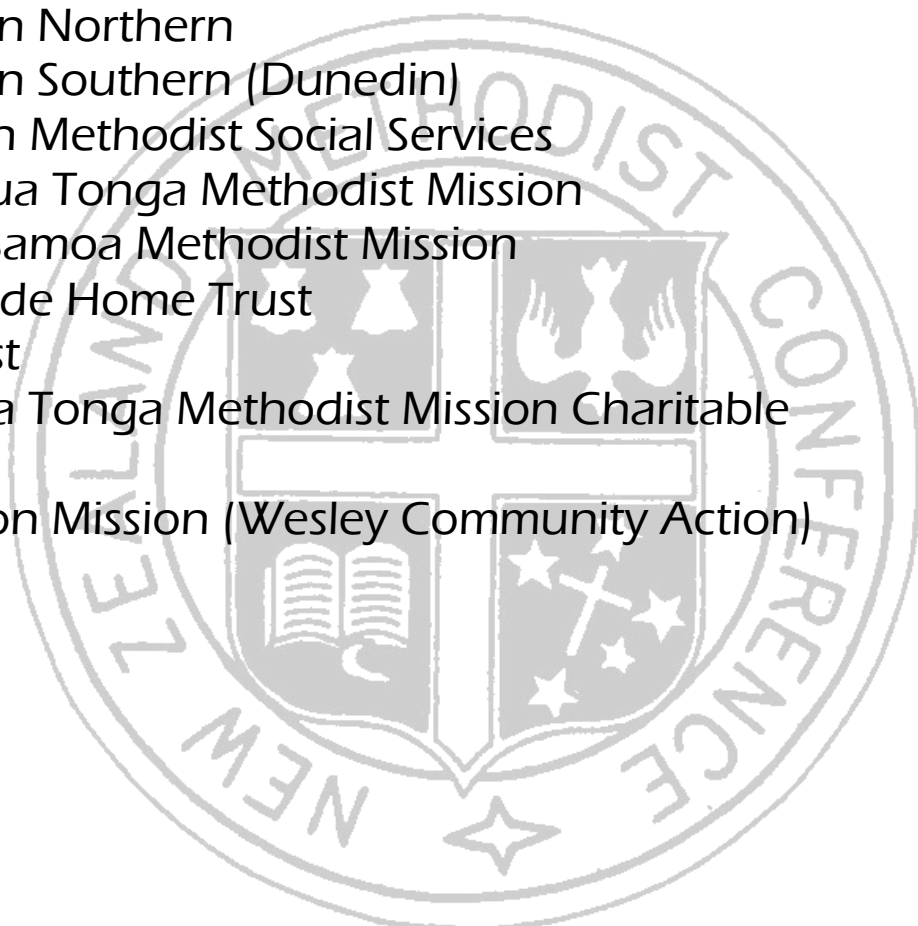
Roman Catholic Churches.

7. Conference expresses appreciation for the work of Andrew Gamman in producing the version of the Common Lectionary
8. Conference offers its support for the work of theological, liturgical and ethical reflection that is Faith and Order's mission in a changing and renewing community.












## *Social Services*

- Methodist Alliance Aotearoa
- Social Services
  - Airedale Property Trust
  - Christchurch Methodist Mission
  - Christchurch North Methodist Parish
  - Hamilton Methodist Social Services
  - Methodist Mission Northern
  - Methodist Mission Southern (Dunedin)
  - Palmerston North Methodist Social Services
  - Siaola - Vahefonua Tonga Methodist Mission
  - Puna'oa - Sinoti Samoa Methodist Mission
  - Tamahere Eventide Home Trust
  - The Lifewise Trust
  - Siaola Vahefonua Tonga Methodist Mission Charitable Trust
  - Wesley Wellington Mission (Wesley Community Action)



NGA PURAPURA WETERIANA

 <p><b>719</b> FTE staff</p>	 <p><b>464</b> volunteer staff</p>	 <p><b>METHODIST ALLIANCE</b> NGA PURAPURA WETERIANA</p> <p><b>Submission</b></p> <p><b>1</b> Submission made to Government</p>
 <p><b>667</b> social &amp; affordable housing units owned/managed</p>	 <p><b>111</b> transitional housing units owned/managed</p>	 <p><b>19</b> Houses/units financed and built in the last year</p>
 <p><b>817</b> people housed by Housing First</p>	 <p><b>4</b> programmes in prisons</p>	 <p><b>45</b> programmes for differently abled</p>



**315**

children enrolled  
in ECE



**628**

children enrolled  
in a children's  
programme



**9**

programmes in  
schools



**12**

Neighbours  
Aotearoa events  
held



**11,100**

whānau  
supported  
through social  
services



**292**

parenting  
programmes



**438**

People served by  
youth events



**89**

Social services  
and community  
led development  
initiatives



**610**

drop in &  
hospitality events



**1292**

older people  
supported to live  
independently



**154**

older people  
provided with  
residential care

Provided from

**29**

towns and cities  
across Aotearoa

## Overview | Tiro Whānui:

The Methodist Alliance has been active in what has been a challenging environment over the past year. We have continued to work together towards our goal of a just and fair Aotearoa in accordance with the covenant of Te Tiriti o Waitangi and give thanks for the ability to do so.

Across 25 member organisations, the Methodist Alliance provides an extensive range of services to the community throughout Aotearoa. Listed above are the numbers of programmes and services provided by our membership, as well as the number of sites and localities that they are based in. The individual reports of our membership are laid out below, detailing the individuality and importance of each one.

Over the past year Aotearoa has elected a new government, which has made major changes to the way that our services are funded and contracted – this has had an impact on staffing and on the communities we serve. The coalition government has also made significant changes to social policy, with those on benefits and Tamariki in care being put in the spotlight. Sanctions are being placed on people who access benefits with more regularity, which has had a disproportionate effect on their families, children especially.

We have welcomed a new National Coordinator in Hamish Jarvie, who brings previous experience in policy with the New Zealand Council of Christian Social Services and a keen interest in social justice. Hamish has been actively cultivating relationships with both the Alliance and its allies in the sector, ensuring that all voices are heard and that important conversations are had.

It is important that we engage with both government and our communities in good faith, using our experience and values as well as evidence to further our mission according to our values:

- 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
- Celebration – we acknowledge and celebrate diversity of our membership

The final report from the Royal Commission of Inquiry into Abuse in Care was released in July 2024, and it is with regret and a commitment to change that we accept its findings. Te Hāhi Weteriana o Aotearoa has committed to finding an enduring and collaborative approach to addressing historic and current complaints of abuse in care, but also to ensuring that Tamariki and vulnerable people in our care are not subject to abuse in the future.

### Methodist Alliance Forum 2024

In March 2024 the Methodist Alliance held a housing forum in Tāmaki Makaurau Auckland. Speakers included Andrew Crisp, CE from the Ministry of Housing and Urban Development, Paul Gilberd, CEO from Community Housing Aotearoa, and Ali Hamlin-Paenga, chairperson from Te Matapihi.

This forum developed attendees' understandings of housing, the political environment surrounding it and how the Methodist Alliance Housing Strategy can be crafted to meet those most need.

Additionally, discussions led by Sam Stubbs, CEO of Simplicity and Rev. Tara Tautari sparked conversation and groups were formed to workshop ideas for Te Hāhi and the Alliance moving forward.

### Our Work in Housing Vulnerable New Zealanders.

One outcome of the Housing Forum was the production of the Methodist Alliance's report entitled *Our Work in Housing Vulnerable New Zealanders*. This document was collated by the team at Christchurch Methodist Mission, with input from the members of the Alliance who provide housing and housing related services across the motu.

The document outlines our history in the social housing space, our current strengths and our goals moving forward under challenging circumstances. Most salient is the commitment to work with government and other community organisations despite these challenges, to fulfil the mission of safe, affordable and accessible housing for all.

The piece was sent to major stakeholders in social housing, including ministers and ministry officials, with the intention of upholding and maintaining a dialogue to ensure we are part of the solution to the current housing crisis faced by many New Zealanders.

A further outcome of the Forum was a Connexional meeting of Methodist Community Housing Providers and representatives from Te Taha Māori, MCPC, Board of Administration and MTA to explore how we can streamline our processes to support the development of new social housing.

### **Submissions & Government Engagement**

We have continued to engage with both government and opposition to ensure the voices of our kaimahi and our communities are front of mind. We presented both a written and oral submission to the Social Services and Community Select Committee regarding the repeal of Section 7AA of the Oranga Tamariki Act and have held a meeting with the Opposition Spokesperson for Social Development Carmel Sepuloni, and Minister Louise Upston about the changes that have been made to benefit sanctions and Oranga Tamariki contracts.



The Tindall Foundation has continued to support our membership, with the Alliance serving as a Local Donation Manager. The Alliance helps our membership access funding for projects which align with Tindall priorities and criteria, as well as ensuring that members have support for the application and reporting process. This year the Tindall foundation has supported projects such as Kai Sovereignty in Porirua and Naenae, and Seasons for Growth in the Horowhenua/Manawatū region.

The New Zealand Council of Christian Social Services has continued to be a source of valuable information and collaboration with other denominational social service providers. They remain active in lobbying for our communities, and alliance members and Hamish Jarvie have been participating in their various policy groups. NZCCSS has also been active in the media representing providers who have had issues with their Oranga Tamariki contracts, as well as the children who are impacted by reductions in services.



New Zealand Council Of  
Christian Social Services

### **THE METHODIST ALLIANCE STRATEGIC PLAN – MAHERE RAUTAKI**

**Tō tātou tirohanga:** Me mahi tahi kia whakatutuki ai te hāpori tika me te whakakotahi i ngā tāngata katoa.

**Our Vision:** Working together to achieve a just and inclusive society in which all people flourish.

Our strategic plan 2022 - 2025 has the following strategic priorities - Ā mātou kaupapa rautaki matua:

1. Hei kaikōrero mō te tika me te mana taurite - Advocate for social justice and equity
2. Hononga kaha - Strong connection
3. Kāinga haumarū – Safe, secure, affordable, healthy housing
4. Te māia, te manawaroa o ngā tamariki, ngā whānau hoki - Strong resilient children and families
5. Kia hanga hāpori kaha ake - Building stronger communities





## **AIREDALE PROPERTY TRUST**

### **Updates from the Membership:**

#### **Airedale Property Trust**

#### **Shared Vision with Lifewise and Methodist Mission Northern – Create Connected Just and Inclusive Communities**

Airedale Property Trust's (**APT**) purpose is to create a property fund, anchored by the Mission's assets, to achieve diversification within property sectors to generate a sound and secure cashflow, with a focus also on generating positive social outcomes. APT provides a dividend to its partner Trusts, Methodist Mission Northern (**MMN**) and Lifewise, to deliver on their social programmes and to deliver our shared vision.

### **Summary for FY 2024**

The financial year to the 30th of June 2024 has been very challenging for APT. In a difficult economic environment, we have also had to work under the long shadow of being disestablished. In January 2024 the President of the Methodist Church appointed a commissioner to replace the Board of MMN and to review governance across the Three Trusts. The Commissioner recommended the disestablishment of APT and merging of the governance and operations of the Three Trusts into a single entity.

The APT and Lifewise Boards have had no opportunity to review the detailed report presented to the President by the Commissioner. APT believes that, as part of any good faith process it should, at the very least, have the opportunity to review and respond to the detailed report used by the Church in reaching a decision to disestablish APT and we continue to advocate for this. Continuing uncertainty stemming from this far-reaching recommendation has had a significant impact on the morale, employment security and wellbeing of the nearly 100 staff who form the APT team.

Our major initiative for FY24 and beyond, which is progressing development of the Wesley block into a medical precinct, had to be put on hold at the request of the President.

Additionally, we have not been able to replace two retired Board members due to the future uncertainty surrounding APT, therefore removing the opportunity to bring essential specialist and governance skills to the business.

APT achievements for FY24 include:

- The opening of Everil Orr Living Care (**EOLC**) on 1 August 2024, one month ahead of the target opening date. As at the end of FY24, EOLC had 32 permanent residents, well ahead of forecast and has quickly established itself as one of the leading care providers in Tamaki Makaurau. Despite the employment market challenges, we have successfully secured a great team of care professionals who are providing a top level of care to our residents. We continually receive very positive feedback from medical professionals, certification authorities, residents and their families.

EOLC has become the facility of choice for hosting Competency Assessment Programme students seeking to complete their training to become New Zealand registered nurses. The team also support the training of Hone St John and overseas paramedic students and provide training courses for other aged care provider organisations

- Apartments at Everil Orr Independent Living have continued to attract strong interest and sales despite the challenging residential market, reflecting the quality of the village and the service provided by the team.
- Continual refinement of the Housing First programme with 291 houses provided by APT in Auckland and Rotorua through lease agreements with the private sector.
- Provided a dividend to its partner Trusts of \$1.67m.



## Strategic Goals 2025

- Grow the Housing First portfolio across Auckland and Rotorua to 330 dwellings.
- Recapitalise the Everil Orr Living retirement village financial structure to enable an acceleration of the development programme for the last two remaining stages.
- Commence the Stage 2 development (12 units) of the Marutau social housing project in Glen Eden.
- Progress the resource consent process for the development of the Wesley Block medical precinct (**Medihub**). In August 2024 we received approval from the MMN Commissioner to recommence the resource consent process: *“The Wesley Block Medihub project is a significant development with potential*

*long-term benefits. The investment already made necessitates that we maintain momentum to avoid further delays and costs.”*

- Provide a dividend payment to MMN of \$1.68m.

Continue to develop and broaden the professional services on offer to support the Mission and other like-minded organisations.



## CHRISTCHURCH METHODIST MISSION

With the cost of living impacting many New Zealanders this year, the generosity of donors and support from Government agencies and philanthropic organisations have enabled CMM to respond to households in need across Canterbury, Blenheim, Nelson and the West Coast.

New services such as the Blanket Bank, as well as our established services, have greatly appreciated the ongoing support given by local parishes this year. Our Family Support Fund, created years ago by a grant from the Methodist Women's Fellowship, continues to enable us to support families by reducing their financial pressures when extraordinary costs arise.

This year, we have received major housing grants from the Methodist Church's Social Housing Fund and from individual donors, allowing us to develop new social housing. A development on land owned by

Christchurch South Methodist Parish epitomises the Methodist Conference decision for parishes with underutilised land to consider this for social housing. The Parish has leased land to CMM, we have built five homes and will manage the tenancies. This highlights what can be achieved by working together. Similarly, we are grateful to Greymouth Uniting Parish for leasing us their parsonage for Transitional Housing.

In July, we opened six new 2-bedroom homes in Blenheim. For six years our focus there has been emergency and transitional housing so supporting families into permanent housing is worth celebrating. A further fourteen affordable homes are being built for older people in Wesley Village to address the growing number of this group in housing need.

Unfortunately, a change in Government policy means that some of CMM's housing projects are on hold. With thousands of households in extreme housing need across the country and our proven track record of responding positively to meet this need, this is very disappointing.

We have retained our Oranga Tamariki contracts to work with whānau at risk and the financial mentoring contract. But we are aware that the Social Services sector is undergoing significant cuts in Government funding and a number of our contracts including transitional housing and Housing First expire in 2025.

Collaboration and innovation are important in uncertain times. Housing First, which has housed over 350 kaewa who were long-term homeless, has a new weekly health clinic run by the Roger Wright Centre. We contracted Te Whare Roimata, a community organisation, to establish a labour pool so kaewa can engage in meaningful activity and step towards employment. Our Community Development team based at New Brighton Union Church has developed *Recreate*, a clothing 'swap and mend' project drawing together expert volunteers and community members in events around the city. And the new Tautoko Hauora Service, funded by Pegasus Health, supports people to access GP and other health services.

The CMM Board and Management have reflected on the findings and recommendations of the Royal Commission of Inquiry into Abuse in State and Faith Based Care. We are grateful to the General Secretary for her leadership as part of this Inquiry. We are now exploring how we can ensure that the findings of the Inquiry are made known to those we work with.

CMM has finished the year in a strong financial position, with surpluses from our housing initiatives invested in building new social housing. Wesley Care (our hospital and rest home) provides high quality affordable care but continues to struggle financially. CMM is robust financially due to the wide range of services we provide and our different income streams.

CMM continues to be led by an experienced and knowledgeable senior Management Team, a talented group of team leaders, a strong and committed Board and a wider Church community which continues to support us.



## CHRISTCHURCH NORTH METHODIST PARISH

### July 2023 – June 2024

On 1 July 2023 our parish started a unique journey. Our full-time presbyter, Anne Preston had been off for 5 months due to ill-health and started a slow return to work. She started back doing 10 hours per week. The then synod superintendent had organised with Rev Mark Gibson, a recently retired presbyter in the synod to fill in the remaining 30 hours per week. This enabled the parish to have full time ministry as well as enabling Anne to recover at her own pace. As Anne has gotten stronger, she has taken on more hours and Mark has reduced his. It has been a win-win situation for both presbyters and the parish. Anne is currently at 25 hours a week and Mark does the remaining 15.

We are also facing reduced numbers and income and struggling to fill the different roles in the parish. We were facing a deficit budget but thanks to some generous donations this has not eventuated. We are, however, facing the reality that we will not be able to sustain full-time ministry for too much longer.

Rev Stanley Barnes and Mrs Heather Walls have both stopped taking services and we celebrated both of them and the gift they have been to our parish.

Many of our activities now have smaller numbers but are valuable in meeting the needs of the community like our Handiscope, Jigsaw Puzzle Library, Pizza and Games evenings at WesleyCare and our parish brunches.



### Hamilton Methodist Social Services Trust

Hamilton Methodist Social Services Trust has navigated a year of significant transitions and challenges, marked by operational adjustments and leadership changes. Reverting to its legal name from Methodist City Action, the organization has persevered despite the absence of an active Manager since mid-January, and we are currently advertising for a new Manager. Throughout this period, all programs and services have continued seamlessly, maintaining their critical role in the community.

The Trust remains steadfast in its commitment to social services, exemplified by the Monday Community meal, a cornerstone event that consistently draws 50 to 65 guests weekly. Partnering with the Tzu Chi Buddhist Compassion Foundation who provides a vegetarian meal monthly,

complemented by Orange Sky's invaluable service offering free laundry facilities, enhancing attendees' wellbeing and dignity. Accessible showers, crucial for clients attending medical or employment appointments, underscore the trust's dedication to holistic care.

In disability services, HMSS has expanded its offerings, including Brain Gym Plus classes and a vibrant sensory garden, catering to individuals with high needs on the disability spectrum. Art & Craft sessions and diverse indoor team sports programs further enrich participants' lives, fostering inclusivity and engagement within the community.

Embodying its ethos of social justice, HMSS advocates tirelessly for marginalized individuals, adhering to John Wesley's directive to "do as much good as we can." As an Accredited Living Wage Employer, the trust champions fair treatment and respect for all, addressing pressing issues such as housing crises, poverty, mental health challenges, and family violence. The community's support through donations to the food bank and practical assistance enables HMSS to continue its vital mission, making a tangible difference in the lives of those it serves.

In conclusion, Hamilton Methodist Social Services Trust's unwavering dedication to community service, coupled with its resilience in times of transition, underscores its pivotal role in fostering social inclusion and justice. Despite ongoing societal challenges, HMSS remains a beacon of hope and support, guided by its mission to empower and uplift vulnerable individuals in Hamilton and beyond.



## LIFEWISE TRUST



The Lifewise Trust (TLT) remains dedicated to fostering connected, just, and inclusive communities. It has been an interesting year with Chief Executive Haehaetu now settled into her role, building the profile of Lifewise through relationships with Government Ministers, speaking at conferences and navigating changes in policies and contracts.

Importantly, Lifewise is seeking ways to be less reliant on Government funding. While the Commissioner evaluates the governance structure of the three Trusts, Lifewise continues to support our community's most vulnerable.

## Family Services

Results from the Mana Whānau programme, which currently supports 48 whānau, continue to be positive, with 89% of whānau retaining or having their tamariki returned. The latest evaluation is underway, and work will commence in November 2024 to evaluate the Social Return on Investment. Two Oranga Tamariki contracts have not been renewed: Community Social Work support for families programme and Parenting Toolbox. The local MP in West Auckland is championing Lifewise with the Children's Minister Chhour.

## ECE Centres

The focus continues to be on the enrolment of children from low socio-economic, Māori and Pasifika whānau. Children with diverse and difficult family, developmental, and social circumstances are also prioritised. There continues to be increasing pressure for funding and enrolments, and earlier this year saw us closing the Mustard Seed centre in Otara.

## Housing First (Te Pou Tuatahi o Tamaki) & Youth Housing

Delivered in partnership with Airedale Property, these programmes are designed to meet the specific needs and aspirations of different groups of people who are homeless or at risk of homelessness,

such as adults, families, youth, and refugees. Currently housing 453 whānau and 70 rangatahi, our teams are working hard to address their physical, mental, and social needs and connect them with other services and opportunities in the community.

## Health and Disability Services

We continue to provide services to older people and disabled people who live in their own homes, as well as to people who receive disability support via Individualised Funding. This year the timing of payments from Government for our services has been a challenge, which we are working hard to resolve.

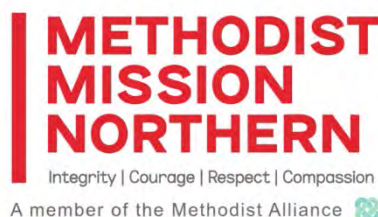
## Lifewise Te Arawa

Supported accommodation, supported housing pathways (SHP), and Housing First (lwi-led) continue to offer services to mānaha in Rotorua. Mana enhancing practice enables the workforce to deliver and competently support the unmet needs of our people. In July 2023, SHP launched a new housing facility to address the issue of mānaha (people) living in motels as emergency housing. The service assessed the needs of 43 mānaha living in a motel who were unable to be rehoused within the community. Currently we house 14 mānaha via SHP and 279 mānaha through Housing First.

## Merge Community, Lifewise Works & Merge Café

Merge Café has welcomed and supported close to one million people from all walks of life since 2010. It has played a crucial role in supporting Auckland's Street whānau and those experiencing homelessness by providing a safe haven and subsidised nutritious meals. Since January 2023, our Community Outreach team has engaged with close to 350 homeless individuals, walking alongside them to access social service supports, accommodation, legal support, food, and much more.

*Haehaetu Barrett, Chief Executive Officer, and Rohan MacMahon, Chairperson*



## METHODIST MISSION NORTHERN

Methodist Mission Northern (MMN) is part of a Three-Trust collective, which includes Lifewise Trust and Airedale Property Trust. MMN's role in this collective is to whakahirahira (uplift) the whakapapa (genealogy) and Kaupapa (purpose) of the Three-Trusts, ensuring all Board members and staff know the Mission's history, especially the Weteriana (Methodist) connection.

Earlier this year, the Methodist Mission Northern (MMN) Board was retired, and Margaret Devlin was appointed as Commissioner by the President of the Methodist Church of New Zealand to oversee the governance and finances of MMN, Lifewise, and Airedale Property Trusts. Margaret's role included reviewing the governance practices of the Trusts and assessing the effectiveness of the Church's bicultural partnership model. After submitting her initial report and recommendations to the President, Margaret has relocated overseas to take on a new role. Amokura Panoho has now been appointed as the new Commissioner, bringing cultural expertise, a visionary approach, and a strong background in social enterprise.

MMN continue to provide chaplaincy services to the street whanau in the Auckland CBD and elderly residents



in the Everil Orr Village and Care facility, Wesley Care Home and Aldersgate community. We are also active in building community within the Auckland CBD, especially focusing on the vertical community in high-rise apartments. MMN have appointed Rev. Dr Te Hira Paenga as the new Pou Manukura to build the capacity of all three trusts in their Tiriti Treaty practices with Māori. This will require an internal review of policies and the development of training for all staff. It will also include building relationships with Iwi and Urban Māori providers.

MMN supported the Alliance during their transition from the resignation of Carol Barron at the end of 2023 as the co-ordinator and the appointment of Hamish Jarvie as the new co-ordinator in March 2024 by administering the Tindall Foundation funding distribution. Mission to the Parishes continues with the Head of Mission attendance at Synod meetings in Auckland, Manukura and Waikato/Waiariki. Hamilton Methodist Social Services also reached out for support to review their services and Position Description for their General Manager.

Mā te huruhuru, ka rere te manu – Adorn the bird with feathers so it can fly.



## **METHODIST MISSION SOUTHERN**

### **Section A – Information and Reporting Back**

The Mission has seen our work, and income, increase for the 9<sup>th</sup> year in a row even with the significant interruption of COVID-19.

This has not been an easy or certain achievement and represents a decade of extremely hard work. In 2013, and at very short notice, the Mission lost our Forward Focussed Training Opportunities funding, roughly 25% of our income (as did every other FFTO provider). After the financial punch of the Global Financial Crisis in 2009, it nearly finished us.

We learnt then that the older a programme is, the more likely it is to have been superseded by someone else innovating something faster, cheaper, or more impactful.

We decided it's better to be an innovator than to face existentially threatening change when funders' interests inevitably change, even though this can be stressful and risky.

Over the years since we have forged relationships with researchers at the University of Otago (to ensure our efforts are contributing to genuinely effective interventions), with entrepreneurial philanthropic funders, and with policy makers who are also interested in doing good, better.

It doesn't happen overnight. In three years, the ENGAGE programme we run under license to the University of Otago will be in half of all ECEs in NZ, but the work to get to that started in 2015.

Our Youth Transition Houses are now in their 6<sup>th</sup> year of delivery, but we started developing the concept 4 years before that.

Governments change, COVID-19 came out of nowhere, demographic change seems to be taking hold at a rapid pace: in the work of social change, the unexpected is a constant companion. The Mission chose some time ago not to fight the future, but instead to be ready and willing to adapt.

The Mission is grateful to those partners who have taken risks with us, and to our staff past and present who have borne the organisational stresses this adaptability and achievement-orientation have brought.

And we are looking again to the future to find out what we might be able to do next.

## Section B – Our Strategic Plan

BECOME A TIRITI-ALIGNED ORGANISATION, EXPRESSING OUR ASPIRATIONS FOR AND RESPONSIBILITIES TO TE AO MĀORI

We recognise the rights of Māori under Article 2 of Te Tiriti o Waitangi for hapū to retain control over decisions affecting them. The Mission will sustain constructive, collaborative, and above all, accountable relationship with our Manawhenua partner Te Rūnaka o Ōtākou who are our Treaty Partner; Te Taha Māori of Te Hāhi Weteriana o Aotearoa, and the Manawhenua of any other Takiwā that we seek to work in.

New services will be designed and implemented in ways that are responsive to the needs and interest of Māori; the Mission will recruit and retain more Māori staff at every level of the organisation; and we will ensure that every staff member has a minimum cultural competency which we expect will increase over time. We will seek out co-design opportunities and to be accountable for our work with Māori.

RESPOND TO THE CHALLENGES OF CHANGING SOCIAL NEEDS, WORKFORCE AVAILABILITY, AND FUNDING CONSTRAINTS BY INNOVATING

We will continue to strengthen our existing family of services by advancing, intelligently, the quality and impact of our work.

At the same time, the aging of the New Zealand workforce means that we expect our workforce to shrink and for the wages we pay to increase.

And we expect that in Otago and Southland the proportion of need experienced by older people will rapidly increase, while demand for support from younger whānau (tamariki and rakatahi) will stabilise and even fall.

Our response to these competing pressures will be to innovate; building services that help meet existing and emerging needs, increasing our recognition of staff via improved wages, but knowing that this means relieving our staff of tasks that may be partially or wholly automated so that they can focus on time with clients and more complex tasks.

This may also mean innovating the use of hybrid delivery systems interventions focussed on helping those we work with be more independently self-supporting.

SUSTAINABLY REDUCE OUR CONTRIBUTION TO CLIMATE CHANGE AND ENVIRONMENTAL DEGRADATION

We recognise the threats of climate change and environmental degradation to the whenua we live and work from; the livelihoods, security, and health of our communities; and to future generations who will live with the comprehensively challenging times if we do not ameliorate, mitigate, and adapt now.

The Mission expects that we can reasonably improve our performance via greater use of renewable energy sources, including solar, at our sites; transitioning our vehicle fleet to electric power, reducing flights; and better waste prevention and management.

At the same time, it would be prudent to consider climate change risks – storm damage, flooding, sea level and water table rise, slips etc – to our sites and relocate where advisable.

We expect, also, that those we work with are likely to be more affected by climate change and environmental degradation than the general population: our poorest people live on our worst land. We will continue to advocate for their voices and their needs.

CONSERVE OUR RESOURCES

As our development processes generally require 4-5 years of investment before new services and products are stable, the Mission will:

- Plan for new services to be sustained by external investment through the development years, before starting.
- Seek diversified revenue streams to support our work.
- Evaluate new service development proposals for their ability to be self-sustaining, financially, after the initial development phase.

## **PUNA'OA - SINOTI SAMOA METHODIST MISSION**

*Puna'oa Sinoti Samoa Methodist Mission board serves in the six regions of Sinoti Samoa. The board comprises a chairman, secretary, pastoral representative, and the convenors of the social issues and social outreach committees. Puna'oa Sinoti Samoa Methodist Mission has a Methodist Alliance Steering Committee representative.*

### **PUNA'OA Mission UPDATE 2024 Parish**

**Mission UPDATE 2024 Parish Programmes & Projects: Punavaiola Village Social Housing Project** The Punavaiola Village consists of 12 homes currently occupied by Pacific families. This project is a partnership between Wesley Community Action and the Hastings Sinoti Samoan Parish, along with the support of the Ministry of Housing and Urban Development.

Cyclone Gabrielle halted the construction for some time, but with the collaborative effort and dedication of Wesley Community Action, Iwi, Hastings Sinoti Samoa Parish, and Contractors.

Punavaiola Village was officially dedicated and blessed on February 17, 2024. Led by Sinoti Samoa Superintendent Reverend Paulo Ieli, Rev. Iakopo and Rosa Fa'afuata, Hastings Sinoti Samoan Parish, delegates from the Methodist Church of New Zealand, Iwi members, District Counsellors, Contractors, members of Sinoti Samoa Property Committee, local Presbyters and community leader.



This social housing initiative offers Pacific Aiga (families) long-term housing choices providing sustained educational and financial stability in warm, secure and well-managed homes. The Punavaiola Village promises a bright future in continued support to its families to benefit the wider community.

### **Social Outreach – Soup Kitchens, Hospital Service**

So'otaga (30+ Ministry) of the New Plymouth Samoan Parish are taking their mission work to the streets. So'otaga has cooked food and driven the streets of New Plymouth, serving food and warm drinks to the less fortunate members of their community. In early August 2024, So'otaga prepared food for Bellyful - an initiative that prepares food for families with babies or young children who need support. So'otaga also participates in a quarterly roster rotation supporting local hospital patients by transporting them to the hospital chapel for Sunday services.

### **Ministry Missions in Manurewa – Vehicle Maintenance Workshop**

The Manurewa Sinoti Samoa Men's Ministry organised a workshop demonstrating how to service their



vehicles, including checking and changing oil filters, water levels, and general maintenance. The parish Presbyter, Rev Sioa Letalu, a qualified mechanical technician, facilitated the workshop.

"Showing the men how to service their vehicles gives them a new skill, and it also means they can save money by doing it themselves," says Rev Sioa Letalu.



## Home Ownership Workshop

In June of this year, the Mangere Central Sinoti Samoan Parish, in partnership with Skills Update, a local training establishment, delivered a workshop to educate parish and local community members about Home Ownership. It was also an opportunity for participants to network and meet new people over dinner, which was generously provided by the Mangere Central parish.

This workshop was popular among parish members and local people, especially Pacific communities. Raising their awareness of various pathways, programmes, and services available towards home ownership. One of the benefits of this programme was the information delivered in both the Samoan and English language which made it easy to understand exciting opportunities through homeownership.

We thank the Methodist Alliance and the Connexion administrative boards and committees for supporting the Puna'oa Sinoti Samoa Methodist Mission through our local parish initiatives.



**Sorted Pacific Pathways**  
**FREE**  
HOMEOWNERSHIP PROGRAM

INDEPTH FACE-TO-FACE/ONLINE WORKSHOP

Monday 17th June 2024  
Tuesday 18th June 2024  
6PM - 8.30PM

59 TIDAL ROAD, MANGERE AKL  
BUILDING C - GATE 5

**WORKSHOP WILL COVER**

- Homeownership Options
- Preparation to buy your first home
- Motivations & Money Systems
- Creating a money plan
- How to grow your money
- Debt and your rights
- Planning for the unexpected

**CRITERIA**

18+  
MUST be of Pasifika descent

**REGISTER THROUGH THE LINK POSTED IN CAPTION**

**\*\*DINNER WILL BE PROVIDED FOR IN-PERSON ATTENDEES**



A member of the Methodist Alliance

## WESLEY COMMUNITY ACTION - WESLEY WELLINGTON MISSION

Over the last year, the team in Wesley Community Action has witnessed a significant increase in the challenges facing whānau under pressure. The interactions of; past trauma heightened by the pandemic, increasing costs of living and tightening of govt policies have all fuelled the changes. Te Ara Wēteri has ensured that we all stay focused on sustaining the relationships than support healing and growth. Alongside this is our commitment to innovate at all levels to

ensure that our resources are used in the best possible way to support whānau. Here are some of our highlights in our striving to strengthen whānau.

We continue to support innovation for new approaches that sustain wellbeing via Te Hiko, our centre for community innovation. This team is growing its recognition and mana as it privileges the local voices. The Cannons Creek Wealth Pool is growing their confident in collectively saving and loaning at 0% interest. A wider range of community led initiatives are springing up at Wesley Rātā Village – from art classes to cooking for new migrants and a koha cafe. The kai team stepped up a gear in growing vegetable seedlings and producing top-quality compost, in addition to the fruit and veggie coops.

Our innovation is not just focused on community led initiatives. In our work with Oranga Tamariki, we have worked hard to develop a new service to provide intensive support for the caregivers of tamariki. This is a first in the Wellington region. We continue to partner with Lifewise in Auckland to provide 'Mana Whānau' a special service to support whānau at risk of losing their tamariki. Likewise, in our work with isolated older people we have developed a new programme to support people to reduce the amount of stuff they have accumulated that restricts their wellbeing. Our 'Ageing Well' network continues to grow and evolve, sparking a new group forming that focuses on increasing access to public space.

Our commitment to be a Kaupapa Te Tiriti organisation continues to challenge and inspire us. The Board of Wesley Community Action has evolved its decision-making process to embed a power-sharing approach with Tangata Whenua. Our Matariki noho at Maraeroa Marae in Waitangirua was uplifting way to begin the new year, paying respects to those who had passed in the prior year and planning for the year that was unfolding.



A highlight in our social housing work was the opening of Punavaiola village in Flaxmere. The 12 new family units made possible via an innovative partnership with the Hastings Methodist Samoan Parish are providing much needed homes. It also was pleasing amidst the uncertainty with a change of Government, that we were able to secure funding for two new social housing developments in Naenae. These developments will add an additional 31 units to Wesley Rātā Village.



#### **VAHEFONUVA TONGA METHODIST MISSION**

**Our Vision** is to transform lives by igniting the flame within Tongan and Pasifika families in Aotearoa through faith-based, innovative services. Inspired by the words of Matthew 5:16, "Let your light shine before others, that they may see your good deeds and glorify your Father in heaven," we strive to be a beacon of hope and spiritual growth in our communities. By integrating our faith with practical support, we aim to empower families, uplift cultural identity, and create lasting positive change for generations to come.

Over the past year, Siaola has undergone significant changes due to shifts in our service contracts. Despite these challenges, we have remained steadfast in our commitment to both our services and our staff. We have invested considerable effort and resources to ensure the continued growth and development of our team, enabling them to better serve our communities.

We are now providing employment services in Gisborne specifically designed to help Pasifika women enter the health sector and management roles. This initiative aims to empower them to pursue and excel in careers they are passionate about, fostering personal and professional growth.

We are also supporting our Pasifika families in understanding digital banking as a crucial component of our financial well-being services. With the increasing shift of banks toward digital platforms, it is essential that we equip our communities with the skills and knowledge to navigate these changes. By providing this support, we aim to ensure that our people are not left behind in the digital banking landscape, empowering them to manage their finances effectively in a rapidly evolving financial environment.

#### **Service Outcomes**

- We have supported 905 clients through our Famili Lelei services. We have also supported 1199 households through our Family programmes.
- In total, SIAOLA has assisted 111 families to obtain home ownership since 2019 with 13 families owning a home this past financial year and registering 93 families onto the GREI Homeownership program. In total SIAOLA has 1036 clients registered with this programme.
- We have supported 52 MSD Clients through the Ready to Rent programme.
- We have delivered 1092 food parcels to households in the Auckland region.
- We completed 3 Family Wellbeing Retreats at Camp Morley with 22 families.
- We completed 120 Laulotaha Mentoring programs throughout our 8 centers working with 272 students between years 1 to 13 within the Auckland region.
- 17 students between the ages of 2-5 years old completed the Tufi Lea (gather Tongan words) Programme which is a 10-year Tongan Language program.
- We have helped 460 people obtain their learners, restricted and full license in Auckland and Gisborne through our Drivers Licence Programme.

#### **Future Services**

SIAOLA is actively working towards becoming a Community Housing Provider (CHP) and expanding into the Social Housing sector. Our goal is to support our Tongan and Pacific communities by providing Emergency, Transitional, and Social Housing services, ensuring that our people have access to safe and stable housing options.



## TAMAHERE EVENTIDE HOME TRUST

### 1. Mission statement

We continue to reflect on our overarching mission “To provide a quality caring service for older people, in a Christian environment”. We have set this as our challenge, but this is not a goal that can be reached. It is not a destination; it is continuously striving to be better than we were before. In order to provide a quality service, we have to be observant, intuitive and responsive. In order to provide a caring service, we need to build and maintain a compassionate culture internally as well as externally. In order to care for older people, we need to also care for those who care for the older people – their own whanau and our staff and volunteers. In order to provide a Christian environment, we need to put Christ at the centre of everything we do.

### 2. Challenges

Key challenges faced this year is the impact of rising business costs and compliance cost. Providing residential care to the vulnerable part of our community should increasingly be a source of concern as providing standard rooms without premium charges will become impossible at current fee rates. A considerable number of funding reviews had been done over the past 25 years and none has resulted in any real change. We once again face a further review. The increase in care and support worker wage rates as

per the pay equity act was due on 31 December 2023 and considerable financial uncertainty remains linked to the future increase, which may not be fully funded.

### 3. Staffing and Culture

In such a people centred business, our services and our reputation can only be as good as the people that work directly with our residents and their whanau, and also those behind the scenes who ensure that services are delivered seamlessly and that our facilities are well presented. We are fortunate that our staff understand the role each of them plays and that they strive to be the best they can be. Our high occupancy rates and long waiting lists for all three villages is testament to the care and compassion shown by the whole team across all three sites. Without people we are nothing, and we acknowledge the contribution each member of staff to the success we enjoy.

The above is reflected in the high occupancy levels across our care facilities at 95.9%. During the past year

staff achieved 2,566 credits (2023 – 2,131) through Careerforce courses, supported by our education staff. Continuous improvement in performance is achieved by educating staff.

### 4. Information & report back

#### a. Financial performance

##### Revenue and Expenses

Revenue:	2020	2021	2022	2023	2024
Total Income	14,244,635	16,881,583	18,803,914	18,576,869	20,973,064
Total Expenses	13,287,191	14,890,918	16,627,542	18,267,356	19,718,386
Operating Surplus	957,444	1,990,665	2,176,372	309,513	1,254,678
Revaluation of Investment property	1,829,074	7,292,474	1,100,748	8,748,903	4,837,336
Revaluation of PP&E	-	(692,960)	-	-	318,784
Comprehensive Income	2,786,518	8,590,179	3,277,120	9,058,416	6,410,798

We achieved a reasonable surplus in difficult operating circumstances. High increases in cost with low increases in fees which will continue for 2024/25 financial year. Cash flow remain very tight as issue of Occupation Right Agreements for villas were limited by the slow in the property market.

#### **b. Future developments**

- **Tamahere Eventide** – Development of 12 villas and 8 staffing rental units.
- **Atawhai Assisi** – Development of 37 villas over the next two years.
- **Care Facilities** - Renovation of care facilities rooms and furniture.

*Louis Fick, Chief Executive Officer*

#### **Suggested decisions:**

1. The reports are received.
2. That Conference commissions a letter expressing concern about the recent cuts to services and funding in areas such as youth protection, housing, aged care and disability services.
3. That the above reports be accepted.
4. The membership of the following Boards for 2024-2025 be:

#### **Methodist Alliance Steering Group**

- Te Taha Māori and 4 representatives drawn from: Wesley Community Action, Lifewise, Methodist Mission Northern, Christchurch Methodist Mission, SIAOLA Vahefonua, Sinoti Samoa, Methodist Mission Southern. Any members not represented on this group would be free to attend the quarterly meetings but would not form part of the quorum needed for decision making.
- Alongside this group, the Alliance would hold two forums per year which ALL Alliance members would be free to attend and contribute.

#### **Christchurch Methodist Mission Board for 2024-25:**

- Pam Sharpe (Chairperson), Martin Hadlee (Deputy Chairperson), David Caygill, Andrew Donaldson, Andrew Hercus, Sarah Kelleher, Losana Korovulavula, Roz Wilkie, Jan Wright,

#### **Methodist Mission Southern Board for 2024-25:**

- Julie Pearse (Tiamana Chair), Carla Werder (Kaitiriwā Tiamana Deputy Chair), Dean Deaney (Tarahiti Trustee), Dr Sebastian Gehricke (Tarahiti Trustee), Prof Richard Greatbanks (Tarahiti Trustee), Rev David Poultney (Tarahiti Trustee), Jamie Smith (Tarahiti Trustee), Moana Wesley (Kāi Tahu Tarahiti Trustee), Dr Michelle Schaaf (Tarahiti Trustee), Laura Black (Kaihautū Director).

#### **Wesley Community Action Southern Board for 2024-25:**

- Peter Glensor (Chair) Hiueni Nuku, Nicola Grundy, Murray Wu, Patria Tamaka-Pairama, Leah Haines, Eugene Ryder, Lois Bryant, David Hanna, Roger Blakely, Simulata Pope.

#### **Methodist Mission Northern Board for 2024-25:**

- Amokura Panoho has been appointed MMN Commissioner by President Peter Taylor.

#### **Airedale Property Trust Board for 2024-25:**

- Susan McKinnon (Chair), Warren Chapman, Mel Easton, Jiayang (Hedy) Huang, Ashel Reuben, Shirley Rivers, Christina von Bohemen.

#### **The Lifewise Trust Board for 2024-25:**

- Rohan MacMahon (Chair), Marion Hines, Jai Nario, Rhonda Koroheke, Viliami Liavaá, Shirley Rivers

#### **SIAOLA Vahefonua Trust Board for 2024-25:**

- Rev Kalolo Fihaki- Chairperson, Sela Finau, Dr Sulfiana Mone- Vice Chairperson, Dr Manatu Fia, Tauataina Tupou- Secretary, Rev Hiueni Nuku, Meleane Paea Nacagilevu- Treasurer, Sami Paea Fifita, Ex Vice President Edwin Talakai (MCNZ), Dr Edmond Feho

#### **Sinoti Samoa Puna'oa Board for 2024-25:**

- Puna'oa Convener: Ruanna Letalu
- Puna'oa Members: Rev Ieremia Amani, Malavai Levao, Tumema Lafaele, Olive Tanielu, Feagaimaalii Naasona Te'o, Namulauulu Joshua Robertson

#### **Hamilton Methodist Social Services Board for 2024-25:**

- Faye Blossom – Chairperson, Alisa Lasi – Secretary, Irena Wetere – Treasurer, Paula Moala – Trustee, Adi Sera Marama Toduadua – Trustee, Natalie Thompson - Independent board member

**Palmerston North Methodist Social Services Board for 2024-25:**

- Pat Hancock (Chairperson), Robyn Scott, Margie Comrie, Timothy Kendrew, and Sesipa Mausia.

**Tamahere Eventide Board for 2024-25:**

- Emma Falconer (Chairperson), Shane Vanin (Deputy), LEEANNE Wilson (Secretary), Paul Bennett, Peter Schaare, John Walsh, Jenny Campbell, Jason Jack, Lesila Halauafu and Carole Fleming. The Board of Trustees lays the foundation for a successful organisation with their commitment to Christian values & beliefs.

Acknowledgement and thanks to given to those who have retired from Boards.

**Methodist Mission Northern**

- Rev. Tony Franklin-Ross, Rev. Dr Mary Caygill, Louise Moor, Rev. Vai Ngahe, Tara Soloman

**The Lifewise Trust**

- Vaughn Davis

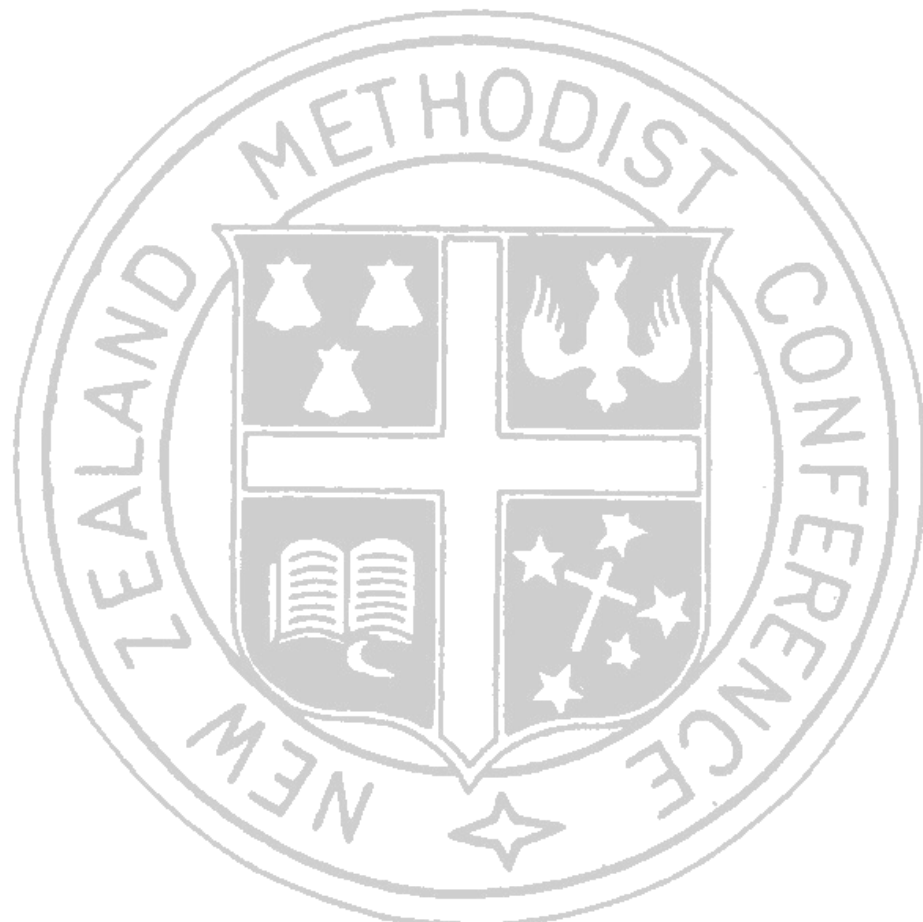
**Palmerston North Methodist Social Services**

- Renee Dingle



## *Mission & Ecumenical*

- Methodist Mission & Ecumenical
- Christian World Service



# METHODIST MISSION AND ECUMENICAL



## Tirohanga/Vision:

*Kia whakakotahi ai tātou o ngā waka wairua whānui – To unite as communities of faith.*

*Kia hanga whanaungatanga pono – To build and promote strong, ecumenical relationships.*

## Introduction:

Since the 2022 Conference, the Methodist Mission and Ecumenical (MME) Board has undergone significant restructuring. In December, the Board worked with strategy advisor Craig Fisher to assess the national and international roles of MME. During this review, we decided not to renew the Acting Director's contract, recognising the need to simplify our strategies before appointing a new director. In June, we met again to refine our strategic plan and develop a draft version. A key takeaway from these sessions was the importance of Board members fully embracing their governance roles. This includes setting clear membership criteria and ensuring active participation in meetings to promote strong leadership and decision-making.

## Strategic Priorities:

Key strategic priorities identified include:

1. Whanaungatanga – Fostering relational connections.
2. Whakakakau – Strengthening communication.
3. Tauatanga – Emphasising future-focused leadership and succession planning.

In line with these goals, we informed Rev. Tony Franklin-Ross of the Board's decision regarding his role as Acting Director. Tony provided a comprehensive list of committees and boards he had served on during his tenure, aiding us in the transition of his responsibilities. In February, the Board began distributing MME roles among its members, agreeing to meet bi-monthly to finalize our strategies and appoint a new director.

## Board Changes:

This past year, we experienced the departure of three Board members: Linda Hall, 'Lesieli Samui, and Casey Fa'au. Special acknowledgment goes to Linda Hall for her substantial contributions to the MME newsletter. We also held joint meetings with the Christian World Service (CWS) director and board to discuss overseas ecumenical missions.

We discussed the need to strengthen MME by appointing Methodist members who serve on national and international ecumenical bodies as ex-officio Board members for the duration of their terms. We also propose including the Methodist Church President and Vice President on the Board. This model fosters a direct connection between these members and the broader Church, ensuring that ecumenical work is shared at various levels. It strengthens our ecumenical vision by integrating ecumenical insights and challenges into our priorities and strategies.

## Ecumenical Engagement:

Ecumenism is critical to the Methodist Church's mission. It is not merely a strategic goal, but a theological imperative rooted in our Methodist identity. John Wesley, the founder of Methodism, famously said, "The world is my parish," underscoring that our faith transcends denominational lines. To be Methodist is to be ecumenical, driving us to seek unity in diversity and build partnerships locally and globally.

## Partnership:

In 2024, both national and international ecumenical efforts have reflected a deep commitment to dialogue, cooperation, and shared spiritual goals. Nationally, Methodist senior leadership participated in the interfaith dawn service at the Treaty Grounds on Waitangi Day, one of the most widely attended in history. This event reinforced the message of Toitū te Tiriti, emphasising the enduring significance of Te Tiriti o Waitangi in New Zealand society. The Methodist Church has also joined other denominations in opposing the Treaty Principles Bill currently being debated in Parliament. Church leaders have expressed deep concerns about the Bill's impact on the relationship between Māori and the Crown, reaffirming the Church's commitment to Te Tiriti o Waitangi and the sovereignty of hapū and iwi.

The Church's opposition reflects its dedication to justice, equity, and partnership, seeing Te Tiriti as a living covenant that must be honoured to uphold the dignity and rights of all peoples.

### ***National Ecumenical Bodies:***

The Methodist Church actively participates in two key national ecumenical bodies:

- National Dialogue for Christian Unity (NDCU): Rev. Dr Susan Thompson and Rev. Keita Hotere are members of the Executive, with Rev. Tony Franklin-Ross serving as the secretary. The President and General Secretary also participate as members.
- Te Runanga Whakawhanaunga I Nga Hāhi (TRWH): Rev Tara Tautari (General Secretary) and Te Aroha Rountree are on the Executive, with the General Secretary recently appointed as Chair.

Both groups are currently in the process of redefining their priorities, facing the challenge of moving beyond an internal focus to develop a prophetic voice that resonates both within their memberships and in the public sphere. There is a real risk of becoming overly inward-looking, and it is crucial that these bodies remain focused on their broader mission. The Methodist Church offers a unique and powerful testimony in this space, especially as we celebrate 40 years of our bicultural journey. Both entities need to offer ecumenical leadership in the issues that are of current concern to the Churches, in particular Te Tiriti/ Bicultural Partnership and the findings and recommendations of the Royal Commission of Inquiry into Abuse in Care. The latter is of critical importance as Churches seek to navigate the complex processes of truth-telling, accountability, and redress. The Methodist Church, with its deep commitment to justice and reconciliation, can provide valuable insights and leadership in these areas.

Both the NDCU and TRWH have the potential to unite various Christian denominations around these critical issues, fostering a collaborative approach that emphasises healing and restoration. Moreover, as these ecumenical bodies work to redefine their roles, it is essential that they maintain a strong connection to their grassroots communities while also engaging with national and global conversations. The Methodist Church's experience in bicultural partnership and its proactive stance on justice issues equip it to play a pivotal role in shaping the future direction of ecumenism in Aotearoa New Zealand. As we look ahead, the challenge will be to ensure that our ecumenical efforts are not only reflective of our shared Christian values but also responsive to the evolving needs of our society, particularly in areas of social justice, indigenous rights, and the ongoing work of redress and reconciliation.

### ***International Ecumenical Engagement:***

Our international ecumenical engagements reflect the breadth of our involvement, including participation in the Commission on World Mission and Evangelism (CWME) in Nairobi, Kenya, where Rev Tara Tautari (General Secretary) serves as Vice-Moderator, and the Christian Conference of Asia Programme Committee in Indonesia, represented by Rev. Keita Hotere.

The first face-to-face meeting of the CWME, held in July, was described as both powerful and energising. Discussions centred on colonialism, decolonisation, reparations, and restoration within mission and evangelism. The commission focused on a biblical vision of decolonising mission, rooted in Christ, and explored its practical implications. Three working groups were formed: one on mission and reparative justice, another on spiritualities and practices, and a third on evangelism. These groups will work on deepening ecumenical mission theology, transforming communities, and exploring how evangelism can bring hope during crises. The meeting emphasised collaboration and community-building, with participants excited about future possibilities.

The CWME's work is highly relevant to the Methodist context in Aotearoa New Zealand. Its focus on colonialism, decolonisation, reparations, and restoration aligns closely with the Methodist Church's ongoing efforts toward a meaningful bicultural partnership and commitment to justice. The CWME's emphasis on "Counter Creating" as a mission framework directly supports the Methodist Church's efforts to address and transform the legacies of colonialism and systemic injustice. This framework resonates with our commitment to a decolonised approach to mission

and especially our ongoing work to respond to the findings and recommendations of the Royal Commission of Inquiry into Abuse in Care. The formation of working groups on mission and reparative justice, spiritualities and practices, and evangelism underscores the need for deep reflection on transforming mission practices. For the Methodist Church in Aotearoa, these themes are crucial as we navigate our bicultural journey and seek to engage in mission that honours both Māori and Taiwi perspectives. The CWME's focus on deepening ecumenical mission theology and exploring how evangelism can offer hope during crises provides a valuable framework for our own mission and outreach strategies.

Other significant engagements include the recently concluded South Pacific Area Seminar of the World Federation of Methodist and Uniting Church Women, organised by Area President Olive Tanielu, and the Pacific Conference of Churches Otin Taa'i +20 Meeting in May. Additionally, the General Secretary, Te Aroha Rountree, Marama Hotere, and Rev. Tony Franklin-Ross represented the Methodist Church of New Zealand at the World Methodist Conference in Gothenburg, Sweden. They will now serve on the Council for the next five years. The General Secretary was also elected to the Steering Group after serving as Parliamentarian at the Council meetings and introducing consensus decision-making.

Looking ahead, the Methodist Church will host the next Methodist Consultative Council in the Pacific in March 2025, under the leadership of Te Aroha Rountree, the incoming President. This gathering will serve as a crucial platform for addressing key ecumenical issues in the Pacific region. Among the diverse challenges facing Pacific communities, priority concerns include the severe impacts of climate change on island nations, questions of sovereignty and self-determination in the context of ongoing and historical colonial influences, and the need for contextual theological education.

Additionally, the region is dealing with significant economic challenges, worsened by global inequalities, as well as the social impacts of migration and displacement. The Council will also need to consider the Church's role in advocating for social justice, peace, and reconciliation in areas affected by political instability. The Methodist Church's commitment to a bicultural journey in Aotearoa New Zealand could offer a valuable model for honouring indigenous rights and fostering partnerships throughout the Pacific. Hosting this Council presents a unique opportunity for the Methodist Church to lead meaningful ecumenical dialogue and collaboration on these and other critical issues.

As we critically assess the current state of the international ecumenical movement, it becomes evident that the existing structures of both international and regional ecumenical organisations are grappling with significant challenges. Originally established to foster collaboration and unity among Christian denominations, these structures are increasingly criticised for their sluggish adaptation to modern ways of working, persistent entanglement in issues of membership and representation, and a growing disconnect from the grassroots realities of local churches. In an era where grassroots movements and local initiatives are often the driving forces behind meaningful change, the question emerges: does the ecumenical movement require a structural overhaul to better address contemporary needs?

Addressing these limitations is crucial and demands a collective effort to reimagine and reform the ecumenical framework. This would involve cultivating a more dynamic, inclusive, and responsive structure that can genuinely engage with the diverse and evolving needs of the global Christian community. Such a reform would not only bridge the gap between the leadership of these organisations and the local churches but also empower the ecumenical movement to be more relevant and effective in today's rapidly changing world. It is through this renewed and revitalised approach that the ecumenical movement can continue to fulfil its mission of fostering unity, justice, and collaboration across the Christian faith.



### ***Ecumenical Events and Engagements Attended by the Presidential Team from November 2023 to October 2024***

Reconnecting to observe and celebrate with various Ecumenical whānau on behalf of our Hāhi is both an insightful and delightful privilege during the term of any Presidential Team. Over the past year, this was no different.

#### ***12th General Assembly of the Pacific Conference of Churches in Kanaky New Caledonia***

Following our Online Conference in November 2023, Vice President TeRito Peyroux-Semu and Rev. Keita Hotere attended the 12th General Assembly of the Pacific Conference of Churches, held in Kanaky New Caledonia. This also included a Pre-Assembly for Church Leaders and Heads of Delegations on the island of Drehu (Lifou), where the Pacific Conference of Churches was originally formed in 1966.

The 12th General Assembly discussed urgent and important issues impacting our Pasifika Household of God, including:

- Upholding safe, inclusive, and empowering churches for all, especially women, children, and vulnerable groups.
- Continuing to campaign for sound environmental stewardship and climate justice in our region.
- Challenging colonial and militarising forces in the Pacific.
- Protecting the ocean and land from exploitation and nuclear waste.

Key highlights of the Assembly were the collective understanding and support for Kanaky's pursuit of independence from France, and the promotion of holistic self-determination, particularly for Pacific territories in West Papua and Maohi Nui, continuing to seek liberation.

Alongside the celebration of reunion that naturally ensues when people from Pacific nations and church institutions come together, this Assembly provided an opportunity for participants to learn about and explore deeper indigenous Kanaky culture, history, and theological understandings. Unpacking and being enlightened by the theme chosen for the Assembly, "Do Kamo" (the Authentic Human in Permanent Becoming), or the transformative journey into who God calls us to be, was one example of this.

Although the Assembly program was richly filled with an array of presentations, creative expressions, panels, and calls to action and challenge, there were still an opportunity to reunite and 'break bread' face-to-face with various church and movement leaders. This was particularly valuable where ties had historically been established but were strained by disruptions like COVID-19 or the additional demands of leadership. It is an absolute delight and honour to know that many of these leaders, who are our Ecumenical Whānau, will be joining us for this year's Conference!



#### ***Centennial Conference of The Free Wesleyan Church of Tonga***

From the end of June to the beginning of July 2024, President Peter Taylor and Vice President TeRito Peyroux-Semu, accompanied by Rev. Kuli and Mrs. Luseane Fisi'iahi, along with the Director for Mission Resourcing, Rev. Setaita Taumoepeau Kinahoi Veikune, the Principal of Trinity Theological College, Rev. Dr. Nāsili Vaka'uta, the Superintendent of Vahefonua Tonga o Aotearoa, Rev. Kalolo Fihaki, and over 250 members from our Hāhi, had the privilege and pleasure of being part of the Free Wesleyan Church of Tonga's Centennial Conference and Celebrations, held in Nuku'alofa, in the Kingdom of Tonga. Given the significance of this Centennial Conference Celebration, both members of our Presidential Team felt it important to be in attendance.



There are clearly very strong and historical relational and cultural ties that both of our Hāhi have maintained with one another over many decades, and even amidst the shifts of leadership and changing times, these ties are just as relevant, informative, and valuable for us now, as they always have been.

### ***Installation of the New President of the Uniting Church in Australia***

Although our Presidential Team was unable to attend the 17th National Assembly in mid-July, Vice President TeRito Peyroux-Semu attended the Installation Service of the new President of the Uniting Church in Australia, Rev. Charissa Suli. This vibrant and momentous celebration was held in Sydney. President Charissa Suli, of Tongan and Aotearoa Māori heritage, is the first person of colour to be installed in the Presidential role in the Uniting Church in Australia.

Attending this service was a proud and joyful moment, made even more special by reuniting with Rev. Temukisa Amituana'i-Vaeluaga and her husband Rev. Sani Vaeluaga. Rev. Temukisa is the daughter of the late Rev. Siauala Amituana'i, who was instrumental during the formative years of Samoan Ministry and the training of the first cohorts of Samoan ministers in our Hāhi.



### ***Diamond Jubilee Anniversary and Conference of The Methodist Church in Fiji and Rotuma***

In the last week of August, Vice President TeRito Peyroux-Semu, along with our current Talatala Qase of Wasewase Ko Viti Kei Rotuma e Niu Siladi, Alipate Livani, and Radini Talatala Rota Livani, as well as our inaugural Wasewase Talatala Qase Peni Tikoinaka and Radini Talatala Una Tikoinaka, attended the 60th Jubilee Anniversary and Conference of The Methodist Church in Fiji and Rotuma, on behalf of our Hāhi. This event, held in Suva, Fiji, was the church's first full Conference in many years, following both COVID-19 and previous government sanctions. It was no surprise that the Conference attracted well over one thousand delegates from all over Fiji, Rotuma, and the world. Participants engaged in the business part of the Conference and enjoyed choral singing each evening, featuring various church district, circuit, and ecumenical choirs.







The Diamond Jubilee Anniversary Celebrations included published tributes to all past Presidents, as well as many presbyters, deaconesses, and lay leaders whose contributions through ministry, service, and expertise have shaped the church's ministerial, theological, administrative, and stewardship aspirations over the last six decades. These tributes allowed our church representatives to reflect on and acknowledge the significant contributions some of these individuals have made to our own Hāhi. We also paid tribute to Past Presidents Rev. Dr. Ilaitia Sevati Tuwere and Rev. Dr. Jione Langi, whose exemplary leadership, service, and ministries within our wider Hāhi remain unmatched to this day.

As Tauwi church leaders in our Aotearoa context, returning to the lands where they are iTaukei (indigenous), to attend this Conference on behalf of Te Hāhi Weteriana o Aotearoa was a true blessing. It served as a reminder of the various opportunities to be nurtured, to learn, to grow, to serve, and to lead in our Hāhi, regardless of whether one is from Te Taha Māori or Tauwi, male or female, lay or ordained, and irrespective of social, theological, or academic status or credentials. Most importantly, it was an imperative reminder of our responsibility as Tauwi in Aotearoa to respect and uphold the place of Te Tiriti o Waitangi and the Tangata Whenua in our Hāhi and in this land.

### ***Additional Local Ecumenical Services and Hui***

Throughout their term, and certainly over the past year, the Presidential Team have been part of various ecumenical and interfaith meetings, dialogues, and hui. These were initiated by networks such as the National Church Leaders of Aotearoa New Zealand and the Religious Diversity Centre Aotearoa, as well as special services hosted by some of our partner churches.

A significant part of our 'Weteriana DNA' is about being ecumenical. However, it is increasingly apparent that many of our common ecumenical spaces, particularly in our Aotearoa New Zealand context, remain very monocultural, monolingual, patriarchal, and hierarchical. While these observations are not necessarily criticisms, it is important for our Hāhi to begin creating and encouraging ecumenical spaces, forums, and opportunities that are safe, authentic, relational, contextually competent, and meaningful. These spaces should reflect and proclaim the transforming love of God, who welcomes, nourishes, empowers, and emancipates everyone at the table.



### ***New Models of Ecumenism in Aotearoa***

At the heart of our ecumenical engagement is a commitment to strong local ecumenism, deeply resonant with our Methodist heritage. Our roots in Weteriana have always been intertwined with a broader Christian community, and this tradition must be embodied in ways that are relevant and transformative today.

Local ecumenism must be more than collaboration; it must be a covenantal relationship. We must work closely with our ecumenical partners in Aotearoa, driven not by convenience but by a deep

theological conviction that we are one body in Christ. By embracing the richness of different traditions, we can draw strength from one another in serving our communities. This calls for intentional dialogue, shared worship, and joint mission initiatives that reflect the essence of the Gospel.

However, the old ecumenical structures that once facilitated this unity are now facing an identity crisis. The rapidly changing social, cultural, and religious landscape has exposed these structures as increasingly obsolete. We cannot afford to cling to outdated models that no longer serve our mission. Instead, we must boldly reimagine ecumenism in Aotearoa today.

Our task is to explore new models of ecumenism that embody the values of the Methodist Church of New Zealand. These models must be firmly rooted in our context—based on bicultural partnerships, shaped by our multicultural setting, and deeply connected to the land and its indigenous people. Ecumenism in Aotearoa must reflect the unique blend of cultures, traditions, and worldviews that define us as a people.

We need to ask ourselves: What does it mean to be ecumenical in a society that is increasingly secular and diverse? How can we engage with other Christian denominations and faith communities in ways that are both meaningful and transformative? And how can we ensure that our ecumenical efforts go beyond institutional practices to become lived realities that genuinely impact those we serve? Our response should be to nurture an ecumenism that is fluid, adaptable, and responsive to the needs of our communities. This might involve creating new spaces for dialogue and collaboration that are less formal and more grassroots in nature. It could also mean forming partnerships beyond traditional Christian denominations, engaging with other faith communities and secular organisations in the pursuit of the common good.

### **Intersectional Ecumenical Understanding**

Our ecumenical approach must be intersectional, recognising and addressing the intertwined issues of ethnicity, gender, socioeconomic status, and justice that impact our communities. As Methodists, we are called to be advocates for justice and peace, standing with the marginalised and oppressed. This means our ecumenical efforts must reflect our deep commitment to social justice, ensuring that every voice is heard and valued. Intersectionality in ecumenism demands that we pay close attention to the diverse experiences and perspectives within our Church and our broader ecumenical relationships. It calls for inclusivity in our decision-making processes, ensuring that all voices—especially those historically marginalised—have a meaningful place at the table.

### **Vision for the Future**

Looking to the future, the vision for our Church is one of bold, innovative, and intersectional ecumenism, deeply rooted in our Methodist heritage. We envision a Church unafraid to challenge the status quo, break free from outdated structures, and embrace new ways of being in relationship with our ecumenical partners.

This future will be shaped by a commitment to being fully present in our local contexts while actively participating in the global ecumenical movement. It will be a future where our ecumenical engagement reflects not just what we do, but who we are—a Church that embodies the love of Christ in all its relationships, within and beyond its walls, knowing that our ecumenical journey is not just a task to be accomplished, but a sacred calling to be lived out in the fullness of our Methodist faith.

### **Suggested decisions:**

1. The report be received.
2. Conference affirms ongoing relationships as partners in mission with the United Church in the Solomon Islands, and the United Church in Papua New Guinea.
3. Conference affirms its commitment to foster unity, which includes its continued engagement in the Anglican-Methodist and Methodist Roman Catholic bilateral dialogue, and through the National Dialogue for Christian Unity and Te Rūnanga Whakawhanaunga I Ngā Hāhi o Aotearoa.
4. Conference affirms its membership and participation in the World Council of Churches and its Commissions, the Christian Conference of Asia, the Pacific Conference of Churches, Methodist Consultative Council of the Pacific and the World Methodist Council.

5. Conference affirms Te Hāhi Weteriana o Aotearoa (MCNZ) representatives to National Dialogue for Christian Unity as the President, the General Secretary, Director MME, Rev Dr Susan Thompson and Rev Keita Hotere.
6. Conference affirms Te Hāhi Weteriana o Aotearoa (MCNZ) Taha Māori representatives to Te Rūnanga Whakawhanaunga I Ngā Hāhi o Aotearoa as Rev Tara Tautari and Te Aroha Rountree.
7. Conference affirms Rev Dr Susan Thompson as a member of the Central Committee of WCC; which is also a representation of the three WCC member churches from Aotearoa-New Zealand (being Anglican, Methodist and Presbyterian).
8. Conference affirms Rev Tara Tautari as Vice Moderator of the WCC Commission on World Mission and Evangelism.
9. Conference affirms Rev Keita Hotere as a Programme Committee member of the Christian Conference of Asia.
10. Conference affirms Rev Tara Tautari, Rev Tony Franklin-Ross, Marama Hotere and Te Aroha Rountree as members of the World Methodist Council.
11. Conference affirms the role of MME as a stakeholder in the Religious Diversity Centre.
12. Conference thanks Linda Hall, Lesieli Samiu and Casey Lita Fa'au for their service to the MME Board.
13. Conference thanks Rev Tony Franklin-Ross for his provision of supply to the acting Director role of MME for over two years.
14. Conference affirms the strengthening of the Mission and Ecumenical Board by appointing Methodist members who serve on national or international ecumenical groups and organisations as ex officio members of the Board for the duration of their terms, and by including the President and Vice President of the Methodist Church of New Zealand.
15. The Mission and Ecumenical Board membership for 2025 is: Jackie McGeorge (Chairperson), Rev Ian Faulkner, TeRito Peyroux, Rev Abhishek Solomon, and the following ex-officio members: President, Vice-President, Rev Tara Tautari, Rev Dr Susan Thompson, Rev Keita Hotere, Rev Tony Franklin-Ross, Marama Hotere and the Director MME.

# CHRISTIAN WORLD SERVICE



## Summary

This report briefly presents an overview of CWS service over the last 12 months along with its future plans.

## Introduction

CWS exists to deliver justice, peace, and compassion towards the poor. Our sincere thanks are extended to members and parishes of the Church for their ongoing dedication and support for those who are most disadvantaged and vulnerable around the globe.

## Funding and Appeals

During the course of the last year, we have raised funds through a variety of means including our: Christmas Appeal, Gifted Appeal, four Seasonal Appeals, Emergency Appeals, bequests, philanthropic grants, and our regular supporters who give through our Partner for Life programme.

In particular, we note with appreciation of ongoing support from Methodist Aid, Methodist Women's Fellowship, PAC Media and Communications, and the William Walters Trust. As CWS is an organisation committed to ecumenism, it also benefits from the favourable support of our other denominational partners including the Anglicans, Christian Churches, Presbyterians, Religious Society of Friends (Quakers) and the Uniting Congregations of Aotearoa New Zealand.

A feature of the last twelve months has been the generosity received towards humanitarianism or emergency relief. In particular, well over \$200,000 has been raised thus far in solidarity with those suffering in Gaza. These displaced, and re-displaced victims are living through the most catastrophic experience imaginable. Due to media coverage, it is possible to think that no, or very little aid has been able to get across the border. Yet, the Middle Eastern Council of Churches Department of Service to Palestinian Refugees has worked heroically around the clock to provide medical, dental, psychosocial, financial, and practical help to in excess of 300 person each day. We must continue to pray in our churches, and to financially support the innocent casualties of the despicable power games of warlords.



Other humanitarian emergency work we have supported these last 12 months has included: the food crisis in East Africa, those fleeing instability in Afghanistan, those working to alleviate the long-term effects of the eruption and tsunami in Tonga, victims of the war in Ukraine, flood victims in Pakistan, earthquake affected families and individuals in Turkey and Syria, along with those impacted by cyclones in Vanuatu. Funds were also distributed to support refugees in Jordan, Lebanon, and for the Rohingya people in Bangladesh.

Our development work has supported partners around the globe in Fiji, India, Haiti, Jordan, Kenya, Lebanon, Nicaragua, Pakistan, Palestinian Territories, Philippines, South Sudan, Sri Lanka, Tonga, and Uganda. This important work addresses a wide variety of issues including agriculture, climate action, environmental protection, fisheries, HIV and AIDS, human rights, livelihoods, peace & reconciliation, sustainable economic development and women's rights. All programmes CWS supports are initiated and run by local communities who are best placed to understand local needs - and to find sustainable solutions.

## Current and Future Developments

CWS is evolving in response to international and local developments. The Board has recently embarked on a programme of change to ensure it functions as efficiently and effectively as possible. Part of this transition has proposed that CWS should focus on a narrower, but more strategic group of endeavours including:

- Climate Action
- Zero Hunger
- Disaster Relief
- Peace and Justice
- Oceania

It is proposed that underscoring each of these specific areas is an overarching concern for gender justice and environmentalism.

In order to ensure CWS operates as efficiently as possible, the Board has also recently determined to invest in substantially building its revenue. While many administrative costs remain constant, if revenue can be increased then 'economies of scale' might be attained, meaning the overall percentage of income consumed by overheads is reduced. Consequently, for the immediate future, an emphasis is to be placed on developing our domestic partnerships. Central to this strategy is forging strong relationships with local and national churches. Alongside interaction with our current partners, we are keen to intensify dialogue and collaboration with Māori, Pacific, Asian, Youth & Young Adults, and potential new denominational partners, to korero together around how we might best interpret the gospel call of loving our neighbour at a regional or global level.

### **This Year's Christmas Appeal**

We're currently very excited (and busy) in preparing for this year's Christmas Appeal. We hope you will join with us in supporting it. The focus is around

### **Give Climate Hope this Christmas**

At the centre of the appeal is a wonderful woman of faith Mrs Mafi from Tonga and we are looking forward to introducing this lively Grandmother to your parishes. Rev Dr Steve Taylor has been asked to write a set of church service resources, including sermon notes for each of the four Sundays of Advent, and for the Christmas Day Service. We've even asked him to lead an interactive session online to help facilitate their use. By the time of conference, these resources will be available at [www.cws.org.nz](http://www.cws.org.nz) and are designed to relieve your church busyness this festive season 😊



*Ngā manaakitanga*

*Rev Tim Pratt PhD MBA (Dist) DipTheol, National Director,*

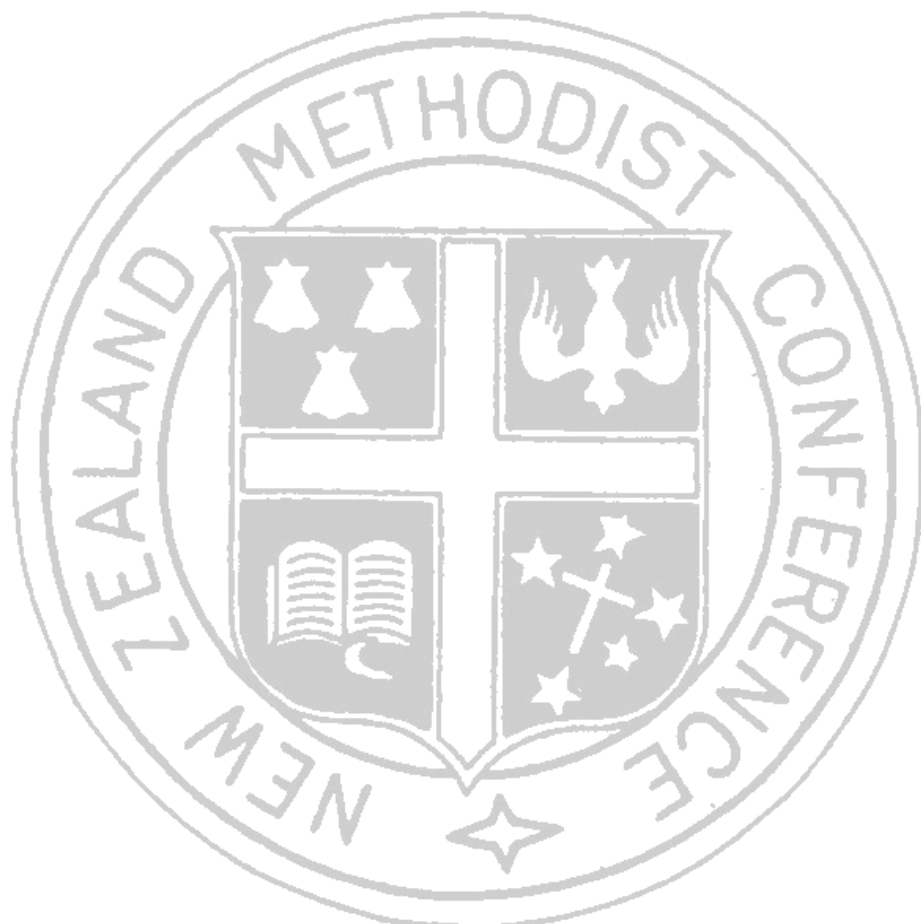
### **Suggested decision:**

1. The report is received.



# *Communications*

- Methodist Publishing Board
- Media & Communications





## METHODIST PUBLISHING BOARD (TOUCHSTONE)



In response to a recommendation from the 2023 Communications Wananga, *Touchstone* has included more theological content and indepth articles covering faith and social issues of importance. *Touchstone* this year has featured several articles in response to the Royal Commission of Inquiry into Abuse in State Care and in the Care of Faith-based organisaions so that the wider Church became aware of the Churches position and actions it has taken in response to it. The August edition lead article was by the Chief Children's Commissioner Dr Claire Achmad in response to the Commissions report that was released in late July. We will continue to pick a theme or significant topic for each addition and seek outside commentary, where appropriate.

Another development has been posting articles from *Touchstone* on the Methodist Church Facebook page. Articles on different platforms engage different audiences.

In May 2023 we reported back on the *Touchstone* survey results. The survey was undertaken to gauge reaction to the decision made in 2023 to stop printing *Touchstone*. We received 110 responses representing 600 readers. Most accepted the online version. There was some confusion regarding the availability and purpose of the reduced PDF version of each monthly edition. Many shared the link with their congregations and overall, the feedback was positive regarding the content, accessibility and style of our communications.

### **Pathway for the Future**

The major issue that has occupied the time of the Publishing Board in 2024 was clarifying its relationship with the Communications Committee. The Communications Wananga anticipated that the work and findings from it would be developed by the Communications Committee and that the Committee would report to Conference 2024 on a communication pathway for the future.

In 2009 the Communications Committee went into recess. An interim committee was reformed in 2021, and its membership was confirmed in 2022 however, the committee met only one time via Zoom, and has not progressed work on the communications strategy as anticipated.

### **Disestablishment of the Methodist Publishing Board**

The Methodist Publishing Board, which produces *Touchstone*, currently reports to Conference. The Constitution of the Board was particularly focussed on running a publishing business with a qualified printer employed. Further, the emphasis was entirely slanted towards the publishing of books, and paper resources. The Constitution is no longer fit for purpose for a modern and diverse system of communication channels.

To reflect this change the Methodist Publishing Board is asking Conference to disestablish the Board to make way for a new Communications Committee which enables the Church to be open to use all avenues open to it, particularly in the technological area whilst maintaining paper as a medium as needed. To this end, the Methodist Publishing Board asks Conference:

To ask the Board of Administration, immediately following Conference, to begin the legal disestablishment process to wind up the Methodist Publishing Board.

That the Communications Committee have oversight over all MCNZ endorsed publications and communications channels. Currently these are: Connexions, *Touchstone*, MCNZ Facebook and the website. The Board believes this will allow for greater cohesion between the different communications channels, clarify their purpose and define the target audience for each. The Communications Committee should develop a strategy to support the interface with secular media, identify due process for this communication, and seek opportunities for media engagement and MCNZ media representation. The MPB believes that Te Hāhi needs to be more proactive in this space.

The Communications Committee will administer the F.A. Parker Estate Trust, a fund for media and communications puposes.

### **Acknowledgments**

The Board wishes to thank *Touchstone* Editor Ady Shannon, for producing a quality and informative publication that enables people to catch up with what is happening in the Connexion – in a Connexional church sharing news and information is very important.

I would also like to thank the members of the Publishing Board for their engagement and efficiency. We extend a special thanks to Christina Morunga for her participation on the Board and wish her well as she steps aside to pursue other commitments. We also extend our special thanks to ‘Amelia Takataka-Kaur who is also relinquishing her position on the Board. We have valued the voice and contributions of Christina and ‘Amelia.

### **Suggested Decisions:**

1. The report is received.
2. The Board of Administration to immediately following Conference, begin the legal disestablishment process to wind up the Methodist Publishing Board and that the Board of Administration take steps to suggest revisions to the Law Book to Law Revision.
3. A new Communications Committee is formed to:
  - a. provide oversight for all MCNZ endorsed publications and communications.
  - b. be responsible for developing a strategy that supports greater interface with the secular media.
  - c. administer the F.A. Parker Estate Trust
4. Upon the winding up of the Methodist Publishing Board, the net assets of the Board will be transferred to the Communications Committee, a Committee of The Conference.
5. Communications Committee members for 2025 be Pauline McKay (Convenor) Tara Tautari (General Secretary) Ady Shannon (*Touchstone* Editor), Joeli Ducivaki, Barbara Peddie, John Carr, Felonitesi Manukia, Michael Lemanu and members of Te Taha Māori as appointed by the President on advice from Te Taha Māori.

*Pauline McKay, MPB Convenor*

## ***PACT MEDIA AND COMMUNICATIONS GRANTS 2024***

The Prince Albert College Trust- Media & Communications Committee continues to engage in lively debate and dialogue, this year we have convened twice to undertake this work on behalf of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa.

Our first meeting, -

1. Addressed the need to make our application forms to be more user friendly.
2. To further portray our Bicultural Commitment by enabling processes for both Tauīwi and Te Taha Māori to be clear and transparent.

So, we quickly enabled this by completing and distributing the new forms promptly for the June deadline.

Our second meeting included the dispersion of funds through the successful applications. In reading the 25 applications we received this year, it was encouraging to note that many of the congregations /rohe are finding new ways to explore more creative theological Methodologies while retaining their current worship styles.

The asking of the 25 applications submitted was	<b>\$ 66,420.37</b>
The 2024 total available	<b>\$ 43.054.00</b>

Shortfall	<b>\$23,366.37</b>
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The 'askings' continue to be greater than what is available to disperse.

To be fair, it was decided that the maximum grant allocation this year per application would not surpass \$2500.

We encourage Conference to explore how the Prince Albert College Trust can enable more funds to be available to assist Congregations and Rohe in these Media and Communication projects.

The Committee acknowledges that digital audio-visual equipment is an important and essential part of our Methodist life. Times have changed, where Zoom and live streaming of services, funerals, special occasions, meetings, and good quality production is imperative to maintain Pastoral care and Methodist cohesion.

After deeper debate and dialogue, as usual we had more questions, then answers -

What is our response to *Rekindling the Vā of Papatūānuku*?

How do we continue to honour the commitment Te Hāhi has made for the next 8years?

What do parishes do with the defunct hardware that is too old to use?

How can our committee better respond to climate change and responsible use of the earth's resources?

How can we be better stewards of what is entrusted to us?

Our committee therefore reminds parishes/ rohe of local E-Waste programmes and encourages the use of such community facilities for the re-use / recycle of older items.

It is not a hard task to action but encourages and enables our parishes to play their part in reducing e-waste, recycling and repurposing old hardware.

**Suggested decisions:**

1. The report is received.
2. It is noted the application form review was completed in May 2024.
3. We encourage Conference to explore how the Prince Albert College Trust can enable more funds to be available to assist congregations and Rohe in the Media & Communications projects.
4. The Committee Membership for 2025: Convenor -Trish Moseley Taylor, Robyn Allen Goudge, Te Rito Peyroux Semu, Gillian Laird, and one to be approved by the President.

**Media & Communications Funds granted 2024**

<b>Parish/Organisation</b>	<b>Item</b>	<b>Amount \$</b>
Mangere Central Samoan Parish	Audio Visual equipment	\$2,500.00
Hamilton Methodist Social Services	Laptop & wall mounted TV	\$1,700.00
St Paul's Tongan, Hamilton	laptop/data projector/screen	\$2,500.00
Orakei Korean Parish – Auckland	upgrade AV for online ministry	\$1,000.00
Wesley Broadway, Palmerston North	75" TV for Worship Centre	\$1,700.00
Massey Methodist, Waikare Parish	upgrade sound system & Projector	\$2,000.00
Manukau District Lay Preachers, Sinoti, Auckland	Projector & Laptop	\$1,700.00
Waiwhetu Uniting, Lower Hutt	add adult/children's books to their resource centre	\$1,000.00
Christchurch Central Parish	update Durham St. booklet	\$1,700.00
Huli Ma'oni'oni, Papakura, Auckland	keyboard, electric guitar	\$2,000.00
Christchurch Central Mission	Video community awareness	\$1,000.00
Kaiapoi Uniting, Christchurch	Wall mounted 55' TV	\$1,000.00
Mission Choir, Sinoti, Auckland	projector & screen	\$1,700.00
Manurewa Sinoti Parish, Auckland	projector & screen	\$1,700.00
Vahefonua Tongan Aotearoa, Auckland	enhance live4 streaming/video/Edit AtaOngo	\$1,358.00
Vaine Mo'onia Tongan , Ponsonby	projector, screen, portable speakers	\$1,600.00
Chartwell Cooperating, Hamilton	wall mounted 86"TV/rewiring	\$1,000.00
Auckland Manukau, New Lynn Parish	livestream equipment	\$1,700.00
New Plymouth Samoan Parish	projector, screen, video camera	\$2,500.00
Christian World Service	upgrade website	\$1,000.00
St Paul's Cooperating, Taumarunui	upgrade sound system & AV	\$1,700.00
St Mark's Wesley, Lower Hutt	video camera, laptop	\$1,300.00
Auckland Fijian Parish	livestream services, laptops	\$2,500.00



## *Social Issues*

- Public Issues Network
- Interchurch Bioethics Council



## **PUBLIC ISSUES NETWORK**

This past year, the tone for our journey as Te Hāhi Weteriana o Aotearoa was shaped by the powerful call for kotahitanga heard at the Waitangi Day celebrations. The gathering of thousands at the Whare Rūnanga and Te Tii Marae, along with affirmations of Te Tiriti o Waitangi from both tangata whenua and Tauīwi, marked a significant milestone in our bicultural journey. It reminded us of our covenant relationship, not only with each other but also with God, as we seek unity and justice for all people in Aotearoa.

However, the coalition government's actions throughout the year, especially the proposed Treaty Principles Bill, tested that commitment to kotahitanga. The bill sought to redefine the principles of Te Tiriti, undermining decades of jurisprudence and diminishing the place of rangatiratanga. This erosion of rights led our President to join other Church leaders in publicly rejecting the bill. Our collective voice was clear: the legislation misrepresented the sacred covenant of Te Tiriti and its potential to foster justice and equity. We affirmed the Church's unwavering support for the principles of Te Tiriti and urged the government to heed the voices of tangata whenua.

In response to these significant events, PIN has developed a protocol for the Church's public statements on social, ethical, and theological issues (see appendix 1). This protocol aims to ensure that all statements are consistent, timely, and reflective of the Church's values. It provides a framework for coordinating and approving public communications, ensuring our messaging is unified and impactful. The strategy strengthens our commitment to act justly, speak truthfully, and address issues that reflect the heart of our faith.

Internationally, PIN addressed issues of profound significance. The humanitarian crisis in Gaza deeply troubled us. In July, we released a statement condemning the violence that had resulted in the senseless loss of life—by then, 38,794 Palestinians, mostly civilians, had been killed since October (see appendix 2). This statement followed an earlier letter sent by Conference in 2023. Since then, the destruction and suffering in Gaza have intensified, representing an affront to the sacred principles of justice and peace at the core of our faith. We called for an immediate cessation of violence, humanitarian aid for those affected, and a peace solution rooted in dignity for both Palestinians and Israelis.

Similarly, unrest in Kanaky (New Caledonia) prompted a Church statement of solidarity with the Indigenous Kanak people in July (see appendix 3). This followed consultations with the Pacific Conference of Churches, which prioritised this social justice struggle. The Kanak people's pursuit of self-determination under the Nouméa Accord has faced delays and unfulfilled promises. Recent independence referendums have exacerbated tensions, particularly as the global pandemic disproportionately affected Indigenous participation in vital democratic processes. PIN urged the French government to honour the spirit of the Nouméa Accord and ensure a just path toward Kanak independence.

Domestically, climate justice remained a key focus. In August, a letter was sent on behalf of Te Hāhi Weteriana o Aotearoa to the Prime Minister, expressing deep concern about the ongoing impacts of climate change (see appendix 4). We called for urgent and decisive government action to mitigate climate change, especially for vulnerable communities in Aotearoa and the Pacific. Our commitment to creation care and justice was emphasised, urging policies that reflect the severity of the climate crisis and the need for transformational change.

The Royal Commission of Inquiry into Abuse in Care has also been a key focus. We welcomed the Commission's report, which exposed the harrowing experiences of survivors and provided clear recommendations for systemic change. PIN continues to monitor the government's response while supporting the Church's ongoing efforts to address these findings. We are committed to justice, healing, and accountability, ensuring survivors' voices remain central as we navigate this challenging but necessary process.

PIN's two subcommittees—the Climate Justice Working Group and the Anti-Racism Working Group—have been active throughout the year. The Climate Justice Working Group has developed resources to support our Connexion's engagement with climate action, including the Season of

Creation liturgical resource and the Climate Justice Calendar. Meanwhile, the Anti-Racism Working Group continues to wānanga how best to offer education and advocacy on confronting racism within our communities and systems, ensuring we live out our call as a Church standing for justice and equality.

Looking ahead to 2025, PIN's work must continue to grow in both depth and reach. We must expand our advocacy efforts to ensure the Church's voice remains significant and impactful in the public sphere. The challenges of the past year underscore the importance of the Church's engagement in public life, providing leadership in prophetic witness. As Te Hāhi Weteriana o Aotearoa, our commitment to justice, equality, and stewardship of creation compels us to speak out boldly on critical issues.

PIN's ongoing role in amplifying a prophetic voice in public discussions on social, ethical, and theological issues is essential to this work. The developed protocol ensures that our public messaging remains clear, timely, and rooted in our faith's values. As we engage in political and social debates, our statements must not only challenge injustice but also offer hope and pathways for transformation. Our continued advocacy for Te Tiriti o Waitangi will ensure that our bicultural covenant stays at the heart of our mission.

On the international stage, climate justice will remain a priority. With the deepening global climate crisis, PIN will focus on expanding partnerships, particularly across the Pacific, to amplify the voices most affected. We will continue to push for decisive action from governments, both locally and globally, advocating for policies that prioritise the well-being of vulnerable communities. Our commitment to confronting racism will also remain central. The Anti-Racism Working Group will deepen engagement with parishes and communities, offering education and dialogue opportunities to address structural and systemic racism.

Additionally, PIN will continue its engagement with the Royal Commission of Inquiry into Abuse in Care, ensuring the Church's accountability and transparency in implementing the Commission's recommendations. Our advocacy efforts will focus on ensuring that the Church takes a leadership role in setting a high standard for compliance with the Commission's findings, including the full implementation of redress and reparation processes for survivors. We will advocate for reforms that strengthen protections within faith-based institutions and across the wider care sector. This includes pushing for legislative changes that mandate safeguarding policies, transparent reporting, and independent oversight to prevent future abuse. PIN will also advocate for systemic reforms that address power imbalances and the cultural factors that contributed to the abuse, ensuring the Church takes responsibility for fostering a safer, more accountable environment. As part of our commitment, we will actively participate in public dialogues and policy discussions, using our platform to call for justice and systemic change that is survivor-centered, transparent, and enduring. Through these advocacy efforts, we aim to build a future where the Church plays a pivotal role in promoting justice, healing, and the transformation of care systems throughout Aotearoa.

As we move into the coming year, let us remain steadfast in our commitment to be a Church that speaks truth to power, advocates for justice, and bears witness to the Gospel's call for peace and the flourishing of all creation. We look forward to continuing the vital work of PIN and deepening our engagement in the Church's advocacy and mission. Together, let us strive to be faithful stewards of the Gospel's call, responding to the needs of our world and challenges of our time with courage, hope, and love.

## **PIN Subcommittee Reports**

### **Anti Racism Working Group Report**

We would like to update you on our progress and outline some of the objectives we as group have set for 2025. Our own commitments and personal challenges have often conflicted with meeting dates, however, the passion to address this kaupapa is still very much a priority.

We have formulated a plan of action to reach out to our congregations, by creating toolkits and resources to enable our parishes to engage with racism. According to this plan of action, we will be working on two resources.

1. **A Resource on Racism (2025):** This initial resource is a compilation of three video presentations on racism in Aotearoa New Zealand. The objective of this resource is to create awareness within the church about the prevalence of racism in our church and society. It will also introduce some key issues and questions related to racism. The videos included in this toolkit present a range of voices from across the Methodist Church of New Zealand and from the wider community, including young people. The length of the videos will be between 5 to 10 minutes. The videos will be available on a dedicated YouTube channel.

We have titled these videos What, Why, and How. “What” will introduce what racism is and how it affects our communities. “Why” will provide a detailed analysis of racism, exposing how racism operates as a systemic reality in the church and society. “How” will address why anti-racism is a faith imperative with biblical and theological perspectives. This video will also propose action plans for the parishes to eradicate racism from our communities.

2. **Eliminating Racism: A Toolkit for Churches (2026):** This toolkit serves as a resource to facilitate training of trainers on eliminating racism. The main objective of this resource is to create awareness among ordained and lay ministers regarding racism and its prevalence in the church and society in Aotearoa New Zealand. The following are the topics that will be discussed in the toolkit:
  - ❖ How racism operates within our communities, and how we legitimise and perpetuate it.
  - ❖ Our vocation to eliminate all manifestations of racism from our church and society.
  - ❖ Our call to offer pastoral care, and to accompany people who experience racism.
  - ❖ The scriptural and theological legitimisations of racism.
  - ❖ The scriptural and theological foundations to work together to eliminate racism.
  - ❖ The importance of networking with civil society organisations in eliminating racism.

Rather than dwelling continuously on the negative impacts of racism, the roopu have decided to find a way forward through the promotion of educational resources, networking, parish involvement, and the collective effort from all iwi in our Hāhi. It will take time to achieve what we have been tasked to do. Meeting together is imperative for this kaupapa to take its course. 2025 will be a year of hard work, negotiations, and commitment to promote a healthy Hāhi as we continue to strengthen our ethos as a Bi-cultural Hāhi.

## **Climate Justice Working Group Report**

### *Death of Rev Siosifa Pole*

The illness and death of our highly respected chair Siosifa Pole has impacted greatly on the working group in 2024. Since mid-May when he went on sick leave, we have endeavoured to keep our waka pointing in the right direction and continue with the mahi we set ourselves at the beginning of the year. We have missed greatly all the gifts that he brought to the leadership of the group. In his own quiet, gentle, humble, yet determined way Siosifa was a true climate warrior and prophet for the well-being of God’s creation. He was a reluctant Chair but led the group with much grace, wisdom and good humour. His depth of understanding of the diversity of Te Hāhi Weteriana fostered relationships and deepened commitment to the decade on climate justice. We were deeply saddened to hear of his death in late August. At our August meeting a few days later, we took time to remember and honour his huge contribution to our mahi. It was suggested that with Siosifa’s passing a giant ancient rimu has fallen in the rainforest. May all that he has been and contributed through God’s Spirit bring new life and regeneration. We made the decision to dedicate the 2025 climate justice calendar to him. The whole church can continue to honour him by deepening our commitment to the climate justice kaupapa. Since May, at Siosifa’s suggestion, Mark Gibson has been the acting chair of the working group.



## *2023-2024 Para Kore - Zero Waste theme*

We are coming to the end of our second year of this theme. Our plan for 2024 was to approach the issue of waste from a broader perspective. It is a fact that zero waste cannot be achieved through voluntary lifestyle changes alone. We need to work towards systemic change. Five areas of work during 2024 from CJWG and others are detailed below.

### *1. Inspiring Change for a Sustainable Future*

The "Inspiring Change for a Sustainable Future" event was a key initiative of CJWG, designed to inspire and equip church members with the knowledge and tools needed to address climate justice. The event featured diverse presentations and discussions that explored the intersection of faith and environmental stewardship. CJWG's role in organizing and facilitating this event reflects our ongoing commitment to integrating ecological sustainability into the church's mission.

On Saturday 13 July we held this event to mark Plastic Free July at the Waiorea Recycling Plant in Auckland. Hubs formed around the country and joined on-line those meeting in person in Auckland making this a truly Aotearoa wide event for the Church. We are grateful to Peter Lane for the huge amount of work put into this event and to the General Secretary for providing funding. Also, special mention must be made of the last-minute stellar contribution made by Rev Dr Arapera Ngaha who ensured our Te Hāhi Weteriana bi-cultural perspective was heard. She wove together beautifully an understanding of para kore (zero waste) rooted deeply in Te Ao Māori creation story and cosmology of Matariki. A full report appeared in the August issue of Touchstone and the Climate Justice WG website, Event section, giving details of the event including videos of the presentations.

### *2. Resource Kete*

CJWG continues to develop a comprehensive "Resource Kete" for churches and communities, containing practical tools, educational materials, and worship resources focused on climate justice. We also acknowledge and support the volunteer contributions and informal efforts by members of the church community. These grassroots contributions are vital to the success of our mission and are deeply appreciated. We would welcome additional submissions from Synods, parishes and other parts of the church towards this collection. These resources are slowly being compiled on the Climate Justice WG website (<https://methodist.org.nz/climate-justice>).

### *3. Wider consultation*

We have consistently maintained consultation with wider Te Hāhi through:

- The Connexions newsletter each month
- Touchstone articles each month
- Updates to all Synods and Rohe
- Reports to Council of Conference.

We have been invited to address organisations within the church on relevant topics, and the WG members have risen to the occasion, providing presentations to Tauiri Strategy & Stationing, Synods and Lay Preachers meetings, among others. We would welcome further opportunities to spread our message through to the church, whether in this way or with other communication channels.

### *4. Acknowledging Collaborative Efforts*

Following an approach by the General Secretary, Mark Gibson from CJWG completed a Season of Creation kete of resources for the five Sundays in September. The resources were designed to fit a variety of situations - formal and informal, communal worship and personal devotions. All the material was original and contextual with a strong emphasis on spirituality but accessible enough for non-church people. The kete was downloaded onto the Church website in mid-August. A small number of printed copies were also made available to a selection of parishes.

An additional initiative from the General Secretary was the sale of Climate Justice T-shirts and hoodies.

CJWG acknowledges the collaborative efforts of other church groups and individuals who have contributed to our shared mission of climate justice. Whether through local initiatives, educational programs, or advocacy efforts, these contributions enhance our collective impact and help to foster a church-wide culture of environmental stewardship.

## 5. 2025/2026 Climate Migration/Displacement theme and calendar

Our theme for the next two years of our Decade for Climate Justice – Rekindle the Va of Papatūānuku will be Climate Migration and Displacement. We have already commenced work on this theme by preparing our third Climate Justice calendar in four languages. It has been dedicated to our esteemed late chair Rev. Siosifa Pole. Free copies of the calendar have been distributed to Conference 2024 members. Please place orders at Conference for further copies you wish to purchase.

Working group member Dr Elisapesi Havea has also been working on a Climate Migration Policy for the Church to approve. We anticipate presenting this to Conference in 2025.

### **Suggested decisions:**

1. The report is received.
2. Membership of the Public Issues Network Coordinating Group for 2025 is: Tara Tautari (Convenor), Mataiva Robertson, Hoana Flay, Arapera Ngaha, Marion Hines, Soana Muimuiheata, and George Zachariah.
3. Membership of the Climate Justice Working Group for 2025 is: Chair – TBD, Secretary – Marion Hines, Joeli Ducivaki, Mark Gibson, Elisapesi Havea, Siniva Isaia, Gillian Laird, Peter Lane, Alilia Molitika, Iriana Rountree, Siutaisa Tukutau and George Zachariah
4. Membership of the Anti-Racism Working Group for 2025 is: Hoana Flay, Metuisela Tafuna, Joohong Kim, Kim Chiwona, Lopiseni Fungalei, Sootaga P-Misikei.

## **Appendix 1**

### **Protocol for Coordinating Public Issues Statements**

#### 1. Introduction

This protocol aims to ensure that the Church's public issues statements on social, ethical, and theological issues are consistent, timely, and reflective of our values. It establishes a framework for coordination and approval, ensuring our messaging is unified and impactful.

#### 2. Objectives

- Provide clear and consistent messaging on public issues aligned with the Church's mission and values.
- Respond appropriately to societal events and public discourse.
- Enhance the Church's role as an ethical voice in society.
- Protect and enhance the Church's reputation and credibility.

#### 3. Coordination Team

##### 3.1. Composition

The Coordination Team will include representatives from key areas: Presidential Team, Public Issues Network, Communications committee, Trinity College.

##### 3.2. Responsibilities

- Develop and approve all public issue statements.
- Monitor societal trends and media to identify issues requiring a response.
- Ensure statements reflect theological integrity and align with Church teachings.
- Train spokespersons (Presidential team) on delivering messages and engaging with the media.

#### 4. Approval Process

##### 4.1. Drafting

- Statements will be drafted by the Public Issues Network/ Trinity in consultation with relevant connexional committees.
- Input will be gathered from theological and ethical experts as needed.

##### 4.2. Review and Approval

- Draft statements will be reviewed by the Coordination Team.
- In urgent situations, an expedited approval process will be used (via President as Conference), with statements reviewed post-release.

## 5. Messaging Guidelines

### 5.1. Core Messages

- Reinforce the Church's mission, vision, and values.
- Reflect our commitment to compassion, justice, and the dignity of all people.
- Address the needs and concerns of our congregants and the broader community.

### 5.2. Tone and Style

- Maintain a respectful, compassionate, and authoritative tone.
- Be clear, concise, and grounded in scripture and Church teachings.
- Avoid jargon and theological language unless necessary.

## 6. Dissemination

### 6.1. Channels

- Use a multi-channel approach, including press releases, social media, the Church website, newsletters, and direct communication with congregants.
- Ensure consistency across all platforms.

### 6.2. Timing

- Coordinate the timing of releases to maximise impact and relevance.
- Be mindful of news cycles and external events that may affect the reception of our statements.

## 7. Monitoring and Evaluation

### 7.1. Media Monitoring

- Continuously monitor media coverage and public reaction to our statements.
- Adjust strategies based on feedback and evolving circumstances.

### 7.2. Performance Metrics

- Track engagement metrics such as media coverage, social media interactions, and feedback from congregants and the public.
- Conduct periodic reviews to assess the effectiveness of our communication strategy.

## 8. Training and Capacity Building

- Provide regular training for spokespersons on effective communication and media relations.
- Update the Coordination Team and other relevant staff on best practices and emerging trends in public communication.

## 9. Crisis Communication

- Develop a crisis communication plan to manage unexpected events or issues.
- Ensure rapid response capability with pre-approved templates and designated spokespersons.

Appendix 2 – Gaza Statement

Appendix 3 – Kanaky Statement

Appendix 4 – Climate Justice Letter to Prime Minister

## INTERCHURCH BIOETHICS COUNCIL



### INTERCHURCH BIOETHICS COUNCIL, 2024 REPORT TO THE ANGLICAN CHURCH OF AOTEAROA NEW ZEALAND AND POLYNESIA; METHODIST CHURCH NEW ZEALAND, TE HAAHI WETERIANA O AOTEAROA; PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND

The InterChurch Bioethics Council (ICBC) is an ecumenical cross-cultural body supported by the Anglican, Methodist, and Presbyterian Churches of Aotearoa New Zealand. ICBC members have expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology relates to biological, medical, environmental, and agricultural technologies derived from science. Bioethics is an interdisciplinary category of ethics that provides the framework for policy and decision-making with regard to scientific research and resulting technologies; including future consequences, legal, political, commercial, theological and social aspects.

2023 represented a milestone year for the ICBC, being the **21st anniversary** of the formation of this unique ecumenical body. The ICBC followed on from the “InterChurch Commission on Genetic Engineering” that was formed in 2000 to provide a Christian response to the Royal Commission on Genetic Modification. Following the governmental Royal Commission, the InterChurch Commission was renamed the “InterChurch Bioethics Council” in 2002 and was given a broader brief to raise issues relevant to the cultural, ethical, spiritual, and theological issues in the use of biotechnology in New Zealand.

On 6<sup>th</sup> October 2023, the ICBC held a public lecture with guest speaker Prof. Jonathan Boston on ‘Confronting the Climate Crisis: Keeping Hopeful in Challenging Times’, to celebrate the past 21 years of the ICBC’s mahi. Professor Boston painted a grim picture of the possible, if not likely challenges of global warming, but also highlighted a Christian response. The full script and the PowerPoint are available on the website. <https://www.interchurchbioethics.org.nz/> As we grapple with the implications of climate change we strongly encourage the use of this resource.

#### **ICBC Vision:**

*Exploring the spiritual, ethical, cultural, technological and evidential dimensions of bioethics and its consequences in Aotearoa New Zealand.*

#### **Mission Statement:**

*To increase the knowledge and understanding of church members and the wider community around the spiritual, ethical, cultural, technological and evidential issues relating to bioethics. To enable and encourage citizens to take action on these issues.*

Our key tasks are:

- To increase our own knowledge and understanding of the interface between spirituality and biotechnology.
- To engage in consultation and dialogue with church members, community groups and specialists on the ethical, spiritual and cultural issues raised by biotechnology.
- To undertake and promote education on these issues within the community.
- To make appropriate submissions to Government and other relevant organizations on important issues of ethical and spiritual concern.
- To be an advisory body to our national church organisations by responding to requests for a positional stance on bioethical issues from our national church bodies.

During the last year ICBC has reviewed its website with resources now available by title rather than their year of production. These resources belong to the church. We encourage congregations to include the website link [www.interchurchbioethics.org.nz](http://www.interchurchbioethics.org.nz) on their websites and in Church newsletters. The website contains study guides, papers, reports and useful links that can give a framework or guidelines for ethical enquiry that is separate from what appears in other media.

### **Key Tasks/Activities:**

#### **1. Submissions to Government and other Organisations.**

- **Advisory Committee for Assisted Reproductive Technologies (ACART)**
- Submissions were made on Proposed Changes to the Guidelines for Extending the Storage of Gametes and Embryos (2022) and Research Involving Human Gametes and Embryos (2023)

ACART is due to report back the draft revised guidelines in the second half of 2024. ICBC will make further submissions at that time.

#### **2. Gene Editing, GE:**

Open letter to leaders of the Coalition government was written and sent in Jan 2024 (from ICBC, Nathaniel Centre, NZCIS and Christian Medical Association) to encourage substantial consultation and public education ahead of any changes to the GE regulations for NZ.

Advice has been received that MBIE will broker consultation in 2025. ICBC has contacted MBIE to advise that the Council wants to be involved in the consultation process.

A discussion paper has been prepared for small group discussions and potentially for sending to church schools to engage the youth voice. It invites consideration that different contexts of GM need different regulation (medical, pest control, conservation etc) with personal stories and questions (eg wasp eradication, Huntington's Korea).

The Council would value feedback from Member Churches to help inform the ICBC submission to MBIE and Government.

#### **3. AI – Intersection of technology and being human**

The ability to analyse large amounts of complex data has the potential to add significant benefit to medical and biological research. But are there implications for privacy? Are there matters which require human rather than machine input? ICBC is beginning work on understanding the benefits and risks of increasing use of complex data management.

The rapid rise of AI technology raises a number of questions.

Who owns the technology?

Who determines the rules for use of AI?

Who determines how algorithms harvest data and then employ that data?

What power is humanity willing to concede?

ICBC is at an early stage of considering its response.

#### **4. End of life choice**

The End of Life Choice Act has a mandated review of the Act which is due to occur in late 2024. The Minister of Health is responsible for drawing up the terms of reference. These have not yet been published.

ICBC will prepare a submission to the review.

#### **5 Undertake and promote education in the community**

##### **• Links with A Rocha and NZCIS.**

A member of the ICBC, Dr Nicola Hoggard-Creegan, is co-director of New Zealand Christians in Science, and Chair of A Rocha Aotearoa New Zealand, and the interests of ICBC, NZCIS and ARANZ all overlap. At the end of this year (2024), Nicola will teach a summer course in Science and Christian theology at Otago, and this includes a unit in bioethics and eco-theology. NZCIS continues to partner with ISCAST to host Zoom Conversations, and many of these feature ethical issues. ARANZ eco church movement now comprises 72 churches and 5 denominational partners including the Anglican dioceses of Auckland and Wellington, the Anglican Mission Board, the Northern Baptists and the Presbyterian Church. See the A Rocha website and [ecochurch.org.nz](http://ecochurch.org.nz) for these resources.

A Rocha has now become heavily involved with leading the Eco Church initiative and is resourcing Churches for both practical action for mitigating climate change, and a deeper reflection on the theology of nature.

##### **• Climate Change:**

The global IPCC reports for 2021-23 have now been released and are informing the policies of many countries around the world – scientifically it is clear that the impacts of humans have been detrimentally affecting the Earth and its atmosphere, especially through greenhouse gas emissions, for the past almost two centuries. The effects of increased global temperatures in Aotearoa New Zealand have been seen for some time in decreasing snow fall and diminishing glaciers. Fifty years ago, you could step off the Ball Hut Road onto the Tasman Glacier. Today the glacier sits behind a 2km-long lake and is a long walk from the road. Dramatic flood events have increasingly affected Westport, Nelson/Marlborough, Hawkes Bay, Coromandel, Auckland and Northland in the last two years. It is likely that less obvious effects are just as critical, such as invasive weeds and pests increasing their range and native plants not acclimatised to a cooler climate being squeezed out.

The cost of remedial and preventive measures is likely to be an increasing burden on all sectors of our society, with the highest cost falling on the most vulnerable.

In our last 2022-23 report, the ICBC made a recommendation for our churches to engage with EcoChurch Aotearoa New Zealand, and we continue to urge our member churches to take all practical steps possible to reduce our ecological impacts as churches and individuals, including providing practical guidance such as found on the EcoChurch website ([www.ecochurch.org.nz](http://www.ecochurch.org.nz)) to enable church members to reduce their carbon footprint.

#### **6. Increase our own understanding.**

One feature of the ICBC's role is to be informed about advancing science and technology and the issues raised by new technologies. Members have attended/streamed a wide variety of seminars and conferences to inform the ICBC.

##### **Membership:**

This year Helen Bichan has concluded her time on the Council. Helen has been a member since the ICBC was established and a valuable contributor to the work of the Council. Rev Dr Jordan Redding is welcomed as a new member.

Audrey Jarvis an original member of ICBC in 2002 its chairperson died in January 2024. Audrey

concluded her time on the Council in 2009. We honour her wise leadership and passionate commitment to ethics and science.

We also acknowledge the death of Rod Oram. While Rod was not a member of ICBC as an Anglican Lay Leader with a strong commitment to social justice issues with a passion to address issues of Climate Change, Rod challenged and encouraged our churches to live out our ethical values. We honour Rod by picking up the baton and continuing to work for the health of the earth and its communities.

As an ecumenical body, we are conscious of needing a good representation from across our three contributing denominations, including cultural representations for Tikanga Māori and Tikanga Pacifica, and currently we are finding this representation difficult to achieve. We would ask our supporting denominations to look out for available people with relevant skills, interests and backgrounds, and invite them to consider joining the ICBC.

#### **Current Members**

Samuel Allen	(Presbyterian, Wellington)
David Bush	(Co-Chair; Methodist, Christchurch)
Stephen Chambers	(Methodist, Christchurch)
Nicola Hoggard Creegan	(Anglican, Auckland)
Joy McIntosh	(Co-Chair; Presbyterian, Wellington)
Graham O'Brien	(Anglican, Nelson)
Barbara Peddie	(Methodist, Christchurch)
Jordan Redding	(Presbyterian, Auckland)
Deborah Stevens	(Anglican, Wellington)
Tania Stuart	(Anglican, Auckland)

#### **Recommendations:**

As the ICBC we see ourselves as a resource for our member Churches and wider Christian community. As such we welcome opportunities to engage in discussion and provide resources. Our recommendations are:

#### **Suggested decisions**

1. This Report is received.

2. As a response to the best care for creation and an ethical use of the earth's resources, ICBC urges members' churches to take practical steps to reduce their carbon footprints and share resources to encourage members of our churches to respond positively to the climate crisis.
3. Conference commends the Study paper discussing Genetic Modification to individuals and congregations with the invitation to provide feedback to ICBC
4. Conference appoints David Bush, Stephen Chambers and Barbara Peddie as members of ICBC

Our thanks to the Anglican Church of Aotearoa, New Zealand and Polynesia; Methodist Church New Zealand, Te Hāhi Weteriana o Aotearoa; and the Presbyterian Church of Aotearoa New Zealand for their continued support of the ICBC.

*Dr Joy McIntosh and Rev David Bush, ICBC Co-Chairs.*  
*July 2024*





# The Methodist Church of New Zealand

## Te Hāhi Weteriana o Aotearoa

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### **Public Issues Statement on the Situation in Gaza: A Call for Peace and Cessation of Violence**

As a faith community grounded in the principles of justice, compassion, and love, the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa is deeply troubled by the ongoing violence and humanitarian crisis in Gaza. We believe that every human being is created in the image of God, deserving of dignity, respect, and the right to live in peace. The relentless cycle of violence, suffering, and destruction in Gaza is an affront to these sacred principles and to the core values of our faith. We note the senseless killing of 38,794 Palestinians, mostly civilians since last October in a war which has driven most of the enclave's 2.3 million people from their homes.

The teachings of Jesus Christ call us to be peacemakers, to love our neighbours, and to stand in solidarity with the oppressed and marginalised. In the spirit of these teachings, we advocate for an immediate cessation of violence from all parties involved. The loss of innocent lives, the destruction of homes and infrastructure, and the profound trauma inflicted on individuals and communities must end.

We urge the international community, including our own government, to take decisive action to facilitate a ceasefire and to support efforts toward a just and lasting peace. This requires:

1. Immediate Humanitarian Assistance: Ensuring that humanitarian aid, including medical supplies, food, and clean water, reaches those in desperate need in Gaza without obstruction.
2. Protection of Civilians: Upholding international humanitarian law and ensuring the protection of civilians, particularly women, children, and the elderly, who are most vulnerable in times of conflict.
3. Dialogue and Diplomacy: Promoting dialogue and diplomatic efforts to address the root causes of the conflict, including the ongoing blockade of Gaza, the occupation, and the lack of a viable and independent state for the Palestinian people.
4. Commitment to Human Rights: Ensuring that any peace process respects and upholds the human rights of all people in the region, including the right to self-determination, freedom of movement, and access to basic necessities and opportunities.
5. Support for Reconciliation: Encouraging initiatives that foster reconciliation, mutual understanding, and cooperation between Palestinians and Israelis, as well as within the broader international community.

As a faith community, we commit to praying for peace, supporting humanitarian efforts, and advocating for policies that promote justice and reconciliation. We stand with all those who seek an end to violence and the establishment of a just and lasting peace in Gaza and the broader Middle East.

Let us remember the words of the prophet Isaiah: "They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore" (Isaiah 2:4). May we work tirelessly toward this vision of peace and justice, guided by our faith and our shared humanity.

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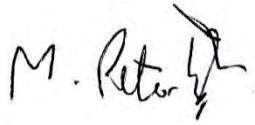
#### **Secretary – Hekeretari**

Rev Tara Tautari  
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In peace and solidarity,

Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa

A handwritten signature in black ink, appearing to read 'M. Peter Taylor' with a stylized flourish at the end.

Rev Michael Peter Taylor  
President

A handwritten signature in black ink, appearing to read 'TeRito Peyroux-Semu' with a stylized flourish at the end.

Ms TeRito Peyroux-Semu  
Vice-President

A handwritten signature in blue ink, appearing to read 'Tara Tautari' with a long, sweeping flourish at the end.

Rev Tara Tautari  
General Secretary



# The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa

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## Public Issues Statement on the Situation in Kanaky New Caledonia

As members of The Methodist Church of New Zealand Te Hāhi Weteriana of Aotearoa, we are deeply troubled by the escalating social and political crisis in Kanaky New Caledonia. Recent actions, such as the French National Assembly's decision to expand voting rights primarily to French nationals, have heightened tensions and disproportionately affected the Indigenous Kanak people.

The extension of voting rights poses a significant risk of further disenfranchisement among the Kanak community, sparking violent protests in Nouméa and resulting in tragic casualties, including Indigenous Kanak individuals and police officers. We mourn these losses and urgently call for measures to de-escalate tensions and promote reconciliation.

The current unrest in Kanaky reflects longstanding grievances regarding the French government's adherence to the Nouméa Accord of 1998, which was intended to empower Kanak people towards greater self-determination and autonomy. However, progress has been slow and contentious, exacerbated by controversial independence referendums and challenges heightened by the pandemic that have hindered Indigenous participation.

As people of Aotearoa New Zealand, still living with the open wounds of colonialism, and fighting for the inalienable right of Tino rangatiratanga (self-determination and sovereignty) of the Māori, we express our deep solidarity with the Kanak community in their struggles to decolonise their land. As people of faith committed to principles of justice and solidarity, we affirm the rights of Indigenous peoples, including the Kanak, to self-determination and equitable representation. We echo the United Nations' appeal for peaceful, equitable, and transparent processes in the journey towards decolonization, in line with international agreements. We salute Te Runanga Whakawhanaunga I Ngā Hāhi o Aotearoa (Māori Council of Churches) for their gesture of solidarity to accompany the Kanak community in their journey towards freedom and sovereignty.

In conclusion, we urge all stakeholders, including the French government and local authorities, to prioritise reconciliation efforts, address historical injustices, and mitigate systemic inequalities in Kanaky New Caledonia. Let our collective efforts be guided by compassion, wisdom, and an unwavering commitment to peace and justice for all people of Kanaky.

Rev Michael Peter Taylor  
President

Ms TeRito Peyroux-Semu  
Vice-President

Rev Tara Tautari  
General Secretary



# The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa

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01 August 2024

Dear Prime Minister,

We write on behalf of The Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa to express our deep concern about climate change and urge the government to take decisive action to address its ongoing impacts. Our Church is observing 2023-2034 as the Climate Justice Decade, recognising our moral imperative to advocate for justice-oriented actions to ensure the flourishing of both the planet and its people.

For the first two years of our Climate Justice Decade, we are focusing on zero-waste initiatives. We have organised several programs to raise awareness within our congregations about reducing plastic use. Many of our congregations and synods have initiated campaigns based on the slogan "Reduce, Reuse, and Recycle," emphasising the importance of ethical consumption and disposal of plastic goods. Additionally, several of our parishes and synods have engaged with Para Kore, a te ao Māori-based educational initiative, to further reduce waste.

Our efforts have highlighted that climate catastrophe is fundamentally a justice issue requiring radical structural changes. We have learned from our zero-waste campaign that waste needs to be understood as waste colonialism. For example, Coca-Cola alone produces 120 billion single-use plastic bottles annually, 99% of which are made from fossil fuels, equivalent to 200,000 plastic bottles every minute. Only 3% of these are reusable. Thus, we realise that focusing solely on lifestyle changes and ethical consumption in our zero-waste campaigns inadvertently supports the environmental harm caused by large corporations and complicit governments.

Plastic pollution has already contaminated our Whenua, Moana, and Tinana me te Hinengaro (bodies, and minds). As kaitiaki, we are responsible for resisting the plunder and waste, unleashed by big corporations. Therefore, we urge your government to:

1. Recognise the climate crisis as climate injustice, which disproportionately endangers tangata whenua and other marginalised communities in Aotearoa.
2. Reconsider the decision to repeal the ban on offshore oil and gas exploration, as such activities often occur on Indigenous Whenua and Moana without consent.
3. Relocate hazardous waste management plants away from Indigenous and marginalised communities, who are disproportionately affected by toxic pollution.
4. Support a global plastics treaty that keeps oil and gas in the ground and holds corporations accountable for excessive plastic production and waste colonialism.
5. Ensure Indigenous voices and perspectives are represented in all decision-making processes.

---

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Thank you for considering our concerns. We reiterate that Kaitiakitanga is the foundational principle for our environmental policies. We look forward to a radical shift in your policies to ensure justice for the victims of climate injustice and to protect and rekindle the mauri (life force) of Papatūānuku.

Ngā manaakitanga

A handwritten signature in black ink, appearing to read 'M. Peter Taylor', with a stylized flourish at the end.

Rev Michael Peter Taylor  
President

A handwritten signature in black ink, appearing to read 'TeRito Peyroux-Semu', with a large, looping initial 'P'.

Ms TeRito Peyroux-Semu  
Vice-President

A handwritten signature in black ink, appearing to read 'Tara Tautari', with a long, sweeping horizontal line at the end.

Rev Tara Tautari  
General Secretary

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## *Nominations for...*

- President
- Vice-President



## **NOMINATIONS FOR PRESIDENT & VICE-PRESIDENT 2024**

### **PRESIDENT**

### **NOMINATED BY**

Alisa Lasi

Lower North Island

Kalolo Fihaki

Vahefonua Tonga

Robyn Allen Goudge

Sinoti Samoa  
Auckland

### **VICE PRESIDENT**

### **NOMINATED BY**

Pauline McKay

South Island

Tau'ataina (Taina) Tupou

Lower North Island  
Vahefonua Tonga  
Auckland

Hiueni Nuku

Vahefonua Tonga

## **Alisa Lasi**

Alisa Lasi, a New Zealand-born Samoan woman, has been deeply involved in the Methodist Church of New Zealand (MCNZ) since birth. Raised in Gisborne within an English-speaking congregation, she was profoundly influenced by her parents, migrants from Samoa, both becoming ordained leaders. Her parents started the Samoan Methodist congregation in Gisborne, her dad served under the Samoan Advisory Committee, and her mother was ordained as a Deacon in the MCNZ. This rich heritage of faith and service planted a seed for her own ministry.



Alisa's journey into ministry was gradual but deeply felt. Initially, she focused on raising her young children, with the understanding that she would pursue her calling when the time was right. Her husband's call to ministry further inspired her, and she found herself balancing family with informal ministry roles, becoming increasingly involved in church activities and community service, particularly during her husband's ministry in Paeroa.

Her growing sense of call, lead her to candidacy from Paeroa and subsequently appointments at Avondale Union Parish and Hamilton East Methodist Parish.

Alisa brings a unique perspective as part of a Pacifica couple, enriching the church with her cultural background and collaborative approach. She values the collaborative ministry model of the Methodist Church of New Zealand, emphasizing the importance of unity. Her experiences in Paeroa, Avondale Union Parish, and Hamilton East Methodist Parish have shaped her understanding of ministry and the significance of cultural diversity within the church.

She believes in the ultimate goal of coming together and recognizes the significant, ongoing work required to achieve bicultural partnership. Alisa's experience on the Council of Conference has been transformative, providing her with a deeper appreciation of the church's bicultural journey and the richness it brings. She advocates for an inclusive and collaborative church that embodies the unity described in Psalm 133, which speaks of the joy and blessing of unity among God's people. She acknowledges the challenges of achieving true partnership and the significant work needed to bridge cultural gaps and is passionate about promoting understanding and collaboration across all levels of the church.

Alisa's ministry is marked by a deep commitment to understanding and bridging diversity, guided by her belief and faith in the global church.

### **General Information:**

Outside her ministry, Alisa is dedicated to exploring and understanding her own whakapapa, reo, and culture. She is keen to pass on the depth of cultural heritage to future generations. Influenced by her mother's wisdom and humour, Alisa embodies a holistic approach to faith and life. She sees herself as a daughter (as all women) of the one true God, embracing her imperfections and blessings with humility and grace. Her family is the rock that centres her being. Her global outlook is reflected in her interest in the World Methodist Council and her desire to understand the broader role of the church in the global community.

## **Kalolo Fihaki**

As a devoted father of five, a lay preacher since 1994, a dedicated presbyter since 2012 and Superintendent of the Vahefonua since 2021, I am honoured to seek the role of President for the NZ Methodist Church. These roles have prepared me to lead with compassion and wisdom. Being a father has been the most pivotal aspect of my life, equipping me to shepherd our communities with a deep understanding of love and responsibility. I am committed to guiding our church with faith, integrity, and a heart for Jesus, fostering a community where every member can grow in their faith.



### **Ministry or Work Experiences:**

I stated my career as a civil servant for both the Tongan (24yrs) and the New Zealand (16yrs) Government from 1976-2016. Arriving to Aotearoa New Zealand in year 2000 with my family we continued on our dedication to the church with Vahefonua Tonga of the Methodist Church of New Zealand.

Here are some of the roles with Ministry and Work Experiences of my career.

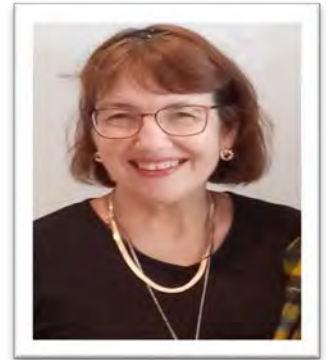
- Tonga Government, Deputy Director of Planning (1995-2000)
- NZ Government, Ministry of Pacific Island Affairs (Policy/Community Development) – 2000-2016
- Chief Steward Nukunuku Tonga (1995-2000)
- Vahefonua Superintendent (2020-2024)
- Member Council of Conference (2020-2024)
- Siaola Board Member (2018 – 2020)
- Chairman of Siaola Board (2023-2024)
- Vahefonua Candidate Convenor (2016-2020)
- LifeWise Board Member (2007-2009)
- Tonga Health Society Board Member (Auckland) 2005-2015



## Robyn Allen Goudge

*"Iti rearea, teitei kahikatea ka taea."  
(Even the smallest bell bird can reach the tallest tree.)*

*"I was born on a spring morn, as the day began to dawn,  
Little bird with heart aflame, singing praises to God's name,  
And the Holy One has always been my light!"*



I was born in Huntly, along the banks of the Waikato River, under the embrace of Taupiri Maunga. My father, Rev Stan Goudge, a retired Methodist minister, and my mother, Marie Goudge, a singing teacher, have passed on to me a deep love for both the church and music. Descended from a line of Cornish clay miners and Methodist lay preachers, my ancestry includes English, Scottish, German, and Jewish roots. My forebears arrived in Aotearoa in 1840 aboard the *Aurora*, the first Pākehā settler boat to reach Pito-one beach, Wellington.

My early education emphasized choir, orchestra, piano, debating, and theatre performances. An interest in people led me to pursue a science degree in psychology at Auckland University, alongside singing training under Dame Sister Mary Leo. Participating in the 1981 anti-Springbok tour marches opened my eyes to issues of injustice and racism, and this was deepened and applied to the Aotearoa context through attending lectures in Māori Studies from Dr Ranginui Walker. The example of Catholic nursing sisters prompted me to explore my personal call to ministry as a woman within Te Hāhi Weteriana. After candidating for the presbyterate, I underwent three years of ministry training at Trinity College in the 1980s, complemented by a postgraduate degree in theology from Otago.

My parish ministry journey began at age 24, spanning ten parishes from Hamilton East, to Napier, New Plymouth, Henderson, Tawa, Pitt St, Devonport, Whangaparaoa, Mt Roskill and Birkenhead, where I currently serve the English language and Samoan Ekalesia parishes. My ministry strengths include creative worship leadership, preaching, teaching, music, and compassionate pastoral care. I enjoy working in a team with others, and believe it is amazing what can be achieved if you don't mind who gets the credit! I've been involved in all aspects of grass roots parish life from ministry with preschoolers in 'mainly music' and Childcare Centres, to Messy Church, Sunday School, Girls' and Boys' Brigade, Youth Ministry, Young Mums, Bible Study and Prayer Groups, Care and Craft, and Rest Home ministry. Theologically, I resonant with Celtic Christianity, with its emphasis on the image of God within each person, welcoming strangers, and recognising the beauty and sacredness of all creation.

In my broader church involvement, I served as President's Chaplain for both Rev Barry Jones and Rev David Bush, convened Ordination Assessment retreats, served as Synod Candidates' Convenor in 3 Synods, attended numerous Conferences, and participated in various committees including Faith and Order, the PAC Media and Coms Fund, the Informal Tiriti Honouring Network and the Wesley Historical Society. I actively foster ecumenical relationships, having worked closely with Churches of Christ, Anglican, Baptist and Presbyterian colleagues. I am a member of the Auckland Synod Executive and am the Northern Region Convenor for the Synod.

Close family ties are shared with my adopted Tongan sister, Lesieli Kupu, and this has nurtured my appreciation of Tongan society and culture. Similarly, through ministry with the Birkenhead Methodist Ekalesia, I have been blessed to learn and share in many aspects of Fa'a Sāmoa. My many mentors included the late Sister Heeni Wharemaru who introduced me to Tūrangawaewae Marae, Sister Grace Clement, and Sister Lina Jones; Rev Morehu Te Whare who ordained me, Rev. Moke Couch and Rev. Alan Leadley who supported me in early years, and Rev. John Osborne who encouraged me to candidate for the ministry.

In the year 2000 my life took a new turn when I learnt to play the Celtic harp. Just as David played the harp and soothed King Saul in his distress, this interest has developed into a ministry of its own as I play and sing for many church and community groups, performing at street corners, retirement villages, weddings, funerals and hospital bedsides. I also conduct a large community choir, promote

NZ music, run a folk music club, teach, arrange and compose music. As a small singing bird, I endeavour to live out my faith in Christ with passion and compassion.

Married for 33 years to Geoff Allen, a writer, actor, and theatre director, we cherish our four adult sons - Rowyn, Beren, Morgan, and Aidan - and our golden retriever, Aster.

### **Pauline McKay**

Pauline was very active in the anti-apartheid movement and was the National Chairperson of HART during the 1981 Springbok Tour. In the early 1980's she began working for the YWCA of Aotearoa New Zealand, to begin with as the Young Women's Officer and then a National Co-Director. After which she became the Marketing Manager for the Waitangi Consultancy, which introduced Treaty of Waitangi principles to Pakeha New Zealand. Pauline then renewed her interest in Africa and African politics and became the Manager of the Africa Information Centre in Wellington.



In 1994 she moved to Geneva where she spent 15 years working for the World YWCA, World Council of Churches, and the World Health Organization (WHO). For all these organisations she organised international conferences, including the World Council of Churches General Assembly in Harare in 1998. From 2006 to 2008 she worked in the WHO Special Programme Research and Training in Tropical Diseases (TDR) in the Programme Training and Management team. Pauline's duties included the reorganisation of the human resources in line with the organisation's new structure and strategic direction.

Returning to New Zealand she joined Christian World Service (CWS) as National Director in February 2009. Pauline brought much experience of social justice action within New Zealand and the worldwide ecumenical movement as well as a background in health and development. She retired from CWS in 2021.

Pauline chaired the Council for International Development three times; she was a founder of the Council – it is the umbrella body for New Zealand Aid and Development Organisations.

She is the Chair of the Durham Street Methodist Church Parish Council and a Parish Steward. Pauline is a member of the Council of Conference and the Chair of the Methodist Publishing Board. Pauline has chaired the World Day of Prayer Aotearoa New Zealand National Committee since 2016 and other involvements include the United Nations Association and The Religious Diversity Centre.

## **Tau'ataina Tupou**



### **Ministry or Work Experiences:**

Tau'ataina Tupou is a dedicated and passionate leader within the Methodist Church of New Zealand, deeply rooted in his faith and committed to the mission and values of the church. Born in Tonga, with his father from the Ha'apai Islands and his mother from Va'vau'u, Taina arrived in New Zealand as a young child in 1981 and has since become an integral part of the Methodist community in Auckland.

Taina's journey in the Methodist Church began at the Ponsonby Methodist Church, where he was nurtured in faith, from Sunday School to youth work. His grandmother, who raised him in the church in Tonga, instilled in him strong Christian values and a practical faith that continues to guide his life. Taina's connection to the Ponsonby Methodist Church spans 41 years, where he has celebrated significant milestones, including meeting his wife and raising their daughter.

Taina's commitment to the church extends beyond his local congregation. He has been actively involved in the Auckland Manukau Parish, contributing to the establishment of IT systems and secretarial work, and has been exposed to the broader Methodist community through his work with Vahefonua Tonga. His first experience at the Methodist Conference was in 2003 in Wellington.

Taina is particularly passionate about mission, especially in the areas of education and health. In 2006, he joined the education and health committee of Vahefonua Tonga, where he played a key role in organizing expos with education providers. His commitment to supporting families led him to become involved with Siaola, giving practical help to parents and working with families as they navigate life's challenges. Currently he is serving as Board secretary.

Taina's leadership within the Methodist Church has continued to grow. He currently serves as the Secretary of Vahefonua Tonga, is a member of the Tauivi Strategy, convenes the Bicultural Subcommittee for Tauivi, has been part of the Council of Conference Review Group. His dedication to the church is evident in his ability to seize opportunities and make the most of them, always with a focus on connecting people and fostering relationships within the connexional church.

### **General Information:**

For Taina, the most rewarding aspect of his work is witnessing the joy and gratitude of those he helps, whether it's through Siaola's support of families or providing relief to those affected by natural disasters. He is driven by a passion for mission and a desire to link church strategies with the needs of people in the pews.

Taina believes that the Methodist Church's greatest asset is its people. He emphasizes the importance of ensuring that even the smallest congregations need to feel connected, and that relationships are at the heart of the church's mission. Influenced by the late Rev Kilifi Heimuli, who mentored him and strengthened his faith, and inspired by the life and teachings of Jesus, Taina is a leader who embodies the values of the Methodist Church and is committed to serving its people with humility and grace.

Taina's nomination for Vice President of the Methodist Church of New Zealand reflects his unwavering dedication to the church's mission, his leadership in fostering connections and relationships, and his passion for serving the community. His faith, shaped by the strong influence of his grandmother and his experiences within the church, continues to guide his work and inspire those around him.

## **Hiueni Nuku**

### **Ministry or Work Experiences:**

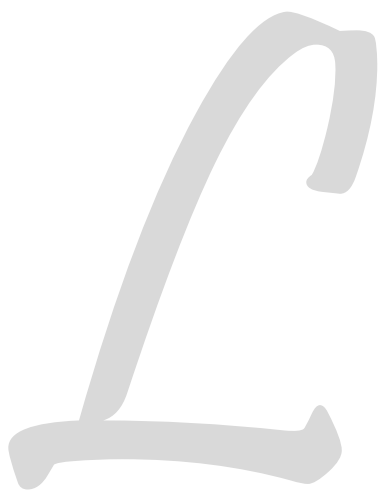
- 1984 – 1986 I was a teacher at Tupou College, teaching scriptures, accounting, bookkeeping and mathematics. Tupou College is a boy's boarding school of Free Wesleyan Church of Tonga.
- 1986 - 1988 I migrated to New Zealand when I was 24 years old and joined the Petone Multicultural Church, in Lower Hutt, Wellington. I was so blessed to continue my experience of the love of God in this new land at this church, combined with an English-speaking Congregation, Samoan Congregation and Tongan Congregation. I was appointed as a youth leader and worked closely with the Samoan Youth leader, and we established our first combined youth choir. A highlight from this was combining with our youth band and choir to lead services at hospitals and rest homes, bringing patients from different wards to the chapel and taking them back after services always touched my heart. Singing Christmas coral around the shopping Centre at Petone and around streets was so great ministry to our local community.
- 1990 I became a lay preacher for the Tongan Congregation
- 1991 I was asked by the Petone Multicultural church to attend the Methodist Conference in Dunedin as my first conference.
- 1992-1993 I was the Secretary for the Petone Tongan Congregation and also for the combined Upper Hutt Tongan Congregation, Petone Congregation, Tawa Union Tongan Congregation and Levin Tongan Congregation known as KUATA. I was also involved in the Wellington Synod Executive.
- 1994 - 1999 I was the Choir Master for the Tawa Union Church, Tongan Congregation and also joined the Wellington Male Voice Choir.
- 1999- 2002 Tutoring at the Niu Training Centre in Lower Hutt, supporting young Māori and Pacific between 16 to 17 years old who dropped out of school, giving them a second chance at success in education and to empower them to realise their full potential to have a better future.
- 2000-2006 I was the Steward for the Tongan Congregation at the Tawa Union Church, and a member of the Finance and Property Committee and represented this working group at the Tawa Union Church Council.
- 2007-2008 I was at the Trinity College, training for Ministry.
- 2009 I was stationed at Tawa Union Church for the Tongan Congregation. Not that long after I was stationed as a Parish Superintendent for the Lower Hutt Tongan Parish (Ututa'u).



### **General Information:**

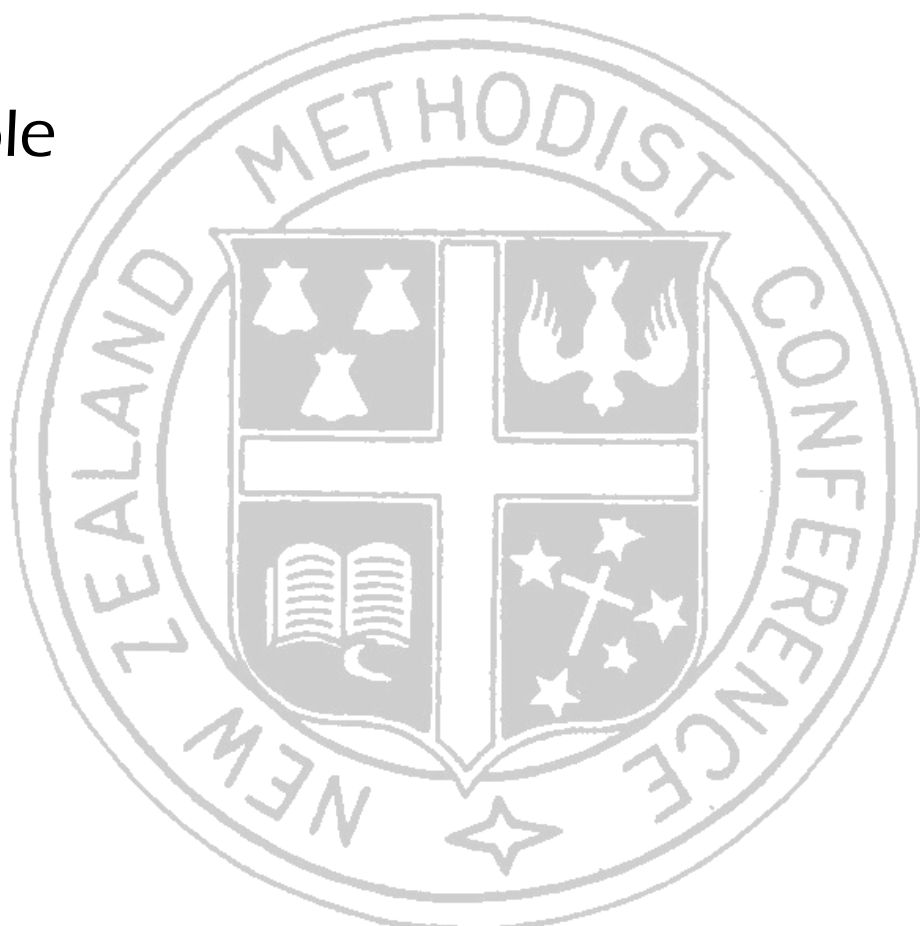
Hiueni has strong connections to the Pacific, Māori, Refugees and wider community across New Zealand through his involvements in a number of different community roles. For the last 18 years, Hiueni has managed a medical centre, Porirua Union and Community Health Service in Cannons Creek, Porirua. Alongside this, he also chairs the Wellington Tongan Leaders Council and is a Board Member for the Living Wage Movement Aotearoa New Zealand.

He has also recently completed his Ministerial appointment under the previous Government as a Board Member for the Pacific Business Trust. Hiueni is also a strong advocate for living a healthy lifestyle and enjoys keeping up a regular exercise schedule with his community in Porirua. Alongside this he also enjoys gardening and composting, singing, playing guitar, ukulele, harmonica, and is starting to learn the Saxophone.



# *Tributes to Deceased*

- Presbyters
- Minita-a-Iwi
- Deacons
- Lay People



## *Barbara Allan*

1945 - 2024

From her birth as Barbara Summers in July 1945 until her death in January 2024, Barbara stamped her own inimitable character on her life. Faced with recurrent bouts of rheumatic fever and many months in hospital during her early years, she emerged with her adamant will unbroken and a love of painting that would accompany her throughout her life.

After the birth of her first child, a doctor warned her against having more children due to a leaking heart valve. Defying this prognosis, Barbara bore nine more children, totalling ten- eight girls and two boys. Alongside raising her own children, she fostered many others, often those with special needs.

When her much older husband fell ill, she took on the responsibility of raising her children largely on her own.

Barbara's resilience and work ethic were legendary. Summer months saw her with a child strapped both front and back as she picked strawberries. She milked cows, worked the laundry at Te Whanau, served as a kitchen hand, laboured in sewing factories, foraged for food, grew vegetables, and sewed all the clothes for her family and others. From baby clothes to wedding gowns, all were crafted from patterns she drafted herself.

Her contributions extended beyond her family. Barbara made hundreds of toys and clothes for charity, volunteered at the marae and St Joseph's Catholic Church and School, where her children attended primary school. She remained deeply connected to her Catholic faith throughout her life, adding the Methodist tradition to her spiritual practice.

Following the end of her first marriage and with encouragement from the congregation of St John's Methodist Church in Levin, Barbara married Rev. Robert Allen. Their happy and fulfilling marriage spanned over 30 years until her death. Together, they mounted seven art exhibitions of their own work in the parishes they led, and Barbara ran painting classes in Woodville. Through joy and sorrow, sickness and health, Barbara created, cared, and uplifted those around her.

Barbara Allan was an inspiration, the one who, when traveling through the valley of tears, filled her water jar for the journey ahead. Having fought recurring cancers for over 20 years, Barbara Allen - wife, mother, carer, and doer of good - has now rested. Her legacy of resilience, creativity, and unwavering faith continues to inspire all who knew her.

## *David Heath Ansell*

1933 – 2024

David was a very competent parish minister and District Superintendent. Blessed with an even temperament, good people skills and plenty of common sense, not much phased him despite the widespread Waikato-Wairariki/Bay of Plenty District in which he spent the majority of his ministry with lots of testing challenges.

David's sense of humour and love of music also endeared him to many. He found relaxation and fulfilment in singing and playing the Tenor Horn. Encouraged by his musical father, David joined the Brass Band movement at the age of 13 and became a noted bandsman, touring with the NZ bands in 1970 and 1976. He also achieved distinction in competitions, and for 8 years was the conductor of the Hamilton Citizens Band.

From an early age, David exercised leadership in his local church and after becoming a lay preacher candidated for the ministry of the NZ Methodist Church.



Marriage to Shirley Senter was followed by the birth of their children Paul and Barbara. As a Methodist minister, David served the church with distinction in Kamo, Whakatane-Kawerau, Te Awamutu, Hamilton (Chartwell and Fairfield) and finally 11 years at Wesley church Tauranga.

In addition to 8 years as District Superintendent, David served on a number of national and regional church committees. A person of clear thinking, insight, and sensitivity, David offered a very effective pastoral, preaching and administrative ministry, and a boundless friendship to so many people.

During the course of his ministry, David's wider community interests included Marriage Guidance and Prisoners Aid in Whakatane-Kawerau and establishing the Community Advisory Bureau in Te Awamutu. He served on the Tauranga Hospital Chaplaincy Committee, was a member of the Tauranga City Band, and was made a Life Member of both the Local and National Alzheimers Society for his contribution on their Boards.

David and Shirley are remembered with great affection in many quarters of the church and among his family.

## *George Basil William Bell (Basil)*

1928 – 2024

Basil was born on 2<sup>nd</sup> February 1928 at Napier. Two years later, and just before the Napier earthquake), the family moved to Lower Hutt where Basil and his sister grew up. The family attended and was very involved in the Waiwhetu Methodist Church.

Basil was given the opportunity to become a Barber but after completing some training he felt this was not the career for him. In the mid-1950's he decided to enter the ministry and attended Trinity Theological College in Auckland. While on probation at Trinity Methodist Church in Palmerston North, he met Nancy. They married in January 1957 and after the honeymoon they set off to their first station, Bluff (it's there he developed his love of oysters).

From there they were stationed in Waitoa (Morrinsville circuit), Whakatane, Opononi in the Hokianga and Dargaville. After retiring to Palmerston North in 1989, Basil made himself available for supply positions in New Plymouth, Waitara and Marton. He also made himself available to take services in and around Palmerston North. While Basil and Nancy may not have necessarily chosen some of their allocated stations, they accepted the positions, committed themselves wholeheartedly, embraced the people and the communities and worked through the challenges. They had the privilege of being involved with the build of two new Church buildings (Bluff and Dargaville), navigating the beginning of a successful Methodist / Anglican Co-Operating Parish (Whakatane) and working very closely with the Māori people in the far North.

Basil had many interests over the years. As well as pigeon racing, he was a keen chess player (he attended a National Chess tournament and got 5<sup>th</sup> in his class). On his days off in Whakatane he enjoyed Kontiki fishing - fish was regularly on the family table. While living in Northland he developed a love of Bowls, he was very good and even won a trip to Australia. Basil had green fingers, everywhere he lived he had amazing vegetable gardens – tomatoes were his speciality.

After Nancy passed away in 1999 Basil met and married Betty. They had 23 wonderful years together until Betty passed in April 2023. Basil spent his final years at Olive Tree Retirement Village in Palmerston North until 7 June 2024, aged 96. A long life well lived!

# *Alan Bettany*

1940 – 2024

Alan Bettany was born in Palmerston North, in 1940, the 3rd of 4 children. In 1946 the family moved to Gate Pa, Tauranga, where they attended the Methodist Church. Along with Sunday school, Alan was also a member of the junior choir, and subsequently youth group/bible classes. He also developed an interest in sailing (member of Sea Scouts). And in teenage years attended Tauranga Boys College, where he took up road cycling, participating in a number of local competitions and practicing with rides on the Kaimai ranges. Alan was also a cadet in the Air Training Corps cadets.

Alan started his career as a clerk/teller with the National Bank of NZ in 1958 in Tauranga, later transferring to Rotorua. In 1962, Alan obtained a transfer to the head office of Government Life, in Wellington. Shortly after moving to Wellington, Alan met Lindsay again, (they had initially met at bible class camps) in a local church, rekindling a connection that would soon turn into a lifelong partnership. In 1965 they were married at St John's in Whakatane, by Rev William Bryant, embarking on a journey of love and devotion for next six decades.

In the years that followed, Alan and Lindsay welcomed three children into their lives: Rachel, Andrew, and Fiona. There was some more moving around the country with Alan's work – to Hamilton, Lower Hutt, and in 1972 to Tauranga again where Wesley Methodist church was their church. Alan became involved with church activities as a member of the choir, on the parish administration/committee, lay preaching, and many more activities to support the Church and congregation.

The family enjoyed much fellowship in the activities of church life, and many life-long friendships were forged with members of the church. In 1983, Alan obtained another transfer with Government Life, and the family moved from Tauranga to Hamilton, becoming active members of St John's Hamilton East parish. In keeping with his love of singing, along with his lifelong membership of various church choirs from an early age, Alan re-kindled and conducted the choir at St John's. The reforms of the 1980s saw Government Life become Tower Insurance. Around this time, Alan also completed a Business Studies diploma. Around 1989-1990 Alan took up a finance and administration role with the Hamilton Methodist Trust. In addition, Alan looked after the finances for a number of organisations, including the Tidd Foundation, DV Bryant Trust, and Tamahere Eventide Home. Alan continued to serve on many committees and was involved with parish activities.

In 1991, Alan served as the Vice President of the Methodist Church of NZ. Alan retired from his role with the Hamilton Methodist Trust in 2018, at 77 years of age. As we reflect on Alan's life, we see a man of honesty and trustworthiness. His humility was evidence in every interaction, always putting others before himself and his life-long commitment to the church and community was unwavering. He found strength and purpose in his faith, and it guided him in all he did.

It is known that he made a profound difference in many lives. But above all, Alan's love was his greatest gift to us all. He loved unconditionally, with a heart full of kindness and compassion. His devotion to Lindsay, his children, grandchildren, great-grandchildren, and to all those fortunate enough to know him, was boundless. In remembering Alan, we cherish a life well-lived, appreciate a lifetime of service, a heart well-loved, and a legacy that will continue to inspire us all. Though we mourn his passing, we celebrate his journey and the countless ways he enriched our lives. His spirit lives on in each of us, a testament to his love, his faith, and his unwavering commitment to helping others, and making the world a better place.

Rest in peace, Alan. You will be forever missed and eternally cherished.



# *Donald (Don) Falkland Biggs*

1952 – 2023

Born in Wellington in 1952, baptised in the Trinity Methodist Church in Newtown, with Free Church of Scotland (Falkland Island) connections on his father's side and Primitive Methodist connections on his mother's. In 1954 Don's parents moved to Carterton in the Wairarapa. Don attended Carterton primary school, as a foundation pupil at South End School Carterton and Kuranui College in Greytown where he was head student Librarian.

Don attended Carterton Methodist Church and Sunday School and St. David's Union when it was formed in his early teens. There he became a Sunday School teacher and occasional Local Preacher.

Don set the path for a life of service early in his life. He was eleven when he joined the Order of St John Youth Division, with public duty. He was on Ambulance duty from 14 years of age, with over 2500 ambulance call outs over many decades. Because of this Don had an encyclopaedic knowledge of the Wairarapa and a deep love for the region which helped shape him. He was to go on to receive the Grand Priors Award and National Ambulance qualifications to the highest level. While Director of Ambulance Services, Wellington-Wairarapa Region he was invested as a Serving Brother of the Order by the then Prior, Governor General Sir Michael Hardie Boys KStJ.

On leaving School Don trained as a primary school teacher at Wellington Education College. On graduation he returned to the Wairarapa to teach. It was during this time that Don responded to the Call to Ministry. At Trinity /St John's Don's cloister room was a centre of hospitality with endless cups of tea and coffee shared over three years.

While in Auckland, Don met Karene Woodfield. They were married in 1979 and formed a lively and effective Ministry partnership. Don was appointed as a Probationer to Blenheim Circuit in 1979, being Ordained in 1980. Son Andrew and daughter Elizabeth were born in Blenheim.

Further appointments were to Hornby in Christchurch and then to Don's 'Home Church' of St David's Carterton. This unusual move to one's home church proved to be very successful, Don serving for two 5-year terms.

At the conclusion of his time at St David's Don accepted a position in the Bible Ministries Department of Scripture Union. He commuted to Wellington from their Carterton home and enjoyed preaching and speaking in Churches and House Churches across the whole church. During this time, he also offered supply ministry to St Andrew's Union Featherston and St Andrew's Union Parish Greytown for a year in his 'spare time'.

A further Wairarapa appointment followed when he accepted a call to Landsdowne Presbyterian Church, Masterton.

In 2005 Don was appointed to Lynfield Community Church. For a person who was Methodist through and through, Don got much amusement of being the Vicar of Lynfield.

The next move was precipitated by Karene's appointment as Principal of Rangitikei College in Marton. Don was asked to provide supply ministry to Wanganui, which became a Stationed appointment the following year.

Don has served the Connexion in many ways: Synod assessor of Candidates, interim Moderator/Nominator, Secretary of Methodist Affirm, Chair of Wairarapa UDC/JRC, Moderator of the Presbytery of Wairarapa, Chair of Connexional Travel and Study Committee and member of the Board of Administration for 22 years with the final 4 years as Chair. As an avid reader with a retentive memory Don was a knowledgeable and careful participant and leader in these roles. He had a quiet sense of humour, an unflappable manner and an ability to encourage others in their gifting.

Christian camping was a big part of Don's and the family's life, in particular Scripture Union camps on Ponui Island. Don was an excellent organiser and very competent cook, able to produce meals for large numbers from a basic kitchen.

Sadly, Karene died in September 2020 after living with Cancer for just over a year. Don died just a few months after his own Cancer diagnosis in late 2023. We acknowledge Andrew and Elizabeth and their families and thank them for sharing their parents as they served Church and Community.

## *Frank Claridge*

*Died January 2024*

Frank Claridge was a true Philanthropist, that is, he was a person who made an active effort to promote human welfare, and he engaged in significantly valuable activity over and above his normal activities which created long-term beneficial effects particularly upon the fundraising profession. He was motivated by love. Love of God and Humankind.

Frank held significant leadership positions within the Methodist Church at national and Conference level, beginning in the 1950's in Wellington and continuing up until 2005 when he relinquished his tasks to become one of the first Charities Commissioners, after the passing of the Charities Act.

Some of the significant tasks he undertook were in the 1970's he was involved with the international Aid Agency CORSO working alongside the National Director, and he worked with the Education Division to assist them build an office building in Wellington.

After a move to Whanganui in the 1970's Frank became involved as Treasurer with the establishment of the Whanganui City Methodist Parish working in the parish team of parish stewards and ministers.

The move in the 1980's to Auckland in accountancy work and financial management was a major change for Frank and the family. Soon he moved to be the Finance Manager for The New Zealand Foundation for the Blind, giving valued service and taking care of a wide range of financial responsibilities.

From 1984 Frank was Treasurer to Trinity College Council. During which time he secured from the Trustees of the Fire Insurance Fund, a \$1,000,000 loan for student housing and worked with the College administrator to find, inspect and purchase houses. For his outstanding work on the Trinity College Council, Frank was made a Fellow of Trinity College Theological College.

Other Connexional Boards and Committees Frank served on were Board of Administration, General Purposes Trust Fund, Board of Ministry, Stipends Committee, Methodist Mission Northern Board, Financial Review Committee and others.

Frank was instrumental in mentoring lay people to assist them undertake financial responsibility in their parishes, giving his time generously and freely.

His gift and legacy to the Church is having helped the Church see that just because they are a charity and not for profit, this is not an excuse for unprofessional and sloppy financial practice. He provided robust critique and was never afraid to ask the hard questions. He gave his time unstintingly to anyone who asked for his help.

Frank was a JP for 42 years being work he enjoyed for its careful thoroughness, which he continued as long as he could in his retirement, and then he became a Marriage Celebrant

Frank's generosity of time and skill has been greatly influential in shaping the now very business-like and professional administrative and financial systems of the Methodist Church.

Frank served our Methodist Church well and graciously.  
Well done, good and faithful servant.

# *Dianne Muriel Cloughton*

1948 – 2024

Dianne Muriel Lloyd grew up in a strongly Methodist Family, and wherever the family lived they became involved in the local Methodist Church. At the age of six Dianne wanted to become a Missionary. She was able to fulfil this dream 16 years later when, in 1970, Dianne spent a year teaching in Papua New Guinea as part of the Methodist Church's Order of St Stephens. Dianne was the 99<sup>th</sup> person under this Order to give a year's voluntary service.

Missions remained a life-long passion for Dianne and a significant part of her involvement in the North Canterbury District Methodist Women's Fellowship from 1988. Over her long involvement in the Methodist Women's Fellowship, at Parish, District, and National levels, Dianne held many different responsibilities, culminating in her becoming the National President for the Methodist Women's Fellowship from 2016 to 2018.

Family was always important for Dianne, and she was always a strong supporter and encourager of her two children, John and Sharron, especially after her marriage to their father, Allan Pearce, ended.

Dianne's involvement in the Methodist Women's Fellowship included being a representative to the local Methodist Synod and to the Christchurch Branch of the National Council of Women, and also attending annual Methodist Church Conferences. Her Women's Fellowship involvement also led Dianne to become a member of the Smethurst Trust Fund.

In 2016 Dianne attended the World Federation of Methodist and Uniting Church Women 'World Assembly' in Houston, which enabled Dianne to also fulfil another life-long dream, to visit Graceland, the home of her teenage crush, Elvis Presley. And in 2019 Dianne joined the New Zealand Presbyterian Delegation to the United Nations Consultation on the Status of Women. In 2021 Dianne completed the required study and practice to become a registered Lay Preacher, which saw her take services in a number of Churches within Canterbury. Dianne, along with her second husband Graham Cloughton, was actively involved in the Methodist Church Journey's End campsite and on the Committee. In 2021 Dianne took over the role of Chair of that Committee on behalf of the Methodist Synod.

Dianne started attending Girls' Brigade, probably as a 5-year-old, and this became a life-long commitment with her completing 46 years of leadership when she finally stepped down in April this year. For over two decades Dianne was involved in Bible in Schools, which later became the Churches Education Commission, only ending this involvement when the structure changed. Dianne lived each day to the full, taking every opportunity that was offered to her, and creating many herself. As well as loving and supporting her family, Dianne relished her church connections and commitments. Being involved was very important to Dianne, right up until she could do it no longer. Dianne leaves a gap in the life of the church. We celebrate a life lived in faithfulness to God with whom she had a real and present relationship. We thank God for this life well lived.

## *Ashley Ian Corlett*

1941 - 2023

Ashley came into the life of the Stratford Methodist Church when he met, courted and eventually married June Dick, a strong member of the parish youth group.

A stud Jersey farmer by background, Ashley first tested his call to ministry in 1964 at the School for Christian Workers at Trinity Methodist Theological College before candidating in 1966.

After training Ashley served the church in Te Aroha on a supply ministry for 3 months before undertaking a full propationary appointment at Kohukohu, Northland during which he also completed a Licentiate of Theology Diploma.

Following ordination, Ashley was stationed to Taumaranui with the added responsibility to supervise the Ohura Circuit. During 1973-4 a chaplaincy was established at Ohura Prison and given the close relationship between the parish and prison it opened up the possibility for Ashley of combining parish and Probationary Service employment, particularly as sustaining a full time paid ministry in Taumaranui was becoming difficult.

When Taumaranui Methodist & Presbyterian parishes combined and could only afford one minister, Ashley volunteered to be a non stipendiary minister alongside his Presbyterian colleague.

Ashley then became a Probation Officer in Taumaranui and similarly in Auckland when June and he bought land on Waiheke Island where they continued to live.

All together, Ashley served as a Probation Officer for 26 years; a community facing ministry which enabled him to touch many lives and offer practical ministry in the footsteps of the Christ, Ashley continued to serve.

Methodists on Waiheke had reciprocal membership rights in the Island's Anglican parish where Ashley continued to take services for some time.

Ashley's wife June died in September 2017 and Ashley in November 2023.

They are survived by children and partners Erica & Brendon, Rachel & Michael, Gillian & Ron, Roger & Lauren & their families.

## *Cliff Couch*

*Died April 2024*

Cliff Couch passed away on Monday 8 April. He passed away very peacefully, with minimal suffering.

Cliff was a beloved figure in the Methodist Church, known nationally for his decade of service from 1961 as Associate Director (Youth) in the Christian Education Division. His dedication extended further as he served for many years as the Secretary of the Wellington District Synod.

Even after his retirement, Cliff's commitment to the church did not wane. In August 1984, he volunteered his time and expertise to the Methodist Education Department as a Resource and Research Assistant, continuing to support the church's mission and educational efforts.

Cliff's legacy is one of dedication, service, and unwavering faith. His contributions have left an indelible mark on the Methodist community and beyond.

Te Hāhi extends its deepest sympathies to his son Warrick, who resides in Melbourne, and the entire Couch family. We are profoundly grateful for the service and devotion Cliff has given to the church.

May Cliff Couch rest in peace, and may his memory be a blessing to all who knew him.

## *Harvey Dalton*

1939 – 2024

Robert Harvey Dalton (Deacon Harvey) passed away on 28th March 2024; aged 84 years. He was the dearly loved husband of Mary Ann, and a much-loved Dad and Grandpa. As family was an integral part of Harvey's life, and to keep family connections, he spent the majority of his life in Thames.

He was born in 1939 and spent his early life on his grandparents' farm. His initial career was 33 years within the Post Office, including 20 as a welfare officer. He knew almost all the community so, when he felt called to ordained ministry as a deacon, he already had a sound network to work from, following his training and Ordination in 1991. The Methodist church, as well as Co-operating parishes, are grateful for Harvey's ministry and the many people he touched in his community. Harvey had a number of special interests including music, especially the church organ. He established the Thames Organ Club. Memories will be with many brides who have walked into the church to a magnificent rendition of their choice of music, or a grieving family taking solace in a special piece playing at the end of a funeral service. He has been described as a true servant and a special friend to many.

Another of his special gifts was his pastoral care of returned servicemen and women, as well as taking on several local and national chaplaincy roles, including his work as an Army Chaplain. Harvey had a special gift for funerals, and as a funeral celebrant was very proud that he led over 1600 funerals, within Thames and surrounding districts, where he showed warmth and compassion for such occasions in delivering obituaries of wonderful depth.

The church gives thanks for Harvey's commitment to his ministry. And the special care and support he offered to many in the sad times of their lives. We are grateful that his wife MaryAnn, his 2 daughters and their extended family were able to allow Harvey to work for his church. He has been described as one of the last few remaining Thames Methodist icons.

He was admired for his work in trying to get New Zealand recognition for the brave, amazing work of New Zealand born Nancy Wake, "The White Mouse", as the Gestapo in WWII called her. Nancy had been recognised at the highest level by other countries, but not by New Zealand. Harvey will be sorely missed by not only his family, but also by the wider community.

Rest in Peace.

## *Elaine Dell*

1945 - 2023

Elaine Dell, sister of the late Rua Rakena and for many years a stalwart of Te Taha Māori, Ōtautahi Rohe, was born into Methodism and her whakapapa linked her to Mangamuka in the North and Rāpaki in the South.

The youngest of nine children, Elaine was born in Hawera to Rev. Rakena Piripi Rakena and Sarah Te Wahine (nee Couch) Rakena. After Rev. Rakena's death in 1954 Sarah relocated with her youngest children back to her beloved Rāpaki, where Elaine attended Rāpaki Native School for a time. She spent the later teenage years and early adult life residing in central Ōtautahi. There she met and married Ronald Dell, her husband of 56 years and raised their children Kirsten, Jason, and Janina.

A loving nana to 12 grandchildren and 5 great-grandchildren, she followed their achievements and activities with great interest and pride. Elaine and Ron spent the last 25 years of her life on the pā in Rāpaki where she dedicated a lot of time and energy to marae business and hapū life. For many she was the holder and sharer of whakapapa and history, she knew who everyone was and how they were connected. Elaine passed away at home and her final resting place is in the whānau urupā at Rāpaki near her late sister Sarah Tahere, wife of the late Rev. Wati Tahere. Survived by her husband Ron, their children, grandchildren, and great grandchildren, she is dearly missed. Though you may no longer be here with us, your spirit lives on in us, guiding us with the love you gave so freely.

Elaine worked tirelessly for the church, and she represented Te Taha Māori well, serving on several Connexional Boards and Committees; the Administration Board from 1987 to 1993, the Council of Conference, 1994 to 1999 and she served as the Liaison Person for Otautahi Rohe for many years. As a Council of Elders member Elaine was instrumental in training and keeping oversight of not only new 'Elders', but also new Taha Māori members on the Council of Conference. In the 1990s Elaine served on the Bicultural Committees up until their disbandment and was a helpful resource for the local Christchurch parishes and Synod. She was a long-standing member of Te Taha Māori Hui Pōari representing Otautahi Rohe in that space.

Elaine was known for her quiet but discerning manner, appreciated by all who served with her on these various committees. Long after she retired local members in Christchurch kept in touch and sought her advice when no-one else could help. Elaine always would. The institutional memory that she retained was invaluable to those who came after her.

Elaine, you have been a good and faithful servant! Go in peace and rest safe in the arms of the Lord. Koutou ngā mate, haere mai, haere, haere atu ki te āiotanga o te Atua, kua tūtuki pai i āu mahi i runga i te whenua, moe mārie!

## *Dorothy Drew*

1927 – 2023

Dorothy was Vice President and Liaison Officer of Ruth Silverstone's North Canterbury National Methodist Women's Fellowship Executive 1992 – 1994. During this time, she visited 16 of the 18 MWF Districts with Ruth, and at times other Executive members, especially in the South Island when visits were made by car. Dorothy broke her leg during one of those years — maybe that was why she missed out on two Districts! As a "word-smith" of faith Dorothy wrote a number of playlets, devotional talks and prayers for use at District MWF gatherings around the country and for Conventions. A collection of her work, 'Prayers for all Seasons', was published in 2022.

Dorothy became a member of the North Canterbury MWF District Executive Committee in 1989 and held the office of Vice President from 1992 – 1994. From 2012 until 2018 Dorothy represented MWF on Church Women United Christchurch.

Dorothy was a very valued and regular member of the Chaplaincy team at Wesley Care. She worked closely with Lorraine Reid during Lorraine's time as Chaplain. Dorothy often took the service herself and was invaluable in assisting with the bigger services at Easter and Christmas. Dorothy's quiet and gentle manner made her a very welcome visitor for residents where she had many friends.

For most of her working life Dorothy was employed in the Telegraph Department of the Post Office and in the latter years was the Post Office Welfare Officer. Settling after a time of overseas travel, including 3 years in Rhodesia (now Zimbabwe), Durham Street became Dorothy's church base for over 60 years.

In the early years she made a major contribution to the church's businesswomen's group, Good Companions, serving for a lengthy period as Secretary and ultimately President. Further extensive church activities included serving as a member and Secretary of the Parish Council and Convenor of the children's Learning and Sharing programme. After returning from a Wesley Heritage tour in 1989, Dorothy was elected a Parish Steward. During that year she accepted the invitation to be a

Methodist representative on the Board of the Interchurch Trade and Industry Mission (ITIM) which was responsible for placing chaplains in workplaces. She served in that role for seven years.

Involvement in community volunteer work was always important to Dorothy. For fifteen years she acted as a volunteer for the Foundation for the Blind. Another activity she found mentally stimulating and an avenue for keeping fit was being a Walking Guide for the Personal Guiding Service Christchurch which she did for 10 years until the age of eighty-two years. She was an active member of the Christchurch Branch of the Cornish Association.

Dorothy always acknowledged the part that her parents had played in sowing the seeds of faith and shaping the person she was from birth and throughout the seasons of her life.

The passion for life that was Dorothy created communities wherever she was present. Her memory as legacy will be remembered.

A woman of deep faith, we give thanks to God for her rich and full life.

## *Brian Robert Joseph Eagle*

1944 – 2024

Brian was initially brought up at Waitarere, the 2<sup>nd</sup> of six children. The family moved onto a dairy farm at Makerua, north of Shannon during Brian's high school years, which were all spent at Horowhenua College, Levin. At school he enjoyed rugby and was captain of the 2<sup>nd</sup> XV.

An early mentor was Mrs. Fletcher, a Sunday School teacher at Levin Presbyterian Church. The story of Robin Hood had an equal impact, grabbing Brian's imagination and fostering within him an early yearning for justice in the world.

Brian's first three years of working were at the Commercial Bank of Australia. But in 1966 he entered Trinity College in Auckland, to train for the Methodist ministry; a fulfillment of aspirations that began when he was 15.

A variety of movements were prominent in the Church during those years which had life-long impacts on Brian and his ever-evolving thinking and practice of ministry and way of life. They included: "The Death of God" theology, the Charismatic Movement, the writings of J.A.T Robinson especially "Honest to God" and the trial of Professor Lloyd Geering. There was also the influence of Pastoral Psychology led by Dr Williams, and the development of Lifeline in New Zealand. A book which became informative for Brian was "Prayer in the Secular City" by Douglas Rhymes, which nurtured the concept of prayer being an all-life activity.

Brian met Judith early in his third year of training and they married on 17<sup>th</sup> May 1969 during his first appointment in Te Kuiti where he was the last resident Methodist Minister. They next moved to Tokoroa for three years where Tania was born, Paul adopted, and Aaron was born.

The Christchurch Central Mission/Durham St was the next appointment, for another three years, and where Judith and Brian adopted the final addition to their family, Rua. The family moved to Brian's next appointment at Dominion Rd Methodist Church in the Balmoral/Roskill Circuit but after two years Brian was moved to Wesley Church in the same parish where they stayed for five years.

Brian's enthusiasm for community facing & ecumenical ministry continued to blossom on the next move to Wellington South/Lyall Bay Union parish. He also took up Methodist Chaplaincy at Wellington Hospital, the Hospice, and the Catholic Hospital in Newtown. This was seven years before Brian began a part-time field worker's position with the Conference of Churches of Aotearoa and was also on the Enabling Team of Te Taha Māori. A major mentor for Brian's life and ministry has been Rev Ruawai Rakena and Brian particularly remembered his message: "Don't tell me, show me."

Brian moved to Rotorua, continuing with Te Taha Māori as well as being a part-time Community Worker with Mokoia Community Association – East Side. It was during his 7<sup>th</sup> year with Te Taha Māori, age 55, he underwent a liver transplant in September 1999.

After recovering Brian was appointed to Rotorua Methodist Parish for nine and a half years. He

and Judith then went to the Central Norfolk Circuit in the UK for two years. Upon their return Brian ministered in the Te Puke/Mt Maunganui Parish for two and a half years before retiring to Rotorua at the beginning of 2014, after 45 years in ministry.

Brian will be remembered as a passionate, adventurous leader with a deep fervour for social justice and change for the oppressed. Worship and devotional practices were progressive and challenging. He drew together politicians, planners, and change-makers with ordinary, everyday people to bring about lively debate, positive activities, and real-life improvement.

Brian did not restrict his ministry to church members and consistently touched the lives of many rights across the communities in which he lived and worked.

He was delighted that he and Judith were able to successfully instill ongoing social justice values in the lives of their four children.

Brian had a good sense of humour and enjoyed a life of colour and difference.

He had a powerful intellect and was always thinking about and exploring the outermost edges of theology, right up until his last few days. Brian was unconvinced of the supernatural and spoke of Love and Grace as the most important concepts of his faith.

May the fruits of Rev Brian Eagle's ministry and life continue to bless others.

## *Loyal Joseph Gibson*

1927 – 2024

Loyal Gibson was born in Cheviot, North Canterbury in 1927. He was the oldest child of Leonard Murray Gibson & Harriet Honor (nee Dickens). His ancestral lines Gibson, Dickens, Land, Pollinger all connected back to England.

His great grandfather Henry Pollinger was a Methodist minister in England. His uncle Charles Dickens was a Methodist minister in New Zealand, and his youngest brother Roger also became an ordained Methodist minister.

He grew up in Cheviot on a farm in his early childhood, and then Christchurch. As a teenager he became active in the Woolston Methodist Bible class where he met June. They both became involved also in the wider North Canterbury Bible Class movement. He candidated for ministry from Woolston Methodist Church.

In 1948 he was engaged to June, and in 1949 began his training for ministry at Trinity College.

In late 1951, having completed his training, he went to Cromwell as a 'Student Supply minister'. Church rules were stretched so that he and June could marry a few months later at Woolston Methodist Church. He then became a 'probationary minister' in Cromwell until the end of 1954.

Loyal and June had three children – Dawn, Mark and Ross, and in the 1970's, as a teenager, Bronwen also became a member of the family.

Following Cromwell his ministry appointments were:

Greendale 1955-59

Waimea-Richmond 1960-66

Palmerston North/Trinity 1967-74

Education Division based in Tāmaki Makaurau 1975-81

Hawera & Manawatu-Whanganui-Taranaki Synod Superintendent 1982-84

Wellspring lay training centre director 1985-88

A feature of his ministry in all appointments were his practical skills developing new facilities, growing or fixing things. This included various new church buildings and parsonages, a district campsite and the Wellspring complex in Auckland.



Christian Education, spiritual formation and lay ministry training were his biggest passions in ministry. In each appointment he left his mark in this vital area of church life. In the Nelson district he led the development of Camp Snowden. He was instrumental in reviving the Methodist Youth Conferences, and also became a leader in the Human Group Life Laboratory movement in the 1970's.

At the 1979 Methodist Conference he became President Elect and served as President during 1981. It was a hard year to be in leadership with the Springbok Tour dominating church and nation. While President he attended the World Methodist Conference in Honolulu.

He served in many other districts and connexional roles during his ministry, including as Synod Superintendent.

His retirement years were largely back on a family farm near Palmerston North, where his passion for growing and fixing things was given free reign. This extended to becoming the chief fix-it man for the Manawatu Methodist social service centre op shops. During retirement time with family became an increasing focus for he and June with their many grandchildren. They were both deeply involved in the life of the Palmerston North Broadway Methodist parish for over thirty years. This included several years in the role of supply minister. Loyal also supported June with her diaconal ministry.

Even into his last years he continued to wrestle with the challenge to articulate a theology that was contemporary and that could address the deep issues of our day in a transformative way.

When June died in 2022, he moved to Whanganui to live with family, and then to Christchurch where he lived at Wesley Care.

He died surrounded by family on February 29, 2024, aged 96.

## *Barbara Halliwell*

*Died July 2024*

Barbara passed away on Saturday, 6 July 2024. Barbara's life was a testament to dedication, compassion, and service, both to her faith and to her community.

Barbara was a trailblazer within the Methodist Church of New Zealand, becoming the first lay woman to serve as Co-Superintendent in the Wellington Synod. Her leadership, which spanned from 1997 to 2000, was marked by her unwavering commitment and her collaborative spirit.

She was a dedicated member of Trinity Union Parish, where she took on various leadership roles, including the important task of guiding and nurturing young minds in Sunday School. Barbara also represented the Methodist Church at the Conference of Churches in Aotearoa New Zealand (CCANZ) meetings, further demonstrating her devotion to ecumenical work and interfaith dialogue.

Beyond her church responsibilities, Barbara was deeply involved in community service. Her passion for helping others extended to her work with Victim Support in Wellington, where she served tirelessly, offering comfort and assistance to those in their most vulnerable moments.

Barbara's professional life as a teacher showcased her dedication to education and nurturing the potential of young people. Her caring nature, her compassion, and her selflessness were evident in all aspects of her life, making her a beacon of hope and kindness to everyone who knew her.

Barbara was cherished by her family, who will feel her loss most profoundly. She was the beloved wife, companion, and best friend of Thiers for nearly 59 years, a devoted mother and mother-in-law and a loving nana. Her dedication to her family was as strong as her commitment to her community, and she balanced these roles with grace and love.

We celebrate Barbara's life - a life lived in service to others, filled with love, faith, and unwavering dedication. Her legacy will continue to inspire all who had the privilege of knowing her. We extend our deepest sympathies to her family and friends, holding them in our thoughts and prayers.

Rest in peace, Barbara. Your light will continue to shine in our hearts.

## *Margaret Hammond*

1929 – 2024

Margaret Hammond grew up in Northern Ireland, she trained as a Registered Nurse and a Midwife. Margaret and her late husband George married when George had completed his training to become a Methodist Minister.

As newlyweds they travelled to Jamaica where they lived for 11 years. It was not possible for Margaret to work there as a trained nurse, but she assisted as needed to the local families.

Their daughter Cherith (Cherry) was born in Jamaica, Margaret home-schooled Cherry until she was 8 years old when they returned to Ireland. They transferred to New Zealand and in each of the 3 parishes where they were stationed Margaret was well known for her gift of hospitality. Margaret enjoyed involvement with the Girls Brigade and became involved as a leader.

On retirement they moved to Hamilton and worshipped at St Francis CV parish. Margaret always spoke of her commitment to support George her husband. They chose to move into Tamahere Eventide village, which they enjoyed. After the death of George, Margaret continued regular attendance at St. Francis with friends taking her. She also attended the services at Wesley chapel, in the village.

Margaret kept her independence and her gift of hospitality; in recent years she lived in the Harakeke apartments. Recently her health needs changed, and she needed full-time care. Margaret moved into Atawhai Assisi.

Margaret died peacefully on 6<sup>th</sup> August, gently and quietly as she had lived for almost 96 years.

## *Roger Joseph Edward Hey*

1943 – 2024

The Reverend Roger Hey, much loved husband of Kathy and father of Graham and Cate, grandfather to Kayin and Molly, died peacefully in the early hours of Monday 15<sup>th</sup> July at the Edmund Hillary Retirement Village in Auckland. Roger had bravely battled Parkinson's disease for more than twenty years.

Roger trained at Trinity College in the 1960s and went on to serve the Church in parish ministry at Waipawa-Waipukerau; Greenmeadows in Napier; the Glenfield Cooperating parish in Auckland, and the Avondale Presbyterian Church, before transitioning to hospital chaplaincy. As a hospital chaplain Roger gave twelve years of dedicated service to both patients and staff in the challenging environment of Oakley and Carrington Psychiatric Hospitals. Following this Roger returned to parish ministry concluding his period of full-time ministry by serving four churches in the Conisbrough area of Doncaster in England. Wherever Roger served his thoughtful and compassionate ministry was appreciated by many.

Roger's ministry moved beyond the bounds of both the traditional parish and hospital chaplaincy when he responded to an invitation to become the chaplain to the Henderson Returned Services Association. This was significant as Roger made it clear that he was a conscientious objector. The RSA accepted that. Later he served as chaplain to the Mt Wellington/Panmure RSA, assisting in ANZAC day services, being there in 2001 when the tragic triple murders took place, and supporting an employee who had been injured during a robbery. As a sign of their appreciation the RSA responded to Roger's chaplaincy by making him an "Honorary Life Member" in 2002.

Following his retirement from full-time ministry Roger and Kathy moved to Tauranga where they spent some eleven years. While there, although he had already been diagnosed as having Parkinson's, Roger delighted in tending a fine garden, hosting friends, sharing produce particularly avocados, and being part of the Wesley, Tauranga, congregation. In addition, Roger who supported the ideals of the United Nations, became the inaugural president of the Tauranga

branch and subsequently a vice president.

Roger had many gifts but two deserve special mention here. One was his ability to stop and engage in conversation with anyone, anywhere. Another was his fine musical talent. His piano playing delighted many. These gifts enriched his ministry and his friendships down through the years.

During the last nine years of his life Roger and Kathy lived at Edmund Hillary, shared in the life of St Lukes Presbyterian Church, and enjoyed contact with family and friends.

A Service of Thanksgiving for Roger's life was held at St Luke's Presbyterian Church, Remuera, on Thursday 18<sup>th</sup> July 2024.

## *Beverley June Higham (June)*

1933 – 2024

Deacon June Higham's story is one of a lifetime of energetic and committed service to both church and community. Her deep faith and creative spirit gave her the determination to pursue a lifelong ministry.

Born in 1933, her family was deeply involved in the life of the church. She became a Bible Class leader and a Lieutenant in the Girl's Brigade. June's musical ministry began as a church organist at Papakura Methodist Church at 15 years of age.

After her marriage to Murray in 1955, they moved to a farm near Te Awamutu. Although busy bringing up six children and helping on the farm where needed, June was very involved in both church and community activities.

She was a member of the Parish Ministry Team and member of Parish Council for many years, including several terms as a Parish Steward. She was an organist, pianist, choir leader, and worship leader. (Combined, her service as organist at both Papakura and Te Awamutu totaled an astonishing 76 years!) She was very involved in Pastoral Care including co-convenor, worship committee member, hospitality co-convenor, and MWF member including local President for several years. She also helped set up the Te Awamutu Toy Library.

**Diaconate:** June was accepted as a candidate for the Diaconate in 1982 and was ordained in 1985. In 1982 she began a ministry with visually impaired people in Te Awamutu through the RNZ Foundation for the Blind. She also worked as a Family Supporter for Hospice for 12 years. She was part of the ADARDS Support Group Te Awamutu Branch for Alzheimer's Disease sufferers and their families and became President/Co-ordinator of the group. She also became activities co-ordinator at a local Rest Home.

June became a funeral celebrant in 1997 and over a period of 24 years offered a significant community funeral ministry. She was a member of the National Association for Loss and Grief. Although she officially retired from active Diaconate ministry in 1998, she didn't stop doing what she was doing.

**Service to the wider Church:** June was Secretary for Waikato-Bay of Plenty (now Waiariki) Synod for 7 years. She was part of the District Superintendency team over 4 years (the first woman to do so).

At Connexional level June was a member of the Committee on Ministry. She was also a founding member and convenor of the Deacon Task Group (now known as the Diaconate Task Group) which was formed in 1990. She was on the General Purposes and Stationing committees for 4 years, and a member of the Conference Local Arrangements committee.

**Tamahere Eventide Home:** June was a member of the Tamahere Eventide Home Board for 3 or 4 years, and on retirement from that in 1998 she became their Chaplain until 2005, a role she loved.

**Community Service:** June's contribution to the community included being a member of the Parawera Women's Division of Federated Farmers for many years including time as president.

She was a member of Inner Wheel (Kihikihi Rotary) for three years. In 1993 she was named a Paul Harris Fellow by Kihikihi Rotary Club for her service to the community.

June was an extremely talented musician – organist, pianist, and singer; and throughout her life used her musical skills both in the church and community.

June began her association with TALOS (Te Awamutu Light Operatic Society) in 1975, participating in many shows as pianist and Musical Director, and sometimes on stage. After 40 years of involvement, she was awarded Life Membership.

June accompanied brass band soloists from 1970 for over 40 years regularly participating in National championships and local competitions. This involved travelling all over New Zealand and to Australia a couple of times. She was awarded National Brass Accompanist of the Year in 2006.

June was a member of the Rosetown Choristers for 17 years as a singer and accompanist. On two occasions she played the organ for the TVNZ 'Praise Be' programmes recorded in the Te Awamutu Anglican Church.

June continued to be actively involved in church life until her death on 1 July 2024.

Deeply loved, deeply missed.

## *Margaret Kathleen Inglis*

1942 – 2024

Margaret was born in Dunedin in April 1942 and spent the first part of her life in Oamaru, attending Waitaki Girls School and worshipping at the local Anglican Church. On leaving school she was employed by the local council.

Margaret moved to Christchurch in her twenties and worked as a secretary in the Radiology Department at Christchurch Hospital.

When she and James married, they lived in Estuary Road and attended New Brighton Union Parish Church where Margaret was later baptized into the Methodist Church. They became involved in all aspects of church life including working at Journey's End Campsite with the Buxton family.

Margaret was a qualified singing teacher and a member of the South New Brighton Choral Society where she was part of a trio with her friends Barbara and Marcia who regularly performed at local functions.

Margaret felt called to become a local preacher and studied by correspondence through Bible College whilst also taking care of her young family and being involved in lots of local activities.

In 1994 Margaret joined Linwood Avenue Union Church when she moved to live in Tilford Street, and very quickly joined in all that was happening. Around this time, she also qualified as a local preacher and became a member of the Methodist Lay Preachers Association. She was very well thought of and appreciated as a preacher in all the churches she visited and was for a time the secretary of the Association and also the President. Margaret was a great encourager of Lay Preachers and Lay Worship teams. Sadly, ill health over the past few years forced her to give up something that she really loved doing.

Naturally she was part of the singing group for worship at L.A.U.C. and was called upon regularly as a soloist for special occasions. She formed a Sewing Group where she taught all kinds of stitching to the ladies. She could do marvelous things with a needle and thread.

For several years Margaret worked in the church office on Tuesday mornings as a volunteer, served on the Parish Council and was the representative at Methodist Synod. She hosted the monthly Prayer Meetings and was also part of the Pastoral Care Team.

Margaret was a great example of a truly Christian person and a caring loyal and generous friend to many. She leaves behind her son Andrew.

## *Colin George Jamieson*

1935 – 2023

Colin Jamieson (Dip R.E. [Melb.]) heard the call to ministry as a small child sitting in the sun reading the text of Matthew 28: 18-20. on the church steps in Wairoa, Hawkes Bay. His Methodist heritage was built on in Opawa and St John's Church, Nelson, where he met and married Glenda whose strong faith, nursing skills and practical wisdom gave a significant dimension to his ministry.

After studying Fine Arts and then teaching he offered for the ministry from Opunake. This led to an appointment to Springlands. Blenheim, as a Home Missionary (possibly the last such appointment). From there he entered Trinity College and served as a probationer in North Hokianga and was ordained at the New Plymouth Conference in 1968.

Colin spent seven years as an Industrial Chaplain to the N.Z. Fire Service. His special interest areas and his deep ecumenical commitment was reflected in his ministry in the Buller Union Parish where he played a major role in structuring the West Coast Union District Council. Then followed nine years in Mosgiel as the Superintendent of the Dunedin South Circuit and was instrumental in the incorporation of the Dunedin Churches with the Mission. Colin's creative and artistic gifts informed his spirituality, and these were effectively used in the conduct of worship. His sensitivity to people and counselling skills were a welcome feature of his ministry in church and community.

He studied overseas and shared in numerous international conferences, including the Bossey Ecumenical Institute, World Conference on Art, Architecture and Religion (Jerusalem), the Oxford Institute of Methodist Theological Studies on Spirituality, and the Consultation on Christian Art in Asia (Bali). He also founded the Christians Arts Organisation.

He felt called by God to leave the employment of the church to work as the Adviser to the Community Mental Health Service of the Canterbury Hospital Board to develop Community Support networks and provide promotional and educational services in Mental Health.

He established the College for Creativity in Aotearoa (N Z) Ltd and was a long-standing member of Theonet – a monthly Christchurch based theological talk fest and briefly convened this group until it wound up. His creative and artistic gifts enabled him to minister to many who sought spirituality but unable to find meaningful connection in the traditional churches.

He was still engaged with his contemporaries in the Central South Island Synod right till the end. His wisdom, compassion and caring presence will be missed by many.

We give thanks for his ministry and his life amongst us.

## *Audrey Winifred Jarvis*

*Died January 2024*

Dr Audrey Jarvis died at the age of 89 on Monday 22<sup>nd</sup> January 2024 at Julia Wallace Rest Home, Palmerston North.

Born in Melbourne, Australia, she married Dr Brion Jarvis, and after they moved to Palmerston North, NZ in the 1960s they lived the rest of their lives here.

In her life Audrey achieved academic success, typified by an International Dairy Science Aware, which recognised her accomplishments in Research Aid. Her developments in the fields of chemistry, biochemistry, microbiology, dairy technology and engineering pertaining to the Dairy Foods industries. This background led to her being the Methodist Church of New Zealand representative on the NZ Inter-Church Bio Ethics committee for many years, becoming its

chairperson.

A long-time member of Rangitikei Manawatu Methodist Parish, a contributor to Synod, and Conference Audrey's legacy is one of tireless dedication, transformative leadership, and unwavering commitment particularly to the advancement of women's rights and community welfare.

She was a member of the 'Let the Children Live' group and the Public Questions Group at Broadway Palmerston North, she became the Methodist Church delegate to the Manawatu Branch of the National Council of Women to name but a few.

Alongside this she cared for her mother, her husband, her children, her grandchildren, her great-grandchildren. She had a concern for others and took on leadership roles which significantly helped and supported others and made a significant and knowledgeable contribution to society.

She was a woman with remarkable leadership skills. As President of the NCW she led a courageous campaign against the clothing firm Cotton On, which was selling inappropriate children's tee shirts. Audrey and her fellow Branch members made a powerful statement by cutting up the offensive tee shirts outside the store and explaining their actions to passersby, ultimately leading to the cessation of these sales by Cotton On.

Audrey Jarvis exemplified feminism in action. A deep thinker, theologically progressive, her favourite hymn was Shirley Murray's *Simply to Be*. She shared her thinking with others and was keen on this closing prayer used in the local Mustardseed discussion group: *May the thoughts and feelings we have shared, and the faith we have in common, be a bond between us and bring us together again.*

Her dedication, wisdom, and unwavering commitment have left an indelible mark on the church society. Audrey's enthusiasm, commitment, and wise counsel is sorely missed, but her legacy will continue to inspire and guide us.

Rest in peace, Audrey. Your light continues to shine in all the lives you have touched.

## *Henry W Kitchingman*

1931 – 2024

On Saturday 3<sup>rd</sup> of August 2024, the Reverend Henry Kitchingman, aged 93, died at the Bruce McLaren Rest Home in Auckland after a period of declining health. Henry was the much-loved husband of Lex (Alexa), and beloved father and father-in-law of Anne and Jeff, Rex and Yvonne. He was a fine servant of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa.

Henry grew up in New Plymouth where he shared in the life of the St Alban's Methodist Church becoming a local preacher prior to responding to the call to ordained ministry. That "call" centred around his perception of Jesus as one who met the deepest needs of people and who inspired others to do likewise. On being accepted for training Henry entered Trinity College in 1955. During his time at Trinity, he met and married Lex and together they moved to Henry's first appointment in the Kaeo-Kerikeri Circuit. Thus, Henry began his years of ministry in the historic cradle of New Zealand Methodism. He was ordained in 1959.

Henry went on to provide years of compassionate and thoughtful ministry at New Lynn (1961-68), Papatoetoe (1969-78), Dargaville (1979-82), and Glen Eden (1983-91). Beyond the bounds of parish life, he filled a number of Connexional roles, being Chairman of the Northland District for four years; serving on the board of the Home and Māori Mission Department and later the Development Division; and being convener of the Committee on Ministry. For six years Henry was also a chaplain with the Interchurch Trade and Industry Mission (I.T.I.M). In each of these roles Henry had the love and warm support of Lex.

Henry strongly believed that the grace of God reaches out to all people. Those who have been privileged to come to know Henry will know this and will have been blessed by his warm, compassionate, and inclusive ministry. Following his retirement Henry and Lex made Crossroads Methodist Church in Papakura their home. While at Crossroads they ran a home group for the

elderly in the congregation which was appreciated by many. At the same time both presbyters and leaders at Crossroads benefitted from Henry's gentle support and wisdom.

The Methodist Church has good cause to give thanks to God for the life and ministry of Henry Kitchingman. Well done good and faithful servant. Rest in the Peace of God.

## *Janet Mary Leman-Christiansen*

1949 - 2024

Loved wife of the late Ken, loved sister, aunt and friend, Jan was an active member of St Paul's Methodist Church, Remuera, for over 40 years. The church was central to her life. Apart from treasurer, was there a role that she did not fill - at least once? Pastoral care was a strength and a passion for Jan. She made phone calls, home visits, hospital visits, and took those in need to appointments. She led a range of study groups. Over the years, she also worked with youth groups and Sunday School classes. She regularly presented the children's talk as part of Sunday services. On a number of occasions, she stepped in to lead the Sunday service. For many years, Jan prepared the weekly bulletin until ill-health forced her to relinquish this role in March of this year. Jan's husband, Ken, produced a monthly magazine for the church called *The Link*, and when Ken died, Jan took over this role too. The parish misses Jan greatly and it will take several people to step forward to fill all the roles that she undertook.

Jan was not only a vital member of her parish, but also served the wider synod and connexion. Jan was called upon to be a part of the connexional appointments review team as well as being a faithful supporter of Trinity College where she served on the Board of Studies, and the Student Review Committee, and for a term acted as chair of the Ministries Committee. Jan was actively involved with both staff and students over many years. She is remembered by Trinity College 'for her unwavering commitment and invaluable leadership which has left an indelible mark on our learning'.

Jan possessed a sharp and enquiring mind which she applied not just to her professional legal life, but to everything in which she was engaged. She was highly analytical and questioned astutely and expressed her opinions cogently and at times forcefully.

Jan has been a faithful and hard-working member of the church and a commendable representative of Te Hāhi Weteriana. The Conference gives thanks for her dedication and abilities.

## *Heather Mace*

1944 – 2024

Heather was a member of the Edgware Road Methodist Church and then the St. Alban's Uniting Parish for many years where she became a key person keeping the stewardship records of the offerings using a new computer programme to do careful and thorough work. She was a member of the Parish Council and knew so well the parish members pastorally. These last few years she became a member at Christchurch North.

For more than 20 years Heather was Secretary of The North Canterbury Joint Regional Committee known as the JRC, (later known as The Regional Forum) a group that met monthly to arrange Union Parish activities such as inductions for new ministers and parish reviews, working with leaders from the Anglican, Churches of Christ, Methodist, Presbyterian and Baptist churches. Her secretarial work was careful, thorough and pastoral. She spent days, weeks, months and finally years as the secretary at her computer, preparing agendas, writing minutes, sending letters, making phone calls and keeping everyone accountable. Probably when they did not want to be accountable! Heather hosted executive meetings in her home and provided morning teas with biscuits. There are many people who remember the work she did with and for them who are

thankful for how good she was at it.

She was associated with the New Zealand Choral Federation in Canterbury and the West Coast working as Secretary, involved with planning and organization of the regional Secondary Schools annual "Big Sing" competitions and assisting with the National Big Sing of Secondary School Choirs held in the Christchurch Town Hall. It was a very major task of careful preparation.

Heather and Hallet's marriage changed her life, even though it was for a shorter time than they planned, it gave her a link with the Mace family to go with own family of nephews.

For many of her years Heather lived with health issues working to make the most of her life. Over the past few years these issues were demanding, so it was an extended group of professional health and community workers along with friends that enabled her to cope.

The Church gives thanks for her life of committed service and faith.

## *Semisi Veatupu Manu*

1964 – 2023

Semisi Veatupu Manu was born on 23<sup>rd</sup> of October 1964 in Matamaka, Vava'u. His parents are the late Letio Mele-'I-Vaikeli and Halatoa Taufu. He was the 2<sup>nd</sup> youngest out of 8 siblings. Semisi Veatupu Manu was raised in a household with Christian values and strong musical background. He migrated to New Zealand in the 80's and married his beloved wife 'Ileini Manu in the 90's in Tauranga, New Zealand. They then had 8 children together – Moleni, Sandra, Harvey, Mele Fehoko, Ramsay, Tevita and Mia. He was a beloved grandfather to his one and only granddaughter – Po'alo'I To'ia. He worked as a Stonemason and owned his own business 'Wade Stonemason Ltd'.

On the 7th of October 2023, he peacefully passed away after battling a year and 5 months of liver cancer.

Semisi Veatupu Manu was a faithful servant dedicating his time and efforts serving as the Secretary for the Evangelism Group of the Vahefonua Tonga of Aotearoa and the church of Lotofale'ia Mangere Tongan Methodist Parish for 23 years. During his battle, he was a full student studying a Diploma in Methodist Leadership (Level 5) at the Trinity Theological College in 2023.

Our Father lived his life for God. One of his many favourite verses was Mathew 28:19-20 – spreading the Good news and baptizing them in the name of the Father, Son and the Holy Spirit. Semisi Veatupu Manu embodied God's indefinite grace, kindness and love always.

An incredibly charismatic leader, mentor, and widely recognized as an expert in his field, he was a man of his word who led by example and action. A man with a strong moral compass who stood his ground and never backed down in the face of adversity. A man of honour and integrity. A true role-model for anyone in a position of leadership. Overall and the most importantly loving husband, father and grandfather.

He is dearly missed by friends and family.

Semisi Veatupu Manu you have fought the good fight and finished the race, you have kept the faith (2 Timothy 4:7)

Always and Forever in our hearts.

'Ofa atu moe lotu.



## *Muriel Mavis McCormack*

*Died May 2024*

Muriel Mavis McCormack, died peacefully on May 3rd, 2024, just two days after celebrating her 98th birthday. The oldest of six, Muriel and her two elder brothers and three younger sisters grew up in Masterton. She was a typical older sister, and much loved by her siblings.

Muriel's life was defined by her unwavering dedication to God and her commitment to serving others. Prior to commencing her training as a Deaconess, she worked at the Masterton Children's Home where she was a valued member of staff. She began her journey as a Deaconess in 1954, and her calling as a registered nurse and midwife took her to some of the most remote and challenging regions of the Pacific. From 1963 to 1971, Muriel worked tirelessly in the Solomon Islands and Papua New Guinea, where her compassionate care touched countless lives.

In the early years of her service, Muriel was stationed on Choiseul Island, where she dedicated herself to the health and well-being of the local communities. In a report from March 1965, published in the Open Door magazine, she wrote of her extraordinary efforts: "In nine weeks, I visited 58 villages and examined 2,059 children. In many villages, I was able to hold women's meetings and take lotu." Her passion for her work was evident, and it was noted with admiration that she never mentioned when she found time to rest.

After completing a short course at All Saints College in 1963, Muriel was called to serve as the matron at Kihili Girls' School. There, she not only cared for the health of the students but also extended her reach to the mothers and children of village and plantation workmen. Her deep sense of duty and compassion guided her through her work, and she became a beacon of hope and healing for those she served.

In 1968, Muriel returned to Choiseul to take charge of the P.J. Twomey Memorial Hospital at Sasamunga, where she continued her mission of providing medical care and spiritual support to the community.

Upon her return to New Zealand, Muriel went home to Masterton, where she remained active in her service to God and the community continuing her passion of nursing, at the Masterton Maternity hospital. Her life was a testament to her full commitment to the God she faithfully served.

Muriel Mavis McCormack is lovingly remembered by her nieces and nephews all who had the privilege of knowing her. We remember her legacy of love, service, and unwavering faith and give thanks for the life of Muriel Mavis McCormack.

## *John Brian Nesbit*

*1935 – 2024*

John Brian Nesbit was born in Palmerston North, and it was through Scouts, which remained a life-long passion, that he became involved in the Methodist Church. It was also through Scouts that John met his wife, Dot Collins, the daughter of the Akela of his cub pack. Throughout their 50-year marriage, and beyond, the Methodist Church remained a significant part of John's life. John and Dot had three sons whom he greatly loved and was always proud of.

After careers as a jeweler, farmer, and in retail, John at around the age of 50 considered what his next career would be. John realised that he felt a real hunger to be more engaged with people, which led him to hear a call to ministry. It is a testament to John's existing life-skills and strengths, and despite the fact that he had never officially been a Lay Preacher, that in 1987 John was appointed to the Huntly Co-operating Parish as a Lay Supply while he candidated for ministry. Thereby, John's fourth career began at the age of 51. John was accepted as a Presbyterian-in-training from the beginning of the following year, 1988 and remained in Huntly. John's ministry

training was supervised by recently retired Rev Wilf Ford.

John's training and ministry appears to have gone well, with John being ordained at the 1989 Conference, which was held in Wellington that year. John served in the Huntly Co-operating Parish for five years, before he was stationed to the Invercargill Methodist Parish, in 1992. Unfortunately, because of John's health and the Parish's financial position, John's very successful ministry in Invercargill was cut short after only four years, with John retiring from full-time ministry at the beginning of 1996.

John's pastoral ministry was exemplary – it was a real servant ministry. John had no airs and graces, but was a humble presence, taking time to be with people, often instinctively knowing when he could best offer support. He is described as a very caring 'people person', who respected everyone for who they were. John was never one to take himself too seriously and had a wonderful sense of humour. He seemed never to allow things to get him down, but just got on with what needed to be done, in a quiet and effective way. John was an encourager, always focusing on the good of the whole, and not on what suited him. An example of the congregation's esteem for John was when he ended up very ill in hospital. The congregation were told that he was to have no visitors, but despite this, a number snuck into the hospital to wish him well. John was supported in his ministry by his wife, Dot, who was often at John's side offering pastoral care as well.

John is remembered as a very supportive colleague, with his calm dependable presence being an anchor when situations were strained. He was always thoughtful and offered wise counsel. And John continued this in retirement, always being a great support to colleagues and to those training for ministry.

We thank God for John's willingness to offer himself so openly for service in the Church. We celebrate a life well lived and an effective ministry that made a difference to many people.

## *Eun Shin Park*

1963 - 2024

Rev. Eunshin Park was born on November 13, 1963, in South Korea. His ministry training began at the Methodist Theological Seminary in 1982, leading to his ordination by the Gyeonggi Annual Conference in 1994. While pursuing his theological education, Rev. Eunshin took on a ministry role at Susan Methodist Church in 1991, serving as Senior Pastor under the Central Conference of the Korean Methodist Church. He later briefly pastored Chukryung Methodist Church before relocating with his family to New Zealand in 2006. There, he became Senior Pastor at Emmanuel Korean Methodist Church, affiliated with the South Pacific Synod of the South Seoul Conference. The Emmanuel congregation meets at Trinity at Waiake, where Rev. Eunshin diligently served until his departure on June 13, 2024.

Upon joining the Emmanuel Korean Methodist Church, Rev Eunshin quickly formed a friendly bond with members of the Trinity Waiake congregation, which led to him serving on the East Coast Bays Methodist Parish Council. Rev. Eunshin, along with his wife Eunice and their three children, became an integral part of the Trinity Waiake community. Over the years, he engaged in various parish projects, including ground maintenance, heat pump installations, and participating in potluck dinners and anniversary celebrations. Pastor Eunshin was passionate about singing and performed in Christmas choirs during his early years. He has consistently participated in various joint services, bringing together the Immanuel Church and Trinity congregations for Sunday morning worship.

Rev. Eunshin's unwavering compassion and understanding provided a source of solace and support to members of his congregation during times of joy and hardship alike. His empathetic nature and genuine interest in the well-being of others allowed him to offer pastoral care that resonated deeply with those he served. Through his attentive listening, thoughtful guidance and prayer, Rev. Eunshin fostered a sense of community and understanding within his congregation,

leaving a lasting impact on the lives of many.

We remember Rev Eunshin as a kind, nurturing, and gentle minister of the Gospel. His exceptional compassion for those in need and his devotion to God and others were truly inspiring. The Church was blessed to have Rev Eunshin as a minister. We pray that God's peace, which transcends all understanding, will enhance the enduring memory of Rev Eunshin.

## *Diane Paterson*

1939 – 2024

Diane Paterson (McCutcheon) passed away on the 5<sup>th</sup> of January 2024 at the age of 84. The story of her life is a life that was built around church, family and community.

She was the eldest of four girls. At the age of 5, she attended a Sunday school at a local classroom, but she really began her involvement with church life as a seven-year-old at Trinity Methodist Church in Napier, where she attended Sunday School and Girls Brigade.

In her early 20's she went to Auckland to work and became a Sunday school teacher at Epsom Methodist Church. She was involved with the bible class and CYMM, where she learned about the Order of St Stephen (Methodist Order for youth between 18-30 years) and as a result, in 1964 she volunteered for that Order. She was sent to Christchurch to work as a volunteer for the NCC (National Council of Churches) and she was invited onto paid staff in 1965 and became secretary to Rev. Ron O'Grady, and her main responsibility was planning the 4<sup>th</sup> Ecumenical Youth Conference which was held in Hamilton with an attendance of almost 2000.

In 1966 CWS (Christian World Service) was born, and she became secretary to Frank Heard. She loved her work, and in those days was involved with ten denominations, but in order to be nearer family in the North Island, when she was offered the position of private secretary to the Rt Rev. Henry Baines, Bishop of Wellington, she took it.

After 2½ years at Bishopcourt, she left and went to work as a typist in the Wellington Central Police Department. It was interesting work and left her with a lasting respect for the work of the Police.

Diane married John Paterson in Kerikeri on 30th January 1971 at St James Anglican Church in Kerikeri, and she lived in Kerikeri on the farm at Purerua ever since. Sadly, her husband died in October 1984 leaving her with two children, a son, Ashley aged 11, and daughter Tamzin aged 8.

Their children attended Te Tii School and John was the Secretary of the School Board until his death. Diane was also involved with the school board for many years. After John's death, Diane continued to manage the farm with help from family, friends and neighbours. Diane and John attended the Anglican Church for a while then switched to the Methodist Church and attended as farming life allowed. Diane was on the roster for playing the piano and participated in the life of Kaeo-Kerikeri Union Parish.

Diane attended the World Council of Churches 7<sup>th</sup> Assembly in Canberra, Australia, in 1991, and described this as a "Mountain Top Experience".

Diane was for some years a member of the Methodist General Purposes Trust Board, and the Northland Methodist Synod, and many sub committees. She attended her last Northland Synod meeting on December 16, 2023, just three weeks before her death.

She was also a trustee of the Marsden Cross Trust Board until ill health forced her to resign, but she never lost her interest in the Marsden Cross, and many past presidents and others have been hosted by Diane as they visited that site.

Diane was a member of IRCA Oceania, attending the Wairarapa Conference and the Cairns Conference. She also attended the International Rural Church Conference held at Lincoln 2018. She enjoyed meeting with Christians working in Rural Churches and sharing stories with them. In 2023 in May the conference had a zoom capability, and as her internet wasn't working too well at the time. Her good friend Rev. Christina Morunga took her down to the Smiley's so that the three

of them could share the conference time together.

Her involvement in her local church will be sadly missed. She was an avid reader and attended Bible study groups as health allowed. She was also involved in her community on Puruerua Peninsula, in the hunting and sports clubs, music, and social events, but her main focus was her faith.

The onset of MS in the last few years curtailed her activities, somewhat, but she fought hard to overcome that obstacle to be involved in church affairs, managing to attend the Bi-centenary Methodist Conference in Kaeo/Kerikeri in 2022, and Northland Synod end of year function in December 2023.

Her favorite hymn speaks very loud to her life of faith - "Nothing is lost on the breath of God; nothing is lost forever. God's breath is love, and that love will remain holding the world forever."

Diane, we thank you so much for your Christian influence in your community. It will live beyond your life.

A hardworking, faithful servant now at rest and may she continue to rest in peace.

## *Anne Te Aurere Peri*

*Died March 2024*

Te Aurere Anne Peri was born in Hokianga in 1948. She was the daughter of Rev. Ranginoohora Rogers of Ngāi Tuteauru, Te Mahurehure, Ngāti Whakauae and Deaconess Matekino Marara Rogers (nee Paraone) of Ngāti Hine.

A much respected and devoted kuia of Te Taha Māori Anne died in March this year.

Born in Rawene, Hokianga Anne was from a whānau of 7 girls and 1 brother. In her early years the stationing appointment of her father sent the whānau to Three Kings, Auckland. Anne schooled at Kurahuna Girls School in Orehunga and later attended Orehunga High School. Anne's father remarried Monica Rivers (nee Opai) of Tainui and she gained another 6 brothers and 3 sisters. Anne worked in Auckland where she met her husband, Joe Peri. Together they relocated back home to Waima raising a whānau of 2 boys 1 girl. Over the years they would whāngai many other children, and their door was always open to many nieces, nephews, and mokopuna.

Throughout her life, Anne's service was always about putting the people first. She dedicated herself to the local takiwā community of Waima South Hokianga in various roles. Alongside her husband Joe, they often served as the welcoming party for whānau returning home to Tuhirangi marae. Anne was well-known in Hokianga for her knowledge and expertise in the role as a kaikaranga. It was not uncommon to see Anne pick up the raurau greenery tools of the kaikaranga trade and use them to call the visitors on to the marae in the Hokianga or Pewhairangi. She was a bridge builder, making people feel comfortable on the marae, whether in the whare tupuna or the kitchen, providing hospitality and guidance. Anne was the reliable listening ear of assurance in times of uncertainty.

Anne and Joe also served as Māori Wardens with Ngā Ngāru o Hokianga, attending Ngāpuhi events and celebrations. As a Justice of the Peace, Anne visited many homes, workplaces, and routinely visited Ngawha prison. Anne was called to ministry and in 2018, she became a Minita-a-Iwi for Taitokerau Rohe of Te Taha Māori, serving in churches, marae and homes throughout the Rohe. Her services were lively and organic seeking always to bring people together. Her trusted reputation in the community, and marae delegation skills allowed her ministry work to flourish across all denominations. She loved singing waiata and hīmene, and the distinctiveness of her voice and stance will be remembered by many who were welcomed onto marae in the region.

We thank Anne and her whānau for her years of selfless and loving service, knowing that she has enriched the lives of many people and served her Lord devotedly in the work to which she has been called. Anne enjoyed raranga, taniko work, weaving, knitting, reading and was a storyteller. A dedicated pononga o te Ariki she will be remembered by her extended whānau and mokopuna for her care for people and her willingness to give of her time in service of others. We thank God

for her life of faithful service and conclude with a waiata she composed.

Me noho waenganui i a mātou.

Come sit with (join) us

Awhitia mai ngā wawata.

As we embrace our dreams.

He maramatanga tiaho mai.

Enlightenment shines down upon us and

Our well-being flourishes.

## *Siosifa Tu'uhoko Pole*

1962 – 2024

May this serve as a living tribute to his memory as a long-serving minister of the Methodist Church of Aotearoa, New Zealand.

Siosifa was born on the 27<sup>th</sup> of February 1962 in Nukuálofa, Tongatapu; one of eight children to parents Neomai Kakala Nye Pole and Kalafitoni Tu'uhoko Pole. He completed high school in Tonga and served as a public servant in the Auditing Government Department. Siosifa had always felt the call to serve within the church ministry and in 1986 this calling lead him to Aotearoa, where he attended the Bible College of NZ, completing his degree at Trinity College and then his Masters at the Melbourne College of Divinity.

From 2002-2010 Siosifa spent 9 years as a minister for the Wesley Roskill and Waterview Methodist Parish. He was then relocated to Dunedin where he served the Dunedin Methodist Parish which included the suburbs of Mornington, Glenaven, St.Kilda, Broad Bay and Mosgiel. After 20 years of serving as a minister, he accepted the role of Co-Director of Mission Resourcing Unit from in the main office 409, where he spent 5 years from 2018-2023 before returning to reverend duties at the Mangere Lotofale'ia Tongan Methodist Parish in 2024 until his passing.

Siosifa's community outreach included being a member of Board of Trustees at the schools his children attended – May Road Primary School and Wesley College. He played a pivotal role when serving in the South Island, acting as facilitator between the Pasifika community, tertiary students and the University of Otago. He was also the Chair of the Climate Justice Working Group, playing his part in raising awareness around climate change amongst the church community and beyond.

Siosifa loved Jesus and wanted to reflect this love on the people he served and met. He valued punctuality and was a man of deep integrity. Siosifa was a creative, a published author, a musical composer and amazing poet. Everything Siosifa did was God-centred – from his commitment to climate change, to his passion for youth ministry and everything in between.

Siosifa was a devoted husband to Naomi and loving father to Solomon, Sekonaia, Kakala and Naomi Jr. May his memory inspire others to follow in his footsteps to love Jesus, and love like Jesus.

## *Utumau'u Pupulu*

1952-2024

Utumau'u grew up in a strong Methodist Church family in Samoa, first working for Samoa's Customs Authority before entering Piula Theological College for presbyteral ministry. His ministry journey eventually led him to Te Hāhi, and in 1998, he, his wife Leu, and their family joined St Pauls Ōtara Samoan Parish.

Received into Full Connexion at the 2005 conference in Christchurch, then stationed the following

year to the Mangere Central Samoan Parish in 2006, followed by Henderson in 2017. God called his faithful servant to rest while stationed at Wesley Wellington where he was the Parish Superintendent.

As Parish Superintendent, Utumau'u led with a gentle but firm hand, offering decisive leadership that was marked by compassion, openness, and humility. His open-door policy was a hallmark of his ministry - anyone could pop in to see him and did, and he was always there, ready to listen and offer support.

Utumau'u cared deeply for all people always looking to meet their needs and showing sensitivity to the challenges each person faced. His leadership wasn't just about administration; it was about people. His care and concern for those around him were evident in his actions, always placing others' needs before his own.

One of the things we will miss most about Rev. Utumau'u is his laugh -sometimes you could hear him giggling from his office, a sound that brought lightness and joy to the whole building. Whether he was leading one of our four congregations or simply sitting with a member of the community, his smile and kindness were always there, and people were drawn to him. His wisdom, knowledge, and sense of humour, often accompanied by a twinkle in his eye, made him someone we could trust.

Sinoti Samoa & the Connexion was blessed by Utumau'u's ministry and leadership. He was a member of Sinoti's Executive Committee for over eight years, contributing a wide range of skills and strategic knowledge to the organization's work. He later convened Sinoti's Christian Resource Committee and Lay Preachers Association and served on the Wesley College Board from 2016 to 2020, not to mention serving on many other Sinoti committees.

Sinoti established a Visioning Committee 'Tofamamao' at its 2016 AGM, Utumau'u was appointed as the convener. He served in this role until his death. During his tenure as convener, Utumau'u sparked the creation of 'Sinoti Samoa' Malaga - Journal, which was launched at the Sinoti AGM 2021.

Utumau'u was a hard-working, determined servant of God whose only goal was to serve God to the best of his ability. He was a humble servant who respected and was admired by his fellow clergy. It was an honour to serve alongside such a godly man. Many will remember Utumau'u for his hard-working attitude, sense of humour, and friendly demeanour, which drew people of all ages and cultures to him.

*"Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."*

*Ua malie le papa i taū...ua malie le fa'atolotologatama, ua malie le faga i Foa ua inumalie le Faleselau i lau auaunaga. Ua a'e i fale matū faiva o le tautai o le gataifale ae silimea le seuga a tautai o le vao...E! Ua malie toa ua malo le tau.*

*Eric Russell*

1952 – 2024

Eric Russell was born in Nelson in September 1952 and died in Christchurch in February 2024. Husband to Wendy for 44 years. After leaving school, he was a bank officer in each of several ANZ branches and then in their head office. After leaving the bank, he won positions at each of several chartered accountants in their public practice. Along the way he had five and a half years as a Postal Centre Manager at Onerahi. Stamp Collector. Indoor Bowler for 50 years. Later in life, a tramper.

Eric was a Church leader in at least Beckenham, Tawa, Te Aroha, Taumarunui, Whangarei, Nelson and in Marlborough. Synod rep and Presbytery Rep. Secretary, Treasurer and Conference rep for the Wellington Methodist Charitable and Educational Endowments Trust for 11 years. PAC Distribution Committee. Justice of the Peace for 27 years - at Onerahi, at Te Aroha, in Tawa and at Wellington District Court. A President of the Waikato JP's association in Waikato. Following a

period as the Battalion Treasurer of the Wellington Boys Brigade, Eric was the national Treasurer for the Brigade for some 14 years.

Eric Russell's life was characterised by his service to others, especially by serving the organisations to which he belonged. Eric understood and practised that *"the more important one's overall task, the more one needs to apply oneself with all one's might to the smallest detail"*. Governance should be well founded. Eric kept records and reported facts and called on the organisations to which he belonged to make decisions that were informed by those records and facts. Because of the length of service he gave to organisations, one of his greater contributions was his significant institutional memory. He was also one who bothered to read ahead the reports of an organisation to Charity Services... to understand ahead of his visit what an organisation had said about itself.

In the early 1980's Eric and Wendy challenged the NZ Methodist church in various forums to be more careful in its emphasis on the term 'family' as the primary social unit, so that the MCNZ did not exclude or lessen the Good News to those who had never had children or to those who no longer had children, regardless whether that childlessness was by choice or because of infertility. It was a brave, lonely challenge, and was not always supported by those who wrote back to the Editor.

Eric and Wendy recognised early while they were in their sixties their need for practical physical support in their daily life and moved into, and thrived at, the Nazareth House Community in Christchurch. There, as happens in retirement villages, Eric's life of service took on a neighbourhood shape, sometimes including grudge matches of scrabble with retired nuns.

Eric's records show that over a 2994-week period, 1966-2023, he played the organ at some 2143 church services. Eric understood well the part music played in Christian Community, and he made himself available as a musician. Eric was a rostered organist at least at Tua Marina, at Blenheim, at Te Aroha, at Taumarunui, at Whangarei, at Tawa and at Beckenham. He helped out at dozens of other places, and not just for Methodist or cooperating churches. For some services in the Marlborough Sounds he travelled by boat, for others he journeyed by long country road. He played for the ordinary people but also for Pamela Tankersley at her ordination, for Cardinal Williams at an ecumenical event in Karori, and he accompanied his town on Praise Be. He once played at a Miss Marlborough competition. While this latter was perhaps more "hmmn" than "hymn", it was just him. Whatever and wherever was needed. Well done, Eric Russell.

## *Peter Ayling Stead*

1923 – 2024

It is with deep sadness we announce the death of Rev Peter Ayling Stead on Sunday 18 August 2024, at the age of 101.5. Peter and his wife, Ngaio, moved to Huapai in 2012, to be closer to their family. Ngaio died in 2019, and Peter remained alone in his own home until 2022, before moving into Kumeu Village Rest Home. He and his wife were members of St Chad's Church in Huapai. Thanks to supportive church members, and helpful staff at the rest home, he continued to attend St Chad's each week right up to the Sunday before he died! His funeral was held at St Chad's on Saturday 24 August 2024.

Originally from Invercargill, with the outbreak of World War II in 1939, Peter answered the call of God, King and Country and enlisted in the NZ Army, serving as a military driver. He served in Egypt and Italy, turning 21 during the battle of Monte Cassino in February 1944.

On his return to New Zealand, he attended Theological college and was ordained as a Methodist Minister in the early 1950s. Peter was a NZ Army Chaplain in the Territorial Force for many years and ministered in various churches in Christchurch, Palmerston North and Hamilton, becoming President of the Methodist Conference in 1976-77. His last appointment was in the South Kaipara Co-operating Parish (Anglican-Methodist) from 1980 - 1985, based in Helensville and covering Kaukapakapa, Waimauku, and Huapai. He was a thought-provoking and encouraging preacher, cared for people and his character was modelled after his Lord and Master, Jesus Christ.

Throughout his working life he was closely involved in social service work and he continually promoted unity among the world's Christian churches. Peter had been the father of Methodist Conference since March 2023 (*meaning he was the longest serving ordained minister*).

Peter married his beloved Ngaio in 1952, and they had three children, Stephanie, Rachel and Paula. He and Ngaio retired to Waiheke Island in 1985 and enjoyed being involved with the community and church there and spending time in their large garden. They were both cherished by their four Grandchildren and nine Great Grandchildren. The family treasured having Peter around for such a long time, enjoying his wisdom, sense of humour, practicality and advice, His death will leave a huge hole in their lives.

## *Tuioti Lani Tupu*

*Died September 2023*

Tuioti Aloimaina Lani Tupu's journey of faith and dedication began at Wesley College, the only Methodist School in New Zealand, where he was moulded by the rich traditions of Methodism. As the son of a Methodist Samoan Minister, Tuioti Lani Tupu was immersed in the ethos and values of the Methodist Church from an early age.

His deep commitment to the church was most prominently seen in his involvement with the Wesley Wellington Methodist Parish. Tuioti Lani was more than a member; he was a guiding light and a bridge between cultures. Parishioners fondly recall gatherings at his home, where he would patiently and passionately help the Palagi members of the parish understand 'the Samoan Way'. This dedication was instrumental in fostering a multicultural environment at Wesley, ensuring it became a place where all individuals felt respected, accepted, and a true sense of belonging.

Tuioti Lani's humility and dedication were hallmarks of his service. As a respected lay preacher, he delivered messages that resonated deeply with the congregation, always with a spirit of humility and grace. His leadership extended beyond the pulpit; he worked tirelessly with the Mission (*Wesley Community Action*) and served as the chairperson of the Wesley Church Council. His influence was also felt at the Synod level, where he played a crucial role in shaping policies that led to the establishment of Sinoti Samoa (Samoan Synod).

Tuioti Lani Tupu held the role of Treasury when the Samoan Advisory Committee was first established. When Sinoti Samoa was recognized by the Methodist Church as a stand-alone Synod, Tuioti was elected as secretary and went on to serve in Sinoti's executive committee for more than a decade. Tuioti Lani Tupu committed much of his life to the mission and ministry of Sinoti Samoa.

In 1986, Tuioti Lani's contributions and leadership were recognized on a national level when he became the first Samoan elected as Vice President of the Methodist Church of New Zealand. This historic achievement was a testament to his unwavering commitment, vision, and the respect he garnered within the church community.

Tuioti Lani Tupu's legacy is one of faith, service, and cultural bridge-building. We acknowledge his wife of 63 years, Beryl and his five children who enabled Tuioti Lani to contribute to the life of Te Hāhi Weteriana o Aotearoa. Tuioti Lani's life and work within the Methodist Church of New Zealand have left an indelible mark, inspiring future generations to continue the work of creating inclusive and respectful communities. He will always be remembered as a humble servant of God, a passionate advocate for multicultural understanding, and a revered leader within the church.

Rest in peace Tuioti Aloimaina Lani Tupu.



## *William Livingstone Wallace (Bill)*

1933 – 2024

With the death of Rev Bill Wallace in February this year, the church universal lost one of its most prolific hymn writers and liturgists.

Having published extensively in Asia, Australasia, North America, Latin America and Europe, Bill's writing spanned his long life of nearly 91 years and covered a wide genre of hymns. From early concrete and explicit ones like 'Deep in the Human Heart' to later more mystical renderings such as 'From the Mystery all things came'.

Born in Christchurch in 1933, Bill attended Canterbury University and candidated for the ministry from Durham Street Methodist Church in 1957. He trained at Trinity Methodist Theological College Auckland and also graduated from Auckland University. Months before he died, Bill was working towards a DLitt from Auckland University.

Bill's ministry was significantly enhanced by his musically gifted first wife Margaret, and latterly marriage to equally gifted Barbara Aspell.

Bill served parish ministries at Port Chalmers, Palmerston North, Roslyn & Māori Hill, Brockville Union, Hornby, Parklands Cooperating and Richmond Methodist and lastly at Wainuiomata Union.

A keen ecumenist, Bill formed union or cooperating parishes wherever he could and established a branch of the Student Christian Movement at Massey University.

Keen also to establish good church and community relationships, Bill developed a Family Centre at Brockville, a community Care Centre at Hornby and an extension to the Parklands Community Centre for the Cooperating Parish.

Within NZ Methodism, Bill served as convener of the Welfare of the Church Committee and the Media and Communication Committee, but his preference was to work ecumenically which he did as Chair of the Christchurch Council of Churches and the SCM District Councils of Manawatu, Otago and Canterbury. He was also chair of the World Conferences on Religion and Peace and an executive member of the Asian Conference on Religion and Peace.

Bill's theology was forged in the radical ecumenism of SCM. Not afraid to be a rebel, many have experienced Bill's challenging prophetic insights.

By nature an artist and mystic, in recent years Bill found greater freedom to give expression to his creativity. This often meant experiencing the lonely journey of a pioneer exploring new territory, and not always understood or appreciated.

Although Bill has designed stained glass windows, sculptures and wood carvings, his distinctive contribution to the renewal of worship has been his writing of hymns, poems and other liturgical resources. Through his hymns, Bill has crystallised his spiritual vision and grappled with a living faith for today.

With his characteristic wide view, his commitment to ecumenism and his conviction that institutions should promote justice and peace and serve the life of the Spirit, Bill's ministry has greatly enriched the world wide church.

Throughout, Bill has kept alive his own spirituality, summarised in his words:

"For life is dance and life is death, And death and life are one. The sacred space is everywhere, And God is grief and fun."

# *Doreen Wilson*

1940-2023

Kawhia Moana, Kawhia Kai, Kawhia Tangata  
Long-serving Liaison Person for Waikato Rohe  
Well renowned in the Waikato-Maniapoto as the lady in the hat!

At the tender age of 80+ years, Doreen retired as the Liaison Person for Waikato Rohe, a position that supported the rohe membership, as well as the Kaikarakia, Minita-a-Iwi, and Presbyters in their roles, serving church congregations. Doreen maintained relationships across the whole of Te Hahi Weteriana as well as within Waikato-Maniapoto region. She was a strong advocate for Te Taha Māori and especially for Waikato Rohe. Well known within the Kingitanga movement as a representative of Te Taha Māori, she had a special bond with Dame Te Atairangikaahu who was always keen to know how church kaupapa was progressing among the many other kaupapa that Doreen was involved with. It was her mother's strong relationship in the church that lay the foundation for Doreen's lifelong involvement and commitment. And she was lovingly supported in this work by her devoted husband Neil. Strong influences in her early life were the Deaconesses Sisters Heeni Wharemaru, Grace Clement, and Margaret Nicholls.

Doreen was a lifetime supporter, advocate and tireless worker across all areas of her life. Through whanau (family) connections and affiliations, she was dedicated to maintaining and strengthening ties within hapū (sub-tribe) and marae (community) across the Waikato Region. Besides her church work, Doreen was a lifelong member of, and highly involved with, the work of He Wāhine Māori Toko i te Ora, (the Māori Women's Welfare League). Her work with the Hamilton Branch of the Māori Women's Welfare League was long and valued, where she held executive positions as well as being on the committee for the Tainui Regional Māori Women's Welfare League. Doreen and Neil were also lifelong supporters of Hamilton Athletics club since both their daughters were actively involved in athletics from childhood.

Ko tōna aroha ki ngā tāngata (Her love for people) came from her mother and her upbringing. It was her mother's strong relationship in the church that strengthened and supported her activities at home. Membership of the church was greater in her day and Doreen said the vitality, life and spirit flowed greatly through iwi (tribe), hapū (sub-tribe), whānau (family) and home. And in doing so, into Doreen. Doreen continued her mother's legacy and was committed to cultural, religious and community connections.

Dor grappled with technology, like her phone or laptop, but persisted because she recognised that this is communication today, as opposed to the past where kānohi ki kānohi (face-to-face) was more important. And Dor was always losing her phone, her keys, her wallet, her bag but none of us hasn't lost a thing or two... be that mid-stride or mid-sentence.

Doreen was well known by 'everyone' as the lady in a hat. She had lots and lots of hats, which were shared out at her tangi (funeral day), to any of the ladies in attendance, to wear in remembrance. It was moving to see all the hats paraded about in memory of Doreen. We remember her wonderful gardening, floral, and baking skills, and we were fortunate to be the recipients of her efforts. She nourished our bodies, as well as our souls. Always thinking of others, and staunchly independent, her indomitable presence in Waikato Rohe will never be forgotten. One of her favourite sayings that we remember her for is "God moves in mysterious ways..." Doreen is greatly loved and missed, and we give thanks to God for her life. Moe mai e te kuia i te Ariki – Rest at Peace with the Lord.

# *Mikaele Mataika Kolinio Yasa*

1937-2024

Psalm 145: 3 "Great is the Lord and most worthy of praise. His greatness no one can fathom" This scripture verse gives us comfort and thankfulness for Mikaele's life.

Rev Mike Yasa, was born on 24 December 1937 to Kolinio Taka and Temalesi Usavere in Keteira village, Moala island in the Lau Group. He was the second child of eleven siblings. His father was a farmer and a catechist of the village church and mother a homemaker. Mike often recalled his childhood with fond memories and stories of growing up in the village.

From 1950 - 1955 Mike attended Ratu Kadavulevu School, a state secondary boarding school for boys. After high school he attended Koronivia Agricultural College where he received a scholarship for Poona University in India. On returning he worked for the Native Land Trust Board as an Assistant Land Agent.

In 1961 he enlisted in the British Army together with others totalling 200 men and 12 women. During his tour in Guyana, Mike showed courage, confident and leadership qualities and was recommended for a commission. He attended Mons Officer Cadet School In Aldershot, United Kingdom. On passing out Mike won the Sword of Honour and was subsequently commissioned as a 2nd Lieutenant then Lieutenant and was the first Fijian to do so. After six years he returned to Fiji and joined the Fiji Military Forces. He married Jiko Cavu and had four children Pasepa, Mikaele, Anaseini and Ruci.

During his time in the Fiji Military Forces he recognised his potential more in the Civil Service and resigned. Even though he had left the army he was called in to join the Territorial Force to serve on peacekeeping operations with the United Nations in Lebanon and the Multinational Force and Observers in Sinai. During this time Mike toured the Middle East and accumulated slides and photos of Biblical sites. Not knowing the leading of the Lord, these resources became useful at St. Johns whilst a student and later in his ministry.

He later married Sereana Divinigauna in 1984 and became a loving father to Apenisa. Together Mike and Sereana have two children Salote and Tevita. Coming to New Zealand in 1985 as Fiji's Consul General was a new chapter and a promise of a new beginning for Mike and Sereana, starting in a foreign country with all of their children. Though the family was excited for the new start, they found the change daunting and sometimes lonely. In 1987 Fiji had a military coup and things changed for the family. Difficulties and struggles and unexpected challenges came when Mike resigned from his post. At this time Mike found his strength, stability and faith in God as he held the family together. Despite the many difficulties he continued to preach at Mount Eden Church and the surrounding churches. It was during this time that the late Rev Stanley Andrews, a former President of the Methodist Church of Fiji recognised potential, encouraged and was very influential for Mike to join the ministry. Now aged 53 years old, Mike began his studies at St John's Theological College, Auckland. He was the first Fijian to be trained and ordained by the Methodist Church of New Zealand. He was then stationed after only one year of study.

His first parish in 1991 to 1995 was St. Andrews Uniting Parish, Motueka. Mike connected well with the congregation members from the youngest to the oldest. One thing they have always recalled is his booming preaching and heavy bass singing voice. He enjoyed Motueka as well as taking services at Riwaka and Mapua. In 1993 for his youth mission, he organised with his former church, for the youth of Mt. Eden Church in Auckland to visit Motueka. This was a fun spiritual and cultural exchange

time for both churches. For the Mt Eden youth and families it had been their first time to leave Auckland and the North Island. While in Motueka he stayed connected to the Fijian Community and church in Auckland.

This had a strong influence on the Fijian Advisory, supporting and guiding them through its foundation stages.

From 1996 - 2000 Mike was appointed to Hornby -Riccarton Parish in Christchurch, with responsibility for St. Stephens and Clarence Street, conducting services at both places most Sunday mornings and also Hornby on other Sundays. Mike is remembered for his confidence and humility.. While he would have his sermon prepared, he would often instead preach from his heart on inspired lectionary readings. He often drew on his experiences from the Middle East and vividly described scenery where important biblical events happened in which the congregation enjoyed his lively interpretation. Mike was an integral member of starting the Fijian Community Church at Clarence Street. At St. At Stephens church he was part of the team who prepared and offered Bibles in Schools at Russley Primary School. He also hosted a yearly Church Parade for the Russley Scouts.

Between 2001- 2003 Mike was appointed to Pahiatua and Woodville Union Parishes, Manawatu. Every Sunday he led services in both churches, he would also attend the Wellington Methodist Fijian Church and Palmerston North Fijian Fellowship. He was much loved and respected by the churches and the communities he served.

Alongside his own assigned Parish ministry, Mike was committed and dedicated to serving and ministering Fijian communities wherever he moved to within Aotearoa. From 1999 - 2003 he was Superintendent of Bose ko Viti kei Rotuma e Niusiladi, formerly the Fijian Advisory Committee. Mike's other Connexional involvements to be mentioned are in the Evangelical Network of the Church, a member of the Council for Mission, the Council of Elders, the CCANZ National Forum, the Bicultural Workgroup and the Church Welfare Committee. Mike's community involvement has always been his passion for particular emphasis on the welfare of the Pacific Island community. He was part of the interdenominational churches Easter parade. Outside of the church he was often a guest speaker during dawn services for ANZAC day. Mike was an athlete from young, a championship boxer in University, and winning multiple track and field events. He was an avid golfer and would become a member of the local golf club wherever he was stationed.

Settling in Pukekohe after retirement, Mike continued with ministry and helped establish the Pukekohe Fijian Congregation in 2005. He conducted services within the Franklin District and stretching up to Manukau City parishes until 2016 where he stopped preaching but continued to sing with the heaviest bass. Mike always had a unique perspective to worship, he would use his culture and his sense of humour. He has a special relationship with children through his wonderful stories, kindness and patience. We thank God for his life and his witness to his Christian faith. We thank God for the Methodist Church of New Zealand/Te Hāhi Weteriana O Aotearoa.

"Mike's hope, desire and dream for Te Hāhi Weteriana was that Te Taha Māori and Tauīwi would go forward together and evolve expressions of Christianity that would sit well in Aotearoa New Zealand" Rev. Garth Cant.

Rev Mike Yasa was reunited with his Heavenly Father on Saturday 4 May 2024. He passed away with his wife Sereana and family at his side in their Pukekohe home.. He was laid to rest at Heights Park Cemetery, Pukekohe.



# *Record of Service for Retirees*



## *Bruce James Anderson*

Growing up in a non-Church household, Bruce's first introduction to church was at about 9 or 10 years old after his best friend invited him to attend the local Team Section of the Boys' Brigade. As well as attending the Team Section on a weekday evening, they both went to Sunday School on Sunday. From that point on church was always a constant and important part of Bruce's life.

After leaving High School in 1976, Bruce began working for the New Zealand Meteorological Service. One of his appointments was to Invercargill where he met his future wife Glenda and began attending St Peter's Methodist Church, in South Invercargill. They were married in 1981 at St Peter's by Rev Evan Lewis.

In 1983 Bruce was transferred to the Weather Office on Whenuapai Air Force Base, northwest of Auckland, and he and Glenda started attending the Henderson Methodist Church. A few years later it was from here that Bruce candidated for Presbyterian ministry. Before then Bruce was on the Henderson Leader's Meeting and the Waitakere Parish Meeting. He was a Parish Lay Representative to Synod and Conference and joined the Development Division Board in the time of Rev Norman Brookes.

In November 1992, as a result of restructuring within the Meteorological Service, Bruce was made redundant and early the next year commenced private theological studies at Auckland University. He also began the Church's candidating process and was accepted in 1994 going on to complete a Master of Theology degree.

Bruce's first appointment was to Levin Methodist Parish where he served for four years (1998 – 2001), being ordained in 1999. He then served for two years in part-time supply positions for the Feilding-Oroua and Marton Methodist Parishes (2002-2003). From there Bruce was stationed to the Timaru-Temuka Parish (2004-2011), where he also superintended the Waimate and Oamaru Union Parishes. In 2011 came a move to the Wellington Parish where Bruce became the Parish Superintendent.

Bruce has also served on a number of boards and committees across the Church. These included convening the Wellington District Property Advisory Committee (2000-2002); member of the Wellington Synod Executive (which became the Hawkes Bay - Manawatu Synod Executive when those two Synods merged); Administration Division Board member (2005-2011); member of the Wellington Methodist Charitable and Educational Endowments committee (2013-2014); member of the PAC Distribution Group; Board member of Wesley Community Action (Wellington Methodist Mission); and Taiwi Strategy and Stationing. From 2008 Bruce was the Synod Superintendent for the Central South Island Synod.

Bruce and his wife have 4 adult children but separated in 2013. In 2014 Bruce moved to the United Kingdom where among other things he served in three circuits for the Methodist Church in Britain: Weymouth, Dorset (one year half time); Yeovil, Somerset (one year half time); and St Albans and Welwyn, Hertfordshire (four years full time). He returned to New Zealand in 2022 but has not had an appointment due to ill health and is now retiring.

## *Tevita Makovina Finau 11*

Kia ora te whanau Te Hāhi Weteriana O Aotearoa. Ke 'a e 'Otua 'a e kolōlia mo e fakafeta'i. To God be the glory and praise. I was born in Auckland on 26th February 1951 during the Great Maritime Strike. My family are most grateful for the Methodist Church of New Zealand for blessing us with the opportunity to serve God and people through ordained and lay ministry and mission within and beyond Aotearoa New Zealand.

There were many indicators of my call including being named after my great-grandfather (Rev Tevita Finau I) of Nukunuku, who was an ordained minister of the Wesleyan Church in Tonga. I am proud to acknowledge community leaders and church lay-leaders, ministers, my family and all in Tonga and Aotearoa.

I became an accredited lay preacher in Tonga 1972. After being a church school principal in Tonga since 1979, my wife Valeti, our two boys (Lupeti and Feletiliki) and I migrated to Wellington New Zealand in January 1985, joined by the birth of our third son Halaifonua in February and later adopted my niece Halatono to be our fourth child and only daughter.

We were active in all church, community, and education events. I was employed as Youth Coordinator of the Tongan Congregation before candidating for the ministry. I was very fortunate to be secretary of the then Tongan Advisory Committee during the late 1980s and early 1990s and a Convener in the 1990s. I was ordained as a presbyter of the church in October 2013.

We are delighted that we were given opportunities to participate in church events such as transitioning from an advisory committee to be a Synod (Vahefonua Tonga). We are grateful to be part of a great team in the establishment of SIAOLA the Vahefonua Tonga Methodist Mission Charitable Trust and its many family support services. We are proud of the warm partnership between Trinity Theological College and Vahefonua Tonga. The support by the Principal Rev Dr Nasili Vaka'uta, staff and the College Council is acknowledged.

We acknowledge the support of the four congregations of the Wellington Methodist Parish, and its Wesley Tongan Congregation. We thank the numerous presidents, general secretaries, tumuaki leaders, and Rev Kalolo Fihaki and the Vahefonua Tonga for their leadership and support, and the Media & Comms Team ('AtaOngo). We apologise that there are so many that are not mentioned in this brief document. We are happily moving on to continue serving God wherever we are sent for love and justice. Isaiah 40:31 "but those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." NRSV.

Fakafeta'i, Tevita & Valeti.

# N

*Statistics*







	458	344	183	232	419	283	218	123	2260	50	0	106	159	77	570	688	1291	143	473	473	993	222	5	2	367	152	22	106	8	10	7	7	7	7	277	135	171	477
8500 Wasewase ko Viti Kei Rotuma Synod																																						
8510 Auckland Fijian Parish (Tabacakakaka)	72	64	11	33	59	40	36	8	323	1	0	9	8	15	84	44	98	4	12	20	45	17	3	0	18	9	3	7	2	7	0	1	0	1	0	20	35	20
8581 Wanganui Fijian	9	5	0	8	17	4	9	0	52	0	0	0	0	0	13	4	2	6	2	2	2	2	0	2	8	1	1	2	1	0	0	0	0	0	0	3	3	
8620 Moraia Fijian Parish Christchurch	26	35	2	30	25	25	25	2	170	2	0	560	2	4	60	15	65	35	23	29	48	8	0	5	9	10	4	5	2	8	1	0	1	0	42	0	40	120
	107	104	13	71	101	69	70	10	545	3	0	569	10	19	157	63	165	45	37	51	95	27	3	7	35	20	8	14	5	15	1	1	1	1	42	20	78	143
9500 Sinoti Samoa Synod																																						
9510 Panmure Samoan Parish	21	13	7	10	21	17	9	6	104	1	0	0	0	112	22	16	66	4	8	11	26	8	1	7	8	6	2	8	2	5	1	0	1	0	1	0	21	98
9520 Waitakere Methodist Samoan Parish	28	9	7	12	17	11	7	5	96	4	0	0	0	0	18	25	59	4	13	18	45	1	0	0	7	2	2	7	8	5	1	0	1	0	45	0	8	12
9540 Auckland Samoan Parish	29	13	6	15	24	8	11	4	110	2	0	0	0	0	21	30	45	4	6	15	0	0	1	0	8	4	4	10	0	0	1	0	1	0	40	0	20	40
9550 Manurewa Samoan Parish	3	16	4	12	3	7	12	1	58	8	0	0	0	125	23	10	64	4	36	48	48	5	1	0	5	4	5	9	0	0	1	0	1	0	40	0	21	28
9560 Papakura Samoan Parish	14	12	4	8	10	8	8	3	67	9	0	0	0	0	18	38	56	4	10	18	8	1	0	0	4	4	2	6	0	0	0	1	0	1	0	1	8	5
9570 Papatoetoe Samoan Parish	20	37	8	26	19	20	8	8	146	3	0	0	0	155	31	12	22	7	23	12	55	32	10	0	10	10	2	6	0	2	1	0	1	0	40	0	42	44
9575 Mangere East Samoan Parish	26	16	3	12	16	11	7	5	96	4	0	0	96	14	23	27	31	17	8	20	13	5	0	0	3	9	2	12	4	4	0	1	0	1	0	30	30	40
9575 Mangere East Samoan Parish	19	14	6	7	7	10	7	4	74	0	0	0	9	152	27	37	74	3	18	30	35	6	0	0	12	11	3	11	0	0	1	0	1	0	40	0	10	4
9590 Gisborne Samoan Parish	7	1	2	1	5	2	2	1	21	1	0	0	20	0	7	15	30	4	0	15	5	1	0	2	1	1	1	2	1	1	0	0	0	0	0	5	10	
9610 Mangere Central Samoan Parish	19	14	6	7	7	10	7	4	74	0	0	0	9	152	27	37	74	3	18	30	35	6	0	0	12	11	3	11	0	0	1	0	1	0	40	0	10	4
9615 Otara Samoan Parish	16	12	8	16	20	15	14	8	109	3	0	0	0	23	36	31	68	5	22	30	45	5	0	0	11	0	2	12	0	5	1	0	1	0	40	0	12	12
	202	157	61	126	149	119	92	49	955	35	0	0	134	733	253	278	589	59	162	247	315	70	13	9	81	62	28	94	15	22	8	2	8	2	286	31	187	297
SUMMARY																																						
1000 NORTHLAND	3	1	36	5	4	1	2	14	66	2	0	0	0	19	27	2	24	4	0	0	27	9	0	6	2	0	0	0	2	3	1	1	1	1	40	6	9	17
2000 AUCKLAND	76	80	226	144	63	65	114	141	909	15	3	0	6	552	654	82	502	115	45	66	214	91	9	47	72	52	13	35	4	11	9	21	9	21	352	158	290	821
2400 MANUKAU	94	106	131	124	87	91	84	80	797	12	0	2	177	138	265	50	302	31	17	53	193	71	0	15	25	22	8	20	0	7	6	11	6	12	206	115	127	319
3000 WAIKATO-WAIARIKI	5	10	114	22	13	9	6	57	236	2	0	0	0	221	184	14	168	25	0	11	70	40	0	12	5	9	0	3	8	5	1	11	1	11	40	115	79	220
4000 LOWER NORTH ISLAND	24	13	191	12	22	9	9	154	434	0	0	0	0	391	268	28	606	31	0	5	41	44	1	11	20	9	0	5	6	7	0	9	0	9	0	162	63	132
7500 VAHEFONUA TONGA O' AOTEAROA	458	344	183	232	419	283	218	123	2260	50	0	106	159	77	570	688	1291	143	473	473	993	222	5	2	367	152	22	106	8	10	7	7	7	7	277	135	171	477
8000 SOUTH ISLAND SYNOD	28	56	375	88	27	39	54	208	875	6	3	0	76	758	1011	95	431	90	14	37	287	117	0	68	21	55	9	29	0	21	8	18	8	16	335	222	513	905
8500 WASEWASE KO VITI KEI ROTUMA	107	104	13	71	101	69	70	10	545	3	0	569	10	19	157	63	165	45	37	51	95	27	3	7	35	20	8	14	5	15	1	1	1	1	42	20	78	143
9500 SINOTI SAMOA	202	157	61	126	149	119	92	49	955	35	0	0	134	733	253	278	589	59	162	247	315	70	13	9	81	62	28	94	15	22	8	2	8	2	286	31	187	297
TOTALS	997	871	1330	824	885	649	836	7077	125	6	677	562	2908	3389	1300	4078	543	748	943	2235	691	31	177	628	381	88	306	48	101	41	81	41	80	1578	964	1517	3331	

UCANZ MEMBERSHIP STATISTICS 31 DECEMBER ****																									
Id.	Church Name	CP	Members by Age Group					TOTAL MEMBERS	Children under 13 years old:			Adult (13 years and older):		Number of Dedications:	Number of Confirmations/Professions of Faith (normally indicating membership of a congregation)	Number of Persons Under Pastoral Care:	Total attendances for June divided by four: Children under 13 years old:	Total attendances for June divided by four: Adults (13 years and over):	Number of Parish Councillors:	Number of Lay Preachers:	Number of Retired Ordained Ministers in Congregation:	Number of Youth Leaders:	Number of Sunday School Teachers:	Number of Local Shared Ministry Team Members:	Number of Administrative Staff:
			Number of Members up to 25 years old:	Number of Members 26 to 45 years old:	Number of Members 46 to 65 years old:	Number of Members 66 to 80 years old:	Number of Members 80+ years old:		Number of Baptisms: Children under 13 years old:	Number of Baptisms: Adult (13 years and older):	Number of Confirmations/Professions of Faith (normally indicating membership of a congregation)	Number of Persons Under Pastoral Care:													
A10	Otamatea Co-operating	M	0	3	3	4	2	12	0	2	0	5	25	3	10	3	2	0	0	0	0	0	0		
A23	Wellsford Co-operating	M	2	1	2	8	4	17	0	0	0	0	18	2	14	4	1	0	0	1	0	0			
A24	Kaurihohore/Kamo Co-operating	M	2	3	4	5	19	33	0	0	0	0	22	1	35	6	7	0	6	0	0	1			
A26	Whangarei St John's Golden Church	M	10	3	6	29	17	65	0	0	0	0	7	5	35	8	2	4	2	2	0	1			
A30	South Hokianga Co-operating	M	1	4	3	5	4	17	0	0	0	0	8	4	15	4	2	0	0	2	0	0			
A34	Tutukaka Coast Community Church	M	0	2	5	10	14	31	0	0	0	0	22	1	18	6	36	36	0	0	0	0			
C24	Glen Ines St Mary	M	26	18	22	5	1	72	0	0	0	0	60	9	29	11	7	0	3	0	0	1			
D21	Bucklands Beach Co-operating	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
D22	Waiuku and Districts Combined Churches	M	0	2	23	47	18	90	0	0	0	0	240	2	74	9	7	5	1	0	0	3			
E02	Ngaruawahia Union	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
E05	Matamata Union	M	3	2	2	49	17	73	0	00	0	0	4	3	28	8	0	1	0	1	0	1			
E06	Huntly Co-operating	M	0	12	10	13	2	37	0	0	0	0	45	8	48	7	10	1	4	3	0	1			
E21	Chartwell Co-operating	M	51	21	39	93	110	314	9	2	0	3	200	13	104	9	3	10	4	4	0	1			
E27	Putaruru - St Paul	M	0	#0 N/A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
E35	Taumarunui St Paul	M	1	0	3	15	14	33	0	0	0	0	36	1	20.5	10	1	2	0	1	0	0			
E36	Paeroa Co-operating	M	3	1	9	22	35	70	0	0	0	0	136	1	33	5	1	0	0	1	0	2			
F01	Greerton St James	M	0	4	4	5	21	34	0	0	0	0	38	0	20	9	1	1	0	2	0	1			
F03	Taupo St Paul	M	2	0	11	21	57	91	0	0	0	0	57	2	41.4	10	3	0	0	0	0	1			
F24	Papamoa St Paul	M	14	4	4	8	0	30	1	0	0	0	4	1	18	5	0	0	0	1	0	1			
G21	Eltham-Kaponga Co-operating	M	0	0	6	6	5	17	0	0	0	0	12	0	18	4	2	0	0	1	1	1			
G26	Bell Block Co-operating	M	0	0	4	36	10	50	0	0	0	0	27	0	32	5	1	0	0	0	0	1			
G31	Patea Co-operating	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
J01	Foxton Shannon Co-operating	M	22	4	13	23	10	72	0	0	0	0	6	2.5	70.23	12	7	1	2	2	0	2			
J02	Pahiatua St Paul	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
K01	Mangapapa Union	M	14	11	32	42	14	113	0	0	1	0	13	8	73	6	10	1	0	4	1	2			
M03	Greytown St Andrew	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
M06	Crossway Church (Masterton)	M	0	6	14	14	20	54	0	0	0	0	55	10	68	12	5	1	3	8	0	4			
N01	Johnsonville Uniting Church	M	12	5	25	29	17	88	0	0	0	2	30	4	45	8	4	0	0	1	0	1			
N08	Wellington South	M	0	0	5	9	3	17	0	0	0	0	2	0	12	5	5	0	0	0	0	.25			
N12	Hutt City Uniting Congregations	M/P	108	75	77	66	37	363	5	0	0	0	313	66	147	39	31	1	10	26	6	1			

UCANZ MEMBERSHIP STATISTICS 31 DECEMBER ****																						
Id.	Church Name	CP	Number of Members up to 25 years old:	Number of Members 26 to 45 years old:	Number of Members 46 to 65 years old:	Number of Members 66 to 80 years old:	Number of Members 80+ years old:	TOTAL MEMBERS	Number of Baptisms: Children under 13 years old:	Number of Baptisms: Adult (13 years and older):	Number of Dedications:	Number of Confirmations/Professions of Faith (normally indicating membership of a congregation)	Number of Persons Under Pastoral Care:	Total attendances for June divided by four: Children under 13 years old:	Total attendances for June divided by four: Adults (13 years and over):	Number of Parish Councillors:	Number of Lay Preachers:	Number of Retired Ordained Ministers in Congregation:	Number of Youth Leaders:	Number of Sunday School Teachers:	Number of Local Shared Ministry Team Members:	Number of Administrative Staff:
N22	Upper Hutt Uniting	M	7	16	20	20	28	91	2	0	0	0	14	2	44	10	4	0	1	1	0	2
N23	Kapiti Uniting	M	6	4	10	130	30	180	0	0	0	1	0	4	86	12	4	3	0	0	2	2
N24	Hataitai All Saints	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
R02	Greymouth District Uniting	M	0	0	4	40	10	54	0	0	0	0	68	0	29	7	1	0	0	0	1	1
R03	Hokitika St Andrew	M	3	0	9	31	15	58	0	0	0	0	50	1	27	8	1	0	0	5	8	0
S04	New Brighton Union	M	0	0	1	1	8	10	0	0	0	0	10	0	10	4	2	0	0	0	0	1
S05	Oxford District Union	M	0	0	1	7	10	18	0	0	0	18	10	2	12	5	1	0	0	0	0	1
S10	St Albans Uniting	M	0	0	38	0	0	38	2	0	0	0	8	0	0	10	0	0	0	0	0	0
S21	Kaiapoi Co-operating	M	6	1	12	23	31	73	0	0	0	0	20	1	30	10	2	2	0	0	0	1
S23	Malvern Co-operating	M	20	20	20	40	30	130	0	0	0	0	30	3	54	11	2	0	1	2	0	0
S37	Ashburton St David	M	3	4	30	45	15	97	0	0	0	0	188	1	44	12	0	1	0	0	0	1
S40	Crossway Church (Christchurch)	M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
V02	Teviot Union	M	2	0	6	10	0	18	2	1	0	0	0	0	15	7	6	0	0	0	5	2
W02	Riverton Union	M	1	2	7	12	14	36	0	0	0	0	30	2	28	7	4	1	4	1	14	0

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*The Conference Reports are separated into sections. Each section is separated by a divider page and has been given a letter, as well as page numbers. The letter relates to the Committee/Board which handles the business within that section. All reports to be considered by that Committee/Board will be found within that section e.g. Council of Conference has been given Section A: and the Council of Conference Report is numbered A-1, the Council of Conference Budget Report is numbered A-4. (To see which Section relates to a particular Committee/Board refer below or turn to page 5, at the front of the reports section).*

*The Sections for Nominations, etc, have divider pages to separate them, however these have also been given a section letter and number e.g. you will find Nominations for President and Vice President under K-..., Tributes under L-..., Records of Service under-M..., Statistics under N..., etc.*

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